

THE  
ACTS AND PROCEEDINGS  
OF  
THE ONE HUNDRED AND THIRTIETH  
**GENERAL ASSEMBLY**  
OF  
**THE PRESBYTERIAN CHURCH IN CANADA**  
OSHAWA, ONTARIO  
JUNE 6TH - JUNE 11TH, 2004

## GENERAL ADDRESSES

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**OFFICERS OF THE 130TH GENERAL ASSEMBLY**

Moderator: The Rev. Richard W. Fee  
 Principal Clerk: The Rev. Stephen Kendall  
 Deputy Clerks: The Rev. Donald Muir, The Rev. Dr. Tony Plomp

**MODERATORS OF GENERAL ASSEMBLY**

1875 Montreal,	John Cook, D.D., LL.D., Quebec City, Quebec
1876 Toronto,	Alexander Topp, M.A., D.D., Toronto, Ontario
1877 Halifax,	Hugh MacLeod, M.A., D.D., Sydney, Nova Scotia
1878 Hamilton,	John Jenkins, D.D., LL.D., Montreal, Quebec
1879 Ottawa	William Reid, M.A., D.D., Toronto, Ontario
1880 Montreal,	Donald MacRae, M.A., D.D., St. John, New Brunswick
1881 Kingston,	Donald H. MacVicar, D.D., LL.D., Montreal, Quebec
1882 Saint John,	William Cochrane, B.A., M.A., D.D., Brantford, Ontario
1883 London,	John M. King, M.A., D.D., Toronto, Ontario
1884 Toronto,	William MacLaren, D.D., LL.D., Toronto, Ontario
1885 Montreal,	Alexander MacKnight, D.D., LL.D., Nova Scotia
1886 Hamilton,	James K. Smith, M.A., D.D., Galt, Ontario
1887 Winnipeg,	Robert F. Burns, D.D., Halifax, Nova Scotia
1888 Halifax,	William T. McMullen, D.D., Woodstock, Ontario
1889 Toronto,	George M. Grant, M.A., D.D., LL.D., Kingston, Ontario
1890 Ottawa,	John Laing, M.A., D.D., Dundas, Ontario
1891 Kingston,	Thomas Wardrope, D.D., Guelph, Ontario
1892 Montreal,	William Caven, D.D., LL.D., Toronto, Ontario
1893 Brantford,	Thomas Sedgwick, D.D., Tatamagouche, Nova Scotia
1894 Saint John	George L. Mackay, D.D., Tamsui Formosa, Taiwan
1895 London,	James Robertson, D.D., Winnipeg, Manitoba
1896 Toronto,	Daniel M. Gordon, M.A., D.D., LL.D., CMG, Halifax, Nova Scotia
1897 Winnipeg,	William Moore, D.D., Ottawa, Ontario
1898 Montreal,	Robert Torrance, D.D., Guelph, Ontario
1899 Hamilton,	Robert Campbell, M.A., Sc.D., Renfrew, Ontario
1900 Halifax,	Allan Pollok, D.D., LL.D., Halifax, Nova Scotia
1901 Ottawa,	Robert H. Warden, D.D., Toronto, Ontario
1902 Toronto,	George Bryce, B.A., M.A., Ph.D., D.D., LL.D., Winnipeg, Manitoba
1903 Vancouver,	Donald H. Fletcher, M.A., D.D., Hamilton, Ontario
1904 Saint John	George M. Milligan, B.A., D.D., LL.D., Toronto, Ontario
1905 Kingston,	William D. Armstrong, B.A., M.A., D.D., Ph.D., Ottawa, Ontario
1906 London,	Alexander Falconer, D.D., Pictou, Nova Scotia
1907 Montreal,	Robert Campbell, M.A., D.D., Montreal, Quebec
1908 Winnipeg,	Frederick B. DuVal, D.D., Winnipeg, Manitoba
1909 Hamilton,	Samuel Lyle, M.A., D.D., Hamilton, Ontario
1910 Halifax,	John Forrest, B.A., D.D., LL.D., Halifax, Nova Scotia
1911 Ottawa,	Robert Peter Mackay, B.A., D.D., Toronto, Ontario
1912 Edmonton,	David G. McQueen, B.A., D.D., LL.D., Edmonton, Alberta
1913 Toronto,	Murdoch Mackenzie, D.D., Honan, China
1914 Woodstock,	William T. Herridge, B.A., B.D., D.D., Ottawa, Ontario
1915 Kingston,	Malcolm Macgillivray, M.A., D.D., Kingston, Ontario
1916 Winnipeg,	Andrew Browning Baird, M.A., B.D., D.D., Winnipeg, Manitoba
1917 Montreal,	John Neil, B.A., D.D., Toronto, Ontario
1918 London,	Colin Fletcher, M.A., D.D., Exeter, Ontario
1919 Hamilton,	John Pringle, B.A., D.D., LL.D., Sydney, Nova Scotia
1920 Ottawa,	James Ballantyne, B.A., D.D., Toronto, Ontario
1921 Toronto,	Charles W. Gordon, B.A., D.D., LL.D., CMG, Winnipeg, Manitoba
1922 Winnipeg,	William J. Clark, D.D., Westmount, Quebec
1923 Port Arthur,	Alfred Gandier, M.A., B.D., D.D., LL.D., Toronto, Ontario
1924 Owen Sound,	Clarence Mackinnon, M.A., B.D., D.D., LL.D., Halifax, Nova Scotia
1925 Toronto,	George C. Pidgeon, B.A., B.D., D.D., Toronto, Ontario
1925 Toronto,	Ephriam Scott, B.A., D.D., Montreal, Quebec
1926 Montreal,	Alexander J. MacGillivray, M.A., D.D., Guelph, Ontario

- 1927 Stratford, W. Leslie Clay, B.A., D.D., Victoria, British Columbia  
 1928 Regina, John Buchanan, B.A., M.D., D.D., Amkhut, India  
 1929 Ottawa, David Perrie, D.D., Wingham, Ontario  
 1930 Hamilton, Frank Baird, M.A., D.D., LL.D., Pictou, Nova Scotia  
 1931 Toronto, William G. Brown, M.A., B.D., Saskatoon, Saskatchewan  
 1932 London, Robert Johnston, M.A., D.D., Ottawa, Ontario  
 1933 Peterborough, Hugh R. Grant, M.A., D.D., Fort William, Ontario  
 1934 Toronto, James S. Shortt, M.A., D.D., Barrie, Ontario  
 1935 Montreal, Donald T.L. McKerroll, B.A., D.D., Toronto, Ontario  
 1936 Hamilton, Malcolm A. Campbell, D.D., Montreal, Quebec  
 1937 Ottawa, Hugh Munroe, B.A., D.D., New Glasgow, Nova Scotia  
 1938 Toronto, Donald MacOdrum, B.A., D.D., Brockville, Ontario  
 1939 Midland, Stuart C. Parker, M.A., B.D., D.D., Toronto, Ontario  
 1940 St. Catharines, William Barclay, M.A., B.D., D.D., Hamilton, Ontario  
 1941 Toronto, James B. Skene, B.A., D.D., Vancouver, British Columbia  
 1942 Montreal, Norman A. MacLeod, B.D., Ph.D., D.D., Brockville, Ontario  
 1943 Hamilton, H. Beverley Ketchen, M.A., D.D., Hamilton, Ontario  
 1944 Toronto, Alexander C. Stewart, M.A., D.D., Midland, Ontario  
 1945 Toronto, John M. MacGillivray, B.A., D.D., Sarnia, Ontario  
 1946 Toronto, W. Gordon Maclean, M.A., B.D., D.D., Winnipeg, Manitoba  
 1947 Calgary, Charles H. MacDonald, D.D., Lucknow, Ontario  
 1948 Toronto, C. Ritchie Bell, B.A., B.D., D.D., Outremont, Quebec  
 1949 Kitchener, Charles L. Cowan, B.A., B.D., D.D., Hamilton, Ontario  
 1950 Outremont, F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L., Montreal, Quebec  
 1951 Ottawa, Norman D. Kennedy, M.C., M.A., D.D., Regina, Saskatchewan  
 1952 Toronto, John A. MacInnes, B.A., B.D., D.D., Orillia, Ontario  
 1953 Toronto, William A. Cameron, B.A., D.D., LL.D., Toronto, Ontario  
 1954 Toronto, James L.W. McLean, C.D., M.A., D.D., Victoria, British Columbia  
 1955 Toronto, Walter T. McCree, M.A., D.D., Toronto, Ontario  
 1956 Toronto, Finlay G. Stewart, D.D., LL.D., Kitchener, Ontario  
 1957 Vancouver, Archibald D. MacKinnon, B.A., D.D., LL.D., Little Narrows, Nova Scotia  
 1958 Toronto, John McNab, B.A., B.D., M.A., S.T.M., D.D., Toronto, Ontario  
 1959 Toronto, Alexander Nimmo, D.D., Wingham, Ontario  
 1960 Guelph, Robert Lennox, M.A., Ph.D., D.D., Montreal, Quebec  
 1961 Toronto, Robert L. Taylor, B.A., D.D., Medicine Hat, Alberta  
 1962 Toronto, Ross K. Cameron, M.A., D.D., Toronto, Ontario  
 1963 Toronto, Harry Lennox, C.D., B.A., D.D., Vancouver, British Columbia  
 1964 Toronto, Hugh MacMillan, M.A., B.D., Ph.D., D.D., Toronto, Ontario  
 1965 Toronto, J. Alan Munro, M.C., B.A., D.D., Toronto, Ontario  
 1966 Toronto, G. Deane Johnston, C.D., M.B.E., M.A., D.D., Brantford, Ontario  
 1967 Ottawa, John Logan-Vencta, C.D., E.D., O.B.E., M.A., D.D., Ottawa, Ontario  
 1968 Toronto, Clifton J. MacKay, B.A., B.D., D.D., Montreal, Quebec  
 1969 Toronto, Edward H. Johnson, B.Sc., Th.B., LL.D., D.D., Toronto, Ontario  
 1970 Halifax, Dillwyn T. Evans, B.A., B.D., D.D., Thornhill, Ontario  
 1971 Toronto, Murdo Nicolson, M.A., D.D., Calgary, Alberta  
 1972 Toronto, Maxwell V. Putnam, B.A., D.D., Kingston, Ontario  
 1973 Toronto, Agnew H. Johnston, M.A., D.D., Thunder Bay, Ontario  
 1974 Kitchener, Hugh F. Davidson, M.A., D.D., Don Mills, Ontario  
 1975 Montreal, David W. Hay, M.A., D.D., Toronto, Ontario  
 1976 Arnprior, A. Lorne Mackay, B.A., B.D., D.D., LL.D., Hamilton, Ontario  
 1977 Toronto, DeCourcy H. Rayner, C.D., B.A., D.D., Toronto, Ontario  
 1978 Hamilton, Jesse E. Bigelow, B.A., B.D., S.T.M., D.D., Edmonton, Alberta  
 1979 Sudbury, Kenneth G. McMillan, C.M., B.A., M.Div., D.D., Toronto, Ontario  
 1980 Windsor, Alexander F. MacSween, B.A., D.D., Don Mills, Ontario  
 1981 Ottawa, Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ontario  
 1982 Toronto, Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ontario  
 1983 Kingston, Donald C. MacDonald, B.A., D.D., Don Mills, Ontario  
 1984 Peterborough, Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ontario

1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Quebec
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ontario
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, British Columbia
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Manitoba
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ontario
1990 Vancouver,	John F. Allan, U.E., B.A., B.D., D.D., Victoria, British Columbia
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, Prince Edward Island
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., McDonald's Corners, Ontario
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ontario
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ontario
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ontario
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., D.D., Toronto, Ontario
1997 Ottawa,	John D. Congram, B.A., B.D., North York, Ontario
1998 Windsor,	William J. Klempa, B.A., M.A., B.D., Ph.D., D.D., Montreal, Quebec
1999 Kitchener,	Arthur Van Seters, B.A., B.D., Th.M., Th.D., D.D., Toronto, Ontario
2000 Hamilton,	H. Glen Davis, B.A., B.D., M.Th., D.D., Agincourt, Ontario
2001 Toronto,	Joseph W. Reed, B.A., M.A., M.Div., D.D., Montreal, Quebec
2002 Cornwall,	J. Mark Lewis, B.A., M.Div., Hamilton, Ontario
2003 Guelph,	P.A. (Sandy) McDonald, B.A., B.D., D.D., Dartmouth, Nova Scotia

### CLERKS OF ASSEMBLY

Rev. J.H. MacKerras, B.A., M.A.	June 15, 1875 - January 9, 1880
Dr. W. Reid, M.A. D.D.	June 15, 1875 - January 19, 1896
Dr. W. Fraser, D.D.	June 15, 1875 - June 9, 1892
Dr. R. Campbell, M.A., D.D.	June 9, 1892 - March 13, 1921
Dr. R.H. Warden, D.D.	June 11, 1896 - November 26, 1905
Dr. J. Somerville, M.A., D.D.	June 13, 1906 - May 31, 1919
Dr. T. Stewart, B.A., B.D., D.D.	June 11, 1919 - January 8, 1923
Dr. R.B. Cochrane, M.A., D.D.	June 1, 1921 - June 9, 1925
Dr. W.G. Wallace, M.A., B.D., D.D.	June 13, 1923 - June 9, 1925
Dr. T. Wardlaw Taylor, M.A., Ph.D., D.D.	June 11, 1925 - December 5, 1952
Dr. J.W. MacNamara, B.D., D.D.	June 11, 1925 - March 5, 1948
Dr. E.A. Thomson, B.A., D.D.	June 3, 1948 - June 30, 1973
Dr. L.H. Fowler, M.A., B.D., D.D.	June 11, 1952 - July 31, 1975
Dr. D.C. MacDonald, B.A., D.D.	June 9, 1971 - June 30, 1985
Dr. E.H. Bean, B.A., B.Th., B.D., D.D.	August 1, 1975 - June 30, 1987
Dr. D.B. Lowry, B.A., B.D., Ph.D.	August 1, 1975 - September 1, 1992
Dr. E.F. Roberts, B.A., D.D.	October 1, 1982 - June 30, 1992
Dr. T. Gemmell, B.A., B.D., D.D.	July 1, 1992 - June 30, 1998
Ms. B.M. McLean, B.Ed.	July 1, 1992 - July 25, 2003
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 -
Rev. Stephen Kendall, B.Eng., M.Div.	July 1, 1998 -
Rev. Donald G.A. Muir, B.A., M.Div.	June 1, 2003 -

## STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener .....	The Rev. C.R. Talbot
Secretary .....	Ms. T. Hamilton
Assembly Council: Convener .....	The Rev. G.S. Malcolm
Principal Clerk of the General Assembly .....	The Rev. S. Kendall
Associate Secretary, Assembly Office and Deputy Clerk .....	The Rev. D.G.A. Muir
Chief Financial Officer/Treasurer .....	Mr. S. Roche
Atlantic Missionary Society: President .....	Mrs. V. Hoeg
Business, Committee on, 2004 Assembly: Convener .....	Mr. J. Seidler
Church Doctrine, Committee on: Convener .....	The Rev. C.D. Cameron
Ecumenical and Interfaith Relations, Committee on: Convener .....	The Rev. W.G. Ingram
Fund For Ministerial Assistance: Convener .....	The Rev. Dr. A.M. McPherson
History, Committee on: Convener .....	The Rev. A.J. Sutherland
International Affairs Committee: Convener .....	The Rev. I.A. Saliba
Life and Mission Agency: Convener .....	The Rev. R. Houtby
General Secretary .....	The Rev. J.P. Morrison
Associate Secretaries:	
Canada Ministries .....	The Rev. G.R. Haynes
Education for Discipleship .....	The Rev. J.F. Czeglédi
Education for Discipleship .....	Mrs. D. Henderson
Education for Discipleship .....	Mrs. A. Klassen
International Ministries .....	The Rev. Dr. R. Wallace
Justice Ministries .....	Mr. S. Allen
Ministry and Church Vocations .....	The Rev. S. Shaffer
Planned Giving .....	The Rev. H.F. Gale
Presbyterian World Service and Development .....	The Rev. R.W. Fee
Resource Production and Communication .....	Mr. K. Knight
Maclean Estate Committee: Convener .....	Mr. G. Flaxbard
Managing Director, Crieff Hills Community .....	Mr. L. Pentelow
Nominate, Assembly Committee to: Convener .....	The Rev. B. Cossar
Pension and Benefits Board: Convener .....	The Rev. Dr. J.J.H. Morris
Administrator .....	Ms. J. Haas
Presbyterian Church Building Corporation: Convener .....	Mr. T. Thomson
General Manager .....	Mr. J. Seidler
Presbyterian Record: Convener .....	The Rev. J.F. Crowdis
Editor .....	The Rev. D. Harris
Theological Education, Committee on: Convener .....	Ms. J. Harrison
Knox College Board of Governors:	
Principal .....	The Rev. Dr. J.D. Gordon
Vice-Convener .....	Mr. R. Lindsay
Presbyterian College Senate: Convener and Principal .....	The Rev. Dr. J.A. Vissers
St. Andrew's Hall Board, Vancouver: Convener .....	The Rev. Dr. J.H. Kouwenberg
Dean .....	The Rev. Dr. S.C. Farris
Vancouver School of Theology: Principal .....	The Rev. Dr. K. MacQueen
Trustee Board: Convener .....	Mr. J.H. Robb
Secretary .....	Ms. E. Furzer
Women's Missionary Society: President .....	Mrs. M. McGillivray
Executive Director .....	The Rev. S.Y.M. Kim

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

2004 Remit which is sent down to presbyteries under the Barrier Act. Please note: a report on this remit is to be sent by each presbytery to the Clerks of Assembly in terms of Book of Forms sections 257 and 297.3.

**Remit A, 2004** That Book of Forms section 296 be amended as follows and that this change be remitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 13, p. 298, 26):

296. The Assembly, on the nomination of the Committee to Nominate Standing Committees, shall appoint a Committee on Business. It shall be composed of a minimum of four persons including: a convener (normally a person from the presbytery where the Assembly meets), the previous convener, a person from the presbytery where the next Assembly will meet and the Principal Clerk or his/her appointee.

**THE ACTS AND PROCEEDINGS OF  
THE ONE HUNDRED AND THIRTIETH GENERAL ASSEMBLY  
OF  
THE PRESBYTERIAN CHURCH IN CANADA  
HELD AT  
OSHAWA, ONTARIO  
JUNE 6-11, 2004  
FIRST SEDERUNT**

At the city of Oshawa, Ontario, and within Durham College there, on Sunday the sixth day of June in the year of our Lord two thousand and four, at seven-thirty o'clock in the evening.

At which place and time, ministers, diaconal ministers and ruling elders being commissioners from the several presbyteries of The Presbyterian Church in Canada, convened as appointed by the General Assembly held in the city of Guelph, Ontario, in its final sederunt on the sixth day of June 2003.

Following a word of welcome from Mr. David Phillips, convener of the Local Arrangements Committee, public worship was conducted by The Rev. Ralph Fluit, Moderator of the Presbytery of Pickering and minister of Melville, West Hill. He was assisted by The Rev. Donna Carter-Jackson, Mr. Bob Shaw, Ms. Moyra Dobson, and The Rev. David J.S. Shin. A banner, created by Ms. Sheila Dickinson, bearing the words, "I am the vine, You are the branches" was hung in the gymnasium.

Music was provided by the Praise Team of St. Paul's Leaskdale, and by the Ontario Presbyterian Chorus under the direction of Mr. Alastair McCallum, and accompanied by Ms. Mina Park. The choir sang two anthems: "Cantique De Jean Racine" and "How Excellent Thy Name".

The Rev. Dr. P.A. (Sandy) McDonald preached the sermon which was entitled, "Living Out Our Baptism". The celebration of the Lord's Supper then took place, with R. Fluit and P.A. McDonald officiating.

**ASSEMBLY CONSTITUTED**

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

**ROLL OF ASSEMBLY**

The Moderator called on the Principal Clerk to present, in a printed list and subject to corrections, the names of those commissioned by the several presbyteries of the church. The roll of Assembly as finally established is as follows, with those who sent their regrets marked with an asterisk:

<b>Ministers</b>	<b>Elders</b>
<b>I. SYNOD OF THE ATLANTIC PROVINCES</b>	
<b>1. Presbytery of Cape Breton (Nova Scotia)</b>	
Kenneth W. MacRae, Sydney Mines R. Ritchie Robinson, North Sydney	Georgina Keeping, Ball's Creek William Sneddon, Sydney
<b>2. Presbytery of Newfoundland (Newfoundland)</b>	
Cassandra H.J. Wessel, St. John's	Lillian M. Crawford, St. John's
<b>3. Presbytery of Pictou (Nova Scotia)</b>	
Gail M. Johnson, Merigomish Donald W. MacKay, New Glasgow Debbie R. Stewart, New Glasgow Joanne M. Vines, Trenton	Jean C. MacDonald, Pictou G. Frank MacLeod, Scotsburn Adrian A. Pearson, Stellarton Lothar Schmitt, River John

4. **Presbytery of Halifax-Lunenburg (Nova Scotia)**  
 Cheryl G. MacFadyen, Lower Sackville  
 P.A. (Sandy) McDonald, Dartmouth  
 LeRoy W. Burns, Kennetcook  
 E. Frances Perrin, Upper Musquodoboit
5. **Presbytery of St. John (New Brunswick)**  
 Robert L. Adams, Hanwell  
 Kent E. Burdett, Hampton  
 Donald G. Wilkinson, Saint John  
 Doris Campbell, Saint John  
 Netta G. Chase, Grand Bay-Westfield  
 J. Rudy Tucker, L'Etete
6. **Presbytery of Miramichi (New Brunswick)**  
 Gerald E. Sarcen, Sunny Corner  
 \* Robert G. McKay, Miramichi
7. **Presbytery of Prince Edward Island (Prince Edward Island)**  
 Linda R. Berdan, Kensington  
 Christine C. Schulze, Tyne Valley  
 Marilyn D. MacLean, O'Leary
- II. **SYNOD OF QUEBEC & EASTERN ONTARIO**
8. **Presbytery of Quebec (Quebec)**  
 J. Ross H. Davidson, Thetford Mines  
 George MacDougall, Lennoxville
9. **Presbytery of Montreal (Quebec)**  
 W.J. Clyde Ervine, Montreal  
 \* Ian D. Fraser, Pointe Claire  
 D. Barry Mack, St. Lambert  
 Marc-Henri Vidal, La Plaine  
 Stanley Chassagne, St. Lambert  
 Ian Stones, Montreal  
 Elizabeth H. Turbyne, Greenfield Park  
 Warren S. Wong, Dollard des Ormeaux
10. **Presbytery of Seaway-Glengarry (Ontario)**  
 Ruth Y. Draffin, Cornwall  
 Robert Martin, Vankleek Hill  
 D. Gordon Campbell, Avonmore  
 David Lewis, Brockville
11. **Presbytery of Ottawa (Ontario)**  
 Tony Boonstra, Richmond  
 Dorothy C. Herbert, Gracefield, QC  
 Cedric C. Pettigrew, Ottawa  
 Charlene E. Wilson, Ottawa  
 Karen M. Colenbrander, Richmond  
 Louis Kovacs, Ottawa  
 Susan McKellar, Kars  
 Garnet C. Thompson, Kenmore
12. **Presbytery of Lanark & Renfrew (Ontario)**  
 James D. Ferrier, Almonte  
 Marilyn S. Savage, Perth  
 T. Francis Cameron, Perth  
 Elford Giles, Almonte
- III. **SYNOD OF TORONTO & KINGSTON**
13. **Presbytery of Kingston (Ontario)**  
 Lloyd M. Clifton, Astra  
 Anne-Marie Jones, Belleville  
 Donald W. Hay, Kingston  
 Ralph T. Woods, Stella
14. **Presbytery of Lindsay-Peterborough (Ontario)**  
 J. Dorcas Gordon, Newcastle  
 Byron (Barney) Grace, Beaverton  
 Reg J. McMillan, Peterborough  
 Ronald Wallace, Cameron  
 Ruth J. Anderson, Sunderland  
 C. Wayne Collins, Beaverton  
 Derrick G. Cunningham, Cobourg  
 Donna G. Geissberger, Manilla
15. **Presbytery of Pickering (Ontario)**  
 Andrew J. Allison, Leaskdale  
 Mary E. Bowes, Toronto  
 Basil P. Dass, Toronto  
 C. Morley Mitchell, Pickering  
 Issa A. Saliba, Whitby  
 Ralph E. Hanna, Ajax  
 Gwen A.P. Lyons, Uxbridge  
 Alan M. Pounsett, Toronto  
 Christine E. Shaw, Toronto  
 Gail P. Wilkins, Toronto
16. **Presbytery of East Toronto (Ontario)**  
 Nicholas Athanasiadis, Toronto  
 Richard W. Fee, Toronto  
 Robert P. Fourney, Toronto  
 Walter M. Hearn, Toronto  
 Rodger Hunter, Toronto  
 Caroline H. Loudon, Toronto  
 William J. Middleton, Toronto  
 J. Audrey Hill, Toronto  
 M. Joan Homewood, Toronto  
 James Hutchison, Toronto  
 Anthony Keith, Toronto  
 Marjorie J. Ross, Toronto  
 Nancy E. Stephenson, Toronto  
 Donna M. Wells, Toronto

- 17. Presbytery of West Toronto (Ontario)**  
 William G. Ingram, Toronto  
 Lance T. Odland, Toronto  
 Marion F. Schaffer, Toronto  
 Robert B. Sim, Toronto  
 Alexander Wilson, Toronto  
 Robert Anger, Toronto  
 Janet E. Brewer, Toronto  
 Eleanor W. Dean, Toronto  
 Ken J. Kupisz, Toronto
- 18. Presbytery of Brampton (Ontario)**  
 James W.A. Cooper, Mississauga  
 Shawn D. Croll, Milton  
 Edward S. Dowdles, Bramalea  
 Sean J. Foster, Oakville  
 A. Harry W. McWilliams, Oakville  
 Emmanuel Juman, Mississauga  
 Olive Lofts, Brampton  
 Mary MacLean, Brampton
- 19. Presbytery of Oak Ridges (Ontario)**  
 Laura J. Duggan, Newmarket  
 Alan Goh, Markham  
 Kirk D. MacLeod, Keswick  
 M. Helen Smith, Thornhill  
 \* David L. Fost, Keswick  
 David Lung, Unionville  
 John Morris, Beeton  
 Kathleen E. Patterson, King City
- 20. Presbytery of Barrie (Ontario)**  
 Gerard M. Booy, Penetanguishene  
 Raye A. Brown, Huntsville  
 James R. Kitson, Midland  
 Gary R. Robinson, Parry Sound  
 Mary Lea Craig, Midland  
 Harry F. Gyde, Orillia  
 Jim E. Stewart, Jr., Coldwater
- 21. Presbytery of Temiskaming (Ontario)**  
 Janice M. Hamalainen, New Liskeard  
 Margo S. Delpont, Kirkland Lake
- 22. Presbytery of Algoma & North Bay (Ontario)**  
 Daniel J. Reeves, Sudbury  
 Jim A. Courvoisier, Val Caron
- 23. Presbytery of Waterloo-Wellington (Ontario)**  
 Aubrey J. Botha, Cambridge  
 Brice L. Martin, Arthur  
 Marty J. Molengraaf, Kitchener  
 Colleen L. Smith, Kitchener  
 Jeff Veenstra, Cambridge  
 David J. Whitecross, Fergus  
 Lenora E. Arbuckle, Alma  
 Janet D. deGroot, Kenilworth  
 Samuel Greene, Kitchener  
 Marion A. Hunter, Moffat  
 Ian Rankine, Elora  
 Carol E. White, Cambridge
- 24. Presbytery of Eastern Han-Ca**  
 Kyungmann Cho, Brantford  
 Kevin Lee, Thornhill  
 Chang Gil Soh, Weston  
 In Taik Chang, Toronto  
 Sam T. Huh, Toronto
- IV. SYNOD OF SOUTHWESTERN ONTARIO**
- 25. Presbytery of Hamilton (Ontario)**  
 Richard A. Brown, Burlington  
 Robert C. Dawson, Burlington  
 James F. Douglas, Hagersville  
 Charles J. Fensham, Ancaster  
 Robert S. Geddes, Hamilton  
 Heather J. Vais, Caledonia  
 Ferdinanda Coolsma, Ancaster  
 William C. Hinrichs, Cambridge  
 Charles C. Hobbs, Hamilton  
 Phyliscia Jones, Hamilton  
 Jennifer M. MacLean, Dundas  
 Melvin L. Waldbrook, Hagersville
- 26. Presbytery of Niagara (Ontario)**  
 R.J. Graham Kennedy, St. Catharines  
 Linda N. Robinson, St. Catharines  
 Tijs Theijsmeijer, St. Catharines  
 Joyce Harrison, Beamsville  
 Charles W. Tully, Thorold  
 Dorothy A. Wilson, Niagara Falls
- 27. Presbytery of Paris (Ontario)**  
 J. Stanley Cox, Paris  
 Kathryn A. Strachan, Brantford  
 Nickolas Dahm, Tillsonburg

- 28. Presbytery of London (Ontario)**  
 Duncan A. Colquhoun, Rodney  
 John F. Crowdis, London  
 Michael J. Stol, London  
 Mark Turner, London  
 Dennis L. Dorman, London  
 J. Graham Esler, London  
 David J. Mirrlees, Ailsa Craig  
 Charles C. Parsons, London
- 29. Presbytery of Essex-Kent (Ontario)**  
 Charles N. Congram, Tecumseh  
 W. Scott McAndless, Leamington  
 Wendy Paterson, Windsor  
 Ellen R. Murray, Windsor  
 Catherine M. Pentland, Windsor  
 Bonnie L. Pittock, LaSalle
- 30. Presbytery of Sarnia (Ontario)**  
 Dean A. Adlam, Petrolia  
 Susan J. Samuel, Bright's Grove  
 E. Karen Duncan, Watford  
 Linda D. Fox, Parkhill
- 31. Presbytery of Huron-Perth (Ontario)**  
 Mary Jane Bisset, Goderich  
 Olwyn M. B. Coughlin, Listowel  
 John M. Zondag, Listowel  
 Ron Hunter, St. Marys  
 Jan L. MacInnes, Atwood  
 Jennifer L. Moore, Listowel
- 32. Presbytery of Grey-Bruce-Maitland (Ontario)**  
 Julia J.C. Morden, Port Elgin  
 Harvey W. Osborne, Teeswater  
 Scott Sinclair, Owen Sound  
 Patricia E. Carpenter, Hanover  
 F. Gordon Hedges, Markdale  
 Marion E. Raynard, Lucknow
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 33. Presbytery of Superior (Ontario)**  
 Mark R. McLennan, Thunder Bay  
 Murray G. Wilson, Thunder Bay
- 34. Presbytery of Winnipeg (Manitoba)**  
 Sidney Chang, Winnipeg  
 Warren R. Whittaker, Winnipeg  
 Glen T. McCoubrey, Winnipeg  
 Lorraine F.A. Uberig, Winnipeg
- 35. Presbytery of Brandon (Manitoba)**  
 Ina E. Golaiy, Flin Flon  
 Dale S. Woods, Brandon  
 Elsie E. Beavis, Brandon  
 Gretta E. Redahl, Flin Flon
- VI. SYNOD OF SASKATCHEWAN**
- 36. Presbytery of Assiniboia (Saskatchewan)**  
 John C. Ferrier, Weyburn  
 Mae E. Morris, Regina
- 37. Presbytery of Northern Saskatchewan (Saskatchewan)**  
 M.E. (Betty) Marsh, North Battleford  
 M. Bernice H. Shih, Saskatoon
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 38. Presbytery of Peace River**  
 Gordon A. Strain, Dawson Creek  
 E. Sheila Hards-Volz, Fort St. John
- 39. Presbytery of Edmonton-Lakeland (Alberta)**  
 John C. Carr, Edmonton  
 Harry Currie, Edmonton  
 John F.K. Dowds, Edmonton  
 Pauline P. Grant, Edmonton  
 Margaret Moar, Edmonton  
 Millie Seitz, St. Albert
- 40. Presbytery of Central Alberta (Alberta)**  
 Robert D. Wilson, Sylvan Lake  
 Jill E. Draper, Sylvan Lake
- 41. Presbytery of Calgary-Macleod (Alberta)**  
 Peter D. Coutts, Calgary  
 Linda Ewing, Calgary  
 M. Jean Morris, Calgary  
 Norah J. Finlay, Calgary  
 Marjorie R. MacQueen, Calgary  
 David Sheppard, Calgary
- VIII. SYNOD OF BRITISH COLUMBIA**
- 42. Presbytery of Kootenay (British Columbia)**  
 Gavin L. Robertson, Trail  
 Hans D. Wollenberg, Slocan

**43. Presbytery of Kamloops (British Columbia)**

Shannon K. Bell-Wyminga, Quesnel  
Colin J. Cross, Penticton

Sepkje Lind, Kamloops  
Edna M. Reside, Summerland

**44. Presbytery of Westminster (British Columbia)**

J.H. (Hans) Kouwenberg, Abbotsford  
Murat Kuntel, Surrey  
Bruce McAndless-Davis, New Westminster  
Chin Chai (Peter) Wang, Burnaby  
Morgan T. Wong, Vancouver

Bernard C. Coram, Langley  
Roderick T. MacLeod, White Rock  
Ronald C. McFee, Rosedale  
Cathie F. Nielsen, Mission  
Susan H.H. Swanney, Abbotsford

**45. Presbytery of Vancouver Island (British Columbia)**

Elizabeth A.M. Forrester, Campbell River  
Paul S.W. Lam, Victoria  
Kerry J. McIntyre, Duncan

Gordon W. Johnson, Courtenay  
Georgina R. Houghton, Victoria  
Jake Van Kooten, Port Alberni

**46. Presbytery of Western Han-Ca**

Chang Sun Choi, Calgary, AB  
Alfred Heung Soo Lee, Port Coquitlam, BC

In-Sook Ahn, Surrey, BC  
Yong Kon Cho, Burnaby, BC

**YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES**

The Principal Clerk also presented the names of the Young Adult Representatives and the Student Representatives as follows:

**Young Adult Representatives**

- |                          |                                         |
|--------------------------|-----------------------------------------|
| 1. Cape Breton           | Mary M. MacDonald, Coxheath, NS         |
| 3. Pictou                | Amanda J. Henderson, Scotsburn, NS      |
| 5. St. John              | Marc W. Fraser, Saint John, NB          |
| 9. Montreal              | Agnes Yeboah Manu, Montreal, QC         |
| 11. Ottawa               | Melanie Einwechter, Ottawa, ON          |
| 14. Lindsay-Peterborough | Rebecca J. Marnoch, Pontypool, ON       |
| 17. West Toronto         | Roberto Morales, Toronto, ON            |
| 20. Barrie               | Jenna Craig, Midland, ON                |
| 25. Hamilton             | Jennifer Geddes, Hamilton, ON           |
| 29. Essex-Kent           | Hsalaweh Paul, Windsor, ON              |
| 31. Huron-Perth          | Angela L. Milley, Goderich, ON          |
| 34. Winnipeg             | Steve Schluter, Winnipeg, MB            |
| 38. Peace River          | Debra J. Purves, Blueberry Mountain, AB |
| 40. Central Alberta      | Nicole C. Cameron, Eckville, AB         |
| 42. Kootenay             | Corriane Barg, Creston, BC              |
| 44. Westminster          | Hugo M. Slabbert, North Vancouver, BC   |
| 46. Western Han-Ca       | Jiyoung Jun, Surrey, BC                 |

**Student Representatives**

- |                                 |                         |
|---------------------------------|-------------------------|
| 1. Knox College                 | Daniel L. West          |
| 2. Presbyterian College         | Huda Kandalaft Kanawati |
| 3. Vancouver School of Theology | Seok-ho (Peter) Baek    |

**ELECTION OF THE MODERATOR**

P.A. McDonald called upon the Assembly to choose a Moderator to preside over its deliberations. He called on I.A.R. McDonald, member of the Committee to Advise with the Moderator.

I.A.R. McDonald briefly outlined the process followed for the election of the Moderator.

In accordance with the method determined by the 95th General Assembly, D.W. MacKay, seconded by M.J. Morris, placed the name of The Rev. Richard W. Fee in nomination as Moderator of the 130th General Assembly.

P.A. McDonald, Moderator, called for nominations from the floor. There were no further nominations.

On motion of J.H. Kouwenberg, duly seconded and adopted, nominations were closed.

D.W. MacKay moved, seconded by M.J. Morris, that The Rev. Richard W. Fee be declared elected as Moderator. Adopted. P.A. McDonald declared R.W. Fee elected Moderator of the 130th General Assembly. All assembled greeted this announcement with applause.

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

P.A. McDonald expressed thanks to his spouse and family for their encouragement and support. To the congregations of St. Andrew's, Dartmouth and Musquodoboit Harbour, he voiced appreciation for their patience and understanding during his long absences from the pastoral charge. He thanked Ms. Terrie-Lee Hamilton, The Rev. Stephen Kendall and the General Assembly Office staff for their guidance. P.A. McDonald also articulated thankfulness for the hospitality wherever he traveled, the many gifts received, and the opportunity to serve as Moderator.

### **INSTALLATION OF THE MODERATOR**

R.W. Fee was conducted to the chair by D.W. MacKay and M.J. Morris. P.A. McDonald asked R.W. Fee the appointed questions and installed him as Moderator of the 130th General Assembly. Deputy Clerk, D.G.A. Muir, escorted P.A. McDonald to his seat.

### **MODERATOR ADDRESSES ASSEMBLY**

The newly installed Moderator addressed the court. He thanked the Assembly for the trust placed in him and stated his appreciation to The Presbyterian Church in Canada for many years of ministry in Africa and with Presbyterian World Service and Development. R.W. Fee acknowledged the support of family and friends, some of whom were in attendance. He also gave thanks for the encouragement of Presbyterian World Service and Development staff and colleagues at Church Offices in Toronto and for the faith communities that have helped to mold and teach him across the years. The Moderator listed three topics he intends to emphasize during the year: HIV/AIDS, a challenge to parents and grandparents to engage children and grandchildren together regarding what is truly exciting about their faith, and interfaith dialogue.

R.W. Fee announced the appointment of The Rev. Dr. W.J. Clyde Ervine and The Rev. Rodger Hunter as his chaplains.

### **INTRODUCTION OF YOUNG ADULT REPRESENTATIVES**

The Moderator acknowledged the Young Adult Representatives and invited them to stand.

### **INTRODUCTION OF ECUMENICAL VISITORS**

The Moderator introduced the following ecumenical visitors: Princess Alu Ibiam (Regent of Unwana, Ebonyi State, Nigeria), Bishop Colin R. Johnson (Area Bishop of Trent Durham, the Anglican Church of Canada), The Rev. Dr. Clifton Kirkpatrick (Stated Clerk, Presbyterian Church (USA)). He noted that The Rt. Rev. Dr. Mba Idika (Moderator, The Presbyterian Church of Nigeria) was unable to attend at the last minute.

### **INTRODUCTION OF FORMER MODERATORS**

The Moderator acknowledged the presence of former moderators and their spouses as follows: The Rev. Joseph W. Reed (2001), The Rev. H. Glen Davis (2000) and The Rev. Joyce Davis, The Rev. Dr. Arthur Van Seters (1999) and Ms. Rowena Van Seters, The Rev. Dr. William J. Klempa (1998) and Dr. Lois Klempa, The Rev. Dr. John D. Congram (1997) and Mrs. Liz Congram, The Rev. Dr. George C. Vais (1994) and Mrs. Faith Vais, The Rev. Dr. Earle F. Roberts (1993) and Mrs. Dorothy Roberts, The Rev. Dr. Linda J. Bell (1992) and Mr. Martin Bauer, The Rev. Dr. J.J. Harold Morris (1989) and Ms. Jeanette MacDonald, The Rev. Dr. Kenneth G. McMillan (1979).

### **INTRODUCTION OF FORMER CLERKS**

The Moderator acknowledged the presence of former Clerks of Assembly, The Rev. Dr. Earle F. Roberts (1982-1992) and Ms. Barbara McLean (1992-2003).

### **THE REV. DR. TONY PLOMP**

The Moderator noted the absence of The Rev. Dr. Tony Plomp who was unable to attend the Assembly because he was caring for his wife, Margaret, as she recovered from surgery.

### **INTRODUCTION OF STUDENT REPRESENTATIVES**

The Moderator acknowledged the presence of the three student representatives from Knox College, Presbyterian College and Vancouver School of Theology.

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

The Assembly called for the minutes of the 129th General Assembly, the several Synods and the Assembly Council, that they might be placed in the hands of such committees as may be appointed to examine them. The Principal Clerk announced that all the minutes and records were available for examination by the Committee to Examine Records. (see p. 43)

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

The Moderator called on I.A.R. McDonald, member of the Committee to Advise with the Moderator. I.A.R. McDonald presented the report, as printed on p. 200-01.

#### **Receive and Consider**

D.W. MacKay moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Recommendation No. 1** (p. 200) was moved by D.W. MacKay, duly seconded. Adopted.

**Recommendation No. 2** (p. 200) was moved by D.W. MacKay, duly seconded. Adopted.

**Recommendation No. 3** (p. 200) was moved by D.W. MacKay, duly seconded. Adopted.

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

D.W. MacKay moved, duly seconded, that the report as a whole be adopted. Adopted.

### **COMMITTEE ON BUSINESS**

The Assembly called for the first report of the Committee on Business, as printed on p. 247-51, which was presented by J. Seidler, convener.

#### **Receive and Consider**

On motion of J.F.K. Dowds, duly seconded, it was agreed that the report be received and considered.

On motion of J.F.K. Dowds, it was agreed that the report be taken as read and its first ten recommendations adopted together.

**Recommendation Nos. 1 through 10** (p. 247-50) were moved by J.F.K. Dowds, duly seconded and adopted.

#### **Notices of Motion**

J. Seidler presented notices of motion as follows:

I give notice that, at a future sederunt, I will move or cause to be moved that a change of the name of the Committee on Ecumenical Relations be considered. (Committee on Ecumenical Relations, Rec. No. 1, p. 299). (cont'd on p. 37)

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Committee on Ecumenical Relations be re-considered. (Committee on Ecumenical Relations, Rec. No. 2, p. 299). (cont'd on p. 37)

I give notice that, at a future sederunt, I will move or cause to be moved that the proposed changes to Constitution of the Pension Plan be considered. (Pension and Benefits Board, Rec. No. 5, p. 498, Rec. No. 8, p. 499, Rec. No. 9, p. 500, Rec. No. 10, p. 500). (cont'd on p. 34)

I give notice that, at a future sederunt, I will move or cause to be moved that the revised Memorandum of Agreement Between the Toronto School of Theology, Knox College and the Governing Council of the University of Toronto be considered. (Committee on Theological Education, Rec. No. 7, p. 537). (cont'd on p. 14)

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Women's Missionary Society be re-considered. (Women's Missionary Society, Rec. No. 1, p. 554). (cont'd on p. 22)

(cont'd below)

### **COMMITTEE TO NOMINATE**

The Assembly called for the report of the Committee to Nominate, which was presented by C. Andrews, convener. Copies of the report were distributed to commissioners.

#### **Receive and Consider**

On motion of J.F. Douglas, duly seconded, it was agreed that the report be received and its recommendations be considered.

**Recommendation No. 1** was moved by J.F. Douglas, duly seconded.

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

**Recommendation No. 2** was moved by J.F. Douglas, duly seconded.

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, Mr. Clifford Andrews; the secretary, The Rev. Bruce Cossar, or Ms. Terrie-Lee Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 8, 2004. The change must be in the form of a name replacing another name in the report or a name filling in a blank space in the report. Adopted.

**Recommendation No. 3** was moved by J.F. Douglas, duly seconded.

That, in the Committee of the Whole, only those suggested changes to the report previously made in writing by commissioners, but not recommended by the committee, may be introduced by amendment(s), duly seconded. Adopted.

(cont'd on p. 28)

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Tuesday, June eighth, two thousand and four at nine-thirty o'clock in the morning, of which public intimation was given.

### **SECOND SEDERUNT**

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Tuesday, June eighth, two thousand and four at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

The Moderator outlined his expectations for the conduct of the Assembly and provided guidance regarding protocol.

### **COMMITTEE ON BUSINESS (cont'd from above)**

The Assembly called for the report of the Committee on Business. Convener, J. Seidler, presented the agenda as it was adopted during the first sederunt.

#### **Preamble to Motion**

Since The Rev. Dr. Tony Plomp, Deputy Clerk of the General Assembly, is unable to attend this Assembly, the Clerks have requested the appointment of an interim Deputy Clerk. The Rev.

Alfred H.S. Lee, Clerk of the Presbytery of Western Han-Ca, has been approached and is willing to serve in this capacity.

**Additional Motion**

J.F.K. Dowds moved, duly seconded, that The Rev. Alfred H.S. Lee serve as interim Deputy Clerk for the duration of the 130th General Assembly. Adopted.

(cont'd on p. 16)

**COMMITTEE ON ROLL AND LEAVE TO WITHDRAW**

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by R.Y. Draffin, convener.

**Receive and Consider**

R.Y. Draffin moved, duly seconded, that the report be received and its recommendations considered. Adopted.

R.Y. Draffin moved, duly seconded, that the regrets received from D.L. Fost (Presbytery of Oak Ridges) and I.D. Fraser (Presbytery of Montreal) be accepted. Adopted.

R.Y. Draffin moved, duly seconded, that the following be granted leave to withdraw, reasons having been given to the committee: N.E. Stephenson (Presbytery of East Toronto) for the second and third sederunts and N. Athanasiadis (Presbytery of East Toronto) for the first sederunt. Adopted.

(cont'd on p. 17)

**COMMISSIONER ORIENTATION**

The Principal Clerk presented a commissioner orientation session. The purpose of this session was to help commissioners gain a better understanding of common procedural issues that emerge during the sederunts. S. Kendall affirmed that the very important task of commissioners at the Assembly is to discern, prayerfully, the will of Christ for the church.

(cont'd on p. 17)

**COMMITTEE ON BILLS AND OVERTURES**

The Assembly called for the report of the Committee on Bills and Overtures, which was presented by A. Keith, convener. As agreed at the first sederunt, the report of the committee was distributed.

**Receive and Consider**

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

(cont'd on p. 20)

**COMMITTEE ON THEOLOGICAL EDUCATION**

The Assembly called for the report of the Committee on Theological Education, which as printed on p. 523-50, was presented by J. Harrison, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. 524) was moved by J. Harrison, duly seconded. Adopted.

**Recommendation No. 2** (p. 524) was moved by J. Harrison, duly seconded. Adopted.

**Recommendation No. 3** (p. 525) was moved by J. Harrison, duly seconded. Adopted.

**Recommendation No. 4** (p. 525) was moved by J. Harrison, duly seconded. Adopted.

**Recommendation No. 5** (p. 527) was moved by J. Harrison, duly seconded. Adopted.

**Recommendation No. 6** (p. 527) was moved by J. Harrison, duly seconded. Adopted.

**Recommendation No. 7** (p. 537) was moved by J. Harrison, duly seconded. Adopted.

The Moderator invited The Rev. Dr. Patricia Dutcher-Walls forward and acknowledged with thanks her ministry at Knox College and wished God's blessing on her appointment to the faculty of Vancouver School of Theology.

**Report as a Whole**

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

It was noted that a presentation without further recommendations, regarding the *FLAMES* Initiative: The Year of Education, would take place at a future sederunt.

(cont'd on p. 24)

**MODERATOR OF THE 129TH GENERAL ASSEMBLY**

The Moderator invited The Rev. Dr. P.A. (Sandy) McDonald, Moderator of the 129th General Assembly, to address the court. During his year as Moderator, Mr. McDonald visited forty-five congregations and three colleges. He expressed deep appreciation to Ms. T. Hamilton for her faithful support and guidance. He spoke warmly about his involvement with the work of the Healing and Reconciliation team and invited the Assembly to pray for them in their work. He also noted his September trip to Central Europe and opportunities to represent The Presbyterian Church in Canada at various ecumenical events. He expressed hope that the church might deal creatively and effectively with the tensions that sometimes affect it.

The Moderator invited Mrs. McDonald to come forward. He referred to Dr. McDonald as a man of feeling who acknowledges the joys and sorrows of the people of the church and has touched many of them with his pastoral care. He also thanked Mrs. McDonald, on behalf of the church, for the support she offered her husband during his moderatorial year.

**LIFE AND MISSION AGENCY (COMMITTEE ON EDUCATION AND RECEPTION)**

The Assembly called for the report of the Life and Mission Agency, which, as printed on p. 324-446, was presented by I.A. Gray, convener.

**Receive and Consider**

P.D. Coutts moved, duly seconded, that the report be received and its recommendations considered. Adopted.

R. Doran, convener of the Committee on Education and Reception introduced the report (p. 439-43), drew attention to its recommendations, and asked the commissioners to address any concerns about the report to herself or S. Shaffer. (cont'd on p. 38)

(cont'd on p. 16)

**INTERNATIONAL AFFAIRS COMMITTEE**

The Assembly called for the report of the International Affairs Committee, which, as printed on p. 310-24, was presented by I.A. Saliba, convener.

**Receive and Consider**

I.A. Saliba moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Recommendation No. 1** (p. 316) was moved by I.A. Saliba, duly seconded.

**Amendment**

J.R. Tucker moved in amendment, duly seconded, that the Moderator of the 130th General Assembly write to the Prime Minister of Canada, urging that the Government of Canada take no action regarding the installation of a Ballistic Missile Defence System without first a broad public debate on this issue. Defeated.

**Recommendation No. 1** was adopted.

**Recommendation No. 2** (p. 319) was moved by I.A. Saliba, duly seconded. Adopted.

**Recommendation No. 3** (p. 319) was moved by I.A. Saliba, duly seconded. Adopted.

**Recommendation No. 4** (p. 320) was moved by I.A. Saliba, duly seconded. Adopted.

**Report as a Whole**

I.A. Saliba, duly seconded, that the report as a whole be adopted. Adopted.

**REPORTS WITHOUT RECOMMENDATIONS**

The Principal Clerk presented the reports having no recommendations:

**Receive Reports**

A.H.S. Lee moved, duly seconded, that the following reports without recommendations be received. Adopted.

- Atlantic Mission Society (p. 246-47)
- Commission re Matters Left Uncared for or Omitted (p. 298)
- Nominations (p. 494)
- Trustee Board (p. 550)

**ECUMENICAL VISITOR**

W.G. Ingram introduced The Rev. Dr. Clifton Kirkpatrick, Stated Clerk of the General Assembly, the Presbyterian Church (USA) and 2004 recipient of the E.H. Johnson Award for his work on the cutting edge of mission.

The Rev. Dr. Clifton Kirkpatrick expressed the blessing of being colleagues with Principal Clerk, The Rev. Stephen Kendall and former Deputy Clerk, Ms. Barbara McLean. He also stated his pleasure at learning that The Rev. Richard W. Fee was elected Moderator. Dr. Kirkpatrick expressed thanks for the strong stand The Presbyterian Church in Canada has taken on a variety of social issues, including searching for alternatives to war. The Presbyterian Church (USA) is seeking the spirit of Christ as is The Presbyterian Church in Canada. He asked, "How do we help the values of the Reformed tradition come alive in our churches and society today?" He presented the Moderator with a gift book entitled, "Presbyterians - A Spiritual Journey", by Dirk Wierenga, as a symbol of the gratitude of the Presbyterian Church (USA).

The Moderator expressed the thanks of the Assembly to Dr. Kirkpatrick for his inspiring words. He noted the cherished commonality we share with our brothers and sisters in Christ in the Presbyterian Church (USA) and presented Dr. Kirkpatrick with gifts on behalf of the Assembly.

**COMMITTEE ON BUSINESS (cont'd from p. 14)**

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener. J.F.K. Dowds moved, duly seconded, that the agenda be amended to include the Life and Mission Agency report. Adopted.

(cont'd on p. 17)

**LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 15)**

I.A. Gray introduced the executive staff of the Life and Mission Agency.

**Recommendation No. 1** (p. 327) was moved by P.D. Coutts, duly seconded. Adopted. The Moderator invited Ms. Dorothy Henderson forward to receive congratulations for being chosen Educator of the Year for 2005 by the Association of Presbyterian Church Educators.

The Moderator invited The Rev. Herb F. Gale forward and noted that the church celebrates his calling to the position of Associate Secretary for Planned Giving and wished him the best as he serves the church through this ministry.

**Recommendation No. 2** (p. 345) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 3** (p. 349) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 4** (p. 349) was moved by P.D. Coutts, duly seconded.

**Amendment**

R.D. Wilson moved, that the word "final" be removed from the recommendation. Adopted.

**Recommendation No. 4**

The recommendation as amended was adopted as follows:

That the Life and Mission Agency bring forth a policy for adoption at the 131st General Assembly.

**Recommendation No. 5** (p. 351) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 6** (p. 355) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 7** (p. 358) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 11** (p. 376) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 12** (p. 381) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 13** (p. 381) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 14** (p. 382) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 15** (p. 388) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 16** (p. 388) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 17** (p. 388) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 18** (p. 388) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 19** (p. 388) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 20** (p. 388) was moved by P.D. Coutts, duly seconded. Adopted.

(cont'd on p. 18)

### **The Venerable Jim Boyles**

The Venerable Jim Boyles, General Secretary of the Anglican Church of Canada, and a classmate of Dr. Clifton Kirkpatrick was acknowledged by the Moderator and invited to address the Assembly. Mr. Boyles brought greetings from the General Synod of the Anglican Church of Canada and wished the Assembly well.

### **PRESENTATION OF MINUTES**

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

(cont'd on p. 27)

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Tuesday, June eighth, two thousand and four at two o'clock in the afternoon, of which public intimation was given. The sederunt was closed with prayer by the Moderator.

### **THIRD SEDERUNT**

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Tuesday, June eighth, two thousand and four at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener. J.F.K. Dowds moved, duly seconded, that the agenda for the third sederunt be approved as presented. Adopted.

J.F.K. Dowds moved, duly seconded, that the Committee on Theological Education be granted permission to distribute materials relevant to the *FLAMES* Initiative report. Adopted.

(cont'd on p. 23)

### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 14)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by R.Y. Draffin, convener.

R.Y. Draffin moved, duly seconded, that the following be granted leave to withdraw: A. Keith (Presbytery of East Toronto) for the seventh sederunt. Adopted.

(cont'd on p. 23)

### **COMMISSIONER ORIENTATION** (cont'd from p. 14)

The Principal Clerk presented a second commissioner orientation session. He explained the different types of motions that arise in church courts, describing a situation which, while real, had humorous overtones.

## PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on p. 501, was presented by T.H. Thomson, convener.

### **Receive and Consider**

Raye Brown moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Recommendation No. 1** (p. 501) was moved by Raye Brown, duly seconded. Adopted.

### **Report as a Whole**

Raye Brown moved, duly seconded, that the report as a whole be adopted. Adopted.

## LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 17)

### **Minute of Appreciation for Mr. John (Jack) and Mrs. Betty Geddes**

**Recommendation No. 8** (p. 366) was moved by P.D. Coutts, duly seconded. Adopted.

The Moderator invited Mr. and Mrs. Geddes forward and expressed deep appreciation for their lifetime of faithful and dedicated service.

Mr. Geddes responded with words of thanks to God for the privilege of working with the Taiwanese people and church. He requested prayers for the Taiwanese Church, which lives out its ministry under difficult circumstances.

(cont'd on p. 33)

## CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which as printed on p. 290-98 was presented by Deputy Clerk, D.G.A. Muir.

### **Receive and Consider**

A.H.S. Lee moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Recommendation No. 1** (p. 292) was moved by A.H.S. Lee, duly seconded. Adopted.

**Recommendation No. 2** (p. 293) was moved by A.H.S. Lee, duly seconded.

### **Amendment**

A.H.W. McWilliams moved, duly seconded, that the Assembly grant the prayer of the overture and direct the Clerks of Assembly to prepare the necessary changes in the legislation of our polity and to submit them to the presbyteries under the Barrier Act.

The Moderator ruled the amendment out of order.

### **Amendment**

A.H.W. McWilliams moved, duly seconded, that the Assembly grant the prayer of the overture and direct the Clerks of the Assembly to prepare the necessary changes in the legislation of our polity and to submit them to the presbyteries for study and report.

### **Motion for Immediate Vote**

T. Boonstra moved, duly seconded, that an immediate vote be taken. Adopted.

### **Amendment Defeated**

The amendment was defeated.

### **Recommendation No. 2**

The recommendation was adopted.

(cont'd on p. 25)

## ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council, which, as printed on p. 201-45, was presented by D. Jennings, convener.

**Receive and Consider**

R.D. Wilson moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Our Confession Regarding Aboriginal Peoples**

The Moderator invited The Rev. Dr. George Vais, Moderator of the 120th General Assembly, to offer, once again, *Our Confession* (p. 228-29) on the tenth anniversary of its adoption.

The Moderator then led the Assembly in prayer.

**Recommendation No. 1** (p. 206) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 2** (p. 206) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 3** (p. 206) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 4** (p. 206) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 5** (p. 211) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 6** (p. 213) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 7** (p. 224) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 8** (p. 224) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 9** (p. 224) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 10** (p. 225) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 11** (p. 225) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 12** (p. 226) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 13** (p. 226) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 14** (p. 226) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 15** (p. 226) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 16** (p. 227) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 18** (p. 232) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 19** (p. 232) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 20** (p. 234) was moved by R.D. Wilson, duly seconded. Adopted.

The Moderator invited The Rev. J.P. Ian Morrison forward and expressed great appreciation for all that Mr. Morrison has done for the life of the church as General Secretary of the Life and Mission Agency. The Assembly stood and expressed its appreciation with applause.

Mr. Morrison shared how he reached his decision to tender his resignation and retire, while on the Isle of Iona. He thanked the Moderator for his kind words and noted his thanks for the support of the church.

**Recommendation No. 21** (p. 234) was moved by R.D. Wilson, duly seconded. Adopted.

**Recommendation No. 22** (p. 234) was moved by R.D. Wilson, duly seconded. Adopted.

D. Jennings announced the recent death of Mr. Arthur Herridge. He acknowledged Mr. Herridge's past service to the Assembly Council, its precursor the Administrative Council, and the church at large. He also extended sympathy to his wife Doris and their three sons.

**Minute of Appreciation for David Jennings**

R.D. Wilson thanked Mr. Jennings for generously taking time from his busy schedule to help the Assembly Council function as a co-operative team. He noted how Mr. Jennings often reminded the Council that every decision be made both prayerfully and thoughtfully.

The Moderator also thanked D. Jennings for his dedicated service.

**Recommendation No. 17** (p. 227) was moved by R.D. Wilson, duly seconded. Adopted.

**Report as a Whole**

R.D. Wilson moved, duly seconded, that the report as a whole be adopted. Adopted.

It was noted that a presentation, with no recommendations, from the Long Range Planning Committee will be given at a later sederunt. (cont'd on p. 27)

**COMMITTEE ON BILLS AND OVERTURES** (cont'd from p. 14)

**Recommendation No. 1** was moved by A. Keith, duly seconded.

That Overture No. 7 (p. 558-59) re a study on meeting the needs of those with official and minority languages in the church be referred to the Life and Mission Agency. Adopted.

**Recommendation No. 2** was moved by A. Keith, duly seconded.

That Overture No. 8 (p. 559) re articles and editorials in the Record to reflect statements and rulings of the General Assembly be referred to the Board of the Presbyterian Record. Adopted.

**Recommendation No. 3** was moved by A. Keith, duly seconded.

That Overture No. 9 (p. 559) re the role of the Presbyterian Record be referred to the Board of the Presbyterian Record. Adopted.

**Recommendation No. 4** was moved by A. Keith, duly seconded.

That Overture No. 10 (p. 560) re professional church workers employee assistance program be referred to the Life and Mission Agency (Ministry and Church Vocations). Adopted.

**Preamble to Recommendation No. 5**

Overture No. 14, 2002, answered at the 2003 General Assembly (A&P 2003, p. 216-17) dealt with the same issue contained within the prayer of this overture. The Committee on Bills and Overtures has followed the practice of recommending that where an overture of a similar nature has been answered recently, it need not be received and dealt with again at the immediately following Assemblies.

**Recommendation No. 5** was moved by A. Keith, duly seconded.

That Overture No. 11 (p. 560-61) re self-insurance program be not received on the basis that a similar overture was answered last year. Adopted.

**Recommendation No. 6** was moved by A. Keith, duly seconded.

That Overture No. 12 (p. 561) re to address stipend increment dollar value be referred to the Assembly Council. Adopted.

**Recommendation No. 7** was moved by A. Keith, duly seconded.

That Overture No. 13 (p. 561) re ordination and induction to camping ministry be referred to Life and Mission Agency (Ministry and Church Vocations) to consult with the Committee on Church Doctrine and the Clerks of Assembly.

**Amendment**

Moved P.D. Coutts moved, duly seconded, that the Assembly replace the words "Life and Mission Agency (Ministry and Church Vocations)" with the words "the Clerks of Assembly" and replace the words "the Clerks of Assembly" with the words "Life and Mission Agency (Ministry and Church Vocations)". Defeated.

**Recommendation No. 7** was adopted.

**Recommendation No. 8** was moved by A. Keith, duly seconded.

That Overture No. 14 (p. 562) re ordination and/or induction of those called to camping ministries be referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Committee on Church Doctrine and the Clerks of Assembly. Adopted.

**Preamble to Recommendation No. 9**

Overture No. 14, 2002, answered at the 2003 General Assembly (A&P 2003, p. 216-17) dealt with the same issue contained within the prayer of this overture. The Committee on Bills and Overtures has followed the practice of recommending that where an overture of a similar nature has been answered recently, it need not be received and dealt with again at the immediately following Assemblies.

**Recommendation No. 9** was moved by A. Keith, duly seconded.

That Overture No. 15 (p. 562) re denomination providing self-insurance for the congregation be not received on the basis that a similar overture was answered last year. Adopted.

**Preamble to Recommendation No. 10**

Overture No. 14, 2002, answered at the 2003 General Assembly (A&P 2003, p. 216-17) dealt with the same issue contained within the prayer of this overture. The Committee on Bills and Overtures has followed the practice of recommending that where an overture of a similar nature has been answered recently, it need not be received and dealt with again at the immediately following Assemblies.

**Recommendation No. 10** was moved by A. Keith, duly seconded.

That Overture No. 16 (p. 562-63) re self-insurance re liability for misconduct and abuse be not received on the basis that a similar overture was answered last year. Adopted.

**Recommendation No. 11** was moved by A. Keith, duly seconded.

That Overture No. 17 (p. 563) re use of contemporary styles of worship be referred to Life and Mission Agency (Education for Discipleship - Worship). Adopted.

**Recommendation No. 12** was moved by A. Keith, duly seconded.

That Petition No. 1 (p. 563) re Western Han-Ca congregations' access to Presbyterian Extension Fund (B.C. Ltd.) be received and referred to Assembly Council to consult together (by conference call) with representatives of the Synod of British Columbia, the Presbyteries of Kamloops, Kootenay, Westminster, Vancouver Island and Western Han-Ca, the Presbyterian Extension Fund (B.C. Ltd.) and the Trustee Board, to report to the 2005 General Assembly. Adopted.

**Preamble to Recommendation No. 13**

According to section 65 of the Book of Forms, a petition is a formal request made to a court initiating business concerning the affairs of the petitioners. In this case, the Presbytery of Paris, though concerned about an important issue, cannot claim that they are directly affected by the issuance of visas for entry into Canada. Therefore, the proper form for making the request embodied in the petition must be an overture. Our polity provides for agencies of the church to receive and begin working on referred overtures at any time during the year. The Committee therefore advises the Presbytery of Paris, if they wish, to re-submit the petition in the form of a referred overture (probably to Life and Mission Agency - Justice Ministries) for action. If this course were followed, there would be no substantial delay in the matter receiving consideration.

**Recommendation No. 13** was moved by A. Keith, duly seconded.

That Petition No. 2 (p. 564) re requesting the Ministry of Citizenship and Immigration to review criteria for visas be not received on the basis that the petition is out of order and may be re-submitted as an overture. Adopted.

**Preamble to Recommendation No. 14**

This petition indicates a dispute between the Presbytery of Hamilton (the petitioners) and the staff of the Pension and Benefits Board over the interpretation of parental leave benefits for one of its ministers. The Assembly has followed the practice of allowing the body most affected by an action suggested in an overture or petition to have a first chance to respond to any matter with which it is related. Although the petition goes to some length to describe the position held by the Pension and Benefits Board, the Assembly, through this petition, is still only hearing from the petitioners and not from the Pension and Benefits Board. The Committee believes that prior to the Assembly taking the action of a formal review, it is right to allow the Pension and Benefits Board to explain its interpretation of its own policies and the policies of the church under its direction, to the Assembly, and therefore recommends as follows.

**Recommendation No. 14** was moved by A. Keith, duly seconded.

That Petition No. 3 (p. 564-66) re unresolved differences of interpretation re parental leave benefits for The Rev. Susan Kerr be received and referred to the Pension and Benefits Board, in consultation with the Life and Mission Agency (Ministry and Church Vocations) and the Assembly Council, to report to the 2005 General Assembly.

**Motion to Defer**

Richard Brown moved, duly seconded, that Recommendation No. 14 be deferred until after the Pensions and Benefits Board has reported. Adopted. (cont'd on p. 35)

**Preamble to Recommendation No. 15**

Within the polity of our church, there is provision for memorials to be presented to courts of the church. The purpose of a memorial is to lay a set of facts before the court. It is not designed to initiate specific action. If specific action is requested, then the proper route is by way of overture (if the requested action affects the polity or doctrine of the church) or petition (if the requested action affects the petitioners). The reception of a memorial should not oblige a court to respond in the way that an overture or petition does. Therefore, the following recommendation is presented.

**Recommendation No. 15** was moved by A. Keith, duly seconded.

That Memorial No. 1 (p. 566) re understanding “human sexuality” and “marriage” within our subordinate standards be received and referred to the Committee on Church Doctrine for information.

**Amendment**

S.K. Bell-Wyninga moved, duly seconded, that the Assembly change “received” to “received, affirmed”. Defeated.

**Recommendation No. 15** was adopted.

**Preamble to Recommendation No. 16**

As described in the preamble to the above recommendation, a memorial is not designed to request specific action from a court. In this case, the memorial is clearly in the form of an overture, and an overture cannot come from an individual, but must be presented by a lower court. In view of the fact that this memorial is therefore not in proper form, the following recommendation is brought.

**Recommendation No. 16** was moved by A. Keith, duly seconded.

That Memorial No. 2 (p. 567) re giving right to vote to retired ministers carrying out ministerial functions be not received on the basis that it is out of order. Adopted.

**Preamble to Recommendation No. 17**

In preparation for the Assembly, the Clerks of Assembly requested and received the minutes noted in the overture and took the time to review them. Apart from the irregularity noted in the overture, the Clerks of Assembly could find no reason why this Assembly should not endorse as competent the actions contained within them.

**Recommendation No. 17** was moved by A. Keith, duly seconded.

That Reference No. 1 (p. 567) re actions of October 19-20, 2001 and October 18-19, 2002 Synod meetings in reference to the minutes of the 2001 and 2002 meetings of the Synod of Quebec and Eastern Ontario be referred to the Committee to Examine the Records and authorize that committee to bring a recommendation that, if otherwise in good order, they be attested as competent actions of the Synod. Adopted. (see p. 43)

**Recommendation No. 18** was moved by A. Keith, duly seconded.

That Appeal No. 1 (p. 567) from The Rev. Carol Bain re appeal against a decision of the Presbytery of Seaway-Glengarry to deem her appeal dated March 21, 2004, frivolous and vexatious be received and referred to a Special Commission of General Assembly, its terms of reference and composition to be established by the appropriate committee, to report to the 2005 General Assembly. Adopted. (see p. 35, 39)

(cont'd on p. 35)

**WOMEN'S MISSIONARY SOCIETY**

The Assembly called for the report of the Women's Missionary Society, which, as printed on p. 551-56, was presented by J. Instance, Past President.

**Receive and Consider**

M.R. McLennan moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Motion to Reconsider**

Pursuant to the notice of motion presented at the first sederunt (p. 13), M.F. Schaffer moved, duly seconded, that the constitution of the Women's Missionary Society be reconsidered. Adopted.

**Recommendation No. 1** (p. 554) was moved by M.R. McLennan, duly seconded. Decisions regarding this recommendation were deferred by the Moderator until a later sederunt (see below).

**Minute of Appreciation for Ms. June Stevenson**

**Recommendation No. 2** (p. 555) was moved by M.R. McLennan, duly seconded. Adopted. The Moderator invited Ms. June Stevenson and Women's Missionary Society Executive Director S. Kim forward.

J. Instance read a minute of appreciation and wished June a happy retirement. The Assembly stood and showed their gratitude with applause.

The Moderator praised Ms. Stevenson for her work as editor of *Glad Tidings* and thanked her for all she has given us individually and as a church.

(cont'd below)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Tuesday, June eighth, two thousand and four, at seven o'clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

**FOURTH SEDERUNT**

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Tuesday, June eighth, two thousand and four, at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener. J.F.K. Dowds moved, duly seconded, that the agenda for the fourth sederunt as presented be adopted. Adopted.

(cont'd on p. 25)

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by R.Y. Draffin, convener.

R.Y. Draffin moved, duly seconded that the following be granted leave to withdraw: E. Juman (Presbytery of Brampton) for the sixth sederunt, M.H. Vidal (Presbytery of Montreal) for the sixth sederunt, L.R. Berdan (Presbytery of Prince Edward Island) for the seventh sederunt, and D. Lung (Presbytery of Oak Ridges) for the ninth sederunt. Adopted.

(cont'd on p. 25)

**WOMEN'S MISSIONARY SOCIETY** (cont'd from above)

**Additional Motion**

M.R. McLennan moved, duly seconded, that a section previously omitted from the report be added. Adopted. (see p. 553, sections X, XI, XII)

**Recommendation No. 1** (p. 554) previously moved and seconded.

**Motion to Refer**

J.H. Kouwenberg moved, duly seconded, that this recommendation be referred back to the Women's Missionary Society (Western Division) for further consideration. Defeated.

**Recommendation No. 1** was adopted.

**Reworded Recommendation No. 3** (p. 556) was moved by M.R. McLennan, duly seconded That the Life and Mission Agency (Committee on Education and Reception) and the Committee on Theological Education consider making a “Mission Education” course a requirement for all candidates entering the ministry of The Presbyterian Church in Canada.

**Amendment**

P.E. Carpenter moved, duly seconded, that the court delete “consider making” and insert “institute”.

The Moderator ruled the amendment out of order.

**Recommendation No. 3** was adopted as reworded above.

J. Instance introduced Ms. Margaret McGillivray, the new president of the Women’s Missionary Society.

The Moderator expressed appreciation for the dedication and dynamism of Ms. Instance, Ms. McGillivray, and the women of the Women’s Missionary Society.

**Report as a Whole**

M.R. McLennan moved, duly seconded, that the report as a whole be adopted. Adopted.

**COMMITTEE ON HISTORY**

The Assembly called for the report of the Committee on History which, as printed on p. 307-10, was presented by A.D. MacLeod, convener.

**Receive and Consider**

W.J.C. Ervine moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Recommendation No. 1** (p. 308) was moved by W.J.C. Ervine, duly seconded. Adopted.

**Recommendation No. 2** (p. 308) was moved by W.J.C. Ervine, duly seconded. Adopted.

**Recommendation No. 3** (p. 308) was moved by W.J.C. Ervine, duly seconded. Adopted.

**Recommendation No. 4** (p. 309) was moved by W.J.C. Ervine, duly seconded. Adopted.

**Report as a Whole**

W.J.C. Ervine moved, duly seconded, that the report as a whole be adopted. Adopted.

The Moderator expressed the thanks of the General Assembly for A.D. MacLeod’s hard work and diligence regarding the release of the third edition of *Enduring Witness*.

**KNOX COLLEGE 160TH ANNIVERSARY PRESENTATION**

J. Harrison, convener of the Committee on Theological Education, introduced The Rev. Dr. Dorcas Gordon, principal of Knox College, who made a presentation celebrating the college’s 160th anniversary.

**COMMITTEE ON THEOLOGICAL EDUCATION** (cont’d from p. 15)

**PRESENTATION ON *FLAMES* INITIATIVE: EDUCATION FOR CLERGY AND LAITY**

The Rev. Judee Archer Green was invited forward to make a presentation on the June 2004 - June 2005 *FLAMES* Initiative, The Year of Education: Clergy and Laity. In it she reminded the court of the wide range of educational opportunities already available in the church. The Assembly divided into table groups to discuss prescribed questions designed to provide the committee with ideas and suggestions for the development of the initiative for this year.

**ADJOURNMENT**

The Moderator adjourned the Assembly, to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Wednesday, June ninth, two thousand and four, at nine-thirty o’clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

### **FIFTH SEDERUNT**

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Wednesday, June ninth, two thousand and four at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

#### **COMMITTEE ON BUSINESS (cont'd from p. 23)**

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener. J.F.K. Dowds moved, duly seconded, that the agenda as displayed be the agenda for the fifth sederunt. Adopted.

J.F.K. Dowds moved, duly seconded, that the Committee to Nominate Standing Committees be granted permission to distribute it's second report for consideration at the sixth sederunt. Adopted.

(cont'd on p. 27)

#### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. 23)**

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by R.Y. Draffin, convener.

R.Y. Draffin moved, duly seconded, that the following be granted leave to withdraw: R. Martin (Presbytery of Seaway-Glengarry) for the ninth and tenth sederunts. Adopted.

(cont'd on p. 27)

#### **MODERATOR NOMINATES SPECIAL COMMITTEES**

##### **Terms of Reference**

The Moderator presented a list of nominations for the Committee on Terms of Reference.

P.A. McDonald moved, duly seconded, that the Committee on Terms of Reference be C.C. Pettigrew, M.J. Morris, and G.E. Redahl. Adopted.

(cont'd on p. 36)

#### **SPECIAL COMMITTEE RE REVIEW OF CHAPTER NINE, BOOK OF FORMS**

The Assembly called for the report of the Special Committee re Review of Chapter Nine, Book of Forms, which, as printed on p. 505-23, was presented by P.D. Ruddell, convener.

##### **Receive and Consider**

R.J.G. Kennedy moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Recommendation No. 1** (p. 522) was moved by R.J.G. Kennedy, duly seconded. Adopted.

**Recommendation No. 2** (p. 523) was moved by R.J.G. Kennedy, duly seconded. Adopted.

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

R.J.G. Kennedy moved, duly seconded, that the report as a whole be adopted. Adopted.

The Moderator thanked P.D. Ruddell for the hard work he has devoted to the work of the Special Committee.

#### **CLERKS OF ASSEMBLY (cont'd from p. 18)**

**Recommendation No. 3** (p. 293) was moved by A.H.S. Lee, duly seconded.

##### **Motion to Refer**

W.S. McAndless moved, duly seconded, that Recommendation No. 3 be referred back to the Clerks of Assembly in order that they may comment more fully on the role of membership in the life of our church and how our notion of membership may need to change in order to adapt to the new situation of the church and that they may suggest how the church may explore the wider issue. Defeated.

**Recommendation No. 3** was adopted.

**Recommendation No. 4** (p. 294) was moved by A.H.S. Lee, duly seconded. Adopted.

**Recommendation No. 5** (p. 294) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 6** (p. 296) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 7** (p. 296) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 8** (p. 296) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 9** (p. 296) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 10** (p. 296) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 11** (p. 297) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 12** (p. 297) was moved by A.H.S. Lee, duly seconded. Adopted.  
**Recommendation No. 13** (p. 298) was moved by A.H.S. Lee, duly seconded. Adopted.

**Additional Motion**

D.B. Mack moved, duly seconded, that while the Clerks of Assembly prepare their response to the C.R. Lockerbie additional motion (A&P 2003, p. 24), that the committees and boards of the General Assembly be encouraged to forward their reports and recommendations to The Presbyterian Church in Canada webmaster, it being clearly understood both that such reports and recommendations are merely provisional and have no official standing until they have actually been received by the General Assembly in question, and that any material which committees or boards deem confidential and believe should be presented to the General Assembly in camera would not be so forwarded or posted. Adopted.

**Report as a Whole**

A.H.S. Lee moved, duly seconded, that the report as a whole, be adopted. Adopted.

**ATLANTIC MISSION SOCIETY**

The Assembly called for the report of the Atlantic Mission Society, which, as printed on p. 246-47 and previously received by the Assembly (p. 16), was presented by V.J. Hoeg, President.

V.J. Hoeg noted that there are complimentary copies of *The Presbyterian Message* available to commissioners.

The Moderator gave thanks to V.J. Hoeg for her faithful witness as a person and to the entire Atlantic Mission Society.

**ECUMENICAL VISITOR**

The Moderator invited The Rev. Dr. R. Wallace forward to introduce Princess Alu Ibiam, Regent of Unwana, Nigeria. R. Wallace noted that the year 2004 marks the 50th anniversary of the partnership in mission with the Presbyterian Church of Nigeria. It was hoped that The Rt. Rev. Mba Idika, Moderator of the Presbyterian Church of Nigeria, would be present. Unfortunately, word was received last week that he would be unavoidably absent. R. Wallace expressed pleasure that Princess Alu Ibiam was able to attend and bring greetings from her church and read a letter composed by the Moderator to mark this historic occasion. Princess Alu Ibiam gave thanks for the invitation and read the letter.

She then taught the Assembly a song in the Ibo language and told a story of God's providence in the midst of turmoil. She stated that we live in strange but wonderful times and that we need to remember to encourage our young people. She went on to share her belief that there are good dreams and bad dreams and that it is more rewarding to lay emphasis on the good dreams. She added that dreams can become a vision and that people without vision are lost. She concluded with the words, "God has said, they that honour me, I will honour. Let us be encouraged and continue to honour God."

The Assembly stood and showed their appreciation with applause.

The Moderator thanked Princess Alu Ibiam for honouring us with word and voice. He noted that her family has served Nigeria in the political realm as well as the spiritual realm. The Moderator presented gifts to her on behalf of the Assembly.

**LONG RANGE PLANNING COMMITTEE PRESENTATION** (cont'd from p. 20)

The Assembly called for the presentation of Long Range Planning Committee, which was given by W.S. McAndless, convener. Mr. McAndless outlined a five step plan, entitled "Building the Church that needs to be", that our denomination might follow after the *FLAMES* Initiative concludes. The steps include, 1. Prayer, 2. Review God's plan for us in the light of our situation, 3. Use the gifts of God's people, 4. Relate to the world around us, and 5. Tear down the walls that divide. He elaborated on each point and asked the court to look at these steps while asking what God is saying to us about them. This presentation will be available on The Presbyterian Church in Canada website. (cont'd on p. 42)

**COMMITTEE ON CHURCH DOCTRINE**

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 251-90, was presented by R.I. Shaw, convener.

**Receive and Consider**

C.J. Fensham moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. 252) was moved by C.J. Fensham, duly seconded. Adopted.

**Recommendation No. 2** (p. 289) was moved by C.J. Fensham, duly seconded.

**Motion to Refer**

M.J. Molengraaf moved, duly seconded, that the document "A Catechism for Today" be referred back to the Church Doctrine Committee for further study so that the document may reflect the following:

1. A more inclusive understanding of our own faith and an appreciation of other religious traditions (question 86)
2. A less literal interpretation of God's actions in history (questions 26-30)
3. A broader understanding of salvation which is not limited to "heaven" or "life everlasting" (questions 97, 98, also Sunday 19)

(cont'd on p. 33)

**PRESENTATION OF MINUTES** (cont'd from p. 17)

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

(cont'd on p. 36)

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Wednesday, June ninth, two thousand and four, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

**SIXTH SEDERUNT**

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Wednesday, June ninth, two thousand and four, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator then constituted the Assembly with prayer.

**COMMITTEE ON BUSINESS** (cont'd from p. 25)

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener. J.F.K. Dowds moved, duly seconded, that the agenda as presented be the agenda for the sixth sederunt. Adopted.

(cont'd on p. 36)

**COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 25)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by R.Y. Draffin, convener.

R.Y. Draffin moved, duly seconded, that the following be granted leave to withdraw:  
J. Harrison (Presbytery of Niagara) from the sixth sederunt. Adopted.

(cont'd on p. 36)

### **COMMITTEE TO NOMINATE STANDING COMMITTEES (cont'd from p. 13)**

The second report of the Committee to Nominate Standing Committees was presented by C. Andrews, convener.

#### **Committee of the Whole**

T. Theijsmeijer moved, duly seconded, that the Assembly move into Committee of the Whole, with the Moderator as convener and B. Cossar as secretary. Adopted.

#### **Report of the Committee of the Whole**

On rising from the Committee of the Whole, T. Theijsmeijer moved, duly seconded, that the Assembly receive the report of the Committee of the Whole as follows, and that the report be adopted. Adopted.

### **GENERAL ASSEMBLY STANDING COMMITTEES - 2004-2005**

(It is understood that the Moderator is a member ex-officio of all Assembly standing committees per Book of Forms section 285)

#### **The Assembly Council**

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

One Year - Mr. Campbell Steele, Phelpsston, ON (1999); Rev. Lloyd A. Murdock, Baddeck, NS (1999).

Two Years - Rev. Dr. Jonathan Dent, Armstrong, BC (2002); Rev. W. Scott McAndless, Leamington, ON (2000); Rev. George S. Malcolm, Grande Prairie, AB (Convener) (2003).

Three Years - Rev. Dr. Charlotte M. Stuart, Toronto, ON (2001); Rev. Victor Kim, Calgary, AB (2004); Ms. Jean Jones, Saskatoon, SK (2004).

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 - Lanark & Renfrew - Mr. George Hooper, Cobden, ON (2002); Kingston - Ms. Yvonne Pollock, Kingston, ON (2002); Lindsay-Peterborough - Rev. Dawn Griffiths, Lindsay, ON (2002); Kootenay - Rev. Douglas W. Maxwell, Kimberley, BC (2003); Kamloops - Rev. Rod A. Ferguson, Prince George, BC (2002).

Two Years - London - Mr. Charles Parsons, London, ON (2003); Miramichi - Rev. Gerald E. Sarcen, Sunny Corner, NB (2003); Montreal - Mr. Ian Stones, Montreal, QC (2003); Newfoundland - Rev. David Sutherland, St. John's, NL (2003); Niagara - Ms. Marilyn Clarke, Niagara, ON (2003).

Three Years - Northern Saskatchewan - Rev. Amanda Currie, Saskatoon, SK (2004); Oak Ridges - Mr. John Morris, Beeton, ON (2004); (Ottawa) (minister/diaconal minister) - no appointment (see Rec. No. 4, p. 32); (Paris) (lay) - no appointment (see Rec. No. 4, p. 32); Peace River - Rev. Shirley Cochrane, Wanham, AB (2004).

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. Barry MacDonald, Kentville, NS (2002); Quebec and Eastern Ontario - Rev. Mark Bourgon, Finch, ON (2002); Toronto-Kingston - Ms. Lynda Forbes, Grafton, ON (2002).

Two Years - Manitoba & North Western Ontario - Mr. Ian MacKenzie, Portage la Prairie, MB (2003); Southwestern Ontario - Rev. Keith A. McKee, London, ON (2003); Saskatchewan - Rev. Willem van de Wall, Yorkton, SK (2003).

Three Years - Alberta & The Northwest - Ms. Lisbeth Duncan, Calgary, AB (2004); British Columbia - Rev. Harold M. Wiest, Kamloops, BC (2004).

Category 4: 5 persons ex-officio, namely: the President of the Atlantic Mission Society or designate; the President of the Women's Missionary Society or designate; the Convener of Life and Mission Agency; the Moderator of past General Assembly, the Moderator of the previous General Assembly.

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

### **Church Doctrine, Committee on**

One Year - Rev. Dr. Adrian Auret, Manotick, ON (1999); Rev. Dr. Ruth M. Syme, Deep River, ON (1999); Dr. Fred Wisse, Coldstream, BC (2002); Dr. Laura Alary, Toronto, ON (2002); Mrs. Karen Colenbrander, Mississauga, ON (1999).

By correspondence - Rev. Dr. Patricia Dutcher-Walls, New Westminster, BC (2004)  
Rev. Donald G. Wilkinson, Saint John, NB (2002)

Two Years - Mr. Stephen Jackson, Toronto, ON (2000); Rev. D. Ian Victor, Ottawa, ON (2003); Rev. C. Duncan Cameron, Toronto, ON (Convener) (2000); Rev. Glenn E. Inglis, Vancouver, BC (2004); Mr. William McKinnie, Guelph, ON (2003).

By correspondence - Mr. William R. Herridge, Toronto, ON (2000)  
Rev. Dr. Ronald Wallace, Toronto, ON (1999)

Three Years - Rev. Dr. William J. Klempa, Wentworth, QC (2001); Dr. Gerry Kraay, Saskatoon, SK (2001); Rev. M. Jean Morris, Calgary, AB (2004); Rev. W.G. Sydney McDonald, Halifax, NS (2004); Ms. Karla Wuebbenhorst, Montreal, QC (2004).

By Correspondence - Rev. Alan Goh, Markham, ON (2004)  
Rev. Ian S. Wishart, St. John's, NL (2004)

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

### **Ecumenical and Interfaith Relations Committee**

One Year - Rev. William G. Ingram, Toronto, ON (Convener) (1999); Ms. Moira Barclay-Fernie, Montreal, QC (1999).

Two Years - Dr. Clarence McMullen, Toronto, ON (2000); Rev. Karen A. Hincke, Toronto, ON (2003).

Three Years - Rev. J. Mark Lewis, Hamilton, ON (2001); Rev. Dr. Cynthia J. Chenard, Dartmouth, NS (2004).

Ex-officio - The Principal Clerk of the General Assembly and the General Secretary of the Life and Mission Agency, or their designates.

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 Board of Directors for Presbyterian Record Inc..

### **History, Committee on**

One Year - Dr. Lois Klempa, Wentworth, QC (1999); Mrs. Joan Cho, St. Stephen, NB (2002).

Two Years - Mr. Michael Millar, Barrie, ON (1999); Rev. Angus J. Sutherland, Kitchener, ON (Convener) (2003).

Three Years - Dr. Andy Den Otter, St. John's, NL (2001); Mr. Harry Fraser, Toronto, ON (2004).

By correspondence - Rev. Dr. Glen Matheson, New Glasgow, NS (2004); Synod conveners; one appointee by each of Knox College and The Presbyterian College.

Ex-officio - representatives from Knox College, The Presbyterian College, Vancouver School of Theology, when in attendance; Archivist/Records Administrator; Assistant Archivist; Convener of the National Presbyterian Museum.

### **International Affairs, Committee on**

One Year - Rev. Zoltan Vass, Toronto, ON (1999); Rev. Issa A. Saliba, Whitby, ON (Convener) (2002).

Two Years - Mr. Douglas Sinclair, Stittsville, ON (2003); Dr. David Cameron, Toronto, ON (2003).

Three Years - Rev. E.M. Iona MacLean, Pictou, NS (2004); Ms. Ilica Nicolesau, Toronto, ON (2004).

Ex-officio - five persons appointed by the Life and Mission Agency; one person each appointed by the Women's Missionary Society, and the Atlantic Mission Society.

### **Life and Mission Agency**

One Year - Mr. James Doherty, Alliston, ON (1999); Rev. Dr. Peter D. Coutts, Calgary, AB (2002); Rev. Dr. Linda J. Bell, Elmira, ON (2002); Ms. Barbara Wedsworth, New Minas, NS (2002).

Two Years - Rev. Ruth Houtby, Sackville, NB (Convener) (2003); Rev. H. Kenneth Stright, Boutilier's Point, NS (1999); Mrs. Elaine Allen, London, ON (2003); Rev. Terry V. Hastings, London, ON (2003).

Three Years - Rev. Daniel Cho, Toronto, ON (2002); Rev. Sung Deuk Hong, Surrey, BC (2004); Mrs. Linda Taylor, Temiskaming, ON (2004); Ms. Lorna Teare, Toronto, ON (2004).

Assembly Council appointments - (3 persons to be named by Assembly Council); Rev. Dawn Griffiths, Lindsay, ON (2002). Power to issue has been granted to the Assembly Council to fill appointments at its first meeting after the General Assembly in 2004.

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

### **Maclean Estate Committee**

One Year - Mr. Gary Flaxbard, Kitchener, ON (Convener) (1999); Rev. Dr. John A. Johnston, Hamilton, ON (1999); Mrs. Marjorie Bethune, Guelph, ON (2001); Rev. Shirley J. Gale, Guelph, ON (2002).

Two Years - Miss Jo-Ann Dickson, Paris, ON (2002); Rev. Linda J. Ashfield, Waterloo, ON (2003); Mr. Douglas Dann, Elmira, ON (2003); Rev. Cathy Kay, Guelph, ON (2003).

Three Years - Ms. Yon Chough, Toronto, ON (2004); Mr. George Gingrich, Cambridge, ON (2001); Rev. Nan St. Louis, Mount Forest, ON (2001); Mr. Jarvis Sheridan, Oakville, ON (2004).

### **Nominate, Committee to, for the 2005 General Assembly**

Convener, Rev. Bruce Cossar, Kingston, ON (2003); Secretary, Ms. Kathleen Patterson, King City, ON (2004); others as appointed by synods as per Book of Forms sections 301.2-301.5.

### **Pension and Benefits Board**

One Year - Rev. Dr. J.J. Harrold Morris, Toronto, ON (Convener) (1999); Mr. Grant Scott, Kitchener, ON (2002); Mr. Eric Reynolds, Toronto, ON (2002).

Two Years - Mr. William Sneddon, Sydney, NS (2000); Rev. E. Brooke Ashfield, Waterloo, ON (2003); Rev. Dr. F. Ralph Kendall, Toronto, ON (2000).

Three Years - Rev. Marion R. Barclay, Calgary, AB (2004); Mr. William J. Lyall, Dundas, ON (2004); Mrs. Carrie Thornton, London, ON (2004).

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

By correspondence - Synod Conveners

### **Presbyterian Record Inc., Board of Directors, The**

One Year - Rev. John F. Crowdis, London, ON (Convener) (1999); Mr. Gordon Higgins, Toronto, ON (2004); Rev. Arthur Van Seters, Toronto, ON (2002).

Two Years - Rev. Ian D. Fraser, Pointe Claire, QC (2002); Rev. Wayne G. Smith, Cookstown, ON (2000); Ms. Carol Goar, Toronto, ON (2003).

Three Years - Mr. Don Elliot, Toronto, ON (2004); Mr. Michael Cobb, Simcoe, ON (2001); Dr. Robert Scott, Hanwell, NB (2004).

### **Trustee Board (6 year appointment)**

1999 - Mrs. Marguerite Lucas, Toronto, ON; Mr. Peter Marlatt, Oakville, ON.

2000 - Dr. Derek Chisholm, Toronto, ON; Mr. Russell McKay, Toronto, ON.

2001 - Mr. James H. Robb, Toronto, ON (Convener); Ms. Lisa Whitwell, Toronto, ON.

2002 - Mr. Gordon McNeill, Toronto, ON; Mr. George Gordon, Oakville, ON.

2003 - Mr. John W. Powell, Napanee, ON; Rev. Samuel M. Priestley, Jr., Markham, ON.

2004 - Rev. Dr. J.J. Harrold Morris (Convener, Pension and Benefits Board); Mrs. Virginia Bell, Beaconsfield, QC (2004)

Ex-officio - Principal Clerk; Chief Financial Officer/Treasurer; Convener of Assembly Council.

Note: Convener of Pension and Benefits Board to be named in a year category (by agreement of previous General Assembly)

### **Theological Education, Committee on**

One Year - Rev. M. Beth McCutcheon, Winnipeg, MB (1999); Rev. Patricia L. Van Gelder, Cobden, ON (2001); Rev. S. Bruce Cairnie, Langley, BC (2002); Ms. Joan Stellmach, Calgary, AB (2002).

Two Years - Ms. Joyce Harrison, Beamsville, ON (Convener) (2000); Ms. Maxine Balsdon, Sooke, BC (2003); Rev. D. Laurence DeWolfe, Halifax, NS (2003); Mr. Brian McNally, Sackville, NB (2003).

Three Years - Ms. Christina Ball, Ottawa, ON (2003); Ms. Donna Wells, Toronto, ON (2002); Rev. Alfred H.S. Lee, Port Coquitlam, BC (2004); Rev. Robert H. Smith, Thornhill, ON (2004).

Ex-officio - Vice-Convener or designate of the Governing Board of Knox College, Senate of Presbyterian College; the Convener of the Board of St. Andrew's Hall; Principal: Knox, Presbyterian College, Vancouver School of Theology; Dean: St. Andrew's Hall; three student representatives; two representatives of the Life and Mission Agency, namely, the Associate Secretary for Ministry and Church Vocations and one of the Associate Secretaries from the Education for Discipleship Team.

### **Governing Board of Knox College**

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

One Year - Mr. Ian Croft, Toronto, ON (2002); Ms. Elisabeth Burgess, Toronto, ON (2002); Rev. Lynda Reid, Oshawa, ON (1999); Dr. Peter N. Ross, Aurora, ON (2001); Mr. Roger Lindsay, Toronto, ON (Convener) (1999).

Two Years - Mr. Mervyn Matier, Toronto, ON (2000); Rev. G. Cameron Brett, Toronto, ON (2003); Mr. Doo Sung Lee, Toronto, ON (2003); Ms. Carol Westcott, Toronto, ON (2003); Rev. Ferne Reeve, Toronto, ON (2003).

Three Years - Ms. Carol Jackson, Toronto, ON (2004); Rev. Jinsook Ko, Thornhill, ON (2004); Dr. Klaas Kraay, Toronto, ON (2004); Mr. John Matheson, Etobicoke, ON (2004); Rev. Heather J. Vais, Caledonia, ON (2001).

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

### **Senate of The Presbyterian College**

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

One Year - Rev. Harry Kuntz, Montreal, QC (1999); Rev. Dr. Stephen A. Hayes, Quebec City, QC (1999); Mrs. Linda Mavriplis, Montreal, QC (1999); Rev. Charles E. McPherson, Stellarton, NS (1999); Mr. Ian MacDonald, Pointe Claire, QC (1998); Mr. John McLean, Beaconsfield, QC (1999).

Two Years - Ms. Rose Mackie, Montreal, QC (2000); Ms. Mary Lou De Silva, Dollard des Ormeaux, QC (2000); Rev. Wally Hong, Nepean, ON (2000); Rev. Dr. Donovan G. Neil, Montreal, QC (2000); Ms. Cheryl Doxas, Montreal, QC (2003); Rev. Marc-Henri Vidal, Montreal, QC (2003).

Three Years - Dr. Tucker Carrington, Montreal, QC (2002); Rev. John C. Duff, Paradise, NL (2001); Mr. Ralph Loader, Montreal, QC (2003); Rev. Marilyn Savage, Perth, ON (2004); Mr. Donald Walcott, Montreal, QC (2004); Rev. Bonnie M.G. Wynn, Harvey, NB (2001).

Ex-officio - Principal (convener); professors; two student representatives; two Graduates Association representatives.

### **Board of St. Andrew's Hall**

One Year - Ms. Jeanette McIntosh, Vancouver, BC (2000); Mr. Bruce Yeates, Vancouver, BC (2003); Mr. Allen Lind, Vancouver, BC (2000); Mr. Gillan Jackson, Vancouver, BC (2001).

Two Years - Rev. Dr. J.H. (Hans) Kouwenberg, Abbotsford, BC (Convener) (2003); Rev. Thomas J. Cooper, Vancouver, BC (2003); Mr. Kaleb Kim, North Vancouver, BC (2003); Rev. Brian J. Crosby, Victoria, BC (2003).

Three Years - Rev. Virginia P. Brand, Lethbridge, AB (2003); Mrs. Ruth Chen, Vancouver, BC (2001); Rev. Thomas Gemmell, Richmond, ON (2003); Mr. David Jennings, North Vancouver, BC (2004).

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

### **Recommendation No. 4**

T. Theijsmeijer moved, duly seconded, that the vacancies on the Assembly Council (p. 28) (Ottawa: minister/diaconal minister; Paris: lay) be referred to the Commission on Matters Left Uncared For or Omitted for appointments. Adopted.

### **Report as a whole**

T. Theijsmeijer moved, duly seconded, that the report as a whole be adopted. Adopted.

**LIFE AND MISSION AGENCY** (cont'd from p. 18)

A.J.R. Johnston, convener of Presbyterian World Service and Development presented the recommendations in connection with Presbyterian World Service and Development.

**Moderator Leaves Chair**

The Moderator asked P.A. McDonald to assume the chair.

**Recommendation No. 35** (p. 432) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 36** (p. 432) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 37** (p. 432) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 38** (p. 432) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 39** (p. 432) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 40** (p. 432) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 64** (p. 445) was moved by P.D. Coutts, duly seconded. Adopted.

**Additional Motion**

W. Paterson moved, duly seconded, that the offering received at the opening worship of the 130th General Assembly be used for world-wide HIV/AIDS crisis relief and if this offering has already been designated, that another offering be received at this Assembly for this purpose. Adopted.

Since the offering received at the opening worship is designated to the work of the Assembly, it was announced that Presbyterian World Service and Development offering envelopes would be made available to commissioners. (see p. 40, 42)

**Recommendation No. 65** (p. 445) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 66** (p. 446) was moved by P.D. Coutts, duly seconded. Adopted.

P.A. McDonald expressed the gratitude of the court to the convener, members of the Presbyterian World Service and Development committee and staff for the important work done throughout the world.

**The Moderator Resumes Chair**

R.W. Fee resumed the chair.

**Minute of Appreciation for The Rev. Dr. Ian Clark**

**Recommendation No. 9** (p. 367) was moved by P.D. Coutts, duly seconded. Adopted.

The Moderator invited The Rev. Dr. Ian A. Clark and his wife, The Rev. Dr. Catherine Chalin to come forward. The Assembly stood and showed their appreciation with applause.

The Moderator noted that Dr. Clark and Dr. Chalin had spent much of their time working among marginalized people, drawing them into the kingdom and always providing a welcome place in their homes and hearts.

I.A. Clark expressed gratitude for the ministry opportunities that have been his. He mentioned that he has had the rare privilege of preaching on five continents in the world. He also thanked his wife who endured and enjoyed this ministry with him.

(cont'd on p. 38)

**The Rev. Dr. Stuart Macdonald**

The Moderator invited S. Macdonald to come forward and be acknowledged by the Assembly for his re-appointment by the Assembly as Director of Basic Degree Studies and Theological Field Education at Knox College (p. 524, 14). The Assembly expressed their pleasure with applause.

**COMMITTEE ON CHURCH DOCTRINE** (cont'd from p. 27)

Discussion resumed on the Motion to Refer Recommendation No. 2. (p. 27).

**Motion for Immediate Vote**

Raye Brown moved, duly seconded, that the Assembly take an immediate vote. Adopted.

**Motion to Divide**

J.R.H. Davidson requested that the Motion to Refer be divided.

The Moderator ruled the request out of order.

The ruling of Moderator was challenged.

The Principal Clerk asked the Assembly whether or not it upheld the ruling of the Moderator.

The Assembly upheld the ruling.

**Motion to Refer Recommendation No. 2** was defeated.

**Dissent**

H. Currie asked that his dissent be recorded.

**Amendment to Recommendation No. 2**

W. Paterson moved, duly seconded, that the words “adopted and” be removed. Adopted.

**Recommendation No. 2** (p. 289) was adopted as follows:

That the document “A Catechism For Today” be commended to the church as a teaching resource.

**Recommendation No. 3** (p. 289) was moved by C.J. Fensham, duly seconded. Adopted.

**Recommendation No. 4** (p. 289) was moved by C.J. Fensham, duly seconded. Adopted.

**Recommendation No. 5** (p. 290) was moved by C.J. Fensham, duly seconded. Adopted.

**Recommendation No. 6** (p. 290) was moved by C.J. Fensham, duly seconded. Adopted.

R.I. Shaw expressed gratitude for the opportunity to convene the Committee on Church Doctrine for the past five years.

**Report as a Whole**

C.J. Fensham moved, duly seconded, that the report as a whole, be adopted. Adopted.

The Moderator thanked R.I. Shaw for being an excellent convener.

**PENSION AND BENEFITS BOARD**

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 494-501, was presented by J.J.H. Morris, convener.

**Receive and Consider**

E.A.M. Forrester moved, duly seconded, that the report be received and its recommendations considered. Adopted.

**Motion to Consider Changes**

Pursuant to the notice of motion made during the first sederunt (p. 13), J.F.K. Dowds moved, duly seconded, that the proposed changes to the Constitution of the Pension Plan be considered. Adopted.

**Recommendation No. 1** (p. 496) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 2** (p. 496) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 3** (p. 497) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 4** (p. 497) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 5** (p. 498) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 6** (p. 498) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 7** (p. 499) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 8** (p. 499) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 9** (p. 500) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Recommendation No. 10** (p. 500) was moved by E.A.M. Forrester, duly seconded. Adopted.

**Additional Motion**

W.J.C. Irvine moved, duly seconded, that notwithstanding the Assembly's approval of the revision of the Constitution of the Pension Plan in its definition of "spouse", we affirm that the legal definition differs from our understanding of marriage in Subordinate Standards, which, under Scripture, guide and express the Church's doctrine and order. Adopted.

**Report as a Whole**

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

**Appreciation**

On a point of privilege, J.J.H. Morris asked that the appreciation of the Assembly be recorded to Mr. Bert Hielema, having concluded his term as convener of the Trustee Board.

**Additional Motion**

P.A. McDonald moved, duly seconded, that Mr. Bert Hielema be thanked for his years of leadership on the Trustee Board of The Presbyterian Church in Canada. Adopted.

**COMMITTEE ON BILLS AND OVERTURES** (cont'd from p. 22)

**Recommendation No. 14** (p. 21) was moved by A. Keith, duly seconded.

**Amendment**

Richard Brown moved, duly seconded, that Petition No. 3 (p. 564-66) re unresolved differences of interpretation re parental leave benefits for The Rev. Susan Kerr be received and referred to a commission to be named by the moderator and to report to the 131st General Assembly.

The Moderator ruled the amendment out of order.

**Motion to Defer Recommendation No. 14**

Richard Brown moved, duly seconded, that Recommendation No. 14 be deferred to a future sederunt. Defeated.

**Recommendation No. 14** was adopted.

**Report as a Whole**

J.R.H. Davidson moved, duly seconded, that the report as a whole be adopted. Adopted.

**COMMITTEE ON TERMS OF REFERENCE**

The Assembly called for the report of the Committee on Terms of Reference, which was presented by C.C. Pettigrew, convener.

**Receive and Consider**

C.C. Pettigrew moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1**

C.C. Pettigrew moved, duly seconded that the terms of reference for the Special Commission re Appeal No. 1, 2004 (p. 567) be:

**Terms of Reference**

1. The Commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. The appellant shall be made aware that the judgment of the Commission is final and must be obeyed (Book of Forms section 290.4).
3. The procedures and actions of the Commission shall be consistent with the laws of The Presbyterian Church in Canada and the principles of procedural fairness, with a view to using all possible diligence and tenderness in bringing all persons to harmonious agreement.
4. The Commission shall be given authority to call for and examine the judicial record and any other records it deems to be relevant.
5. The Commission shall be empowered, in the first instance, to deal only with the appeal that is before it, namely the matter of whether the presbytery erred in deeming the original appeal frivolous and/or vexatious.

6. If, and only if, the commission upholds Appeal No. 1, 2004, thus finding that the presbytery erred in deeming the original appeal frivolous and/or vexatious, may it proceed to receive the original appeal, call for the judicial record pertaining thereto, and adjudicate that appeal.
7. The Commission shall have power to cite The Rev. Carol Bain, the Presbytery of Seaway-Glengarry, and any others it deems necessary.
8. The Commission shall be given authority to call for and examine any records it deems to be relevant.
9. The Commission shall meet expeditiously and, after its review and judgment, bring the matters to a conclusion with due regard for the best interests of all concerned, and for the peace and harmony of the church of Jesus Christ.
10. The Commission shall report its action to the 131st General Assembly, and shall use, insofar as it is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgment, Pastoral Comment.

**Report as a Whole**

C.C. Pettigrew moved, duly seconded, that the report as a whole be adopted. Adopted.

**PRESENTATION OF MINUTES** (cont'd from p. 27)

The Principal Clerk announced that the draft minutes of the third and fourth sederunts are ready for distribution and review.

(cont'd on p. 39)

**MODERATOR NOMINATES SPECIAL COMMITTEES** (cont'd from p. 25)

**Committee to Advise**

The Moderator presented a list of nominations for the Committee to Advise with the Moderator.

P.A. McDonald moved, duly seconded, that the Committee to Advise with the Moderator be: The Rev. C. Rodger Talbot (Convener), The Rev. Daniel Cho, The Rev. H. Glen Davis, Mr. E. Douglas Fee, Ms. Roseline Lu-Kumi, Ms. Colleen McCue, Ms. Barbara McLean, The Rev. Fred J. Spekeen, The Rev. Dr. Art Van Seters, Ms. Terrie-Lee Hamilton (Secretary), and The Rev. Stephen Kendall (Principal Clerk). Adopted.

(cont'd on p. 39)

**ADJOURNMENT**

Announcements having been made the Moderator adjourned the Assembly, to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Thursday, June tenth, two thousand and four, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

**SEVENTH SEDERUNT**

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Thursday, June tenth, two thousand and four, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

**COMMITTEE ON BUSINESS** (cont'd from p. 27)

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener.

J.F.K. Dowds moved, duly seconded, that the agenda as presented on the screen in Korean, Chinese and English be the agenda for the seventh sederunt. Adopted.

(cont'd on p. 40)

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by R.Y. Draffin, convener.

R.Y. Draffin moved, duly seconded, that the following be granted leave to withdraw: E. Giles (Presbytery of Lanark-Renfrew) for the eighth sederunt, J.D. Ferrier (Presbytery of Lanark-Renfrew) for the eighth sederunt, J.C. Ferrier (Presbytery of Assiniboia), and Richard Brown (Presbytery of Hamilton) for the ninth and tenth sederunts. Adopted.

(cont'd on p. 42)

### **PRESBYTERIAN RECORD INC.**

The Assembly called for the report of the Presbyterian Record Inc. which, as printed on p. 502-04, was presented by J.F. Crowdis, convener.

#### **Receive and Consider**

J.F. Crowdis moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. 504) was moved by J.F. Crowdis, duly seconded. Adopted.

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

J.F. Crowdis moved, duly seconded, that the report as a whole be adopted. Adopted.

### **MACLEAN ESTATE COMMITTEE**

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 492-93, was presented by M. Repchuck, convener.

#### **Receive and Consider**

R.S. Geddes moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. 493) was moved by R.S. Geddes, duly seconded. Adopted.

**Recommendation No. 2** (p. 493) was moved by R.S. Geddes, duly seconded.

#### **Amendment**

It was moved by J.R.H. Davidson, duly seconded that the Assembly add the words "be encouraged to" to Recommendation No. 2. Adopted.

**Recommendation No. 2** as amended, was adopted as follows:

That congregations be encouraged to promote lay education at Crieff Hills Community among their members, through adequate budget planning and regular promotion of the programs and opportunities available.

#### **Additional Motion**

R.S. Geddes moved, duly seconded, that the General Assembly extend its appreciation to Marilyn Repchuck for her diligent and grace-filled leadership, her efficient oversight of committee responsibilities and enthusiasm for Crieff Hills activities. Adopted.

The Moderator added his thanks to M. Repchuck for excellent leadership in her work at Crieff Hills as her term on this committee draws to a close.

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

R.S. Geddes moved, duly seconded, that the report as a whole be adopted. Adopted.

### **COMMITTEE ON ECUMENICAL RELATIONS**

The Assembly called for the report of the Committee on Ecumenical Relations which, as printed on p. 299-306, was presented by W.G. Ingram, convener.

#### **Receive and Consider**

W.G. Ingram moved, duly seconded, that the report be received and considered. Adopted.

#### **Motion to Consider Change**

Pursuant to Notice of Motion (p. 12), J.F.K. Dowds moved, duly seconded, that a change of the name of the Committee on Ecumenical Relations be considered. Adopted. (cont'd on p. 38)

#### **Motion to Consider**

Pursuant to Notice of Motion (p. 12), J.F.K. Dowds moved, duly seconded, that the terms of reference for the Committee on Ecumenical Relations be re-considered. Adopted. (cont'd on p. 38)

**Permission to Distribute Materials**

The Assembly granted permission to distribute materials pertaining to the committee's report to table groups.

**Recommendation No. 3** (p. 304) was moved by W.G. Ingram, duly seconded. Adopted.

**Recommendation No. 4** (p. 304) was moved by W.G. Ingram, duly seconded. Adopted.

**Recommendation No. 5** (p. 305) was moved by W.G. Ingram, duly seconded. Adopted.

**Recommendation No. 6** (p. 305) was moved by W.G. Ingram, duly seconded. Adopted.

**Recommendation No. 7** (p. 305) was moved by W.G. Ingram, duly seconded.

**Rewording with the Permission of the Assembly**

It was agreed by the Assembly to add the words "the Clerks of Assembly" to Recommendation No. 7.

Recommendation No. 7, as reworded, was adopted as follows:

That the Ecumenical Relations Committee in consultation with Canada Ministries, the Clerks of Assembly, and subsequently with the United Church of Canada prepare guidelines for the appropriate protocol for establishing and maintaining covenantal relations between The Presbyterian Church in Canada and the United Church of Canada in relation to this matter.

**Recommendation No. 8** (p. 305) was moved by W.G. Ingram, duly seconded. Adopted.

**Recommendation No. 1** (p. 299) was moved by W.G. Ingram, duly seconded. Adopted.

The Assembly then moved into table groups to discuss Recommendation No. 2.

**Recommendation No. 2** (p. 299) was moved by W.G. Ingram, duly seconded. Adopted.

**Report as a Whole**

W.G. Ingram moved, duly seconded, that the report as a whole, be adopted. Adopted.

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

**COMMITTEE ON EDUCATION AND RECEPTION** (cont'd from p. 15)

R. Doran, convener of the Committee on Education and Reception presented recommendations related to that portion of the report.

**Recommendation No. 42** (p. 440) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 43** (p. 440) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 44** (p. 440) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 45** (p. 440) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 46** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 47** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 48** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 49** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 50** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 51** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 52** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 53** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 54** (p. 441) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 55** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 56** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 57** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

**Dissent**

K.D. MacLeod asked that his dissent be recorded.

J. Morris asked that his dissent be recorded with reasons given as follows:

Although the decision of the Committee on Education and Reception is precisely correct in terms of the General Assembly policy with regard to the committee, it is not in the best interest of the denomination.

Mr. Ruff has a B.R.S. from Tyndale obtained in 2000, which if obtained in 2004 would be a B.A. and would qualify as an undergraduate degree acceptable to the Committee on Education and Reception. To insist on a reception of B.A. programs is expensive in time and money and is effectively punitive.

**Recommendation No. 58** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 59** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted. On the request of two commissioners, the recorded count was announced: 77 in favour and 68 opposed. (see notice of motion below)

#### **Dissent**

S.K. Bell-Wyminga requested that her dissent be recorded with reasons given as follows:

Mr. Christopher Yue has completed an M.Div. degree at Regent College and has been working in two Presbyterian churches over the past five or more years. He is a gifted pastor and well acquainted with The Presbyterian Church in Canada. The requirement of three more semesters in a theological college is excessive.

**Recommendation No. 60** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 61** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 62** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 63** (p. 442) was moved by P.D. Coutts, duly seconded. Adopted.

#### **Notice of Motion**

Richard Brown presented a notice of motion as follows:

I will move, or caused to be moved at a future sederunt that the Assembly reconsider Recommendation No. 59 of the Committee on Education and Reception.

(cont'd on p. 40)

#### **PRESENTATION OF MINUTES** (cont'd from p. 36)

The Principal Clerk announced that the draft minutes of the fifth sederunt were ready for distribution and review.

(cont'd on p. 47)

#### **MODERATOR NOMINATES SPECIAL COMMITTEES** (cont'd from p. 36)

#### **Special Commission re Appeal No. 1, 2004**

The Moderator presented a list of nominations for the Special Commission re Appeal No. 1, 2004 (p. 567).

P.A. McDonald moved, duly seconded, that the Special Commission re Appeal No. 1, 2004 be: The Rev. M.H. Smith (Presbytery of Oak Ridges) Moderator, The Rev. R.S. Geddes (Presbytery of Hamilton) The Rev. M. Savage (Presbytery of Lanark and Renfrew), Ms. F.E. Perrin (Halifax-Lunenburg, Ms. K.M. Colenbrander (Ottawa) and Mr. G.C. Thompson (Presbytery of Ottawa).

#### **The Rev. Dr. Stephen C. Farris**

The Moderator invited The Rev. Dr. S.C. Farris to come forward and be acknowledged for the recent publication of his book *Grace, A Preaching Commentary*.

#### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Thursday, June tenth, two thousand and four, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

## EIGHTH SEDERUNT

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Thursday, June tenth, two thousand and four, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

### **Presbyterian World Service and Development Offering** (cont'd from p. 33)

The special Presbyterian World Service and Development offering designated for HIV/AIDS programs was received and dedicated with the singing of *I am the Vine*. Prayer was offered by W. Paterson. (see p. 42 and 43)

### **COMMITTEE ON BUSINESS** (cont'd from p. 36)

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener. J.F.K. Dowds moved, duly seconded, that the agenda as presented be the agenda for the eighth sederunt. Adopted.

(cont'd on p. 43)

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

The Assembly called for the report of the Norman M. Paterson Fund for Ministerial Assistance, which, as printed on p. 306-07, was presented by A.M. McPherson, convener.

#### **Receive and Consider**

C.L. Smith moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. 307) was moved by C.L. Smith, duly seconded. Adopted.

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

C.L. Smith moved, duly seconded, that the report as a whole be adopted. Adopted.

### **LIFE AND MISSION AGENCY** (cont'd from p. 39)

#### **COMMITTEE ON EDUCATION AND RECEPTION** (cont'd from p. 39)

#### **Motion to Reconsider**

Pursuant to notice of motion (p. 39), Richard Brown moved, duly seconded, that the Assembly reconsider Recommendation No. 59 of the Committee on Education and Reception report. Defeated.

#### **Minute of Appreciation for Mr. Warren Whittaker**

**Recommendation No. 41** (p. 438) was moved by P.D. Coutts, duly seconded. Adopted.

The Moderator invited Mr. Warren Whittaker forward and noted that it is a wonderful opportunity for the Assembly to show appreciation for a very special ministry.

The Assembly stood and expressed its appreciation with extended applause.

Mr. W. Whittaker responded saying he was honoured by this recognition. He stated that he has learned a great deal from the people he has served. He considers it a privilege to a part of this ministry and part of God's plan.

#### **Minute of Appreciation for The Rev Glenn E. and Mrs. Linda Inglis**

**Recommendation No. 10** (p. 368) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 21** (p. 392) was moved by P.D. Coutts, duly seconded. Adopted.

#### **Additional Motion**

T. Boonstra moved, duly seconded, that presbyteries equip themselves to handle complaints under the Policy for Dealing with Sexual Abuse/Harassment by holding workshops on this policy periodically and encouraging ruling elders, particularly those serving as members of presbytery, to attend. Adopted.

**Recommendation No. 22** (p. 393) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 23** (p. 397) was moved by P.D. Coutts, duly seconded.

**Motion for an Immediate Vote**

J.W.A. Cooper moved, duly seconded, that an immediate vote be taken. Adopted.

**Recommendation No. 23** was adopted.

**Recommendation No. 24** (p. 399) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 25** (p. 403) was moved by P.D. Coutts, duly seconded.

**Motion to Refer Back Recommendation No. 25**

J.C. Carr moved, duly seconded, that the matter of mandating “lay” persons for specialized ministries be referred back to Ministry and Church Vocations to design a process whereby “lay” persons may be mandated for professional training and service that is accountable to the courts of The Presbyterian Church in Canada whether the service is within The Presbyterian Church in Canada or in pastoral/spiritual care departments in public institutions or in pastoral counselling services/centres. And that, in the interim, the presbyteries of the church continue to provide such mandates in circumstances warranted by appropriate discernment processes, and to do so in ways that hold the persons so mandated accountable to presbytery.

**Motion to Refer is Divided**

The mover and seconder agreed that the above motion to refer be divided into two parts.

**Motion to Refer Back Recommendation No. 25 - Part A**

J.C. Carr moved, duly seconded, that the matter of mandating “lay” persons for specialized ministries be referred back to Ministry and Church Vocations to design a process whereby “lay” persons may be mandated for professional training and service that is accountable to the courts of The Presbyterian Church in Canada whether the service is within The Presbyterian Church in Canada or in pastoral/spiritual care departments in public institutions or in pastoral counselling services/centres. Adopted.

**Motion to Refer Back Recommendation No. 25 - Part B**

J.C. Carr moved, duly seconded, that in the interim, the presbyteries of the church continue to provide such mandates in circumstances warranted by appropriate discernment processes, and to do so in ways that hold the persons so mandated accountable to presbytery.

The Moderator ruled the motion (Part B) out of order.

The ruling of Moderator was challenged.

The Principal Clerk asked the Assembly whether or not it upheld the ruling of the Moderator.

The Assembly upheld the ruling.

**Recommendation No. 26** (p. 405) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 27** (p. 405) was moved by P.D. Coutts, duly seconded.

**Amendment**

K.J. McIntyre moved, duly seconded, that the Assembly add the words “to be presented to a future General Assembly”. Adopted.

**Amended Recommendation No. 27** when put to the vote was adopted as follows:

That the Committee on Theological Education be asked to develop a Presbyterian parish nursing certificate program to provide the necessary education in our own faith tradition to be presented to a future General Assembly.

**Recommendation No. 28** (p. 405) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 29** (p. 405) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 30** (p. 406) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 31** (p. 406) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 32** (p. 406) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 33** (p. 406) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 34** (p. 410) was moved by P.D. Coutts, duly seconded. Adopted.

**Recommendation No. 67** (p. 446) was moved by P.D. Coutts, duly seconded. Adopted.

**Additional Motion**

P.A. McDonald moved, duly seconded, that appreciation be extended to I.A. Gray for his dedicated and effective leadership as the convener of the Life and Mission Agency Committee for the last two years. Adopted.

The Assembly stood and showed appreciation with applause.

The Moderator said how helpful it has been to have a convener who fulfilled his duties with careful dedication and offered strong support for all the Life and Mission Agency staff.

I.A. Gray responded by indicating that it has been a pleasure to serve as convener and that he counts it a privilege to work, not only with the Life and Mission Agency, but also with the entire staff at the Church Offices.

**Report as a Whole**

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

**LONG RANGE PLANNING COMMITTEE PRESENTATION** (cont'd from p. 27)

The Moderator called W.S. McAndless forward to invite the Assembly to complete the Long Range Planning Committee feedback pages. The Assembly divided into table groups to accomplish this task. At the close of the session the responses were gathered. W.S. McAndless thanked the Assembly for the assistance proffered the committee.

**COMMITTEE ON REMITS**

The Assembly called for the report of the Committee on Remits which, as printed below, was presented by R.S. Geddes, convener.

**Receive and Consider**

R.S. Geddes moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** was moved by R.S. Geddes, duly seconded.

That Remit A, 2003 (p. 504) be approved and that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

**Recommendation No. 2** was moved by R.S. Geddes, duly seconded.

That Remit B, 2003 (p. 505) be approved and that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted. (see Clerk's comment, p. 43)

**Report as a Whole**

R.S. Geddes moved, duly seconded, that the report as a whole be adopted. Adopted.

**Presbyterian World Service and Development Offering** (cont'd from p. 40)

The Moderator announced that \$6,000 had been collected through the special offering for HIV/AIDS programs. The Assembly responded with a spontaneous singing of the doxology.

**COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 37)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by R.Y. Draffin, convener.

**Report as a Whole**

R.Y. Draffin moved, duly seconded, that the report as a whole be adopted. Adopted.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, Ontario, on Friday, June eleventh, two thousand and four, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

## NINTH SEDERUNT

At the Gym, Gordon Willey Athletic Complex, Durham College, Oshawa, on Friday, June eleventh, two thousand and four, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented by J. Seidler, convener. J.W. Hutchison moved, duly seconded, that the agenda as presented be the agenda for the ninth sederunt. Adopted.

(cont'd on p. 47)

### **COMMITTEE TO EXAMINE RECORDS**

The Assembly called for the report of the Committee to Examine Records, which, as printed below, was presented by J.M. Hamalainen, convener.

#### **Receive and Consider**

J.M. Hamalainen moved, duly seconded, that the report be received and considered. Adopted.

#### **Preamble re Reference No. 1 Synod of Quebec and Eastern Ontario** (see p. 567, 22)

In 2000, the Synod of Quebec and Eastern Ontario moved to a commissioned synod but did so in an irregular manner. Upon examination, the meetings of the 2001 and 2002 Synod of Quebec and Eastern Ontario appear to have been conducted in good faith and are otherwise consistent with the polity of The Presbyterian Church in Canada. The Committee to Examine Records recommends that the irregular constitution of the synod in 2001 and 2002 not invalidate the minutes nor the decisions made.

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

J.M. Hamalainen moved, duly seconded, that the decisions of the 2001 and 2002 meetings of the Synod of Quebec and Eastern Ontario be deemed valid. Adopted.

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

J.M. Hamalainen moved, duly seconded, that the minutes of the 129th General Assembly, the Assembly Council, the Synod of Quebec and Eastern Ontario, the Synod of Southwestern Ontario, the Synod of Manitoba and Northwestern Ontario and the Synod of Alberta and the Northwest be attested as neatly and correctly kept. Adopted.

#### **Recommendation No. 3**

J.M. Hamalainen moved, duly seconded, that the minutes of the Synod of the Atlantic Provinces, the Synod of Toronto and Kingston, the Synod of Saskatchewan, and the Synod of British Columbia be attested with notes. Adopted.

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

J.M. Hamalainen moved, duly seconded, that the report as a whole be adopted. Adopted.

### **PRINCIPAL CLERK'S COMMENT**

#### **Remit B, 2003**

The Principal Clerk commented on Remit B, 2003 (p. 505, 42), explaining that when included in the Book of Forms it will include the words "interim ministers". Those words did not appear in the 2003 Remit because that section of the Book of Forms was separately but concurrently amended by Remit G, 2001.

### **YOUNG ADULT REPRESENTATIVES**

The Assembly called for the report of the Young Adult Representatives. It began with a slideshow presentation entitled, "How The YARS Saw It". It set to music photographic images of their involvement in the business and social activities of the General Assembly. This was followed by spoken reports and skits that focussed on themes of education and safety for young people. They gave thanks for the Moderator's vision for the church and for all who spent time with them during the week. The Young Adult Representatives explained that they chose to combine \$200 of the expense money allocated to them with their own offerings to contribute a further \$665 to the Presbyterian World Service and Development AIDS/HIV programs. The Assembly stood and acknowledged the report with applause. The Moderator noted that he had

listened to many excellent reports during the course of the week, but none matched the report of the Young Adult Representatives.

### **ECUMENICAL VISITORS**

The Moderator invited R. Wallace forward to welcome and introduce The Rev. Tae Bum Kim, Vice Moderator of The Presbyterian Church in Korea and The Rev. Pu-ok Choi, Stated Clerk of The Presbyterian Church in the Republic of Korea. R. Wallace explained that these guests were in Canada to participate in a multilateral consultation that would include representatives from the Presbyterian Church in Korea, the Presbyterian Church in the Republic of Korea, the United Church of Canada, and The Presbyterian Church in Canada.

On behalf of the Presbyterian Church in Korea, The Rev. Tae Bum Kim congratulated the Moderator, commissioners, young adult representatives and seminary students on the 130th General Assembly. He noted that he is very pleased and thankful the multilateral consultation is uniting in the ecumenical and mission work of the four denominations. He reflected on how The Presbyterian Church in Canada and the Presbyterian Church in Korea have overcome many of the barriers that separated our denominations in the past and now work closely together in the areas of church growth and mission. "We have been called by God to bring peace throughout the world", he said. He thanked the court for the opportunity to speak.

On behalf of the Presbyterian Church in the Republic of Korea, The Rev. Pu-Ok Choi noted that this was the first time a representative of his denomination had addressed the General Assembly and he gave thanks to the Moderator for the privilege. He also noted that this is the first time the four denominations have come together to work out an ecumenical relationship for the mission of the churches. He expressed sincere gratitude for the faithful, hopeful presence of The Presbyterian Church in Canada and of the effort of our denomination to work with people in Korea and Koreans living in Japan. He added, "I pray that the multilateral consultation will be united in mission to the world. I pray God will go with us, and he will pour out his blessing, as we do his work. I offer our blessings to this General Assembly, that God will continue to pour out his spirit as we work together."

The Moderator replied that the Assembly would join them in the prayer that one day the peninsula of North and South Korea will be united. He thanked them for making the journey to Canada.

Gifts were presented by the Moderator on behalf of the Assembly. The Assembly stood and expressed appreciation for both guests with applause.

### **STUDENT REPRESENTATIVES**

The Assembly called for the report of the Student Representatives. D.L. West from Knox College, H.K. Kanawati from Presbyterian College, and P. Baek from Vancouver School of Theology each expressed thanks for the opportunity to participate in the General Assembly and made observations about their experiences.

D.L. West thanked the Moderator for the invitation to attend the General Assembly. He read from Deuteronomy 10:12 and expressed the opinion that the court had fulfilled and demonstrated the spirit of this passage. He noted, in particular, a sense of hope inspired by the Long Range Planning Committee, Ecumenical Relations Committee, and the Young Adult Representatives. He also spoke of the spirit of love that permeated the conduct of the General Assembly.

H.K. Kanawati expressed pleasure at being able to bring greetings and prayers from the students of Presbyterian College. She noted that she was raised in Middle Eastern churches in Syria and Lebanon and gave thanks for those who have surrounded her with love and helped her become integrated into the Canadian church. She noted three personal highlights experienced during the General Assembly; when the prayer for forgiveness was read by The Rev. Dr. G. Vais, when commissioners were invited to sign the KAIROS Agenda for Just Peace postcard, and when the General Assembly demonstrated a will to fight HIV/AIDS. She asked the General Assembly to keep working and praying for peace in Middle East and for the church there that longs for peace in the midst of turmoil and war.

P. Baek stated that during the past several days the words of Jesus came to mind, "Peter, if you really love me, feed my sheep." He believes the Assembly has fed both the seminary students and Young Adult Representatives. P. Baek noted he arrived in Canada in 2000 and feels he has been warmly received into The Presbyterian Church in Canada. He said, "We have hope because of the Young Adult Representatives and the sincere and patient commissioners."

The Moderator drew attention to the fact that two of the representatives were not born in Canada. He observed that they do not leave behind who they are, but bring the strength of their backgrounds with them. He observed, "Things are changing in Canada. Changes are happening in ways we did not plan in committees." He urged the students to take the greetings of the General Assembly back to the colleges.

### **COURTESIES AND LOYAL ADDRESSES**

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses, which was presented by L.M. Clifton, convener.

#### **Receive and Consider**

L.M. Clifton moved, duly seconded, that the report be received and considered. Adopted.

We, the commissioners, young adult representatives, and student representatives of the 130th General Assembly, wish to thank everyone who contributed to make this event not only a successful but also an uplifting and enjoyable activity.

To The Rev. Ralph Fluit, The Rev. David Shin, The Rev. Donna Carter-Jackson, The Rev. Dr. Sandy McDonald, Mr. Bob Shaw, Ms. Moyra Dobson, the Praise Team from St Paul's Leaskdale and the Ontario Presbyterian Chorus under the direction of Mr. Alastair McCallum for taking a leadership role in the uplifting opening Communion service.

We express our gratitude to Mrs. Shelia Dickinson who created the banner bearing the words "I am the vine. You are the branches" which hung in the gym throughout the Assembly and reminded us of the theme of our morning worship services.

We express our thanks to all the congregations in the Presbytery of Pickering who saw to our every need with a smile, including, but not limited to, being our human "signposts" to direct us around the campus and providing daily refreshments. We express our thanks as well to the members of the Local Arrangements Committee: David Phillips, Ken Brown, Maureen Coleman, Alton Ellis, Ralph Fluit, Helen Hartai, Ralph Kendall, Ian Morrison, Lynda Reid, Bob Shaw, Lois Whitwell assisted by Glen Davis, Susan Maturine, Morley Mitchell and Ed Musson.

The morning worship services took a variety of forms but were always inspiring and uplifting. To those congregations who led in these worship services, Knox Church, Oshawa; Bridlewood Church, Scarborough; St. Paul's Church, Leaskdale; St. Luke's Church, Oshawa assisted by "Anointed Joy" liturgical dancers from St. Andrew's Church, Whitby and Amberlea Church, Pickering, we extend our thanks.

The Rev. Rick Fee, our Moderator, led us into each sederunt with his deep spiritual prayers. He was gracious in greeting and thanking each special visitor. He was patient and fair in conducting the business of the court. We thank him for his presence with us. We ask God's blessing upon him through out his moderatorial year.

We acknowledge with thanks Bruce Summers who supplied the golf carts, the drivers and all others who assisted people in getting around the campus.

Special thanks goes to Terrie-Lee Hamilton and all Assembly staff for long hours of work, patience and helpfulness always provided with a pleasant smile and to the Clerks of Assembly Stephen Kendall, Don Muir, and Alfred Lee who so ably replaced Tony Plomp, for bringing their collective knowledge, sage advice and fair guidance to this General Assembly.

All our ecumenical visitors came from many parts of the world to share with us their experiences and their insights into our common faith. We were blessed by their presence with us and we thank them for taking the time to be with us.

**To the Presbyterian Church of Nigeria**

It was a joy for the commissioners, young adult representatives, and student representatives of the 130th General Assembly of The Presbyterian Church in Canada to receive Princess Alu Ibiam as our guest and to hear from her the greetings of the Moderator of the Presbyterian Church of Nigeria, the Rt. Rev. Dr. Mba Idika on the occasion of the 50th anniversary of our partnership in mission. We praise Almighty God for the leading of the Holy Spirit for our forebears of the 80th General Assembly (1954) and give thanks for their vision and faith as they entered on a new relationship in the unknown country of Nigeria. Over the years this relationship has borne fruit in the lives of both our churches. As we recall the impact on our church of the long ago visits of Princess Alu's parents, Dr. Akanu Ibiam and Mrs. Ibiam, we rejoice that the personal and corporate bonds between our churches remain strong. We pray God will continue to bless us as we go forward in mission together.

**To His Grace the Most Reverend Andrew S. Hutchison, Primate of the Anglican Church of Canada**

We, the commissioners, young adult representatives, and student representatives of the 130th General Assembly of The Presbyterian Church in Canada, meeting at Durham College, University of Ontario Institute of Technology in Oshawa, Ontario extend to you best wishes on the occasion of your election as Primate of the Anglican Church of Canada. In the past our two churches have worked closely together in a variety of ways in the name of our Lord Jesus Christ. Under your leadership we look forward to a continuation of this relationship. As you assume your new responsibilities we pray that God will bless you and grant you grace, wisdom, understanding and compassion.

**To Her Majesty Queen Elizabeth II, Queen of Canada**

We, the commissioners, young adult representatives, and student representatives of the Venerable 130th General Assembly of The Presbyterian Church in Canada meeting at Durham College, University of Ontario Institute of Technology in Oshawa, Ontario express our loyalty and gratitude to your majesty. We pray that God will grant you and all members of the royal family continued good health and grace. We give thanks for your leadership in upholding the equality and dignity of all people before God. We pray that your reign may continue to uphold the ideals of the Christian faith.

May God's love and power be with you always.

**To Her Excellency, the Right Honourable Adrienne Clarkson, Governor General of Canada**

We, the commissioners, young adult representatives, and student representatives of the Venerable 130th General Assembly of The Presbyterian Church in Canada meeting at Durham College, University of Ontario Institute of Technology in Oshawa, Ontario respectfully send greetings to you and to your family as you continue to represent Her Majesty, Queen Elizabeth II, here in Canada and beyond its shores in other countries.

We pray that God will continue to give you health and strength in the fulfillment of all your duties. As we greet you, might we humbly request that you forward our Loyal Address to Her Majesty.

May the peace of Christ be with you.

**To the Right Honourable Paul Martin, Prime Minister of Canada**

We, the commissioners, young adult representatives, and student representatives of the Venerable 130th General Assembly of The Presbyterian Church in Canada meeting at Durham College, University of Ontario Institute of Technology in Oshawa, Ontario send greetings to you and to all the members of the Senate and the Government of Canada.

We give thanks to God for the dedicated service and leadership you have provided to Canada. We pray that God will continue to grant you good health, grace and wisdom.

May the peace of Christ be with you.

**Report as a whole**

L.M. Clifton moved, duly seconded, that the report as a whole be adopted. Adopted.

**PRESENTATION OF MINUTES** (cont'd from p. 39)

The Principal Clerk announced that the draft minutes of the sixth and seventh sederunts were available for distribution and review.

**ADOPTION OF MINUTES**

J.W. Hutchison moved, duly seconded, that the minutes of the first five sederunts be adopted as presented, subject to correction, and that the minutes of the remaining sederunts be taken as read and adopted subject to correction. Adopted.

**COMMISSION ON MATTERS LEFT UNCARED FOR OR OMITTED**

J.W. Hutchison moved, duly seconded, that the Commission on Mattes Left Uncared For or Omitted, consisting of the Moderator of the 130th General Assembly and the Clerks of Assembly, be established until the 131st General Assembly. Adopted.

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

**Report as a Whole**

The business of the Assembly having been completed, J.W. Hutchison moved, duly seconded, that the report as a whole, be adopted. Adopted.

**ADJOURNMENT**

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. The Assembly joined in the singing of the One Hundred and Twenty-Second Psalm. The moderator led the Assembly in prayer. He then said: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet in Edmonton, Alberta, and within First Presbyterian Church there, on the first Sunday in June, in the year of our Lord, two thousand and five, at seven thirty o'clock in the evening, local time.

**REPORTS OF**

**ASSEMBLY AGENCIES AND**

**STANDING COMMITTEES**

## COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 130th General Assembly:

The Committee to Advise with the Moderator met twice with The Rev. Dr. P.A. (Sandy) McDonald to plan his itinerary and in April to hear about his moderatorial year. Sandy McDonald, throughout his term, focused on the *FLAMES* Initiative on spirituality; visiting with congregations and groups where he was able to share his pastoral gifts for ministry; healing and reconciliation among Aboriginal peoples; and supported the work of the denomination, in particular *Presbyterians Sharing...*

Sandy McDonald visited within all ten provinces meeting people in small group settings, at special events and through Sunday worship and fellowship times. Most congregations invited him to lead and preach in worship while other congregations invited him for a special anniversary or congregational event. He participated in other meaningful services such as inductions, baptisms and dedications. Some other unique events this year included the celebration of the 200th Anniversary of The Rev. Thomas McCulloch's arrival in Pictou; the Presbytery of Seaway-Glengarry's day event at Upper Canada Village celebrating spirituality and worship; Canada Youth 2003 and he participated in a healing and reconciliation consultations in Saskatoon and Mistiwasis and visited Anishinabe Fellowship and Flora House in Winnipeg as part of his interest in Aboriginal ministries. Members of the church appreciated his supportive and pastoral words as Sandy led them in worship and participated in conversations.

Traveling to Eastern Europe to visit the Hungarian Reformed Churches in Hungary, Romania and Ukraine was a highlight for Sandy and Chris McDonald. They traveled with The Rev. Dr. Ron Wallace, Associate Secretary, International Ministries and met with our denominational staff who are serving in the Reformed Church, Sonya Henderson, Brian Johnston, David Pandy-Szekeres and Steve Ross. They saw the various roles that the church is playing in that changing society and the importance of the Christian community there. He shared many of his reflections of this trip in his articles in the Record.

There were a number of other events or meetings in which Sandy McDonald participated. As part of his ecumenical commitments, he attended the Lutheran World Federation 10th Assembly in Winnipeg and the Church Leaders' gathering in Mississauga. When he was able, he attended General Assembly committee meetings where he expressed support for their work and learned more about various areas of ministry within the denomination. Sandy McDonald visited all of the theological colleges and was able to attend two convocations. As was the case in his visits with congregations, many people experienced his friendship and compassion.

**Recommendation No. 1** (adopted, p. 12)

That the sincere appreciation of the Assembly be extended to The Rev. Dr. P.A. (Sandy) McDonald as he visited congregations and presbyteries, participated in ecumenical and denominational gatherings, and met with individuals.

**Recommendation No. 2** (adopted, p. 12)

That the thanks of the Assembly be extended to individuals, congregations, presbyteries, synods, international church partners and organizations which received Sandy and Chris McDonald with graciousness and kindness.

**Recommendation No. 3** (adopted, p. 12)

That appreciation be expressed to the congregations of Musquodoboit Harbour and St. Andrew's, Dartmouth and Jonathan Tait, student assistant in the charge, for their support given to Sandy McDonald during his moderatorial year.

## REGULATION RE VOTING

The General Assembly in 1969, 1973 and 1979 dealt with the elections of moderators. It was in 1973 that the current voting procedures were established. The method was changed from "vote for one and count to see who has the most votes" to "The counting shall proceed until one nominee receives an overall majority, with the low nominee being dropped and his (sic) votes distributed according to the preference indicated." (A&P 1973, p. 407)

**Nomination for Moderator**

In accordance with the procedure determined by the 1969 General Assembly, the committee nominates The Rev. Richard Fee as Moderator of the 130th General Assembly.

George Macdonald  
Convener

Terrie-Lee Hamilton  
Secretary

**ASSEMBLY COUNCIL**

To the Venerable, the 130th General Assembly:

The Assembly Council has been charged with the duty and privilege to serve General Assembly by both co-ordinating the policies and activities of the church as authorized by General Assembly and presenting and affirming prophetically the visions of the church that look to God for continual renewal. This year the Assembly Council met twice, and its Executive and the various committees of Assembly Council met numerous times to carry out the work of the church. The results of their collective efforts have been summarized in the descriptions of the work of various committees of Assembly Council enclosed in this report.

Over the past year, Assembly Council worked and reflected on the future of The Presbyterian Church in Canada as it considers both its past and future response to the Triune God's gift of grace as well as its post-settlement agreement relationship with Canada's Aboriginal Peoples. It has been six years since the *FLAMES* Initiative was adopted by General Assembly and 10 years since the church adopted the Confession of The Presbyterian Church in Canada regarding Aboriginal Peoples. Neither of these issues can be seen as "problems" to be solved, but rather relationships to be deepened in gratitude and faithfulness to our God of Grace. The entire church will need to participate in the long process of discerning our denomination's role in the kingdom and our interaction with Canada's Aboriginal communities. The Assembly Council hopes to provide leadership and resources to the entire church throughout this continuing process.

The financial health of the church also occupies much of the Assembly Council's time and planning. The congregations of our denomination have continued to support the church by contributing to *Presbyterians Sharing....* This past year, like the past several years, saw revenues slightly exceeding the approved budgeted amount of the national church despite many economic concerns in Canada and in the church. While the budgets for the past few years have relied upon the gradual decline of prior surplus funds available to the church, it is important to know that the Assembly Council and the Finance Committee have both committed to providing balanced operating budgets to General Assembly once the surplus has been retired. This difficult task of ensuring the financial health of the church has been made much easier this year with the appointment of Mr. Stephen Roche, C.A. as the national church's Chief Financial Officer and Treasurer. Mr. Roche has quickly displayed a gift for financial prudence and a desire to satisfy the ministry goals of our denomination, and we are fortunate to have him join our national church's management team.

On a more personal note, over the past six years as a member of the Assembly Council and four years as its convener, I have developed an ever greater appreciation for the genius of our polity and the tremendous skill and dedication of Presbyterians across Canada who have adopted the call to be co-workers for Christ in the Assembly Council's important and privileged ministry, both as elected members and as staff of the national church. We must thank them for their service.

Eugene Peterson, one of our better-known contemporary Presbyterians, compares the Christian life to that of a tree. The spiritual roots of faith and service are able to draw in the needed sustenance and nourishment to result in our branches and leaves bearing the fruit of the Spirit. And connecting our roots to our fruit is the trunk, which represents the church. The church often seems to be covered in the outer dead layer of bark: rough, plain and often ugly. But it is the church that allows the inner layers (cambium and sapwood for the botanists) to provide the overall strength and growth of the tree and the conduit of water and minerals between the roots and the leaves.

Robert Farrar Capon writes in *The Parables of the Kingdom* that the Church “is not, in any proper sense Christian ... It is not a club of insiders who, because of their theology, race, colour, or sex, or their good behaviour, intelligence or income bracket, are the only channels through which the Word conveys himself to the world. Rather, [the Church] is a sign to the world of the mystery by which the light has already lightened the whole shooting match, by which the divine Leaven has already leavened the whole lump of creation. Therefore, the Church is precisely catholic, not Christian. It is not a sacrament to the few of a salvation that they have but the world does not. Rather, it is the chosen sign of the salvation of the entire world.”

Serving our denomination has been an honour, and while I have seen (and perhaps too often contributed to) much dead bark in its various activities and the denial of its catholicity on several instances, I am reminded that beneath the surface much growth and nourishment takes place in the church and all of creation. It is my prayer that The Presbyterian Church in Canada never forgets its role to be the chosen sign of the salvation of the entire world, even if to many it looks like an unnecessary intermediary between creation's roots of spiritual longing and the fruit of the Spirit. May God continue to bless all of our service offered to him.

## **COMMITTEES OF COUNCIL**

### **ARCHIVES AND RECORDS MANAGEMENT**

#### **Grants**

Each year we apply for at least one grant from the federal Department of Heritage through the Canadian Council of Archives branch. Alexis Dimson was hired for the summer of 2003 to catalogue and scan 1,800 additional photos for the Archives' graphics database. We will apply, once again, for financial assistance to hire a summer employee to continue the processing of this particular collection.

#### **Protection of Privacy and Electronic Documents Act (PIPEDA)**

This piece of federal legislation went into effect in January 2004. The Archives staff has attended seminars to learn more about this document and are part of a small committee at Wynford Drive that has been assigned the task of drafting recommendations for the Church Office in relation to the legislation. This draft has been referred to the Management Team.

#### **Presbytery Workshop**

The Archives staff conducted a day long workshop for the Presbytery of Huron-Perth at Knox Church, Goderich, in May 2004. The Presbytery approached us to give a “Care of Records” seminar. Many of the clerks and others charged with the care of church records in the vicinity attended. The Archivist will be traveling to Edmonton in October to attend the synod meetings and present a similar workshop. Much credit is given to The Rev. Raymond Glen, Synod History Convener, for his faithfulness to the Archives through the years, and who has worked very hard to make this workshop possible.

#### **Synod Workshop(s)**

The Archivist spent six days in Nova Scotia attending the McCulloch Seminar at First Church, Pictou, church services at Springville and Scotsburn, and finally the sessions of synod at Camp Geddie and at St. Andrew's Church, New Glasgow. All in all, this was a wonderful experience in terms of learning more about the people and the church in the Atlantic region. A presentation on the “care of records” and related handouts was provided to the synod by the Archivist.

#### **FLAMES Year of Spirituality**

Archives staff selected appropriate photographs reflecting various spiritual aspects of our church and work and created a slide show exhibit for the *FLAMES* year 2003-2004 as an on-line exhibit. This exhibit will remain on the Archives' web-site for future reference.

#### **2004-2005 FLAMES Resource**

The Archives staff will aim to produce a resource for this coming *FLAMES* year of education that follows the theme “the importance of archives and church history” for our denomination. Copies of this resource will be made available through a PCPak mailing, from the Archives and on the Archives web-site.

### **Knox College 160th Anniversary**

The Archivist met with Barbara Hepburn regarding the Archives' assistance with the display designs for their 160th anniversary and for the year of education. Archival documents were selected and copied for both display boards and display cases, and additional images were provided for a power point presentation on the subject of the college's history.

### **Volunteers**

This year we added a new volunteer to our staff roster. David Hill, a professional photographer, well known to the church, is giving us a day per week to catalogue and scan additional photos for our database. He brings a special photographic expertise to this task.

Margaret Waterman, a faithful volunteer from 1985-2004 retired from this position in 2004. We will be holding a day in her honour in June with the Archives hosting a lunch out, a thank you gift, and a reception in the Archives that same afternoon.

### **Congregational History book**

Dr. Andy den Otter generously authored "Remembering Your Heritage: How to Write Your Congregational History" which was ready for sale at a cost of \$2.00 per copy at the last General Assembly. Ms. Alexis Dimson provided graphics support for this resource. This has sold very successfully throughout the year. Proceeds are returned to the Committee on History account.

### **Archeion**

We have been asked to take part in a virtual exhibit on genealogy for the Ontario web site, Archeion. We are pleased that our Archives was selected as one of the feature archives for the exhibit. It has long been our policy to help our provincial/federal archives associations whenever they request it.

### **Personal Papers**

The Archives staff visited The Rev. Dr. John A. Johnston's home earlier this year in order to select from his personal papers those that should be deposited in the Archives. We will also be assuming the personal papers of church historian, Dr. John S. Moir. This year, we also received The Rev. Dr. Deane Johnston's papers relating to his work as a chaplain, 1939-1949.

### **St. Andrew's, Scarborough**

St. Andrew's Scarborough dates back to 1818 and is beginning to microfilm their extant records in preparation for their 200th anniversary in 2018. The Archives staff paid a site visit to them in the spring in order to advise on the care of their original documentation and also to assist in prioritizing the record selection for this substantial microfilming project.

### **Step Into your Archives**

We have produced two issues of our in-house newsletter this year; both featuring the theme of church education using the church archival collections. These newsletters go out in a PCPak, are available from the Archives, and they are on our web-site.

### **Tours for Colleges**

Students from both Knox College and Presbyterian College have benefited from tours of our facility and collections. We also offer this service to archival studies students at the University of Toronto and George Brown College in order that they might learn more about our archival cataloging and preservation systems.

### **Faculty of Information Studies**

We are fortunate to be on good terms with the Faculty of Information Studies. We have received many excellent workers in the Archives through their department over the years. Currently, Amanda Jamieson is with us completing a term-long practicum (2 days per week). Her special project involves organizing and making conservation recommendations for our audio visual collection. These records (various formats of tape and film) have not been previously tended to in any substantial way, and so this is a much appreciated opportunity. Although Amanda is a student archivist, she has worked at Memorial University Archives and so comes to us with some experience. The Archivist supervises her work and sends in an evaluation (re her quality

of work and her potential in the archives profession) to her supervising professor. Amanda will submit a final report on her findings for future action by the Archives staff.

We are fortunate that the audio visual specialist, George Wharton from the City of Toronto Archives agreed to spend a day with us in February. He provided very specific advice regarding conservation, storage, and future migration possibilities for our sound and moving image collection.

### **BENEVOLENCE COMMITTEE**

The Benevolence Committee oversees the administration of the benevolent funds and bursary funds that have been entrusted to the Assembly Council. There are 10 benevolent funds with a total capital of some \$3,110,000. From the income of these funds, approximately 15 persons received monthly support in 2003 totalling \$77,280. Other emergency grants were made on a confidential basis to seven persons totaling some \$6,000. There are 25 bursary funds with a total capital of approximately \$1,302,000. \$55,000 of income from these funds was awarded to some 52 candidates for the ministries of the church.

The committee invites your prayers, concerns and gifts for needy servants of the church. A number of congregations and individuals make gifts to these funds each year. These donations are deeply appreciated both by the committee, and, even more, by those in need who receive support. Many letters of deep gratitude are received each year saying how much it has meant not only to receive much needed financial support, but also to know that the church is caring and concerned for their needs. The gifts disbursed from the various funds are very close to the exact income available, and so any additional donations to the funds will be well used.

The Benevolence Committee meets annually to monitor the ongoing bursaries and benevolence funds that are being administered through the Assembly Office. For the 2003-2004 school year, up to \$55,000 in student bursaries have been approved. The secretary calls for applications from the colleges at the start of each term. The colleges compile the applications and forward them to the Assembly Office, where the applications are dealt with and grants made.

### **COMMISSION ON ASSETS OF DISSOLVED AND AMALGAMATED CONGREGATIONS**

The Commission on Assets of Dissolved and Amalgamated Congregations, consisting of the Secretary of the Assembly Council, the Convener of the Trustee Board and the Chief Financial Officer, acts on behalf of the Assembly Council and the Trustee Board in dealing with matters of property held by the national church.

Presbyteries are reminded that in the case of amalgamations of congregations, guidelines regarding the disposition of assets are found at section 200.11 in the Book of Forms.

### **COMMITTEE ON CHURCH ARCHITECTURE**

The Committee on Church Architecture met seven times in 2003 receiving eight submissions and seven resubmissions from congregations. Church policy requires congregations that are considering building a church or education building, or planning major renovations or extension of an existing structure, to submit the preliminary drawings to the Committee on Church Architecture before the working drawings are begun. A presbytery cannot give approval for a congregation to proceed until it has received the report of the Committee on Church Architecture. Correspondence may be directed to Gordon Haynes, the secretary for the committee.

### **EXECUTIVE**

The Executive of the Assembly Council meets regularly to guide the work of the Council and to deal with emergent matters and with and issues referred to it by Council through the year. This year the Executive was asked to facilitate the start of the Healing and Reconciliation program that is being executed through the Canada Ministries portfolio (see p. 329), and to provide initial drafts of some of the overtures dealt with by the Council. The Executive also plans the overall shape of the meetings of the Assembly Council.

## EXPERIMENTAL FUND

Once again, the directors of the Experimental Fund are pleased to present this report to the church with respect to their stewardship of the fund for the year 2003. There are six directors of the fund, the permanent directors being the Secretary of the Assembly Council, the General Secretary of the Life and Mission Agency, and the minister of St. John's Church, Cornwall, Ontario. The non-permanent directors, serving for fixed terms, are currently Mr. Lawrence Pentelow (2003), Mrs. Esther Powell (2004) and The Rev. Noel Gordon (2005). The dates in brackets indicate the end of their terms, but under the constitution, these directors may be re-appointed for a second term of 3 years. As this report is being written in 2004, we are pleased to report that Mr. Pentelow has been re-appointed for a second term by the Assembly Council. The Rev. Dr. Fred Rennie serves at the will of the directors as a non-voting Honorary Director in the capacity of secretary/administrator. The need for this position is re-assessed every two years by the directors.

For the fund, the past years was distinguished by two prevailing factors: a reduction in project submissions, and a decrease in the money available for distribution due to lower interest rates on investments. Of the nine projects submitted for consideration, only two were chosen: the Brochet Exchange Summer Programme, a seven week program which brought Aboriginal youth from Brochet, Manitoba to Nova Scotia and Ontario to experience southern Canadian youth and culture; and assistance to the Presbytery of Temiskaming, which has ventured into a new model of regional ministry, utilizing lay ministers, to continue its witness to Christ and the gospel over a large geographical area in Northern Ontario. The support for these projects was modest, given the money available. In 2003, the fund continued its promised support of the Flin Flon Institute, Manitoba (study and promotion of rural and remote ministry) with its second of three grants of \$4,000. The final grant will be made in 2004. Believing in the merits of the Institute prompted the directors to offer substantial support, but this admittedly has reduced the funding available to other projects.

The highlight of the year was the reception of a generous bequest from the estate of the late wife of the donor, which, added to the capital account, has brought it up to well over \$400,000. This was an unexpected gift and was received with much appreciation by the directors. In due time, this will result in welcomed additional income available to assist and initiate creative and innovative ministries of many kinds across the church. Such is the primary purpose of the fund, whose life began in 1981 with a first grant of \$5,000 targeted towards church growth. Over \$130,000 in income has since been distributed.

The Constitution of the Experimental Fund and the application form are available for downloading on the internet at [www.presbyterian.ca/exfund](http://www.presbyterian.ca/exfund). Presbytery clerks are aware of the fund, and inquiries and application forms can also be obtained from The Rev. Dr. Fred Rennie, Secretary/Administrator, The Experimental Fund, 109 Jarvis Street, Cornwall, Ontario, K6H 5J1, or [johneen.fred@sympatico.ca](mailto:johneen.fred@sympatico.ca). Interested applicants are reminded that their projects must receive the approval of their local presbytery or agency before submission for consideration.

The donor of the fund is still living, and expresses a continuing interest in the work it continues to aid. The directors again express to him their sincere appreciation for his foresight and beneficence in the promotion of creative ministry within The Presbyterian Church in Canada.

## FINANCE COMMITTEE

### Financial Results 2003

The year saw our cash increase by \$1.3 million, due to a positive surplus from operations and an increase in our working capital. The operating fund had a surplus of \$181,828 for the year with revenue exceeding budget by \$340,798. *Presbyterians Sharing...* for 2003 stood at \$8,711,575 or just \$225 less than the previous year. We greatly appreciated the continued support of the Women's Missionary Society and Atlantic Mission Society. Expenses for the three agencies/departments and grants to colleges came in at \$9,748,970 which was \$565,998 lower than the budget. The other good news was that the markets rebounded in 2003 and we booked an unrealized gain in the market value of our investments of \$2,596,602, compared to a loss of \$1,257,365 in 2002.

### **Auditors**

The Finance Committee has reported to the Assembly Council its satisfaction with the auditing services of PricewaterhouseCoopers, who have been appointed as auditors again for this year.

### **Financial Statements for The Presbyterian Church in Canada ending December 31, 2003**

The Audit Committee and the Assembly Council have reviewed and approved, the audited financial statements for The Presbyterian Church in Canada ending December 31, 2003. These statements are found on pages 239-40.

#### **Recommendation No. 1** (adopted, p. 19)

That the audited financial statements for The Presbyterian Church in Canada ending December 31, 2003 be received for information.

### **Financial Statements for The Presbyterian Church in Canada - Pension Fund ending December 31, 2003**

The Audit Committee, the Assembly Council and the Pension and Benefits Board have approved the audited financial statements for The Presbyterian Church in Canada - Pension Fund. These statements are found on pages 242.

#### **Recommendation No. 2** (adopted, p. 19)

That the audited financial statements for The Presbyterian Church in Canada - Pension Fund ending December 31, 2003 be received for information.

### **Budget 2005**

Revenue includes \$8,850,000 from *Presbyterians Sharing...*, which is \$50,000 in excess of the budget for 2004. The Finance Committee believes this is an achievable target in light of our experience in 2003. Income from the Women's Missionary Society and the Atlantic Mission Society will continue as in previous years. The other revenue items that are set out are conservative and depend on the volume of sales of materials, interest earned on investments and the timing of when bequests are received. The expenditures for the three agencies/departments total \$10,014,514 which is \$11,217 lower than the budget for 2004. The reserve of \$400,000 against Canada Ministries programs continues because experience shows that there are timing differences in implementing new works compared with the budgeting process. A summary budget is presented this year on page 237 detailing the major departmental expenditure budgets. The Assembly Council proposes an operating deficit budget of \$324,514, which will partially use the accumulated surplus. This surplus is held to ensure that The Presbyterian Church in Canada has an operating reserve. The operating reserve is forecast to be \$1,006,566 at the end of 2005. We have been fortunate that in previous years actual results have been better than forecast.

The forecasts for fiscal years 2006, 2007 and 2008 are provided, at the request of previous General Assemblies, for information purposes. The forecasts are not budgets: they are an estimation of the financial direction of the national church assuming existing and anticipated expenditures and revenues. Many expenditure items may change based on actions taken by General Assembly and the agencies and boards of the church. For example, the Personnel Policy Committee of Assembly Council, as part of its ongoing duties, is preparing a report on current stipend and salary levels for executive staff of the national church. Any material increase in those stipends and salaries could render inaccurate the forecasts presented to this General Assembly. However, any proposed changes to expenditures, including those stipends and salaries, would be reflected in the annual budgets that must be approved by General Assembly on an annual basis.

#### **Recommendation No. 3** (adopted, p. 19)

That the budget for the year 2005 as set out at page 237 be approved.

#### **Recommendation No. 4** (adopted, p. 19)

That the revenue and expenditure forecast for 2006 through 2008 as set out on page 238 be received for information.

### **LENDING FUND COMMITTEE**

Financial Services manages funds available to congregations for the building and renovation of churches and manses. The Lending Fund Committee requires completion of an application form

and an environmental questionnaire for all applications. Congregations and presbyteries should forward applications to the Co-ordinator of Lending Services at the Church Offices at least one month before the statutory meetings of the committee in March and November. Approved loans are funded subject to the availability of funds. At March 2004, the lending funds stood at \$3,461,466, with \$3,178,670 currently on loan to 66 recipients.

## **LONG RANGE PLANNING COMMITTEE**

### ***FLAMES* Initiative**

The Long Range Planning Committee has met through the year to continue to oversee the continuing *FLAMES* Initiative. The Assembly Council has found that this year's initiative on "Spirituality" is being well received by the church. Many people are contributing to and benefiting from this initiative in a variety of ways within the congregation and in their individual journeys. The Committee has affirmed the fine work being carried out by the co-ordinator, The Rev. Ken Stright and his committee regarding the year for Spirituality.

The Committee on Theological Education is taking the lead for next year's initiative on "Education for Clergy and Laity".

The committee also spent the year consulting with various bodies within the church on what might come after the *FLAMES* Initiative concludes in 2005. The main tool for this consultation has been the document "Finding God's Opportunities", that was widely distributed to the church following the 2003 General Assembly.

### **"Finding God's Opportunities"**

The focus of the committee's work since January was to review and study the responses to "Finding God's Opportunities". The church has provided the committee with excellent feedback to this resource. The breakdown of the responses is: sessions - 115, presbyteries - 6, standing committees - 1, individuals - 13. This is in addition to the responses that were received from the last General Assembly. A letter was sent to the clerks of presbytery expressing the committee's appreciation for those who submitted information. The responses were so helpful and illuminating that we propose placing them on the church's website so that they may be widely read.

### **Responses Received from the "Finding God's Opportunities" Workbook**

The Long Range Planning Committee greatly appreciates all of the responses that we received for the workbook that we sent out following the 2003 General Assembly. There were some problems with the process - the most serious problem being that, because of some shortfalls in communication, the booklet was sent out much later than intended and people had relatively little time to respond - but many congregations and groups took the time and effort necessary to prepare a response.

We feel that we have heard a great deal of what the church is saying right now and, more importantly (because of the deep reflection on scripture that many people have done) we have heard some indications of what God is saying to our church right now. Time and again we saw very similar ideas, images and reflections emerging from the responses and we do not think that this is a coincidence.

The committee has attempted to summarize below what we have seen in the responses and in particular the thoughts that came out most consistently. These reflections are organized according to the questions that were asked.

### **What are the opportunities that God is placing before us?**

1. An awareness of Canadian society: ethnic diversity, social diversity, personal issues that people have to deal with, changes in the family unit.
  - Do we need to change our priorities for ministries and put more emphasis on such things as chaplaincy work?
2. An understanding of the nature of our church: Presbyterian characteristics, our roots.
  - How can we best be a Presbyterian presence in Canadian society?

3. God is doing some exciting things and God's people are carrying out some exciting ministries in our local congregations.
  - How can our churches go out and meet people where they are?
  - How can we make church buildings accessible to the community?
4. There are all kinds of new people out there to whom we can minister. God is doing exciting things in ethnic groups.
  - How can we minister to/with immigrants and new Canadians?
  - How can we minister to/with new believers?
  - How can we minister to/with particular ethnic groups?
5. There is wonderful potential in shared ministries.
  - How are we sharing buildings and resources with people of other denominations?
  - How can we better share with other Presbyterians (e.g. with different ethnic groups)?
6. We have the opportunity to deal with important theological and social issues.
  - How can we find the correct balance in dealing with issues of justice, human sexuality, same sex marriages, etc..
7. We have the opportunity to open up and reach out to others.
  - How can we break down barriers that exist between ourselves and others?
8. We have the opportunity to deepen our relationships.
  - How can we share our lives with each other?
9. As we are dealing with declining finances and membership in many places, we are given the opportunity to reinvent ourselves.
  - How do we do mission and ministry in a new way?
10. We have the opportunity to develop new approaches to professional ministry.
  - How does theological education need to change?
  - What is the place of lay missionaries and other lay ministries?
11. We have the opportunity to heal conflict.
  - How can there be healing between congregations and ministers, congregations and presbytery, etc.?
  - Where is the willingness to resolve and heal?

**What do we need to do to meet these opportunities?**

We need to focus on:

1. Faith building and discipleship.
2. Mission - locally, nationally, internationally.
3. Looking at people's gifts and how they can be used.
4. Worship - what it is like and where it extends to.
5. Youth participation - how we minister to them.

And we need to be proactive with respect to these things. Living outside the box was a recurring theme. We need to both live and act outside the box. We need to learn to use the tools that we have differently.

We also saw a recognition of the problem of learning anxiety; we need to make a shift, but the shift leads to anxiety. For this reason, change needs to be dealt with in a caring way. We need to realize that change is not the end of the world. We need to deal with our fear for our survival.

**What are the biblical images, narratives and ideas that are most vital and helpful to us now?**

This exercise and the response to it made it very clear to us that scripture is a very powerful tool. We need to learn to use this tool well. So many of the people who participated found and commented that the Spirit of the Lord spoke to them, challenged and prodded them as they took the time to reflect on the passages. The scriptures that we provided often connected very powerfully with people and their discussion led them to other important passages.

The scriptures spoke to people in many and various ways, of course. But we did note that a number of themes kept repeating themselves. The passages that spoke to people most powerfully seemed to fall into three main categories:

1. Passages that reflected on the Babylonian exile experience of Israel.
  - Psalm 137 certainly connected with people and with their present experience in the church and many people also moved on to passages in such places as Nehemiah and Jeremiah that explored that experience from other angles.
2. Passages that made a statement about what our life purpose is as believers and that gave a clear sense of what God wants us to do.
  - People clearly appreciated passages such as Micah 6:8, Galatians 5:6 (the only thing that counts is faith working through love) and John 21 and their clear statement of what God expects of us. In particular, Micah 6:8 spoke to great numbers of people. Many went on to dwell on many other passages that stated our purpose such as Matthew 28:18-20 and the letters to the churches in Revelations.
3. Passages that spoke about the spiritual gifts that God gives to believers for them to use in the ministry and mission of the church.
  - We had provided one passage (from Ephesians 4) that spoke of these gifts and a number of people also identified other passages about spiritual gifts (for example, 1 Corinthians 12) as vital to the future of our church.

**Is there anything else you would like to tell the Long Range Planning Committee?**

Many important issues came out in the responses. These are things, feelings, frustrations and needs, that are apparently running deep in our denomination right now and we need to be aware of them.

1. Many of our congregations, session, presbyteries, etc., are dealing with a great deal of disturbing conflict.
2. Many of our lay people feel as if their concerns, needs, fears, etc., are not being heard.
3. Many people feel overwhelmed by the programming that they receive from the national church and don't want more programming.
4. People are concerned because they don't know what is coming next.
5. People are concerned with how to reach particular groups, how to integrate them into the church, how to accommodate them and minister to them and with them:
  - the "unchurched"
  - the youth
  - young families

There were also many suggestions as to how the Long Range Planning Committee ought to guide the church:

1. Invite us to:
  - be biblical
  - be positive
  - be simple
  - be relevant
  - be lean
2. Invite the church to spend time in discernment and prayer.
3. Yes, we need to embrace change. No, we cannot simply maintain the status quo.
4. We need to enhance our identity. We must remain who we are, Reformed presence in our society, but we need to learn to do better what we do well.
5. We need to address the mind set of the denomination and we need to recognize that no program or structure adjustment is going to change the mind set. The mind set includes such attitudes as:
  - survival mentality
  - institutionalism
  - negativity

- hostility
  - complacency
6. The Long Range Planning Committee (and Assembly Council and the agencies of the church) had better do a good job of communicating with the church about what you are doing with this and where you will go with it.
  7. We need to break out of where we are, to break out of our attitudes and mind set. We need to take some risks and find transformation.

**Summary Remarks**

What struck the committee most strongly in the responses was the openness to change that was seen coming through consistently. This is seen as an indication of what God may be saying to the church at this time. People are coming to the point where they realize that it is not good enough to simply continue to do what we have always done and hope for the best. This is not a promise, of course, that people will be able to tolerate or deal with change well. Nevertheless, people seem to be realizing that the call for change is not coming from people or from organizations within the church but from the Holy Spirit. Like it or not, people and congregations will be dealing with a great deal of change in the coming years and we need to be ready to help people to deal with that change as constructively as possible. The complete responses to the “Finding God’s Opportunity” consultation are available online at [www.presbyterian.ca/assemblyoffice/council](http://www.presbyterian.ca/assemblyoffice/council).

The committee continues to work with the responses. In particular, they will discover which challenges, opportunities, biblical passages and other items relate to the congregational level and which relate to the denominational level. They would also like to see where and how the denomination needs to particularly assist congregations.

**Proposals for the Future**

A presentation based on the responses to “Finding God’s Opportunities”, entitled “Building the Church that Needs to Be” was made to both the Life and Mission Agency Committee and the Assembly Council. It is a statement of what kind of plan might be presented to the denomination following the completion of the *FLAMES*. The presentation has been amended and the Assembly Council concurred that the presentation be made to the General Assembly in 2004 with provision made to elicit reflection and feedback from the commissioners.

**Other areas relating to Long Range Planning**

The committee identified the following areas or pieces of work of which the committee needs to be aware as it deals with long range planning: Called to Covenant, Future Directions Committee of the Life and Mission Agency Committee, Teacher/Learner Course, Stewardship by Design, Healing and Reconciliation Program, Theological Education re emerging issues, and a study on young adults by D. Henderson.

**MANAGEMENT TEAM**

The Management Team is made up of the three General Secretaries (Principal Clerk, Life and Mission Agency and Chief Financial Officer/Treasurer). They are charged with managing and co-ordinating the work of the Church Offices. In addition, they are asked to prepare initial drafts of budgets for the Finance Committee and to carry out other tasks as requested by the Assembly Council. This model of working together brings a strong sense of unity to the work of the national church within 50 Wynford Drive. This year, the Management Team was pleased to welcome Stephen Roche as the new Chief Financial Officer and Treasurer, and are grateful for the skills he is bringing to the team.

**PERSONNEL POLICY COMMITTEE**

The Personnel Policy Committee, in addition to preparing draft responses to overtures related to their work, continues to provide policy support for the staff at Church Offices.

The Personnel Policy Committee is working on a study of executive and professorial stipends, and has completed a policy for the Church Offices for dealing with complaints of potential workplace harassment. When the committee has been working on executive stipends, staff has withdrawn from deliberations and are not involved in making or considering recommendations or preparing or presenting the report.

### **Minimum Stipend for 2005**

In 1989, the Assembly determined a method for the calculation of minimum stipends and allowances once a percentage increase had been decided (A&P 1989, p. 213). This is the method that is currently applied. The cost of living figure that will be established in May will be used to revise the figures for the minimum stipends and will be recorded in the Acts and Proceedings (see p. 235).

#### **Recommendation No. 5** (adopted, p. 19)

That the 2005 adjustment to minimum stipends and allowances be equal to the amount adjustment in the consumers price index for Canada for the twelve month period from May 2003 to May 2004.

### **RESIDENTIAL SCHOOLS WORKING GROUP**

Ian Morrison and Stephen Kendall continue to work closely in ensuring that we are represented and give input to ongoing matters re residential schools.

#### **Alternative Dispute Resolution**

I. Morrison continues to sit on the Residential Schools Working Caucus made up of representatives from the Government of Canada's Department of Indian Residential Schools Resolution Canada (IRSRC), survivors and the churches. This group gave, and continues to give input to the design and implementation of the ADR (Alternative Dispute Resolution) program. I. Morrison has attended meetings of the Assembly of First Nations Residential Schools Working Group and the Working Caucus. The hope is that working together will be a way of getting more people to sign up for the process. S. Kendall continues to monitor proposed changes and how these might affect our agreement with the government.

#### **Ecumenical Working Group**

I. Morrison and S. Kendall represent The Presbyterian Church in Canada on the Ecumenical Working Group. This group is meeting regularly again. Its members continue to work together in sharing information and support for each other. We have met with the Deputy Minister of Indian Residential Schools Resolutions Canada, Mario Dion, and we are seeking a meeting with the Minister, the Hon. Denis Coderre. The ecumenical group has also given support to the Aboriginal Healing Foundation Board in encouraging it to seek to extend its mandate for healing initiatives with and by aboriginal organizations. The Ecumenical Working Group has also met with Grand Chief Phil Fontaine of the Assembly of First Nations (AFN). We supported a conference sponsored by the AFN and the University of Calgary in March 2004, on the "Residential School Legacy - Is Reconciliation Possible?" The United Church has presented a proposal to the government that would help it and the government move beyond the dilemma caused by the "Blackwater" judgment and the appeal of that judgment by the government to the Supreme Court of Canada.

#### **Journey to Wholeness**

The final grant from the Journey to Wholeness Fund was made in March of this year. A total of \$195,233 has been disbursed.

Inasmuch as the Task Group on Healing and Reconciliation (see below) and the two general secretaries responsible for residential schools issues all report directly to the Assembly Council, the Residential Schools Working Group has been concluded with thanks to the members who have served on it over the past ten years.

### **HEALING AND RECONCILIATION PROGRAM**

#### **History**

As part of the actions taken surrounding the settlement with the federal government, a Healing and Reconciliation Fund Task Force was set up to recommend a project or projects that would support healing and reconciliation between Aboriginal people and people of the church. Membership on the task force was set to ensure a balance between those who were Aboriginal and non-Aboriginal. At present, the task force includes: Ms. Mary Fontaine, Mr. James Hope-Ross, Mr. Harvey Pechawis, Ms. Vivian Ketchum, Mr. Colin Wasacase, Mr. Lew Ford, The Rev. Ian Morrison, and The Rev. Gordon Haynes. A budget for the task force was approved by the Assembly Council Executive.

As of March 1, 2004, The Rev. Ken Stright came on half-time as co-ordinator of the project. He will continue in that position until after the 2005 General Assembly. His responsibilities will include bringing together the educational resources and co-ordinating the consultations. He began his ministry as an ordained missionary appointment to Waywayseecappo, and wrote the study document on the Confession of 1994.

The first meeting of the task force was in Winnipeg on Saturday, September 6, 2003. Subsequent meetings were held October 22nd (by conference call), November 24th, January 29th and 30th, March 6th, and March 13th, 2004 (the last three in conjunction with a consultation). This practice of meeting at the time of a consultation will continue through June.

### **Foundational Statement**

The foundational statement of the process was first formed at the September meeting of the task force, but has evolved as they have met with each other, and through the consultations. It is their expectation that the wording of the statement will continue to evolve as they hold consultations with Aboriginal and non-Aboriginal groups, although the vision behind the statement has remained constant. The foundational statement is:

Healing between Aboriginal people and people of the church can only be achieved through building ongoing relationships based on awareness, understanding and trust.

### **Process**

The foundational statement impacts any process that is planned to arrive at recommendations, as well as the final projects put in place to effect the healing. The task force believes that:

The process includes creating awareness and understanding among church members of the impact of colonialism on the Aboriginal people. This leads to the people of the church being challenged to participate with Aboriginal people to building lasting partnerships through concrete sustainable projects with measurable results.

This means that the task force believes that the first activity is to create an awareness and understanding within the church of why there is even a need for healing of relationships and reconciliation. This awareness will, in turn, lead to the church challenging itself to do something about healing, and in responding to that challenge, the church will work in partnership with Aboriginal people to find ways of bringing about a healing of relationships. In turn, this partnership will lead to plans for that healing, and as the church and Aboriginal people work together on healing, they will come to reconcile with each other. Each step increases our awareness of the issues that are involved, and therefore reinforces the challenge to do something.

### **Timetable**

The task force has worked on a timetable to achieve the various parts of our process. The General Assembly of 2005 has been seen as a good opportunity to give exposure to this initiative to promote healing and reconciliation.

January to June, 2004: The task force planned a number of consultations to be held in various parts of Canada. The sites planned for these consultations were Manitoba (Winnipeg), Ontario (Sarnia), British Columbia (Vancouver), New Brunswick (Sackville), Saskatchewan (Saskatoon and Mistawasis), and Ontario/Manitoba (Kenora and within the Presbytery of Brandon).

June 2004: With the importance of creating awareness of the need of healing of relationships, an educational program will be started. Resources will be identified or created for use by the church.

November 2004: A report with recommendation(s) on a project or projects to support healing and reconciliation will be made to the Assembly Council.

June 2005: The project or projects will be launched at the General Assembly.

January 2006: A fundraising campaign will start to raise further funds for the healing and reconciliation project(s).

### **Recent work of the task group**

Consultations have been held with people from Anishinabe Fellowship and some representation from the Presbytery of Winnipeg at Winnipeg, Manitoba, on January 30, 2004; with members of

the Aamjiwnaang First Nation and some representatives of the Presbytery of Sarnia at Sarnia, Ontario, from March 4-6, 2004; and with a variety of people from the Native Ministries program at VST, KAIROS, the Presbyteries of Westminster and Western Han-Ca at St. Andrew's Hall in Vancouver, British Columbia from March 11-13, 2004. While it should not be surprising that the specific issues raised in each of the consultations were different, some themes were repeated. Appreciation was expressed in each case for the church coming to listen. Issues of treaty rights, land claims, the environment and education were discussed in both places. Finally, there was a common thread of the need to meet each other face-to-face in order to get to know each other as individuals.

Through these consultations, the task force has become aware of just how big this task really is. The greatest of the challenges facing them is the creation of awareness among the people of our church of the effects of colonialization on the relationship between Aboriginal and non-Aboriginal people. What has been learned is that there needs to be a personal component to this healing. It cannot be seen as merely another national program - people need to meet at the local level and work together. Therefore, the task force feels that a major part of its task is creating this awareness amongst the people of The Presbyterian Church in Canada.

The task force has also become quite aware of the need to use terms that do not interfere in achieving the mutual trust and respect needed if we are to have meaningful discussions between the people of the church and Aboriginal people. There are words that have great meaning within the church, but are meaningless, or even negative, in the Aboriginal communities. From our first consultation in Winnipeg, one of these words that has seemed to divert discussion away from important issues was "reconciliation", and so the task force has emphasized the aspect of healing relationships in their foundational statement. Another of those terms was "task force", and so they have started to move toward referring to themselves as a "design team" (although for the purposes of this report, they will continue to use the term "task force").

Finally, the task force has become aware of an expansion of their understandings from those from our traditional areas of work to new networks in Southwestern Ontario and British Columbia. They expect that will continue as they meet with Aboriginal people in the Maritimes. This expansion of their understanding both provides new opportunities of partnership and adds to their awareness of the size of the task, as mentioned above.

Our next consultation will be held at Burnt Church and Sackville, New Brunswick, from April 18-21, 2004, with another one planned with member of the Mistawasis Community and Saskatoon, Saskatchewan, from May 6-8, 2004. If funds are still available in our budget, a further consultation is planned for Kenora, Ontario, and the Presbytery of Brandon in June.

Work has begun on a website and a pamphlet is being created to mark the 10th Anniversary of the Confession. Further educational material will be produced up to and during the period from the General Assembly of 2004 and the General Assembly of 2005.

### **ABORIGINAL DAY**

Canada celebrates a national Aboriginal day on the 21st of June each year. The Assembly Council believes that one step in raising awareness would be for congregations to designate a Sunday during the year as an "Aboriginal Sunday". While we would hope that congregations might celebrate a day in 2004, we would like the church to make a special emphasis on that day beginning in 2005.

#### **Recommendation No. 6** (adopted, p. 19)

That the Sunday before June 21st each year be designated as Aboriginal Day within our congregations commencing with June 19, 2005.

### **REFERRALS FROM GENERAL ASSEMBLY**

#### **OVERTURE NO. 17, 2001** (A&P 2001, p. 562, A&P 2002, p. 211, A&P 2003, p. 212)

##### **Re: Review of minimum stipends**

Overture No. 17, 2001 deals with the "Schedule of Minimum Stipends and Allowances" that is approved by General Assembly each year. This chart sets out the minimum starting stipend and the minimum stipend for each of the next 8 years of service for professional church workers, that

is, for ministers, diaconal ministers and lay missionaries with special training, and lay missionaries.

The prayer of the overture asks for a review of present minimum stipend arrangements for all professional church workers to discern if the minimum stipend levels set by General Assemblies are dealing fairly with the needs of professional church workers and congregations. The last time changes were made to the schedule, other than for the cost of living allowance given in some years, was in 1989. The overture points out correctly that many congregations provide a stipend that is equal to the legislated minimum stipend, that is, the starting stipend plus increments for years of service, but that they do not provide more, even when their minister has many more than 9 years of experience. It raises a number of issues related to this common practice, including the adequacy of these stipends to meet the needs of professional church workers and their families, as well as comparison of minimum stipends with the salaries of other similarly educated professionals.

### **Summary**

Overture No. 17, 2001, referred to the Assembly Council, assigned it to the Personnel Policy Committee. An initial working group consisting of Gordon Haynes, Don Pollock, Susan Shaffer and Don Taylor (convener) gathered relevant information. A second working group consisting of Marilyn Clarke, Bob Fourney, Gordon Haynes, Steve Roche and Susan Shaffer (convener) studied the information and prepared the report that follows.

The primary source of information for this review of minimum stipends was the church itself. Questionnaires sent to sessions asked for congregational perspectives, while questionnaires sent to professional church workers asked for theirs. The unusually high response rate from both groups indicates a desire to contribute their viewpoints to the church's discussion.

While a fuller picture of the responses from the church are presented later in this report, a snapshot view is as follows:

A significant percentage of ministers receive minimum stipend, including ministers with more than 20 years of ministry experience. Stipends are lower in some regions of the country than in others. As well, ministers in cities tend to have more experience and to receive higher stipends than ministers in rural/village/town settings.

Many ministers reported that they are experiencing financial hardship, particularly those with families. They have concerns about their resources, both for the present and for their retirement years. Many other ministers described their stipends as fair, acceptable, adequate or satisfactory. The most common reasons given by this second group were: their spouse provides a second income, they are single with no dependants or the health and dental plan reduces their expenses significantly.

While ministers wrote candidly about their own financial needs, many also expressed concern for their congregations. It is clear that many recognize the difficulty of balancing their own financial needs with the congregation's needs and limited resources.

Ministers also described needs that are not financial. Some feel loved, appreciated and well cared for by their congregations, and love and desire to serve their congregations. Others feel hurt and uncared for by their congregations. Many ministers spoke of their needs for more time and their struggles with feeling pressured by expectations placed on them. It is notable that even ministers who report positive relationships with their congregations told of their struggles to balance the myriad demands.

Ministers made suggestions about ways that congregations can express their appreciation for their minister. For instance, even congregations whose financial resources are stretched can give their minister an extra Sunday off and an extra week's vacation. Ministers made specific suggestions about stipends, such as making the cost of living allowances mandatory and giving stipend increases to ministers with ten years or more experience. Finally ministers also highlighted the key role presbyteries can play in improving the current situation, by reviewing stipend details in their pastoral charges regularly and by establishing (or raising) presbytery minimum stipends in high cost areas.

Many congregations expressed the view that the stipend they are providing their minister is fair, acceptable or reasonable. By far the most common reason given for this view is that the congregation can afford the stipend. Many other congregations believe that their minister is underpaid, but state that they simply cannot afford to give more. Concerns were expressed particularly for ministers with families, especially if the minister's spouse was not employed.

Many congregations described their concern for the financial wellbeing of their congregation. They noted the declining, fixed incomes of many of their older members, the high proportion of the congregation's income devoted to meeting the minister's stipend and allowances, and the high cost of the health and dental plan.

The discussion of mutual needs and expectations led congregations to comment on topics other than finances. Some clearly feel loved and well served by their minister, whom they love and appreciate. A small number of others described tensions in the relationships they have with their minister and sometimes with the other congregations in the pastoral charge. These congregations told of needs and expectations they have that are not being met.

Suggestions made by congregations varied widely, no doubt reflecting the diversity of their experiences. Some suggestions would require congregations to provide more money to their ministers. For example, stipends could be raised to reflect the minister's years of service and it could be made mandatory that all congregations provide the General Assembly stipulated cost of living allowance to their ministers. A second group of suggestions, which were neutral with respect to congregational expenses, involved moving expenses from one part of the budget to another. For instance, an increased stipend could be provided to the minister at the same time that the minister's benefits were reduced. A third group of suggestions would see the congregations providing less money to their ministers, for example, by reducing the health and dental plan. Several congregations asked that the church look carefully at declining enrolment and finances before making any increase to minimum stipends.

So where do we go from here? When the different perspectives from across the church are considered together, they suggest that the church's response should be to provide guidance rather than legislation. For instance, raising minimum stipends across the church would seem unhelpful and unwise in the face of many congregations asserting that they cannot cover higher costs.

One reality the church must recognize is the absolute centrality of the healthiness of its spiritual life. Any initiatives, actions or responses that deepen discipleship will strengthen the ability of minister and people to share the work of Christ more fully. At the same time, deepening discipleship will put the church in a better position to handle such 'temporal' matters such as stipends and budgets.

Presbyteries have an important role in ensuring that good discussions about mutual needs and expectations of ministers and congregations are taking place regularly. 'Good' discussions are those where meaningful levels of communication happen. It is striking that on one hand most ministers and congregations stated that stipends were reviewed annually in their congregations (presumably to generate a figure for the budget), yet on the other hand ministers admitted to their reluctance to "tell it like it is". As well, many ministers find that their congregations tend not to bring up the idea of stipend increase themselves. Similarly, congregations admitted to tensions in the relationships they have with their minister (and with other congregations in the pastoral charge), telling of unmet needs and expectations from their perspective. Clearly, a different kind of discussion is needed. Ministers and congregations need to talk honestly about mutual needs and expectations - needs not just for money, but also for affirmation, encouragement and commitment to teamwork in the sharing of the congregation's ministry. Moreover it should be recognized that there are ways to show appreciation even when financial resources are tight. Presbyteries need to ensure such discussions take place, and when necessary, to facilitate them.

In conclusion, at this point it makes sense to place these findings and suggestions before the church. We hope to generate dialogue within prayerful gatherings that gives the Holy Spirit

room to foster genuine communication between congregations and their ministers and to adjust or confirm attitudes, expectations and actions, as necessary.

### **THE REVIEW OF MINIMUM STIPENDS**

First steps in the review included gathering information currently available within the records held at Church Offices, as well as information from presbytery clerks about presbytery-established minimum stipends and comparative data from outside the denomination. Information about stipends of ministers in other denominations at various locations across Canada placed our Presbyterian minimum stipends somewhere in the higher end of the range. Comparison of General Assembly minimum stipends with salaries of public sector employees (in positions with educational requirements that are equivalent to that for ministers) revealed similar starting remuneration. However the public sector salary grids have a wider range between minimum and maximum salary levels than the church's minimum stipend schedule stipulates (average 25 percent compared to 16 percent). This results in increasing disparity between the church and public sector levels of remuneration with increasing years of experience.

Next steps in the review involved gathering information from across the church. In 2002 the Assembly Council received permission from the General Assembly to contact sessions, professional church workers and presbyteries for information about setting minimum stipends.

#### **The Questionnaire Design**

Questionnaires were developed to answer a number of important questions. To what extent are professional church workers finding their stipends and allowances adequate to meet their needs? How are the stipends and allowances provided to their ministers regarded by the congregations? How do congregations decide what stipend to provide? What expectations do presbyteries have that congregations will review the stipend regularly, as stipulated in the call documents for ministers and diaconal ministers?

The questionnaire completed by ministers asked 19 questions to be answered by placing a checkmark in the appropriate box. Ministers were asked first about themselves: their role (minister of word and sacraments, diaconal minister, other), years of service in that role, age range, gender, whether they were the sole income provider and the number of people in their household. Questions about their current ministry included: synod, type of ministry (congregation, other Presbyterian Church in Canada ministry, other), location (rural, village, town, city, inner city), pastoral charge (single point, multi-point), and ministry basis (full-time, part-time). They were asked to provide details about the different elements of their stipends and housing and utilities allowances, whether their stipend was reviewed annually, the last year in which their stipend was increased, and what amount they considered a fair total (stipend, housing, utilities) package for themselves. Finally, ministers were invited to comment about their current level of stipend and benefits, about balancing congregational and ministerial needs and expectations, and anything else.

The questionnaires completed by congregations asked the equivalent questions. These included what amount they considered a fair total (stipend, housing, utilities) package for their minister.

The questionnaires were mailed to ministers and sessions in the fall of 2002, with a reply deadline of March 15, 2003. This timeline was extended to accommodate the number of responses being returned during the spring months.

The questionnaires were returned anonymously from the two responding groups (professional church workers and congregations). This means that the two resulting sets of data are not a "matched set". Since individuals and congregations self-selected as far as completing the questionnaire is concerned, it is reasonable to suppose that some professional church workers completed the questionnaire while their congregations did not, and vice versa. Also, while the numbers of responses overall was large, whenever the number of responses in a particular category is small (less than 30), it should be noted that even minor variations in the answers can give rise to large shifts in the results.

#### **The Questionnaire Responses**

A total of 682 responses were received: 300 from professional church workers and 382 from congregations. This level of response is tremendously high compared to a typical response rate

from the church. Therefore it can be assumed that issues related to stipend and allowances for ministers 'struck a chord' widely across the church, and that many ministers and congregations wanted their perspectives to be included in the church's consideration.

**Information from Professional Church Workers**

The professional church workers who responded are almost entirely ministers of word and sacraments, with only 9 members of the Order of Diaconal Ministers (3 of who are also ministers of word and sacraments) and 5 others. The numerical information from these two smaller groups will be considered in separate sections, but the comments will be considered together with the comments from the ministers, as they reflected the same range of viewpoints.

**Information from Ministers**

The information that follows reflects the situations and perspectives of ministers who responded to the questionnaire in fall 2002 or winter 2003. The rate of response by ministers across the church was consistent: there were more replies from ministers in the synods that have more ministers and fewer replies from ministers in synods that have fewer ministers, with ministers responding in a proportion that matches closely the distribution of our ministers across Canada. Similarly, male and female ministers responded in a proportion that matches the proportion of male and female ministers in active service: three quarters of the responding ministers are male and one quarter are female. The range of ages in the group is as follows: 7% are 25-35 years, 26% are 36-45 years, 37% are 46-55 years, 28% are 56-65 years, and 2% are 66 years or older. The average age is 49.1 years. The range of years of service in the group is as follows: 28% have 0-9 years, 33% have 10-19 years, 26% have 20-29 years, 10% have 30-39 years, and 3% have 40 years and more. The average number of years of service is 16.6 years. Almost all of the ministers are serving in congregations (264 of 285); 39% of these are in a rural/village/town setting, 53% are in a city and 7% are in an inner city.

The information is presented below in question and answer format. Please note that total number of respondents for each question is usually less than the total number of ministers who returned questionnaires, because respondents do not answer every question.

1. Where is minimum stipend being received across the church, according to the ministers who responded to the questionnaire?
  - 43% of ministers receive minimum stipend (128 of 300)
  - 57% of ministers receive stipends above minimum stipend (172 of 300)
  
2. How does the percentage of ministers on minimum stipend vary regionally? Is it different in different synods?
  - 29% of ministers are on minimum stipend in Toronto & Kingston
  - 30% in the Atlantic Provinces
  - 31% in British Columbia
  - 37% in Quebec & Eastern Ontario
  - 39% in Southwestern Ontario
  - 50% in Manitoba & Northwestern Ontario
  - 50% in Alberta & the Northwest
  - 88% in Saskatchewan
  
3. How does the percentage of ministers on minimum stipend vary according to the minister's years of experience in ministry?
  - 0-9 years: 65% are on minimum stipend (55 of 85)
  - 10-19 years: 40% are on minimum stipend (40 of 100)
  - 20-29 years: 29% are on minimum stipend (22 of 77)
  - 30-39 years: 2% are on minimum stipend (7 of 30)
  - 40+ years: 50% are on minimum stipend (4 of 8)

It is not surprising that ministers with less than 10 years of experience would have the highest percentage on minimum stipend, since the General Assembly schedule covers the first 9 years of service. What should be noted is that 34% of all ministers with 10 years experience or more receive minimum stipend (73 of 215), as do 29% of all ministers with 20 years experience or more (33 of 115).

4. How do the levels of stipend and years of experience vary according to the kind of location?

The average stipend for the entire group of ministers serving full-time is \$37,898.  
 The average total package for the entire group of ministers serving full-time is \$50,808.  
 Within the entire group of ministers, the average years of service 16.6 years.

There are 105 ministers serving full-time in rural/village/town settings.

Of these, 50% are on minimum stipend (52 of 105).

50% are above minimum stipend, with an average stipend of \$40,861.

Ministers in rural/village/town settings have 14.4 years of service (on average).

There are 145 ministers serving full-time in cities.

Of these, 30 % are on minimum stipend (44 of 145).

70% are above minimum stipend, with an average stipend of \$43,617.

Ministers in cities have 18.1 years of service (on average.)

There are 19 ministers serving full-time in inner cities.

Of these, 37% are on minimum stipend (7 of 19).

63% are above minimum stipend, with an average stipend of \$41, 875.

Ministers in inner cities have 15.3 years of service (on average.)

In comparing ministers in cities to those in rural/village/town settings, this means that ministers in cities tend to have more experience and to receive higher stipends, with a smaller percentage of them receiving minimum stipend.

5. To what extent are ministers finding their stipends and allowances adequate to meet their needs?

Ministers were asked to indicate the amount of total package (stipend, housing, and utilities) they felt they should receive. For 235 ministers, this figure was compared with the amount they are receiving.

43% (101 ministers) do not wish to receive an increase.

28% (66 ministers) wish to receive an increase of \$5,000.

17% (41 ministers) wish to receive an increase of \$10,000.

5% (12 ministers) wish to receive an increase of \$15,000.

3% (7 ministers) wish to receive an increase of \$20,000.

3% (8 ministers) wish to receive an increase of more than \$25,000.

The average requested increase is \$5,380, or \$4,940 when the figures are adjusted for extremes.

6. How does the percentage of ministers who wish an increase in stipend vary regionally, according to the ministers responding to the questionnaire? Is it different in different synods?

100% in Manitoba & Northwestern Ontario wish a stipend increase (8 of 8)

80% in Saskatchewan (4 of 5)

67% in the Atlantic Provinces (16 of 24)

60% in Toronto & Kingston (44 of 73)

54% in Quebec & Eastern Ontario (14 of 26)

53% in Southwestern Ontario (30 of 57)

52% in British Columbia (14 of 27)

10% in Alberta (1 of 10)

7. When ministers who wish an increase in stipend are compared to ministers who do not wish an increase, what other characteristics, if any, are different in the two groups?

Not surprisingly perhaps, the characteristics that are different between the two groups relate to the level of stipend.

133 ministers wish an increase in stipend.

52% are on minimum stipend.

48% are above minimum stipend, with an average stipend of \$41,156.

The average stipend for the ministers who wish an increase is \$34,400 and the average total package is \$47,800.

56% have not had an increase in stipend in the last year (47 of 84).

101 ministers do not wish an increase in stipend.

23% are on minimum stipend.

77% are above minimum stipend, with an average stipend of \$43,698.

The average stipend for the ministers who do not wish an increase is \$40,800 and the average total package is \$54,800.

38% have not had an increase in stipend in the last year (28 of 73).

Of ministers on minimum stipend, 75% of them wish an increase (69 of 92).

Of ministers above minimum stipend, 45% of them wish an increase (64 of 142)

Some characteristics did not differ between the groups. These include the average years of experience, the kind of community (rural/village/town, city or inner city), whether the minister is providing the sole income for the household (typically 50% are sole income earners and 50% are not), the number of people in their household (3 on average), and whether their stipend is reviewed annually (83-90% said yes). One characteristic that differed somewhat between the two groups is average age of the minister: for those wishing an increase in stipend it is 45.6 years; for those who do not wish an increase, it is 50.3 years.

#### 8. What comments did ministers make?

The comments of ministers who wish an increase in stipend were read separately from the comments of ministers who do not. While concerns about the adequacy of their stipends were certainly expressed more frequently and sometimes more urgently in the first group, the nature of remarks made in the two groups was the same. Therefore the comments of the entire group of ministers will be considered together.

Many ministers expressed concerns about financial hardships they are experiencing in the present. They drew attention to the reality that they are living without any reserve funds for the unexpected. One minister described this stress as "overwhelming". Particularly ministers with families stated that their stipends are inadequate for their needs. Consistent with concerns about a lack of reserve funds, many ministers are worried about being impoverished in their retirement years. Some ministers in manses expect they will have not have a house when they retire, at the same time that they are receiving pensions they expect to be inadequate. One minister remarked that there are enough stresses in ministry without adding financial stresses to them.

Special mention was also made of ministers with extensive years of service. The practice of many congregations to treat minimum stipends, which are intended as the "floor", to be also the "ceiling" is seen by many ministers to be unfair and a burden. For ministers with more than 9 years of service who are receiving the 8th increment, some congregations never give an increase beyond the periodic cost of living increases that shifts the whole grid upward. Other experienced ministers whose stipends are a small amount above the 8th increment report that they may not receive a stipend increase for years, not even an amount to cover rising cost of living. Some of the ministers who commented on this issue wish that their stipends could be increased to reflect their growing experience and responsibility. One minister drew attention to the requirement that most aid-receiving pastoral charges adhere strictly to the minimum stipend "grid", stating that the family suffers for the minister's willingness to serve in such a charge.

Special mention was also made of stipends for candidates for ministry serving in married student charges. One minister commented that the stipend levels are too low, causing financial hardship during the student years and beyond.

Many ministers described their stipends as fair, acceptable, adequate or satisfactory. Whenever ministers indicated that they are managing financially, the reason they gave most frequently was the income of their spouse. They described this second income as essential. For some ministers supporting children, the second income is needed even to meet basic needs. "Without my spouse's income, it would be impossible to survive." "I have never been dependent on stipend to support my family: God help me if I was." Another reason ministers gave for being able to manage financially is the health and dental plan. Quite a few asked that this plan not be reduced without an equivalent increase in their stipends. One minister noted that the health and dental plan had been essential in preventing the family from needing an extended line of credit. The third most common reason ministers gave for their ability to manage financially was that they were single. A number of ministers stated that their stipends are adequate because they are

single, but that they do not know how ministers with families can manage. One minister who is finding the stipend to be adequate believes that the lower cost of living of the area is the reason.

While ministers wrote candidly about their own financial needs, many of them also expressed their concern for their congregations. They are aware of the needs and limitations of the congregation's resources, and acknowledge how difficult it can be to balance their needs with those of the congregation. When it comes to issues of stipend, many described feeling torn: they find it hard to bring their own financial needs before the congregation when the people (and perhaps also the minister) believe that meeting these needs could put the congregation at risk. Several ministers believe that their congregations are "doing their best". One minister feels underpaid but remarked on how awkward it would be to receive an increase in stipend, when many members in the congregation are on social assistance. Several ministers who do not wish a stipend increase nevertheless describe themselves as struggling to make ends meet. One minister called ministry the "best job in the world", and urged that stipends not be raised to such a level that ministers are "valued out of service". Another described the high premiums for the health and dental plan as embarrassing. A number of ministers admitted to ways that they are subsidizing the congregation's ministry, by paying for out-of-pocket expenses, by paying for their travel expenses in multi-point charges, or by accepting a stipend that is less than the amount stipulated by General Assembly.

It may not be surprising that when ministers were asked about how well their needs are being met and about balancing needs and expectations with the congregations, many commented on needs that are not financial. They described their needs for affirmation, their needs for more time, and their struggles with feeling pressured and overwhelmed by the expectations placed upon them. Some ministers said they feel loved, appreciated and well cared for by their congregations. At the same time, the ministers' love for their people and their desire to continue to serve them was evident. Still others do not feel loved, appreciated and well cared for by their people. They never hear their congregations say, "Well done". They are hurt by resentful, grudging attitudes that they perceive the people have toward the requirement to provide a stipend, even in congregations where the minister receives less income than the average members of the congregation.

The need of some ministers to have the expectations placed upon them scaled down to reasonable levels came through clearly, even from ministers who feel loved and appreciated by their congregations. They spoke of how impossible they find balancing all the demands on them (including expectations of the presbytery). For some, there is no rest, and no amount of money could compensate for the demands of the work.

In their comments, the ministers made suggestions about affirmation by congregations, about stipends, and about the role of presbytery. They noted that there are inexpensive ways that congregations can express their appreciation for their minister. In particular, the gift of an extra Sunday off and an extra week's vacation was mentioned quite a few times, in keeping with the ministers' comments about how highly they value time. Congregations could also contribute to an RRSP for their minister. One minister expressed appreciation at receiving 2 stipend increments in one year, when the congregation's growth made that possible. Secondly, specific changes related to stipends included making cost of living allowances mandatory (even for stipends above minimum stipend levels) and giving stipend increases to ministers with ten or more years experience. Also, above the requirements of the General Assembly schedule, congregations should provide their ministers with stipends and allowances that, at a minimum, match the average income of members of the congregation. Several ministers asked that the car and travel allowance be separated out of the stipend figure, stating that their incomes decreased when these figures were combined some years ago. Finally, presbyteries were seen as having a key role in making improvements. In urban centres, they should review and in some cases raise the presbytery-established minimum stipends. In all areas, they should review and recommend stipend details regularly, perhaps whenever they visit congregations.

Several ministers expressed thanks for being asked to provide the information about their stipends. They appreciate the potential this study has to bring important issues to the attention of the church.

**Information from Diaconal Ministers**

Of 9 professional church workers responding to the questionnaire who are members of the Order of Diaconal Ministries, 6 are not also ministers of word and sacraments. Five are female and one is male. Two serve in congregations and 4 in other Presbyterian Church in Canada ministries; 3 are full-time and 2 are part-time; 4 of those responding serve in urban centres. Within this group, the average years of service 14.2 years. Two have stipends above minimum stipend and 1 receives minimum stipend.

**Information from Other Professional Church Workers**

The 5 professional church workers responding to the questionnaire who are not ministers of word and sacraments or diaconal ministers are likely lay missionaries or candidates for ministry serving in married student charges. Three are male and one is female. Three serve in congregations and 1 serves in a non-congregational Presbyterian Church in Canada ministry; 3 are full-time and 1 is part-time; the communities in which they serve are rural/village/town (2), urban (1) and inner city (1). Within this group, the average years of service is 9.5 years. Three have stipends above minimum stipend.

**Information from Congregations**

The information that follows reflects the situations and perspectives of congregations which responded to the questionnaire in fall 2002 or winter 2003. In all but 1 of the 340 congregations, the professional church worker is a minister of word and sacraments. The response rate for congregations was roughly proportional to the distribution of congregations across the church, with more replies in synods with the greater number of congregations, and fewer in the synods with fewer congregations. In many respects, the data from congregations was very similar to the data from ministers. For instance, three quarters of the congregations have male ministers and one quarter have female ministers. The range of ages of ministers is closely similar as well: 0.3% are less than 25 years, 12% are 25-35 years, 24% are 36-45 years, 35% are 46-55 years, 26% are 56-65 years, and 3% are 66 years or older. As one would expect then, the average age of the minister is equivalent in the two sets of data: 48.3 years in the information from congregations, compared with 49.1 years in the information from ministers.

With respect to type of location: 50% of the responding congregations are in a rural/village/town setting, 48% are in a city and 2% are in an inner city. Comparing these figures with those in the data from ministers (39, 53, 7), rural/village/town congregations are represented somewhat more highly in the data from congregations. There is one characteristic of the ministers that is quite different in the two sets of data. The range of years of service of the ministers described by the congregations is as follows: 43% have 0-9 years, 29% have 10-19 years, 19% have 20-29 years, 8% have 30-39 years, and 1% have 40+ years. The average number of years of experience is 12.4 years, considerably less than the same figure from the ministers' data (16.6 years).

Where is minimum stipend being received across the church, according to the congregations responding to the questionnaire?

- 32% of congregations provide minimum stipend (106 of 327)
- 68% of congregations provide stipends above minimum stipend (221 of 327)

How does the percentage of congregations providing minimum stipend vary regionally? Is it different in different synods?

- 24% of congregations provide minimum stipend in Quebec & Eastern Ontario (8 of 34)
- 26% in British Columbia (7 of 27)
- 29% in Toronto & Kingston (32 of 111)
- 30% in Manitoba & Northwestern Ontario (3 of 10)
- 34% in the Atlantic Provinces (15 of 44)
- 34% in Southwestern Ontario (27 of 79)
- 63% in Alberta & the Northwest (5 of 8)
- 64% in Saskatchewan (9 of 14)

How does the percentage of congregations providing minimum stipend vary according to the ministers' years of experience in ministry?

- 0-9 years: 47% of congregations provide minimum stipend (64 of 136)
- 10-19 years: 23% provide minimum stipend (21 of 91)

20-29 years: 21% provide minimum stipend (13 of 62)  
 30-39 years: 20% provide minimum stipend (5 of 25)  
 40+ years: 0% provide minimum stipend (0 of 4)

21% of congregations responding to the questionnaire whose ministers have 10 years experience or more provide minimum stipend (39 of 182), as do 20% of responding congregations whose ministers have 20 years experience or more (18 of 91).

How do the levels of stipend and years of experience vary according to the kind of location?

The average stipend for the entire group of ministers serving full-time is \$34,600.  
 The average total package for the entire group of ministers serving full-time is \$44,864.  
 The average years of service for the entire group of ministers is 14.0 years.

There are 187 ministers serving full-time in rural/village/town settings.

Of these, 35% are on minimum stipend (66 of 187).  
 65% are above minimum stipend, with an average stipend of \$37,136.  
 Ministers in rural/village/town settings have 10.6 years of service (on average).

There are 180 ministers serving full-time in cities.

Of these, 22% are on minimum stipend (38 of 169).  
 78% are above minimum stipend, with an average stipend of \$41,015.  
 Ministers in cities have 13.3 years of service (on average).

There are 7 ministers serving full-time in inner cities.

Of these, 0% are on minimum stipend (0 of 6).  
 100% are above minimum stipend, with an average stipend of \$43,083.  
 Ministers in inner cities have 21.6 years of service (on average).

In comparing ministers in cities to those in rural/village/town settings, this means that ministers in cities tend to have more experience and to receive higher stipends, with a smaller percentage of them receiving minimum stipend.

To what extent do congregations feel that the stipends and allowances they are providing their ministers is fair for the minister?

Congregations were asked to indicate the amount of total package (stipend, housing, and utilities) they felt their minister should receive. For 290 ministers, this figure was compared with the amount the congregation is providing.

69% (201 congregations)	do not feel a stipend increase should be provided
15% (43 congregations)	feel the stipend should be increased by \$5,000
7% (19 congregations)	feel the stipend should be increased by \$10,000
2% (6 congregations)	feel the stipend should be increased by \$15,000
1% (4 congregations)	feel the stipend should be increased by \$20,000
6% (17 congregations)	feel the stipend should be decreased by \$5-20,000

The average requested increase is \$1,466, or \$1,840 when the figures are adjusted for extremes.

How does the percentage of congregations which feel they should give a stipend increase vary regionally, according to the congregations responding to the questionnaire? Is it different in different synods?

43% in Alberta and the Northwest feel they should give an increase (3 of 7)  
 42% in Atlantic Provinces (15 of 36)  
 32% in Southwestern Ontario (23 of 71)  
 24% in British Columbia (5 of 21)  
 22% in Toronto & Kingston (17 of 77)  
 11% in Manitoba & Northwestern Ontario (1 of 9)  
 10% in Quebec & Eastern Ontario (3 of 31)  
 10% in Saskatchewan (1 of 10)

When congregations that feel they should provide a stipend increase are compared to congregations that do not, what other characteristics, if any, are different in the two groups?

There are differences between the two groups in the characteristics that relate to the level of stipend.

There are 72 congregations that feel they should give a stipend increase.

The average stipend they are providing is \$36,200.

The average total package (stipend, housing, utilities) is \$47,700.

There are 201 congregations that do not feel they should give a stipend increase.

The average stipend they are providing is \$38,100.

The average total package (stipend, housing, utilities) is \$49,500.

The characteristic that is strikingly different between the two groups is the average number of years of service: 16.1 (15.8?) years for the congregations that feel an increase is warranted, and 11.8 years for the congregations that feel that the present stipend level is fair. This difference may indicate that congregations have less concern that the stipend they are providing is fair when the minister is relatively inexperienced, but more often feel a stipend increase should be given to more experienced ministers.

What comments did congregations make?

The comments of congregations that feel they should give a stipend increase did not differ greatly from the comments of congregations that feel their minister's present stipend is fair. Therefore the comments of the entire group of congregations will be considered together.

Many congregations expressed the view that the stipend they are providing their minister is fair, acceptable, or reasonable. By far the most common reason given for this view is that the congregation can afford the stipend. "The stipend is reasonable, considering the financial resources of the congregation." Other congregations linked their opinion that the stipend is fair to what other churches are doing in the area. "The stipend is competitive in relation to church location and size." The stipend is fair because "it reflects the norm for the province" or is "in keeping with the local economy". Still other congregations explained their view that the stipend is fair by referring to the needs and expectations of their minister. "We are confident that the minister feels satisfied too." "We are meeting the minister's needs and expectations." A number of congregations remarked that the stipend they are providing is quite adequate for the years of experience of their minister, who is a recent graduate. Others commented that the stipend is adequate because the minister is single without any dependants. Several congregations noted that the current tax legislation allows the minister to be satisfied with a lower stipend than would otherwise be the case.

Many congregations believe that their minister is underpaid, but they recognize that the stipend they are providing is the best they can do. "The minister should receive a raise, but we simply cannot give more." "If we had it, we would give it." Again, the most common responses link the level of stipend closely to the congregation's ability to pay. Some other congregations expressed concerns about their minister trying to raise a family and having university loans. Several acknowledged that their minister's income "does not come close to that of other professions". One congregation recognized that the fact that there was no opportunity for the minister's spouse to work made things harder for the minister. Another congregation realizes that its minister is embarrassed to talk about money and his or her own financial needs.

Many congregations described their concern for the financial wellbeing of their congregation. They acknowledged how difficult it is for congregations of older people to give more generously when their incomes, based on investments, have gone down. Several noted the challenge of providing stipend that constitutes 65 percent or more of the congregation's annual budget. A few regard the minister's stipend as excessive. They feel that the stipend is on a par with or higher than the incomes of many people in the congregation, especially given the tax-exempt portion of the minister's income. Many others believe that the congregation is able to provide the stipend, but that the cost of the minister's benefits is burdensome. In particular several congregations consider the health and dental plan too expensive: "a Cadillac plan supported by those who have no plan". One congregation believes that the stipend is already higher than they can afford. Another remarked on the seemingly unceasing nature of the minister's "wants". Still another stated that, although the stipend and allowances are always provided to the minister, the needs of the congregation sometimes remain unmet: "Balancing needs indeed! Solomon is long gone."

The discussion of mutual needs and expectations led to the consideration of topics besides finances. Some congregations clearly feel loved and well served by their minister, and return the

same positive regard. “Our minister preaches well and visits the congregation.” “A healing and positive ministry: we are blessed.” “Our minister is working hard and so are we.” One congregation that appreciates its dedicated minister offered the opinion: “It is never a waste of funds to invest in a minister”. In a similar vein, some congregations commented on good relationships with the other congregations in a multi-point charge, and on the ways that sharing their minister is mutually beneficial.

On the other hand, the comments of a small number of congregations revealed tensions in those relationships. Some congregations wish the minister would review and adjust his/her priorities for ministry. “Being a gifted preacher does not replace love for the congregation.” “The minister serves the larger point, but not us.” “The minister is good in administration but poor in preaching, and this is causing problems.” One congregation worries that the minister’s involvement in committees outside the congregation might disadvantage the congregation, presumably by focussing some of the minister’s attention away from it. Another admitted that they have hard feelings against the other congregation in the pastoral charge, tensions that include money matters. “We are paying more than our fair share.”

How do congregations think that the church’s situation with respect to ministers’ stipends and allowances and congregational budgets can be improved? The contradictory nature of the suggestions made by the congregations reveals the range of their experiences and perspectives. One group of suggestions would require the congregations to provide more money. A few congregations stated that the minimum stipends should be raised by the General Assembly. Several believe that the minister’s level of stipend should be raised to reflect the minister’s years of service, and that cost of living allowances should be set annually by the General Assembly and given to all ministers. One congregation pointed out that the amount of money stipulated for annual continuing education allowance should be increased, as \$600 per year is not enough. Another congregation believes that ministers need their own houses, and that presbyteries should have funds to help cover this need.

A second group of suggestions is “neutral” with respect to congregational expenses. For instance, stipends could be set at higher levels if the cost of benefits were decreased accordingly. Ministers should be required to take courses in budgeting and financial management. One congregation indicated that to meet any rising costs (including stipend and allowances), they will have to reduce their expenses, naming their contribution to *Presbyterians Sharing...* as one place where their budget could be trimmed.

Finally, a third group of suggestions would require congregations to provide less money. Several congregations feel that premiums for the health and dental plan should be decreased by scaling down the plan. Alternately, ministers could be required to pay a portion of the premiums. One congregation believes that presbyteries or the national church should provide financial assistance when congregations have financial difficulties. One congregation believes that ministers should not be given honoraria for the funerals of congregational members. Several congregations asked that the church look carefully at declining enrolment and finances before making any increase to minimum stipends.

The Assembly Council hopes to generate dialogue within prayerful gatherings that gives the Holy Spirit room to foster genuine communication between congregations and their ministers and to adjust or confirm attitudes, expectations and actions, as necessary. Therefore, the following recommendations are presented:

**Recommendation No. 7** (adopted, p. 19)

That the above report be commended to all sessions, boards of managers, presbyteries, synods, theological colleges and the Life and Mission Agency for their prayer reflection and action.

**Recommendation No. 8** (adopted, p. 19)

That presbyteries be strongly encouraged to ensure ministers and congregations engage annually in discussions concerning their mutual needs and expectations, particularly with respect to stipend, housing and other allowances.

**Recommendation No. 9** (adopted, p. 19)

That the prayer of Overture No. 17, 2001 be answered in the terms outlined above.

**OVERTURE NO. 7, 2002** (A&P 2002, p. 514, A&P 2003 p. 212-214)

**Re: Financial support when a minister is on leave under the Sexual Abuse and Harassment Policy**

**ASSEMBLY COUNCIL REC. NO. 11, 2003** (referred back, A&P 2003, p. 213, 36)

Assembly Council Rec. No. 11, 2003 re the adoption of a policy for stipend reimbursement for congregations in which the minister has been placed on leave under the provisions of the Policy on Sexual Abuse and Harassment, was referred back to Assembly Council. The subject of the policy that was referred back was a request that consideration be given to including as a matter of policy, the requirement that, if a minister was convicted in a court of law, that minister would be required to pay back any stipend received under the policy.

The Assembly Council has considered a response to this referred motion, but wished some further work to be done after the March meeting. Therefore, a response will be presented by way of a supplemental report (see p. 229-32).

**OVERTURE NO. 14, 2003** (A&P 2003, p. 579, 19)

**Re: Pulpit supply for those attending General Assembly and committee meetings**

Overture No. 14, 2003 requests that a policy be put in place that would pay the cost of pulpit supply when a minister attends a meeting of the General Assembly, or other committee or agency of the church. Attendance at the General Assembly is a duty and obligation of the whole church and traditionally the costs associated with this attendance have been shared by congregations, presbyteries and the national church.

It is the duty of the Assembly Office to minimize the total cost of the Assemblies to the whole church and, in doing so, to take advantage of promotions or conditions to reduce the cost of travel and/or accommodation. The cost of pulpit supply for a pastoral charge for the rare occasions it is necessary would seem to be a reasonable sharing of the costs by the congregation. Various committees apart from the Assembly, in preparing their budget and expense policies, already cover some amounts of pulpit supply where possible.

Lay people who are asked to attend meetings are not compensated and neither are their employers for loss or extraordinary expenses that are incurred beyond the costs of travel and accommodation and so to pay the cost for clergy or congregations may create an inequity.

The Assembly Council is hesitant to increase the draw on *Presbyterians Sharing...* to cover new kinds of expenses and so recommends that the current practice of the church remain in place.

**Recommendation No. 10** (adopted, p. 19)

That the prayer of Overture No. 14, 2003 be not granted for the reasons stated above.

**OVERTURE NO. 16, 2003** (A&P 2003, p. 580, 19)

**Re: Courses in Canadian Church History and Polity for executive staff**

The Presbyterian Church in Canada requires a high level of education and training for its teaching elders and diaconal ministers. The church also encourages all elders and church leaders to be knowledgeable of the polity and history of The Presbyterian Church in Canada.

The Assembly Council believes it is appropriate to ask the same of the persons filling executive positions in our Church Offices. However, it is difficult to formalize educational requirements across a broad spectrum of national church office positions, e.g. communications, accounting, legal and financial positions. Educational requirements are assessed on a position by position basis, and such requirements are set out in job descriptions before a candidate considers said positions.

**Recommendation No. 11** (adopted, p. 19)

That all persons holding executive positions in The Presbyterian Church in Canada be encouraged to take courses in Canadian Presbyterian polity and history if they have not already taken such courses, or at the first performance review demonstrate an appropriate knowledge of Canadian Presbyterian polity and history.

**Recommendation No. 12** (adopted, p. 19)

That the Assembly Council review and revise job descriptions of executive positions to require, at the time of commencing an appointment or at the first performance review, a demonstrated knowledge of Canadian Presbyterian polity and history by those who may be in a position to influence the polity and theology of the church.

**Recommendation No. 13** (adopted, p. 19)

That Overture No. 16, 2003 be granted in terms of the above report and action.

**OVERTURE NO. 19, 2003** (A&P 2003, p. 581, 19)

**Re: Defining use of synod assessments and creating a system of grants for synod programming**

Overture No. 19, 2003 requests a redefinition of the use and understanding of assessments made by courts of the church, and the institution of a system of grants for synods to cover the costs of their programs.

In 2002, the Clerks of Assembly responded to an overture (Overture No. 17, 2000, A&P 2002, p. 245-46) related to a matter in which a session objected to pay presbytery dues based on their objection to the ministry those dues supported. The Assembly affirmed at that time that presbyteries have the right to include in their budgets, ministries of their choice and to assess congregations for their support. The same can be said of synods.

Members of synod (which normally consist of all those who are members of the various presbyteries) have good and ample opportunity to raise their concerns about synod budgets at the synod level. Synods have long had the freedom to set their own budgets and choose the ministries they should support. This is an appropriate exercise of local stewardship.

Although it may be understood by some that assessments for presbyteries and synods are to be reserved for the 'machinery' of the courts, this is not the practice of the church. Each court has the freedom to determine the way it will carry out its ministry and how it will be funded. This is an important principle of our polity: the courts of the church are encouraged to determine how they will most faithfully carry out the mission of the church at the local and regional levels. Courts of the church exist to further this mission and are therefore free and encouraged to set budgets. Ministers and elders are equally eligible to be members of both the presbytery and the synod and so there is no reason why every church cannot have input to the development of that mission and the creation of the required budgets.

National budgets cannot support significant increases in grants above current levels. And to determine if grants will or will not be available in the future can only be speculation. The Life and Mission Agency has been consulted as requested, and concurred in this response.

**Recommendation No. 14** (adopted, p. 19)

That Overture No. 19, 2003 be not granted for the reasons stated above.

**OVERTURE NO. 27, 2003** (A&P 2003, p. 585, 20)

**Re: Handbook containing maternity/parental policies and designated staff**

Support Services is working with the Pension and Benefits Board on developing a handbook re maternity/parental leave policies. The outline for the table of contents was presented to the Assembly Council and discussed. The Council indicated its support for this outline.

**Recommendation No. 15** (adopted, p. 19)

That permission be granted to respond to Overture No. 27, 2003 at the 2005 General Assembly.

**LIFE AND MISSION AGENCY COMMITTEE REC. 9, 2003** (A&P 2003, p. 330, 21)

**Re: Reviewing remuneration policies for regional staff**

As part of the review of regional staff, the Personnel Policy Committee was asked to review the remuneration policies for regional staff. This matter has been before the Personnel Policy Committee, but the work of considering the matter is not yet complete. The Assembly Council will report further on this matter to the 2005 General Assembly.

**LIFE AND MISSION AGENCY COMMITTEE REC. 19, 2003 (A&P 2003, p. 345, 42)**

**Re: Reporting on implications of cost of insurance coverage re protection policy**

Life and Mission Agency Rec. No. 19 as amended requested the Assembly Council to determine the implications on the costs of insurance coverage to the lower courts and congregations for implementing a protection policy and to report on the insurance impacts to the Life and Mission Agency.

According to our insurance agents, it is not possible to determine in any final way, the cost implications on insurance for implementing the protection policy. The Management Team (which includes Ian Morrison, General Secretary of the Life and Mission Agency) has regular discussions on the matter on insurance, and meetings with the insurance broker have advised us that the implementation of a protection policy is not primarily something that will save or cost extra money on insurance premiums. The denominational broker seeks to arrange a policy that includes all the services we need, at a reasonable price. If a satisfactory protection policy is not implemented, then the consequence is more likely to be a reduction in coverage for that area, rather than a savings on premiums. And by extension, although standalone coverage for abuse would either be prohibitively expensive or unavailable, if it is included in an overall package, it is not likely possible to break out the modest cost component of that portion.

**OTHER ASSEMBLY COUNCIL MATTERS**

**TERMS OF REFERENCE FOR THE ASSEMBLY COUNCIL**

The Terms of Reference for the Assembly Council are available at any time from the Assembly Office. Provisional and final minutes of Assembly Council meetings are posted on the website after each meeting at [www.presbyterian.ca/assemblyoffice/council/index.html](http://www.presbyterian.ca/assemblyoffice/council/index.html).

**131ST GENERAL ASSEMBLY**

An invitation from the Presbytery of Edmonton-Lakeland to host the 131st General Assembly in June 2005 has been gratefully received (see A&P 1997, p. 215).

**Recommendation No. 16** (adopted, p. 19)

That the 131st General Assembly be hosted by the Presbytery of Edmonton-Lakeland, to be held in Edmonton, Alberta.

**LIFE AND MISSION AGENCY**

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. A helpful presentation was made this year to the Council by Dorothy Henderson, Associate Secretary, Education in the Faith, on the new polity for the "Protection of Children, Youth and Vulnerable Adults: Leading with Care". Ken Stright, also updated the Council on his work on the *FLAMES* year focusing on Spirituality.

**APPRECIATION**

**Mr. David Jennings, Convener, Assembly Council, 2000-2004**

The Assembly Council gives thanks to God for the gifts and graces of David Jennings, who has served our whole church with great wisdom and skill during his tenure as convener of Assembly Council. David is a busy husband, father and corporate lawyer, and in his spare time years for the ski slopes of Whistler, British Columbia. Nevertheless, there were many times when, instead of skiing with his family, he was at Assembly Council meetings in person or by telephone. His presence at these meetings was always greatly appreciated. David has brought clear incisive thinking and a deep faith to all his work with our church. His prayerful presence and high expectations for both the Council and the whole church, have helped the Council to respond faithfully and clearly to the many issues that have come before it. Our church has been blessed by David's convenership, and we offer thanks to him, and his family, for this service.

**Recommendation No. 17** (adopted, p. 19)

That the above minute of appreciation for David Jennings be adopted.

**Other Members**

The Assembly Council continues to be grateful to God for the commitment, energy, prayer and thoughtfulness of those who serve this church on its committees, agencies and councils. This year, the Council noted with great sorrow, the deaths of two recent members, The Rev. Richard Hein, and Mr. Ken Jensen. Both Richard and Ken served the Council with distinction during

their tenures. Ken regularly spoke with great passion about the need for a commitment to Justice within the church, and Richard will be deeply missed for the excellent work he did producing the CD-Rom version of the Acts and Proceeding each year. We are grateful to God for the ministry of these two servants. The Council takes this opportunity to thank those members whose terms expire with this General Assembly: David Jennings, Maureen Kelly, Dick Ford, Norma Bowers, Charlotte Stuart, Tom Vais, Kalman Kovacs, Alfred Lee, Robert Wilson, Helen Anderson, Joanne Instance, Vera Hoeg, Mark Lewis and Ian Gray.

### **SUPPLEMENTARY REPORT**

#### **LONG RANGE PLANNING COMMITTEE**

It is the intention of Long Range Planning Committee to continue to work with the ideas contained in the presentation, "Building the Church that Needs to Be". They will be made available to the church in various ways. The committee is working with these ideas toward the preparation of a workable plan for our denomination that would be presented to a future General Assembly.

We believe it is important to communicate regularly to the church so that all might know what will be happening in our church following the completion of the *FLAMES* Initiative in June of 2005. We propose that the best way to proceed would be to designate the year 2005-2006 as a year of renewal and refocusing - a kind of Sabbath. The intention of this would not be to "take a break" or do nothing. We are thinking of the idea of Sabbath as it is best expressed in our tradition - as an opportunity to set our hearts and minds on God and on God's call to us. An important part of such a year would be a focus upon prayer - prayer for the future, for wisdom and guidance and also of confession and repentance where needed.

Long Range Planning Committee will prepare materials and ideas supporting such a year and how they might be used and communicated to the church. A recommendation will be brought to the 2005 General Assembly to declare the beginning of such a year of renewal and refocusing.

#### **CONFESSION TO ABORIGINAL PEOPLES - 10TH ANNIVERSARY**

In June of 1994, the 120th General Assembly of The Presbyterian Church in Canada agreed to a confession, committing the church to an ongoing process of healing and reconciliation with Aboriginal peoples in Canada. In the years since the confession, a number of notable moments in that process have occurred. Among them, in 1995 congregations were encouraged to learn about the issues arising from the Residential Schools in a study called, "The Presbyterian Church in Canada Confesses to Aboriginal Peoples". In 1998, the church began the Journey to Wholeness campaign, a financial and educational campaign, that raised funds to support various healing initiatives across Canada. On February 13, 2003, The Presbyterian Church in Canada entered into agreement with the Government of Canada regarding settlement of legal claims against the church and government, and in June of 2003, a design team was created to bring on further healing initiatives that might be done in partnership with native groups. (see p. 19)

#### **Our Confession (A&P 1994, p. 376-77, 29)**

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. We understand our mission and ministry in new ways, in part because of the testimony of Aboriginal peoples.

1. We, the 120th General Assembly of The Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the church we love. We do this, out of new understandings of our past, 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 stated policy of the Government of Canada was to assimilate Aboriginal Peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet moulded in our image was to be discovered and exploited. As part of

that policy we, with other churches, encouraged the Government to ban some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. For the church's complicity in this policy we ask forgiveness.

3. 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. 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. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.
4. We confess that The Presbyterian Church in Canada 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 have life abundant". 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 demanded more of Aboriginal peoples than the gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him. For the church's presumption we ask forgiveness.
5. 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 that were helpful in the process of assimilation. To carry out this process, The Presbyterian Church in Canada used disciplinary practices which were foreign to Aboriginal peoples, and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence there was opportunity for sexual abuse, and some were so abused. The effect of all this, for Aboriginal peoples, was the loss of cultural identity and the loss of a secure sense of self. For the church's insensitivity we ask forgiveness.
6. We regret that there are those whose lives have been deeply scarred by the effects of the mission and ministry of The Presbyterian Church in Canada. For our church we ask forgiveness of God. It is our prayer that God, who is merciful, will guide us in compassionate ways towards helping them to heal.
7. We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. 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 our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together 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 in relationships where it is lacking. Our church is called to commit itself to support processes for healing of the wounds inflicted on Aboriginal peoples.

### **OVERTURE NO. 7, 2002 (A&P 2002, p. 514)**

**Re: Financial support re extended leave under the Policy on Sexual Abuse and Harassment**

**ASSEMBLY COUNCIL, REC. NO. 11, 2003** (referred back, A&P 2003, p. 212-14, 36)

The Council considered the response to Overture No. 7, 2002 re financial support re extended leave under the Policy on Sexual Abuse and Harassment and the motion to refer from the 129th General Assembly.

Assembly Council Rec. No. 11, 2003 re the adoption of a policy for stipend reimbursement for congregations in which the minister has been placed on leave under the provisions of the Policy on Sexual Abuse and Harassment, was referred back to Assembly Council. The matter of the

policy was referred back with the request that consideration be given to including as a matter of policy, the requirement that, if a minister was convicted in a court of law, that minister would be required to pay back any stipend received under the policy.

The personnel policy obtained legal counsel on the matter, and considered carefully the implications of such a provision.

The following points were raised by legal counsel and considered by the committee:

1. Removal of a current benefit: The current policy is that a minister receives stipend until the pastoral tie is dissolved. This is considered a benefit. For example: a minister currently has a right to be paid until the church makes, by due process, a finding against him/her and as a result removes him/her from the pastoral relationship. If this 'benefit of employment' is to be removed by a new policy it is important to give notice to all employees explaining the current and changed policy, and the date that it comes into effect.
2. Enforcement: A minister in this situation could refuse to pay back the money, or may not have the ability to pay back the money. In this case, the church needs to decide if it would take legal action to collect the money from the minister. Would the church launch a legal action against a minister who, even though they might have signed an agreement to the new policy, does not, for one reason or another pay the money back?
3. Closure and moving on: The steps that would likely be required to enforce reimbursement might prolong an already difficult issue and delay the healing that is necessary for all parties, and in particular the congregation.
4. Policy considerations: The structure of our current policy stipulates that the presbytery must decide if a breach of our policy on sexual abuse has been committed even after a criminal decision has been rendered. It may well be that the criminal decision is sufficient evidence for the presbytery to make such a determination, but a decision must nevertheless be made by the presbytery. This could lead to the situation where the national church is looking for its money back (after a criminal decision) even before the presbytery has decided. This would not be appropriate.

After considering these points, the committee agreed to revise the policy to the extent that it be clarified that reimbursement for stipend will cease being paid at the point of either a criminal conviction for sexual abuse or a decision by the presbytery to dissolve the pastoral tie. In addition, on the recommendation of the Finance Committee, the Council recommends that the funding of the self insurance plan would not begin until actual costs have been incurred by the national church. This funding would come from a levy on each pastoral charge (e.g. a three point charge would pay the same amount as a one point charge). In order to minimize the cost to congregations of any claim, the levy would be spread over not less than three years.

Presbyteries would technically be free to ask that stipend continue to be paid following a criminal conviction, but that would be without the benefit of reimbursement under the policy. Presbyteries are encouraged nevertheless to deal promptly with the matter of the pastoral tie following a criminal conviction. Hence the following response is presented by the Assembly Council to the referral and therefore Overture No. 7, 2002:

Overture No. 7, 2002 requests that financial assistance be made available to congregations that find themselves required to continue stipend payments to a minister who is on leave beyond one year due to an allegation of sexual abuse or harassment.

The framers of the overture correctly imply that it is the responsibility of the congregation to provide stipend during such leave. When a congregation, through its interim moderator, presents the call documents to a presbytery, one of those documents is a 'Guarantee of Stipend', in which a congregation promises to the presbytery that it will provide a stipend to the minister throughout the entire tenure of his/her ministry with them. Stipend must therefore be provided until the presbytery dissolves the pastoral tie. Because the person complained against is always to be considered innocent until proved guilty by due process, it is unlikely that the pastoral tie will be dissolved during a period of investigation and adjudication of an allegation under the policy for dealing with sexual abuse and harassment.

It is also reasonable, as pointed out in the overture, that in the case of an extended leave, the congregation may be faced both with the requirement to bear the financial burden of continuing stipend payments, and the pastoral burden of having no minister. Add to this the uncertainty and perhaps even tension that such a congregation might experience during this time, and a very difficult situation, financial and otherwise, indeed could result.

The Assembly Council, in considering this recommendation, polled presbytery clerks about their experience with such leaves, and is glad to report that most presbyteries have not faced this situation. Only 3 presbyteries out of 17 responding reported one case each within the past 10 years that required paid leave and only one of those extended into the second year. However, those that have faced it report that, although congregations and presbyteries have generally found ways of addressing both the financial burden and the need for ongoing ministry, in every case it has been difficult.

The Assembly Council has concluded that the principle of a congregation meeting its obligation to pay stipend, even during leave is important to maintain. Council also affirms the need for presbyteries to be the first line of assistance when it comes to burdens faced by congregations. Finally, Council has also concluded that it is reasonable for there to be some level of support for ministry provided if leave extends beyond one year, but that this support ought not to come from *Presbyterians Sharing...*, but rather from presbyteries and/or a self-insurance plan.

Therefore the following policy is presented:

**Policy for Support of Congregations during Extended Ministerial Leave under the Policy on Dealing with Sexual Abuse and Harassment**

- I. Year one (no self-insurance reimbursement):
  - a. The pastoral charge pays stipend and allowances to minister on leave.
  - b. Stipend and allowances for any interim ministry shall be the joint responsibility of the pastoral charge and the presbytery.
- II. Year two and beyond (possible self-insurance reimbursement):
  - a. The pastoral charge pays stipend and allowances to minister on leave, but may apply to the self-insurance fund for assistance.
  - b. Stipend and allowances for any interim ministry shall be the joint responsibility of the pastoral charge and the presbytery, but the pastoral charge may apply to the self-insurance fund for assistance.

Self-insurance plan support:

During year two and beyond, the pastoral charge may apply for funds from the self-insurance plan. Application is made to pension and benefits board, through the presbytery. The amount eligible for reimbursement includes:

- up to 50 percent of stipend and allowances for the minister on leave (as allowed in II. a);
- up to 1 position of interim ministry. Grants for interim ministry will be based on minimum stipend.

The congregation may apply for funds up to 80 percent of these costs (ie. 40 percent of the stipend and allowances costs and 80 percent of the interim ministry costs). The presbytery or pastoral charge pays the balance of the costs.

Reimbursement for stipend under this plan will cease at the point of either a criminal conviction for sexual abuse or a decision by the presbytery to dissolve the pastoral tie.

The national church, upon a claim being made on the national church, is given the authority to levy a fee payable by each pastoral charge similar to the maternity leave (top up) self-insurance plan. As part of the Health and Dental benefits Plan, an annual fee less than or equal to the one-third the actual cost of the claims made under the self-insurance plan will be included in that premium to each pastoral charge that is part of the Benefits Plan. Since the exact number and cost of claims made under this self-insurance plan cannot be determined at the present, no fixed levy amount can be provided. However, based on past actions taken under the Sexual Abuse and Harassment Policy and average stipend and allowance levels, it is estimated that one claim could be made over the next

three years, resulting in a subsequent levy to each pastoral charge of approximately \$50 annually for three years.

Presbytery, in forwarding applications to the Pension and Benefits Office, shall certify that:

- a. a leave has been imposed and
- b. it is year two and
- c. there is a presbytery approved interim ministry in place.

Presbyteries are encouraged to accrue a fund to assist with the portion of the costs they may bear.

**Recommendation No. 18** (adopted, p. 19)

That the policy for support of congregations during extended ministerial leave under the policy for dealing with sexual abuse and harassment be approved as outlined above.

**Recommendation No. 19** (adopted, p. 19)

That a self-insurance plan for the support of congregations be approved to be funded through the health and dental benefits premiums when and if necessary.

**RESIGNATION AND RETIREMENT OF THE REV. J.P. IAN MORRISON, GENERAL SECRETARY, LIFE AND MISSION AGENCY**

On May 13, 2004, the secretary of the Assembly Council received a request from The Rev. J.P. Ian Morrison, to step down as the General Secretary of the Life and Mission Agency. He indicated in his letter that this decision followed a period of prayerful discernment at Iona Abbey, Scotland, and that he would be requesting permission of his presbytery to retire on or about September 1, 2005.

Mr. Morrison has served with distinction as General Secretary since September 1996, and prior to that served as Secretary for Canada Ministries.

The Assembly Council Executive received this request on May 17, 2004 and held the information in confidence on Mr. Morrison's request, so that on his return from Scotland, he could personally inform his staff and the Life and Mission Agency Committee.

The current job description for this position is as follows:

**GENERAL SECRETARY - LIFE AND MISSION AGENCY  
JOB DESCRIPTION**

**Position**

The position is General Secretary - Life and Mission Agency. It is open to non-ordained, ordained, male or female.

**Nature and Scope**

Directs and co-ordinates the work of all portfolios within the Life and Mission Agency to ensure:

- the effective implementation of policies and programs approved by the General Assembly and/or its Council;
- the achievement of objectives and goals approved by the General Assembly;
- the effective and efficient use of the human and financial resources provided through the General Assembly.

The portfolios within the Life and Mission Agency will include: Canada Ministries; International Ministries; Presbyterian World Service and Development; Justice Ministries; Evangelism and Church Growth; Education in the Faith; Education for Stewardship; Worship; Youth; Camping and Outdoor Ministries; Education for Mission; Ministry and Church Vocations; Resource Production and Communication.

**Accountability**

The incumbent is appointed by and serves at the will of the General Assembly. The incumbent is responsible for and accountable to the General Assembly for:

- the policies and directions of the Assembly, assigned or directed to the incumbent by name or position;
- the carrying out of all aspects of the position and the fulfillment of all obligations as an officer and agent of the church, so as to uphold and preserve the image and reputation of the church and protect its assets and resources.

While ultimate accountability is always to the General Assembly, interim direction will be given by and accountability will be to the Life and Mission Agency Committee, the Assembly Council and its Executive.

The incumbent is accountable to the Life and Mission Agency Committee and the Assembly Council for his/her participation and leadership in the General Secretaries' Group.

### **The Task**

In order to respond to the vision of the church and the policies of the General Assembly, the task of the General Secretary for the Life and Mission Agency will be:

- a) to work in a flexible, responsive and responsible manner to provide overall leadership, support and co-ordination to the various programs;
- b) to engage personally in theological reflection and to provide opportunities and initiatives throughout the church about its life and mission;
- c) to ensure responsible planning, budgeting and staffing necessary for the development and fulfillment of the programs approved by General Assembly;
- d) to establish an ongoing process of support and communication with the programs of the church at all levels;
- e) to direct research and analysis, to provide ongoing leadership and support for the development of new programs, and the evolution and/or elimination of existing programs;
- f) to work with the Assembly Office to carry out directly or by delegation the appropriate participation of the church in various ecumenical and inter-church coalitions and agencies;
- g) to support, supervise, direct and evaluate the ongoing work of the program staff;
- h) to actively participate in the General Secretaries' Group;
- i) to serve as a non-voting member of the Assembly Council and such other boards, committees or agencies as the General Assembly or its Council shall determine.

### **Qualifications & Personal Characteristics**

The incumbent shall possess:

- evidence of a lively and mature faith in Jesus Christ;
- a vision of both pastoral and prophetic ministries in the church of the 1990s and into the 21st century;
- a demonstrated concern for the mission and outreach through the integration of evangelism, social action and justice ministries of Presbyterians locally, regionally, nationally and internationally;
- an understanding of the history, ethos, and traditions of The Presbyterian Church in Canada and knowledge of its polity;
- a positive disposition toward ecumenical co-operation;
- a disposition for and demonstrated ability to work within a collegial model of administration and decision making;
- a creative style that shows initiative and active commitment to seek solutions and improvements;
- the ability to be a decisive, involved leader who is organized and efficient;
- good communication skills - oral, written and electronic;
- a good personal presence that commands loyalty and respect but is also perceived as approachable and supportive.

Pending the approval of the following recommendations, the Assembly Council will:

- arrange for a meeting with Mr. Morrison to discuss the transition;
- request the Life and Mission Agency to review the job description for the position and, if any changes are requested, authorize the changes;
- authorize the establishment of a search committee by the Life and Mission Agency Committee.

**Recommendation No. 20** (adopted, p. 19)

That the resignation of The Rev. J.P. Ian Morrison as General Secretary, Life and Mission Agency be accepted with regret and that the thanks of the General Assembly be extended to him for his committed service to the church and the Life and Mission Agency.

**Recommendation No. 21** (adopted, p. 19)

That the Life and Mission Agency Committee be authorized to call for nominations from the presbyteries for the position of General Secretary, Life and Mission Agency and to bring a nomination to the 131st General Assembly.

**Recommendation No. 22** (adopted, p. 19)

That the Assembly Council fix the effective date of Mr. Morrison's resignation after the 131st General Assembly in consultation with Mr. Morrison and his successor.

David Jennings  
Convener

Stephen Kendall  
Secretary

**THE PRESBYTERIAN CHURCH IN CANADA**

**2005 MINIMUM STIPEND AND ALLOWANCE SCHEDULE**

Presbyteries can set their own minimums,  
provided they exceed those set by the 130th General Assembly.

Categories: (See Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
<b>Basic Stipend 2004:</b> (See Notes 2 & 3)	29,648	27,883	26,123
<b>C.O.L.A. 2005:</b>	800	800	800
<b>Basic Stipend 2005:</b> (See Notes 2 & 3)	30,448	28,683	26,923
<b>Increment:</b> (See Note 4)	580	535	485

**MINIMUM STIPEND**

Starting Stipend 2005	30,448	28,683	26,923
After 1st increment	31,028	29,218	27,408
After 2nd increment	31,608	29,753	27,893
After 3rd increment	32,188	30,288	28,378
After 4th increment	32,768	30,823	28,863
After 5th increment	33,348	31,358	29,348
After 6th increment	33,928	31,893	29,833
After 7th increment	34,508	32,428	30,318
After 8th increment	35,088	32,963	30,803

**Appropriate Accommodation:** (See Note 5) Applicable to each category.  
**Utilities - on voucher** Applicable to each category.

**Health & Dental Insurance:** (See Note 6) Applicable to each category  
(working 50% or more of normal hours of work)

<b>Continuing Education</b>	600	600	600
	2 weeks	2 weeks	2 weeks

**OTHER**

**Retired Minister:** 100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.  
(See A&P 1991, p. 344, re part-time ministries.)

**Student on annual appointment:** (See Note 7) \$22,531 per annum, plus manse and utilities.

**Student on summer appointment:** Rate is set at \$405 or \$305 plus housing per week (the choice to be made by the congregation) and travel to be paid as applicable.

**Sunday Supply:** \$100 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of \$0.35 per km.

**Maximum Qualifying Income:** (See Note 8) \$56,140 per annum effective January 1, 2005. Effective January 1, 2005 the members contribution level will be 6.0% percent of their "Maximum Qualifying Income" formerly "Pensionable Earnings" to the annual maximum.

(Please see overleaf for an explanation of the notes.)

**NOTES:**

1. Stipend Categories:

- |              |                                                              |
|--------------|--------------------------------------------------------------|
| Category I   | - ordained ministers, lay directors of institutions          |
| Category II  | - diaconal ministers, lay missionaries with special training |
| Category III | - lay missionaries                                           |

2. **Basic Travel:** Changes to Revenue Canada's regulations re travel expenses necessitated a change to the Church's practice of annually setting a minimum travel allowance in addition to basic stipend. The result of the change is that the basic travel allowance is now included in the minimum basic stipend figure.

The individual worker has a choice of either:

1. including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,

or

2. being reimbursed at a per kilometre rate as per Revenue Canada's 4 point provision as supplied to congregational treasurers for church workers. Basic stipend can be adjusted downward by the mutually agreed upon cost of the option.

3. **Multiple Point Charges:** A travel allowance is provided equal to the average number of kilometres travelled on a Sunday for church services, multiplied by \$35.14, to a maximum of \$4,216 (non taxable).

4. **Years of Service Increments:** The first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the service of induction/recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.

5. **Appropriate Accommodation:** All persons remunerated under one of the minimum stipend categories for church workers, regardless of their marital status, are to receive 100 percent of the fair rental value of appropriate accommodation. (See A&P 1992, p. 222.)

6. **Health & Dental Insurance:** Coverage under the Health & Dental Insurance plan will apply to the above three categories of professional church workers. (See also A&P 1986, p. 212, Item No. 6; and A&P 1988, Rec. No. 37, p. 227) As of July 1, 1998 we allow participation of non-clergy full-time and part-time staff with 20 hours or more, conditional upon participation of all such employees in a congregation and the congregation providing the required premiums. (See A&P 1998, Rec. No. 24, p. 219)

7. **Student on Annual Appointment:** Married students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enrol in summer programs; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister. (See A&P 1989, p. 212-213.)

8. **Maximum Qualifying Income:** is defined as the sum of the actual stipend and 60% (percent) of stipend (in respect of allowances) to the annual maximum.

	2002 <u>ACTUAL \$</u>	2003 <u>ACTUAL \$</u>	2004 <u>BUDGET \$</u>
<b>Revenue</b>			
Contributions from - Congregations	\$8,711,800	\$8,711,575	\$8,800,000
- Individuals	191,908	178,676	0
Income from - Investments	221,769	281,390	0
- Estates	25,409	51,287	0
Contributions received for the work of L&M Agency			
Women's Missionary Society	150,000	150,000	150,000
Atlantic Mission Society	60,000	60,000	60,000
Income from other sources	377,465	203,441	0
Bequests received for current use	189,911	293,369	50,000
Gifts received for current use	342	1,060	30,000
All other income	0	0	550,000
<b>Total Revenue</b>	<b>9,928,604</b>	<b>9,930,798</b>	<b>9,640,000</b>
<b>Expense</b>			
<b>General Assembly and its Council</b>			
General Assembly	416,674	367,147	517,403
Assembly Council & its committees	62,636	46,727	73,200
Secretary's Office	509,160	510,874	512,855
Archives	15,571	12,433	22,000
	1,004,041	937,181	1,125,458
125th Anniversary Committee	1,543	0	0
	<b>1,005,584</b>	<b>937,181</b>	<b>1,125,458</b>
<b>Life and Mission Agency</b>			
Program Support and Administration	2,084,562	2,156,552	2,235,399
Ministry & Church Vocations	52,173	74,023	76,275
EFD - Team	47,428	62,545	52,500
EFD - Mission Education	48,711	47,434	48,200
EFD - Education for the Faith	11,436	19,391	17,600
EFD - Youth and Young Adult Ministries	64,075	114,116	110,400
EFD - Stewardship	52,650	52,238	53,000
EFD - Worship	9,779	11,310	11,600
EFD - Evangelism	37,800	21,227	15,300
Justice Ministries	33,439	22,219	39,000
Canada Ministries	2,054,057	2,133,626	1,987,215
International Ministries	1,397,293	1,482,145	1,444,335
Stewardship of Accumulated Resources	7,030	35,977	154,483
Resource Production/Communications	49,609	92,783	89,060
	<b>5,950,042</b>	<b>6,325,586</b>	<b>6,334,367</b>
<b>Support Services</b>			
Administration	867,113	876,290	853,296
Human Resources	4,160	8,741	8,050
Building Maintenance	385,406	388,255	495,500
Missionary Residence	116,407	41,837	36,000
Financial Services	114,451	177,944	107,400
RDC - Sales	8,688	49,892	1,600
RDC - Resource Distribution	18,937	(8,933)	35,200
RDC - Printing	71,872	48,266	75,000
	<b>1,587,034</b>	<b>1,582,292</b>	<b>1,612,046</b>
<b>Other</b>			
Contingencies	267,367	46,983	100,000
Grants to Colleges	811,674	856,928	853,860
<b>Total Expense</b>	<b>9,621,701</b>	<b>9,748,970</b>	<b>10,025,731</b>
<b>Excess (Deficit) of Revenue over Expense for the Year</b>	306,903	181,828	(385,731)
<b>Inter Fund Transfers</b>	113,051	(262,131)	0
<b>Fund Surplus (Deficit) – Beginning of Year</b>	1,377,160	1,797,114	1,716,811

	2006 Forecast \$	2007 Forecast \$
<b>STATEMENT OF REVENUE AND EXPENDITURE</b>		
<b>Revenue</b>		
Contributions from congregations	\$ 8,900,000	\$ 8,950,000
- Women's Missionary Society	150,000	150,000
- Atlantic Mission Society	60,000	60,000
Income from all other sources	550,000	550,000
	<hr/> 9,660,000	<hr/> 9,710,000
Bequests received for current use	50,000	50,000
Deferred Bequest		
Gifts received for current use	-	-
<b>Total Revenues</b>	<hr/> 9,710,000	<hr/> 9,760,000
<b>Expenditures</b> (see Note 1)		
<b>First Charges</b>		
- Grants to colleges and residences	854,000	854,000
<b>Operating Agencies</b>		
- Expenditures for General Assembly Office, Life and Mission Agency and Support Services	8,830,000	8,830,000
	<hr/> 8,830,000	<hr/> 8,830,000
Contingency Expenditures	100,000	100,000
	<hr/> 8,930,000	<hr/> 8,930,000
<b>Total Expenditures</b>	<hr/> 9,784,000	<hr/> 9,784,000
Expenditure over Revenue (-), Revenue over Expenditure (+)		
Normal Operations	(74,000)	(24,000)
Interfund transfers	-	-
<b>Fund Balance - Beginning of Year</b>	1,006,566	932,566
Adjustment to Prior Years		
<b>Fund Balance - End of Year</b>	\$932,566	\$908,566

**Note 1:** The Personnel Policy Committee of Assembly Council, as part of its ongoing duties, is preparing on current stipend and salary levels for executive staff of the national church. Any material changes to those stipends and salaries could render inaccurate the forecasts presented above. Any proposed changes to those stipends and salaries would be reflected in the annual budgets that must be approved by the Assembly on an annual basis.

NOTE: Statutory financial statements for the under noted entities, as reported on by independent auditors, are available at the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7

Anyone wishing to obtain a copy of the statutory financial statements or any information there from is requested to contact Stephen Roche at the above address or by telephone 1-800-619-7301 or 416-441-1111 or by Fax 416-441-2825.

The Presbyterian Church in Canada (PCC)  
 J. B. MacLean Bequest Fund\*  
 The Presbyterian Church in Canada - Pension Fund  
 The Presbyterian Church Building Corporation  
 Knox College, Toronto  
 The Presbyterian College, Montreal  
 St. Andrew's Hall, Vancouver  
 Presbyterian Record Inc.

The following information has been extracted from the audited financial statements for each entity or a review engagement.

**The Presbyterian Church in Canada  
 Balance Sheet as at December 31, 2003**

	Operating Fund	Restricted Funds	Endowment Funds	2003 Total
	\$	\$	\$	\$
<b>Assets</b>				
<b>Current assets</b>				
Cash and short term investments	429,180	932,145	7,656,889	9,018,214
Accounts receivable	989,693	-	11,283	1,000,976
Accrued interest	314,336	-	-	314,336
Prepaid Expenses and deposits	125,954	-	380	126,334
Loans/mortgages receivable - current	-	329,775	-	329,775
Executive staff mortgages receivable current	-	136,590	-	136,590
	<u>1,859,163</u>	<u>1,398,510</u>	<u>7,668,552</u>	<u>10,926,225</u>
<b>Investments</b>	-	29,696,619	18,161,282	47,857,901
<b>Loans/mortgages receivable</b>	-	3,818,891	-	3,818,891
<b>Executive staff mortgages receivable</b>	-	1,784,799	-	1,784,799
<b>Capital assets</b>	-	1,654,937	722,440	2,377,377
<b>Properties held for congregational use</b>	-	6,300,454	-	6,300,454
<b>Inter fund loan</b>	-	(160,000)	160,000	-
<b>Other assets</b>	-	133,271	12,000	145,271
	<u>-</u>	<u>43,228,971</u>	<u>19,055,722</u>	<u>62,284,693</u>
	<u>1,859,163</u>	<u>44,627,481</u>	<u>26,724,274</u>	<u>73,210,918</u>
<b>Liabilities and Fund Balances</b>				
<b>Current liabilities</b>				
Accounts payable and accruals	142,352	1,837,627	90,939	2,070,918
Gift annuities payable- current	-	164,034	-	164,034
Mortgages/loans payable – current	-	25,856	-	25,856
	<u>142,352</u>	<u>2,027,517</u>	<u>90,939</u>	<u>2,260,808</u>
<b>Gift annuities payable</b>	-	1,752,260	-	1,752,260
<b>Mortgages/loans payable</b>	-	378,176	-	378,176
	<u>142,352</u>	<u>4,157,953</u>	<u>90,939</u>	<u>4,391,244</u>
<b>Fund balances</b>	1,716,811	40,469,528	26,633,335	68,819,674
	<u>1,859,163</u>	<u>44,627,481</u>	<u>26,724,274</u>	<u>73,210,918</u>

	Operating Fund	Restricted Funds	Endowment Funds	2003 Total
<b>Revenues</b>	\$	\$	\$	\$
<b>Contributions</b>				
Presbyterians Sharing - congregations	8,711,575	-	-	8,711,575
Presbyterians Sharing - individuals	178,676	-	-	178,676
Contributions for the work of L&M Agency				
Women's Missionary Society	150,000	-	-	150,000
Atlantic Mission Society	60,000	-	-	60,000
Presbyterian World Service & Development	-	2,579,714	-	2,579,714
Donations, bequests and gifts	344,656	1,805,762	301,933	2,452,351
	9,444,907	4,385,476	301,933	14,132,316
<b>Other revenues</b>				
Income from investments	281,390	1,460,634	51,808	1,793,832
Income from other sources	204,501	-	632,371	836,872
	9,930,798	5,846,110	986,112	16,763,020
<b>Expenses</b>				
<b>Operating agencies</b>				
General Assembly and its Council	937,181	-	-	937,181
Life & Mission Agency	6,325,586	-	-	6,325,586
Support Services	1,582,292	-	-	1,582,292
	8,845,059	-	-	8,845,059
<b>Distributions and other</b>				
Fund distributions	-	6,735,862	653,204	7,389,066
Other distributions	46,983	-	28,412	75,395
Grants to colleges	856,928	-	-	856,928
Amortization of capital assets	-	175,645	44,901	220,544
	9,748,970	6,911,507	726,517	17,386,994
<b>Excess (deficiency) of revenues over expenses before net change in unrealized market value of investments</b>	181,828	(1,065,397)	259,595	(623,974)
<b>Net change in unrealized market value of investments</b>	-	1,295,949	1,300,653	2,596,602
<b>Excess (deficiency) of revenues over expenses for the year</b>	181,828	230,552	1,560,248	1,972,628
<b>Inter fund transfers</b>	(262,131)	240,131	22,000	
<b>Balance - beginning of year</b>	1,797,114	39,998,845	25,051,087	66,847,046
<b>Balance - end of year</b>	1,716,811	40,469,528	26,633,335	68,819,674

	Operating Fund	Building Maintenance Fund	McTavish Fund	2003 Total
<b>Assets</b>	\$	\$	\$	\$
<b>Current Assets</b>				
Cash and term deposit	94,685	59,297	33,479	187,461
Accounts receivable	8,887	-	-	8,887
Due from general fund	-	-	-	-
Prepaid insurance	380	-	-	380
	103,952	59,297	33,479	196,728
Share of consolidated portfolio of The Presbyterian Church in Canada	1,420,718	-	-	1,420,718
<b>Capital Assets</b>	722,440	-	-	722,440
	2,247,110	59,297	33,479	2,339,886
	Operating Fund	Building Maintenance Fund	McTavish Fund	2003 Total
<b>Liabilities</b>				
<b>Current Liabilities</b>				
Accounts payable and accrued liabilities	38,015	-	-	38,015
Deferred revenue	52,924	-	-	52,924
Due to Maintenance Fund	-	-	-	-
	90,939	-	-	90,939
Fund balances	2,156,171	59,297	33,479	2,248,947
	2,247,110	59,297	33,479	2,339,886

**The Presbyterian Church in Canada – J. B. MacLean Bequest Fund  
Statement of Revenue, Expenditures and Fund Balance  
For the year ended December 31, 2003**

	Operating Fund	Building Maintenance Fund	McTavish Fund	2003 Total
	\$	\$	\$	\$
<b>Revenue</b>				
Revenue from Conference Centre	606,009	-	-	606,009
Investment Income	5,281	44,655	-	49,936
Unrealized gain (loss) in investment portfolio	72,767	-	-	72,767
Other revenues	30,927	10,764	871	42,562
	714,984	55,419	871	771,274
<b>Expenditures</b>				
Operating expenses	610,430	-	-	610,430
Other	30,664	12,280	-	42,944
	641,094	12,280	-	653,374
Excess (deficiency) of revenues over expenditures	73,890	43,139	871	117,900
Amortization/capitalization	44,901	(4,944)	-	39,957
Excess (deficiency) of revenues over expenditures	28,989	48,083	871	77,943

	2003	
	\$	
<b>Assets</b>		
<b>Investments, at market value</b>		
Bonds and convertible debentures	58,186,312	55,186,312
Stocks	75,686,577	71,686,577
Mortgage	322,630	322,630
Short term notes, at cost which approximate market value	5,588,598	1,588,598
	139,784,117	129,784,117
<b>Contributions receivable</b>	824,368	1,824,368
<b>Accrued interest and dividends receivable</b>	447,120	447,120
<b>Cash</b>	990,685	990,685
	142,046,290	131,046,290
<b>Liabilities</b>		
Accounts payable and accrued liabilities	(322,836)	(3,322,836)
<b>Net Assets Available for Plan Benefits</b>	141,723,454	128,723,454

**The Presbyterian Church in Canada - Pension Fund**  
**Statement of Changes in Net Assets Available for Plan Benefits**  
**For the year ended December 31, 2003**

	2003	
	\$	
<b>Income and Receipts</b>		
<b>Investment Income</b>		
Interest and dividends	4,104,796	5,104,796
Net realized gain (loss) on investments	1,230,191	(4,230,191)
	5,334,987	8,874,987
<b>Contributions</b>		
Employers	3,016,353	2,016,353
Plan members	2,265,432	1,265,432
	5,281,785	3,281,785
<b>Other Receipts</b>		
Estate Income	2,592	2,592
<b>Total Income and Receipts</b>	10,619,364	12,169,364
<b>Costs and Disbursements</b>		
<b>Benefits</b>		
Termination refunds	813,487	813,487
Benefits to Retirees	5,482,168	4,482,168
Benefits to Retirees – non recurring	53,430	2,534,300
	6,349,085	7,829,955
<b>Administrative Expenses</b>		
Managers' administrative charges	442,942	442,942
Salaries	252,296	252,296
Actuarial	163,264	163,264
Other	184,620	184,620
	1,043,122	1,043,122
<b>Total Costs and Disbursements</b>	7,392,207	8,873,177

	2003	
<b>Assets</b>	\$	
Cash	196,766	
Accrued interest and accounts receivable	29,857	
Notes receivable	114,628	
Mortgages receivable	360,666	
Investments	3,296,479	3.
Residential Properties	669,479	
	<u>4,667,874</u>	4.
<b>Liabilities and Equity</b>		
<b>Liabilities</b>		
Accrued liabilities	37,684	
Promissory notes payable	1,065,319	1.
	<u>1,103,003</u>	1.
<b>Equity:</b>		
Invested in residential properties	669,479	
Restricted for endowment purposes	190,000	
Internally restricted	1,240,479	1.
Unrestricted	1,464,914	1.
	<u>3,564,871</u>	3.
	<u>4,667,874</u>	4.
<b>Contingent Liabilities:</b>		
Guarantees of bank loans to congregations	10,240,461	9.

**The Presbyterian Church Building Corporation**  
**Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure**  
**For the year ended December 31, 2003**

	2003
<b>Revenue</b>	\$
Interest and investment income	232,646
Rental income	40,920
Donations	100
Gain on sale of capital asset	-
	<u>273,666</u>
<b>Expenditure</b>	
Salaries and benefits	103,262
Housing expenses and rent subsidies	65,468
Interest on promissory notes	40,843
Professional fees	10,203
Office and other	4,756
Traveling – Directors	4,511
Annual Meeting	2,053
Travel – General Manager	1,914
	<u>233,010</u>
<b>Excess of revenue over expenditure</b>	<u>40,656</u>

AS at December 31, 2003

	Knox* College	Presbyterian College	St. Andrew's Hall	2003 Totals
<b>Assets</b>	\$	\$	\$	\$
Current Assets	549,475	326,923	209,489	1,085,887
Investments	13,098,117	2,540,484	1,131,163	16,769,764
Capital Assets	336,682	392,047	5,114,616	5,843,345
<b>Total Assets</b>	<b>13,984,274</b>	<b>3,259,454</b>	<b>6,455,268</b>	<b>23,698,996</b>
<b>Liabilities and Funds/Surplus Balances</b>				
Liabilities	1,093,277	239,444	5,720,799	7,053,520
Funds/Surplus Balances	12,890,997	3,020,010	734,469	16,645,476
<b>Total Liabilities and Fund/Surplus Balances</b>	<b>13,984,274</b>	<b>3,259,454</b>	<b>6,455,268</b>	<b>23,698,996</b>
<b>Note:</b>				
Excess of Revenue over Expenses for the year	61,794	995	68,488	131,277

\*The Acts and Proceedings of General Assembly of 1991 authorized the amalgamation of Knox and Ewart Colleges to be known as Knox College.

**Presbyterian Record Inc.  
Balance Sheet  
As at December 31, 2003**

	2003
<b>Assets</b>	\$
Cash	97,102
Amount received	83,522
Other assets	10,337
	<u>190,961</u>
<b>Investments</b>	216,143
<b>Capital gain</b>	<u>10,366</u>
	<u>417,470</u>
<b>Liabilities and Surplus</b>	
Lifetime subscriptions	210
Accounts payable and accruals	15,401
Subscriptions paid in advance	214,102
	<u>229,713</u>
Surplus	<u>187,757</u>
	<u>417,470</u>

**Presbyterian Record Inc.  
Statement of Revenues, Expenditures and Surplus  
For the year ended December 31, 2003**

	2003
<b>Revenues</b>	\$ 664,280
<b>Expenditures</b>	326,615
Production	407,508
Operating	<u>734,123</u>
Excess of revenues over expenditures for the year	(69,843)
Net change in unrealized market value of investments	11,337
Surplus - Beginning of year	<u>246,263</u>

**Balance Sheet**  
**For the year ended December 31, 2003**

	<b>2003</b>
	<b>\$</b>
<b>Assets</b>	
<b>General Fund</b>	
Accounts receivable	44,747
Inventory of books	195,971
	240,718
<b>Trust Funds</b>	2,905,318
	3,146,036
<b>Liabilities and Fund Balances</b>	
<b>General Fund</b>	
Due to Trust Funds	62,426
Accounts payable and accrued liabilities	131,609
Glad Tidings subscription paid in advance	46,683
	240,718
<b>Trust Funds</b>	2,905,318
	3,146,036

**The Presbyterian Church in Canada**  
**Women's Missionary Society**  
**Statement of General Fund's Revenues, Expenditures and Fund Balance**  
**For the year ended December 31, 2003**

	<b>2003</b>
	<b>\$</b>
<b>Revenues</b>	
Synodical Givings	700,647
Legacies received - unrestricted	71,406
Glad Tidings subscriptions	50,245
Individual gifts	11,644
Book Room sales	229,786
Life membership	1,003
Interest and other	20,018
	1,084,749
<b>Expenditures</b>	
Life and Mission Agency	520,665
Salaries and benefits	309,980
Administration	32,544
Glad Tidings expenses	50,348
Education and editorial	8,471
Book Room	129,777
Council meeting	53,785
Grants	10,480
Annual report	15,917
	1,131,967
<b>(Deficiency) excess of revenue over expenditures for the year</b>	(47,218)
<b>Transfer from (to) Internally Restricted Funds</b>	47,218
<b>Fund balance - End of year</b>	-

## ATLANTIC MISSION SOCIETY

To the Venerable, the 130th General Assembly:

### **PURPOSE**

The purpose of the Atlantic Mission Society is to glorify God and to support, with prayer, study and service, mission endeavours through The Presbyterian Church in Canada, the Synod of the Atlantic Provinces and the presbyteries within its bounds.

### **MEMBERSHIP**

There are presently 116 auxiliaries and affiliated adult groups in eight presbyteries, with a total of 1,106 members and 555 home helpers. Membership is open to both men and women who are in agreement with the purpose of the society and are willing to regularly support its work.

### **THE 127TH ANNUAL MEETING**

The 127th Annual Meeting of the Atlantic Mission Society was held in St. Andrew's Church, Moncton, New Brunswick, September 18-20, 2003. The theme was "Reaching Out In Love Through Faith, Hope And Prayer". The meetings were attended by 95 delegates and visitors.

Special guests were: The Rev. Dr. Joe Reed, Area Missionary to Central America and the Caribbean; The Rev. Rodger Hunter, Chaplain for Boarding Homes Ministries in Toronto, and The Rev. Dr. P.A. (Sandy) McDonald, Moderator of the 129th General Assembly. Also participating in the meetings were: The Rev. Dr. J. Martin Kreplin, host minister, Mrs. Doris Campbell, Moderator of the Presbytery of St. John. We were pleased to have present as visitors, The Rev. Dr. Glen Davis, Moderator of the 126th General Assembly and The Rev. Joyce Davis. Greetings and reports were received from The Rev. Dr. Donald W. MacKay, Synod Staff Person, Mrs. Pat Allison, Atlantic Youth Director and The Rev. Karen MacRae, Synod Resource Librarian.

### **THE PRESBYTERIAN MESSAGE**

The Society continues to print *The Presbyterian Message*. Mrs. Janice Carter has been editor for seventeen years. Ten issues a year are published with a current readership of about 1,700. *The Message* includes study materials, mission information, worship resources and synod news. Extra copies of the October issue are printed for free distribution to all home helpers.

### **EDUCATION**

To enable study, as there was no study published by The Presbyterian Church in Canada for this year, Ann Taylor, Education Convener for the Atlantic Mission Society (AMS), wrote 9 sessions for the *Presbyterian Message* based on a biblical reflection of Paul's Letter to the Philippians; and highlights from our mission partners.

Mission Awareness Sunday was enthusiastically celebrated by many auxiliaries and congregations, with AMS members participating in worship. Worship resources entitled "Love, Power, and Grace in Mission" based on Acts 4:32-35 were prepared by the AMS Education Convener, Ann Taylor, who has distributed a new packet for use of auxiliaries and congregations on Mission Awareness Sunday, April 25, 2004.

Discovery Days 2003 was held at the Nova Scotia Agricultural College, Bible Hill, Nova Scotia, from May 2-4, 2003. The theme was "Spirituality in Mission - The Fullness of God, Ephesians 3:14-21". Guest speakers were: The Rev. Shannon Bell-Wyminga and Ms. Virginia Alexander, an elder from the Cariboo House Church Ministry, British Columbia and Janice Carter, Editor of *The Presbyterian Message* speaking on the work of Nigerian Presbyterian Women. A youth tract was held for mission training by The Rev. Bell-Wyminga and Synod Youth Director, Ms. Pat Allison. Worship was led by a youth music team. Workshop leaders were elder Ms. Virginia Alexander; The Rev. Dr. Donald MacKay; The Rev. Ritchie Robinson and The Rev. Ken Stright.

### **AUXILIARIES AT WORK**

In addition to regular mission givings, members have given financial support for camps, youth events, food banks, shelters and disaster relief. Many AMS members are involved in knitting

projects and carry on a lay ministry of hospital and nursing home visitation as well as providing leadership, babysitting and transportation for church events.

### **CHILDREN'S AND YOUTH WORK**

Learning/Sharing packets, "Partners - Meeting First Nations Friends in Canada", were distributed last year to weekday groups, Sunday Schools and congregations. The current Learning/Sharing study is "Partners - Meeting Bhil Friends in Central India" with the offering going to community health programs at Jobat Christian Hospital.

### **BURSARIES**

Four bursaries valued at four hundred dollars each are presented annually. In 2003, bursaries were awarded to: Jonathan Walter Tait; Angela Joyce Cluney and Stephen William Mawhinney.

### **AMS WEB SITE**

Visitors are welcome at [www.presbyterian.ca/ams/](http://www.presbyterian.ca/ams/).

### **FINANCES (June 30, 2002 - June 30, 2003)**

Total receipts amounted to \$128,822. In addition to the \$94,546 given by auxiliaries and presbyterials, \$4,782.47 came in for specific mission projects in Nigeria, Malawi, India, Taiwan, Kenya, Cariboo Presbyterian Church, Central America and PWS&D. The Children's Learning/Sharing Project total of \$3,790.85 was raised to help the Five Nations Partnership. An additional \$1,337.32 was added to the previous year's Learning/Sharing Project for "Bread Fees in Ukrainian Schools". The Men's Offering Project "Clean Water for Malawi" amounted to \$2,218.70. An additional total of \$239.50 was added to the two previous year's projects "Books for Seminary Students" and "Bikes for Evangelists".

Total disbursements amounted to \$127,848. The AMS annually sends \$60,000 to *Presbyterians Sharing...*. In addition, in 2002-2003, support was given to various projects, including church camps, Canadian Girls In Training, Canadian Bible Society, CANACOM, \$15,383.97 to PWS&D Famine Relief, \$1,000 to Badger Newfoundland, Flood Relief, \$1,000 each to Primary Health and Maternity Care Clinic, Aba, Nigeria and Essien Ukpabio Theological College, Itu, Nigeria (work with female students).

The budget for 2003-2004 is \$110,000. A complete financial statement can be found in the 127th Annual Report of the Society.

### **REPRESENTATIVE TO NIGERIA**

We were pleased to have Mrs. Janice Carter represent the AMS at the Golden Jubilee Celebration of the Women's Guild of the Presbyterian Church of Nigeria, October 15-19, 2002, at Abuja, Nigeria. Upon her return, Janice traveled throughout the Atlantic Synod speaking on her trip and wrote excellent reports of her trip in the *Presbyterian Message*.

The 128th Annual Meeting will be held within Brookfield Church, Brookfield, Prince Edward Island, September 24-26, 2004.

Vera J. Hoeg  
President

### **BUSINESS, COMMITTEE ON**

To the Venerable, the 130th General Assembly:

The Committee on Business presents the following report.

#### **Recommendation No. 1** (adopted, p. 12)

That with a view to having their attendance recorded, each commissioner, young adult and student representative be requested to register with the Assembly Office.

#### **Recommendation No. 2** (adopted, p. 12)

That the sederunts of Assembly be on Tuesday from 9:30 am to 12:00 pm, Tuesday from 2:00 pm to 5:30 pm, Tuesday from 7:00 pm to 8:30 pm, Wednesday from 9:30 am to

12:00 pm, Wednesday from 2:00 pm to 5:00 pm, Thursday from 9:30 am to 12:00 pm, Thursday from 2:00 pm to 5:30 pm, Friday from 9:30 am to 12:00 pm, Friday until the business of the Assembly is completed; morning worship will be at 8:30 am; all sederunts and worship to be held in the gym of the Gordon Willey Athletic Complex of Durham College in Oshawa, Ontario.

**Recommendation No. 3** (adopted, p. 12)

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

**Recommendation No. 4** (adopted, p. 12)

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

**Recommendation No. 5** (adopted, p. 12)

That in order for the Assembly Office to prepare reports for projection, commissioners who have knowledge that they will be presenting additional motions or amendments be required to prepare them in a preceding sederunt for presentation to the Business Committee.

## COMMITTEES OF THIS ASSEMBLY

**Recommendation No. 6** (adopted, p. 12)

That the Committees of Assembly be constituted as follows:

**Committee on Bills and Overtures**

Convener: Anthony Keith

Clerks of Assembly: Stephen Kendall, Don Muir

Elders: Gwen A.P. Lyons, Georgina R. Houghton

Commissioners who are clerks of presbytery or synod: P.A. (Sandy) McDonald, Kent E.

Burdett, J. Ross H. Davidson, Reg J. McMillan, R.J. Graham Kennedy, Harry Currie,

Elizabeth A.M. Forrester, Alfred Heung Soo Lee

Student Representative: Daniel L. West

**Committee on Business**

Convener: James Seidler

Ministers/Diaconal: John F.K. Dowds, Marion F. Schaffer

Elder: James Hutchison

Young Adult Representatives: Jennifer Geddes

**Committee on Roll and Leave to Withdraw**

Convener: Ruth Y. Draffin

Minister/Diaconal: C. Morley Mitchell

Elder: William Sneddon

**Committee on Courtesies and Loyal Addresses**

Convener: Lloyd M. Clifton

Minister/Diaconal: Donald G. Wilkinson

Elder: Sepkje Lind

Young Adult Representative: Nicole Cameron

**Committee to Confer with the Moderator**

Convener: P.A. (Sandy) McDonald

Members: Charles N. Congram, W.J. Clyde Ervine, Mark R. McLennan, Margaret Moar,

Donna M. Wells

A Clerk of the General Assembly

**Committee on Remits**

Convener: Robert S. Geddes

Minister/Diaconal: Peter D. Coutts

Elder: John Morris

Student Representative: Huda Kandalaft Kanawati

**Committee to Nominate Standing Committees** (Membership named by synods)

Convener: Clifford Andrews

Secretary: Bruce Cossar

Ministers/Diaconal: Mary E. Bowes, James F. Douglas, Mark R. McLennan, M. Jean Morris, M. Helen Smith, Debbie Stewart, Tijs Theijsemeijer

Elders: In-Sook Ahn, Kathy Patterson, Frances E. Perrin, Christine E. Shaw, M. Bernice H. Shih, Warren Wong

**Committee to Examine the Records**

Supervisor: Janice M. Hamalainen

Minutes of the 129th General Assembly:

William J. Middleton, Eleanor W. Dean, Linda R. Berdan

Minutes of the Assembly Council:

Dale S. Woods, Raye A. Brown, Jean C. MacDonald

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of Alberta and the Northwest)

Pauline P. Grant, Linda Ewing, E. Sheila Hards-Volz

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of British Columbia)

Kerry J. McIntyre, Shannon K. Bell-Wyninga, Hans D. Wollenberg

Synod of Toronto and Kingston:

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

Cheryl G. MacFadyen, Lillian M. Crawford, Robert L. Adams

Synod of Southwestern Ontario:

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

D. Barry Mack, Susan McKellar, James D. Ferrier

Synod of Manitoba & Northwestern Ontario:

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

Laura J. Duggan, Robert Anger, Marty J. Molengraaf

Synod of Saskatchewan:

(examined by Commissioners from the Synod of Southwestern Ontario)

Robert C. Dawson, Jan L. MacInnes, Charles W. Tully

Synod of Alberta and the Northwest:

(examined by Commissioners from the Synod of Manitoba and Northwestern Ontario)

Warren R. Whittaker, Ina E. Golaiy, Murray G. Wilson

Synod of British Columbia:

(examined by Commissioners from the Synod of Saskatchewan)

M.E. Betty Marsh, Mae E. Morris, John C. Ferrier

**LEAVE TO SIT**

**Recommendation No. 7** (adopted, p. 12)

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

**AGENDA DOCUMENTATION**

The following have been distributed at registration:

1. Original reports: Biographical Information re Ecumenical Visitors; Vancouver School of Theology.
2. Supplementary reports: Assembly Council, Life and Mission Agency, Pension and Benefits Board, Committee on Theological Education, Women's Missionary Society.

3. Replacement pages: Roll of Assembly, Agenda, Clerks of Assembly, Remits Under the Barrier Act, St. Andrew's Hall.
4. Motion Papers: There are two copies of yellow motion sheets located at the end of the front section in each Book of Reports which are to be used for any motions such as amendments, procedural motions or additional motions. Commissioners are asked to print legibly and to submit these to the Business Committee. Additional sheets can be found on the tables or from the Clerks of Assembly.
5. "Building the Church that Needs to Be" (Assembly Council, see p. 210, 27, 42).
6. General Information Sheet, Transportation Form, Book Room Flyer.
7. Voting Cards with Summary of Motions (Yellow) for commissioners.

**Recommendation No. 8** (adopted, p. 12)

That permission be granted to distribute the report of the Committee to Nominate in the first sederunt, and the report of the Bills and Overtures Committee during the second sederunt.

**CONVENERS OF COMMITTEES AND STAFF**

Each year, many of the conveners of committees and staff members of committees and agencies of the church are not commissioners. In such cases, the General Assembly has granted permission for them to speak to issues during the presentation of their reports.

**Recommendation No. 9** (adopted, p. 12)

That conveners and staff members of committees and agencies be given permission to speak during their reports.

**YOUNG ADULTS REPRESENTATIVES AND STUDENT REPRESENTATIVES**

The 1997 General Assembly adopted a recommendation from the Clerks of Assembly requesting the Business Committee to ensure that a recommendation is presented to each successive General Assembly permitting young adult representatives and student representatives to participate in the debates of the Assembly but without vote (A&P 1997, p. 261, 24, Rec. No. 6).

**Recommendation No. 10** (adopted, p. 12)

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

**CIRCULATION OF MATERIALS AT GENERAL ASSEMBLY**

Any committee wishing to circulate material at the General Assembly must receive permission of the court.

**REFERRED OVERTURES**

The referred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery with a request that they be sent to one of the committees of the General Assembly. The following six overtures have been received by the Committee on Business and forwarded on to the referred committee (the first page reference is the overture and the second reference is where a committee has reported on it):

- No. 1 from Session of Paris Church re marriage being a union between one man and one woman (referred to Committee on Church Doctrine, p. 556, 290).
- No. 2 from Session of Fort St. John Church re providing distance education programs for lay missionaries seeking ordination (referred to Committee on Theological Education in consultation with Committee on Education and Reception, p. 556-57, 552, 14).
- No. 3 from Presbytery of Pictou re establishing executive staff stipends (referred to Clerks of Assembly, p. 557, 296, 26).
- No. 4 from Presbytery of Kamloops re sending the Statement on Human Sexuality under the Barrier Act (referred to Clerks of Assembly, p. 557-58, 296, 26).
- No. 5 from Synod of Southwestern Ontario re request for name change of Presbytery of Sarnia to Presbytery of Lambton-West Middlesex (referred to Clerks of Assembly, p. 558, 296, 26).

No. 6 from Session, St. Andrew's Church, Windsor re Content of the Record to reflect the doctrine of The Presbyterian Church in Canada (referred to the Board of the Presbyterian Record, p. 558, 503-04, 37).

### **UNREFERRED OVERTURES**

Unreferred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery to the General Assembly. These overtures are directed to the Committee on Bills and Overtures which recommends either the action to be taken at the General Assembly or the referral to a standing or special committee of the Assembly. (Book of Forms section 296.3) There are eleven unreferred overtures and the text of these overtures are on pages 558-63.

### **OVERTURES RECEIVED AFTER APRIL 1, 2004**

The 129th General Assembly changed the practice for handling those overtures received after the annual deadline. Beginning with this Assembly, any overture or memorial received after the deadline will be held by the Clerks of Assembly for next year's General Assembly. The new legislation found in the Book of Forms section 296.3. reads:

Transmissions received after April 1st will be held by the Clerks of Assembly for presentation to the Assembly in the following year, with the provision that the originator of the transmission be given an opportunity to request to which committee or agency it shall be referred for consideration in the meantime.

### **MEMORIALS, PETITIONS AND REFERENCE**

There are two memorials (p. 566-67), three petitions (p. 563-66) and one reference (p. 567). These are referred to the Committee on Bills and Overtures.

### **NOTICES OF MOTION** (see p. 12-13)

I give notice that, at a future sederunt, I will move or cause to be moved that a change of the name of the Committee on Ecumenical Relations be considered. (Committee on Ecumenical Relations, Rec. No. 1, p. 299).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Committee on Ecumenical Relations be re-considered. (Committee on Ecumenical Relations, Rec. No. 2, p. 299).

I give notice that, at a future sederunt, I will move or cause to be moved that the proposed changes to Constitution of the Pension Plan be considered. (Pension and Benefits Board, Rec. No. 5, p. 498, Rec. No. 8, p. 499, Rec. No. 9, p. 500, Rec. No. 10, p. 500).

I give notice that, at a future sederunt, I will move or cause to be moved that the revised Memorandum of Agreement Between the Toronto School of Theology, Knox College and the Governing Council of the University of Toronto be considered. (Committee on Theological Education, Rec. No. 7, p. 537).

James Seidler  
Convener

### **CHURCH DOCTRINE, COMMITTEE ON**

To the Venerable, the 130th General Assembly:

The Committee on Church Doctrine has met twice since the last General Assembly to consider the business that came before it and presents the following report to the General Assembly.

**ADDITIONAL MOTION** (A&P 1998, p. 42; A&P 2001, p. 225; A&P 2002, p. 238; A&P 2003, p. 246-72)

**Re: Nature and Function of Subordinate Standards with particular reference to Living Faith/Foi Vivante**

The Committee on Church Doctrine has been gratified (even delighted) with the response to the study document, "Confessing The Faith Today: The Nature and Function of Subordinate

Standards". All three of our colleges have indicated its usefulness in preparing candidates for the ministry of word and sacrament in The Presbyterian Church in Canada. As we have pursued the direction of the 129th General Assembly (A&P 2003, Rec. No. 4, p. 272, 25) regarding the availability of the document and related material, we have concluded that a print version is also desirable. Continuing comments from the church are welcomed.

**Recommendation No. 1** (adopted, p. 27)

That the publishing of the document, Confessing the Faith Today in both print and electronic form be approved.

**THE CHRISTIAN GOSPEL AND THE MARKET ECONOMY** (A&P 1999, p. 235-54, 36; A&P 1998, p. 238, 39; A&P 1999, p. 237; A&P 2000, p. 237; A&P 2001, p. 255; A&P 2002, p. 237; A&P 2003, p. 272)

The approved study document on "The Christian Gospel and the Market Economy" has been slightly delayed by the editor's personal foray into church growth. The committee expects to receive a draft copy in late 2004 and to produce a final version of the study guide in early 2005 for use in the church.

**A CATECHISM FOR TODAY** (A&P 1997, p. 232, 31; A&P 1998, p. 238; A&P 1999, p. 237; A&P 2000, p. 237; A&P 2001, p. 239-54; A&P 2002, p. 242; A&P 2003, p. 277)

The 127th General Assembly granted permission for 'The New Catechism' to be used for a three year period as a teaching resource. The church was invited to make comments re: the material and its usefulness. Several individuals, one session and three presbyteries made written submissions. The committee and a task force have also engaged in ongoing review and editing.

"A Catechism for Today" is the result of this subsequent work. Scripture texts have been added with most questions as an aid to further discussion. As well the questions have been 'grouped' into 52 Sundays. The committee intends to discuss with the Life and Mission Agency, Education and Discipleship staff the possibility of producing inserts for congregational use in worship throughout the church year.

Many committee members and task force members over a period of seven years have given special attention to the development of "A Catechism for Today". Nonetheless we wish to note a particular thanks to the 'shepherding' work of Dr. William Klempa throughout the span of this project.

Throughout this project one of our goals has been to produce a catechism suitable for youth and adults. It intends both to give answers that are concise and true; but ones that also invite further reflection in some guided teaching situation. We believe this document has achieved that goal.

**Introduction**

"A Catechism for Today" is presented to the church to be used for the instruction of young people proceeding to communicant membership. It is also intended for use by adult study groups, new membership classes and by individuals who may wish to have a "question and answer" introduction to the main beliefs of the Christian faith. This catechism is written by and for Presbyterians, yet it contains, as John Calvin said, "articles of faith common to all Christians". Like the Heidelberg Catechism, this new catechism has been divided into 52 sections so that it may be used as an insert in Sunday church bulletins.

What justification is there for rehabilitating a form of instruction that has long since fallen into disuse? There are several reasons: First, by focusing on the Apostles' Creed, the Ten Commandments and the Lord's Prayer, catechisms are useful manuals of instruction in the Christian ABCs for young people and lay people in general. Secondly, the catechetical form of instruction is a time-honoured method that goes back to ancient Israel (Exodus 12:26), was used widely in the early church and became particularly popular at the time of the Protestant sixteenth-century Reformation to address and overcome the problem of widespread ignorance of basic Christian teaching. Thirdly, where the catechetical form of instruction is still followed in churches, such as the Roman Catholic, the Christian Reformed and some Presbyterian churches, a higher level of knowledge of Christian teaching is generally the case.

Arguably, many of our congregations have failed to do a creditable job of educating their children, young people and adults in basic Christianity. Hand in hand with the study of scripture, a catechism may prove, once again, to be an effective instrument for passing on “the faith that was once for all entrusted to the saints” (Jude 1:3).

Creed, commandments and cult are the three staples of most catechisms and in this respect “A Catechism for Today” resembles earlier ones. But it also engages more recent questions such as faith in a secular age, science and religion, the care of the earth, concern for the poor, Christianity and world religions, to mention only a few.

Where the framework has permitted, particularly of the Apostles’ Creed, a biblical narrative approach has been employed. Each answer draws as much as possible on the Bible. It, and the resources of the Christian tradition, including quotations from earlier catechisms, are incorporated into a number of the answers. We are the grateful heirs of a long and strong confessional and catechetical history which can still instruct us in our own day.

It is not intended that the catechism should be committed to memory although it is hoped that the Apostles’ Creed, the Ten Commandments and the Lord’s Prayer will be memorized. A helpful way of using the catechism is to read the question, use it as a basis for discussion, then to read the answer and the biblical passages that are given and to ask whether it is an appropriate and helpful one. The answers are intended as a guide to thinking about what we believe, what we ought to do and what we may hope rather than as dogmatic, definitive answers. At the same time, great care was taken to formulate the answers in faithfulness to the Christian tradition and its contemporary relevance.

In response to numerous requests, biblical passages have been appended to each of the answers. The biblical texts are to be seen and used not as proof texts but as the primary biblical witness about which, as Christians, we are asked to reflect and which the answers seek to interpret and elucidate. Occasionally passages with a slightly different emphasis are included to expand the discussion beyond the given answers.

In the hands of a knowledgeable and capable teacher, “A Catechism for Today”, we trust will prove to be a helpful instrument of Christian education. For those who require a more elementary catechism, “Belonging to God: A First Catechism of the Presbyterian Church (USA)”, is highly recommended.

### Sunday 1

Question 1. What is God’s purpose for our lives?

We have been made for joy: joy in knowing, loving and serving God, joy in knowing, loving and serving one another, joy in the wonder of all God’s works.

Gen 1:27-28 So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them.

Isa 65:18 For I am about to create Jerusalem as a joy, and its people as a delight.

Ps 40:8 I delight to do your will, O my God;

See also: Isa 58:2; Job 22:26; Lk 1:47; Jn 16:22,24; Rom 7:22; Phil 4:4; Rev 19:7.

Question 2. What does it mean to know, love and serve God?

We know God in Jesus Christ witnessed to in scripture. We love and serve God in worship and in the care and compassion we show for all creation. Worship draws us into the work of Christ. In union with him we pray and work for the healing and salvation of the world. Christ calls us to a life of kindness and generosity. How can we love God, whom we cannot see, without loving those whom we can see?

Jn 1:18 No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known.

Mt 22:37-39 You shall love the Lord your God with all your heart, and with all your soul, and with all your mind ... You shall love your neighbour as yourself.

1 Jn 4::20 Those who say, “I love God,” and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.

See also: Deut 6:5; Gen 2:15; Ps 66:4; Am 5:21-24; Jn 4:23; Rev 14:7.

**Sunday 2**

Question 3. Yet some people no longer believe there is a God. Why do we believe in God?

We believe in God because we are part of a community of faith which through the preaching of Christ’s gospel and the work of the Holy Spirit creates and nourishes faith.

We believe in God because of revelation. God is revealed in the history of Israel and supremely in Jesus Christ. Through God alone can God be known.

We believe in God because the universe poses the question: “Where did all of this come from?” We reply: “It came from God. God made it. God is creator. The world is charged with the glory of God and the universe points to its maker.”

We believe in God, because we are made in the divine image and our hearts are restless until they find their rest in God.

Rom 10:17 So faith comes from what is heard, and what is heard comes through the word of Christ.

2 Cor 4:6 For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Ps 19:1 The heavens are telling the glory of God; and the firmament proclaims his handiwork.

See also: Ex 3:2-4; 1 Sam 3:2; Mt 11:27; Rom 1:18-23; Gen 1:1- 28; Ps 8:5-9; Prov 8:22-23.

Question 4. Is the pursuit of science incompatible with faith in God?

No. We believe that God created a universe with its own order which we can explore by scientific investigation. Yet scientific investigation and the Christian faith differ in their goals and approaches. While science proceeds by theorizing about and testing the universe, the Christian faith is primarily concerned with knowing God who exists above and beyond the creation. The Christian faith values all efforts to understand the universe that God has made. We are guided by the conviction that all truth comes from God.

Gen 1:1-3 In the beginning when God created the heavens and the earth, the earth was formless void and darkness covered the face of the deep, while a wind swept over the face of the waters. Then God said “Let there be light”; and there was light.

Jn 1:1-4 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.

See also: Gen 1-2; Jn 8:32.

**Sunday 3**

Question 5. What as Christians are we to believe?

We are to believe the gospel, a summary of which is contained in the Apostles’ Creed. While not written by the apostles this brief confession of the church’s essential faith had its origins in the first century and has instructed and guided Christians through the years connecting us in a common faith with the earliest Christian communities.

Mk 1:14 The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.

Rom 10:9 If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

2 Cor 4:13 “I believed, and so I spoke” - we also believe, and so we speak.

See also: Jn 20:31; 1 Tim 1:19, 3:19; 2 Tim 4:7; 1Pet 3:15; Jude 3.

**I. The Apostles’ Creed**

Question 6. What is this summary of the faith?

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried:  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.

Question 7. What are the three parts of the Apostles' Creed?

The first is about God the Father, including our creation; the second is about God the Son, including the history of our redemption; and the third is about God, the Holy Spirit, including the church and the Christian hope.

#### **Sunday 4**

Question 8. Since there is only one God, why do we speak of God the Father, God the Son and God the Holy Spirit?

We believe in one, true, eternal God, as witnessed to in scripture and in the earliest Christian confessions. This one God is revealed as eternally Father, Son and Holy Spirit, creating, rescuing and guiding us. God is eternal Trinity, three in one, one in three, equal in power and majesty.

Deut 6:4            Hear, O Israel: The Lord is our God, the Lord is one.  
Mt 28:19           Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit.  
2 Cor 13:13        The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.  
See also:            Jn 1:1-18; Rom 1:1-7; 1 Jn 4:13-16, 5:6-12.

Question 9. Each of the three parts of the creed begins with the words, "I believe." What does it mean to believe?

Belief or faith is a wholehearted trust in God, created in us by the Holy Spirit through hearing the gospel of Jesus Christ. It involves confessing Jesus Christ as our Lord and Saviour, repenting of our sin, and resolving by the power of the Holy Spirit to live the Christian life. Faith is nurtured and renewed by worship, hearing the proclaimed Word, celebration of the sacraments of baptism and the Lord's Supper, prayer and the reading of scripture.

Ps 56:4            In God I trust; I am not afraid, what can flesh do to me?  
Isa 26:4            Trust in the Lord forever, for in the Lord God you have an everlasting rock.  
1 Cor 12:3        No one can say "Jesus is Lord" except by the Holy Spirit.  
Rom 10:17        So faith comes from what is heard, and what is heard comes through the word of Christ.  
See also:            Ps 25:2, 31:14; Prov 3:5; Jer 17:7-8; Jn 6:44; Acts 2:38; 1 Thess 1:2-10.

Question 10. Does faith exclude all doubt?

Faith is often assailed by doubts and anxieties. Like the man who came to Jesus and sought healing for his son, we also say, "Lord, I believe. Help my unbelief." The strength of our faith may vary but we are assured by Jesus that if we have faith as a grain of mustard seed, it will grow and increase through communion with him, on whom faith depends from start to finish.

- Mt 28:17      When they saw him, they worshipped him; but some doubted.  
 Mk 9:24      "I believe; help my unbelief!"  
 Lk 17:5      The apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea, and it would obey you.'"  
 Heb 12:3      Jesus the pioneer and perfecter of our faith.

### Sunday 5

Question 11. Are faith and reason contradictory?

No. Faith uses reason and always seeks to understand. Not only are we commanded to love God with all our mind as with all our heart and soul, but we are also counselled to be ready at any time to give an answer to anyone who wants a reason for the hope that we have in us.

- Jn 10:38      Even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father.  
 Mt 22:37      "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."  
 1 Pet 3:15      Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you.

### God the Father

Question 12. What do we believe when we say, "I believe in God, the Father almighty"?

Believing is more than agreeing that there is a Supreme Being. In believing we trust in and commit ourselves to the God who is declared in the scriptures of the Old and New Testaments and revealed in Jesus Christ. The Creed affirms that God is the Father and that God is almighty.

- Jas 2:19      You believe that God is one; you do well. Even the demons believe - and shudder.  
 Prov 3:5-6    Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths.  
 Heb 1:3      He [the Son] is the reflection of God's glory and the exact imprint of God's very being.

Question 13. Why do we call God "the Father"?

First and foremost, the word "Father" identifies God as the Father of our Lord Jesus Christ. In calling God "my Father and your Father", Jesus invites all humanity to acknowledge and to share with him the privilege of being God's child.

- 2 Cor 1:3      Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies.  
 Jn 20:17      "I am ascending to my Father and your Father to my God and your God."  
 Gal 4:6      And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.  
 See also:      Mt 11:27; Lk 10:22; Jn 1:14-18, 14:18-28; Eph 1:3; Col 1:3; 1 Pet 1:3; 1 Jn 2:22-23; 2 Jn 3.

### Sunday 6

Question 14. In calling God "Father" do we mean that God is male?

No. God is Spirit and is neither male nor female. Scripture speaks of God as Father but also represents God as saying, "As a mother comforts her child, I will comfort you" (Isaiah 66:13). God's fatherhood is the source and pattern for human fatherhood and motherhood.

- Jn 4:24      God is spirit, and those who worship him must worship in spirit and truth.  
 Eph 3:14-15    I bow my knees before the Father, from whom every family in heaven and on earth takes its name.  
 Isa 49:15      Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you.  
 See also:      Mt 23:37; Gal 3:28; Eph 4:5, 5:21.

## Question 15. What does it mean to confess that God is “almighty”?

We affirm that God is mighty in all things. After speaking of God as great and powerful, Jeremiah exclaims, “Nothing is too hard for you” (Jeremiah 32:17). The prophet connects God’s power with God’s steadfast love. God is a God of love and this love is powerful beyond measure. God’s great love was revealed in Jesus’ death on the cross and God’s power was shown in raising him from the dead (Romans 4:24).

Jer 32:17-18 Ah Lord God! It is you who made the heavens and the earth by your great power and outstretched arm! Nothing is too hard for you. You show steadfast love to the thousandth generation.

Jer 32:27 See, I am the Lord, the God of all flesh; is anything too hard for me?

Ps 106:8 Yet he saved them for his name’s sake, so that he might make known his mighty power.

1 Cor 1:18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

See also: Jn 3:16; Rom 1:16, 6:9, 8:11; Gal 1:1; Col 2:12.

God, Creator and Ruler

## Question 16. What do we affirm when we say that God is “creator of heaven and earth”?

We affirm that in the beginning, out of nothing, God created all that is. God spoke and all things came into being. Men and women were created in God’s image. Everything that God made was very good.

Gen 1:1 In the beginning God created the heavens and the earth.

Gen 1:3-4 Then God said, “Let there be light”; and there was light.

Gen 1:27, 31 So God created humankind in his image, in the image of God he created them: male and female he created them. God saw everything that he had made, and indeed, it was very good.

See also: Jn 1:3; Rom 4:11; Heb 11:3.

**Sunday 7**

## Question 17. What does it mean that all people are created in the image of God?

The image of God expresses our relationship to God, to one another and to the whole of creation. It is represented in our ability to think, to imagine, to will and to love. These have been given to us to mirror God’s goodness, holiness and love as they have been revealed in the life and ministry of Jesus Christ.

Gen 1:28 God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea, over the birds of the air and over every living thing that moves upon the earth.”

Col 1:15-16 He (i.e. Christ) is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created.

Rom 8:29 For those whom he foreknew he also predestined to be conformed to the image of his Son

See also: Gen 9:6; Jas 3:9; 2 Cor 4:4; Phil 2:6; Jn 14 and 15.

## Question 18. Why did God make us male and female?

God created us male and female for our mutual help, comfort and joy. God also gave us the gift of marriage for the birth and nurture of children, for the joy of family life and the well-being of human society. Our creation as sexual beings is God’s loving purpose for all of us. Married or single, as male and female, we complement, depend on and need each other.

Gen 2:18 Then the Lord God said, “It is not good that the man should be alone; I will make him a helper as his partner.”

Gen 2:24 Therefore a man leaves his father and his mother and clings to his wife and they become one flesh.

Mt 19:4-6 “Have you not read that the one who made them at the beginning ‘made them male and female’, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one

flesh"? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

See also: Mk 10:6-9; Eph 5:21-31; 1 Cor 7.

Question 19. What responsibility do people have for the care of the earth?

We are not owners but stewards of God's good earth. We are to care for it by not exhausting its resources or polluting its atmosphere, soil or water. We are to protect the earth, share its resources and conserve it for future generations.

Gen 2:15 The Lord God took the man and put him in the garden of Eden to till it and keep it.

Ps 24:1 The earth is the Lord's and all that is in it, the world, and those who live in it.

Isa 24:5-6 The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth, and its inhabitants suffer for their guilt.

See also: Gen 1:26; Ps 89:11; Rom 12:2.

### Sunday 8

Question 20. What do we believe about God's providence?

The story of salvation as told in the Bible reveals a God who continually maintains and nourishes all creation. From the beginning God has actively upheld and preserved the existence of the universe, provided for all creatures and cared for humankind.

Gen 22:8, 14 Abraham said, "God himself will provide the lamb for a burnt offering, my son." ... So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

Job 10:12 You have granted me life and steadfast love, and your care has preserved my spirit.

Acts 17:24-28 The God who made the world and everything in it ... gives to all mortals life and breath and all things ... For "In him we live and move and have our being ...".

See also: Ps 23; Ps 121; Mt 6:25-33, 10:29-31; Col 1:16-17; Heb 1:3.

Question 21. Does God rule the world?

All events in this world are under the care of God. But there is a difference between what God permits and what God causes. We do not know how divine care and human freedom intersect but proclaim a God of love who watches over us and works all things for good.

Ps 23:1-2 The Lord is my shepherd, I shall not want. He makes me lie down in green pastures.

Ps 121:7-8 The Lord will keep you from all evil; he will keep your life. The Lord will keep your going out and your coming in from this time on and forevermore.

Rom 8:28 We know that all things work together for good for those who love God.

See also: Gen 9:8-17; Ps 96:10; Isa 45:18; Rom 8:28-39; 2 Cor 4:8-18.

Question 22. If God rules why is there evil and suffering?

Evil and suffering are a mystery and fill us with anguish. History reveals the grim march of human cruelty through the ages including our own. We behave horribly to one another, nation to nation, race to race, religion to religion, person to person. Disease and disaster also add to the toll of suffering. In such a world only a God who has entered into our sufferings can help. As we ponder our Saviour upon the cross, we know that God is with us in our pain.

Job 7:11 "Therefore I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul."

Ps 10:1-2 Why, O Lord, do you stand far off? Why do you hide yourself in times of trouble. In arrogance the wicked persecute the poor.

Mk 8:31 Then he began to teach them that the Son of Man must undergo great suffering.

Heb 2:18 Because he himself was tested by what he suffered, he is able to help those who are being tested.

See also: Ps 13:1-2, 42:11; Rom 8:22-23; 2 Cor 1:5-11; Phil 3:10; 1 Pet 4:1-2, 5:1; 2 Tim 3:10-12; Jas 5:13.

### Sunday 9

Question 23. What comfort is it that God rules?

We can be patient when things go against us, thankful in all circumstances, and confident that nothing can separate us from God's love.

Rom 5:3 But we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope.

1 Thess 5:18 Give thanks in all circumstances.

Rom 8:38-39 For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Jas 5:8 You also must be patient. Strengthen your hearts, for the coming of the Lord is near.

### Sin and Salvation

Question 24. What is sin?

Sin is turning against God. It is breaking or failing to fulfil the laws of God; the missing of God's intention for our lives. Sin is exposed by the perfect life of Christ: our pride by his humility, our sloth by his obedience, our falsehood by his truth. The power of sin is present in all of life, including the societies in which we live. As sinners, we participate in the indifference, injustice, and violence of our world.

Ps 51:4 Against you, you alone, have I sinned, and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass your judgment.

Isa 59:2 Rather, your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear.

Rom 3:22-23 For there is no distinction, since all have sinned and fall short of the glory of God.

Jn 3:19 And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.

See also: Gen 3:1-7, 4:7, 6:5-8; Rom 1:18-2:11; Deut 11:26-28; Isa 58:1-7; Rom 5-6; Jas 2:10.

Question 25. What is the effect of sin?

The effect of sin is spiritual death, that is, it has marred but not destroyed the image of God in us. It infects and distorts all our relationships with others and with ourselves. While we have not lost our distinctive human capacities they are subject to the corruption of sin. We are enslaved by our sin and are helpless to save ourselves.

Rom 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Jn 8:34 Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave of sin."

Col 2:13-14 And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross.

See also Rom 3:9-19, 5:15-21, 6:16, 7:14-25; 1 Cor 15:56; Eph 2:1; 1 Jn 1:9-10; Jas 1:15.

### Sunday 10

Question 26. How did God respond to sin?

God responded to sin in judgment by condemning it and in grace by establishing a covenant with humanity, promising after the flood never again to destroy all life. Then God chose the people of Israel to become partners in a covenant promising to Abraham

and Sarah, our forebears in faith, to be Israel's God. In return, they promised to be God's people, to love, worship and serve God alone.

Gen 6:5-8 The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually ... So the Lord said, "I will blot out from the earth the human beings I have created".

Gen 17:1-2 The Lord appeared to Abram, and said to him, "I am God Almighty; walk before me and be blameless. And I will make my covenant between me and you."

Jer 11:4 Listen to my voice, and do all that I command you. So shall you be my people, and I will be your God.

See also: Gen 6-8, 12:1-3, 15:18-21, 17:3-27; Lev 26:12; Jer 30:22.

Question 27. How did God keep the covenant with Israel?

When the people of Israel became slaves in Egypt God heard their cry and freed them. Through Moses, God led the people through the wilderness, fed and cared for them and gave them the gift of the law to guide them. At last, God brought Israel to the promised land and raised up judges, kings and priests to be leaders among them so that they would live as faithful people.

Ex 2:23-24 The Israelites groaned under their slavery, and cried out ... God heard their groaning, and God remembered his covenant with Abraham, Isaac and Jacob.

Ex 3:8 "Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, ..."

Ps 105:40 They asked, and he brought quails, and gave them food from heaven in abundance. He opened the rock, and water gushed out; it flowed through the desert like a river.

See also: Ex 12, 13:17,21-22, 16:4-5,13-35; Num 9:1-23, 11:1-35; Deut 1:30-33; Ps 107:1-9; 1 Chron 16:8-36; Isa 48:21.

Question 28. Did Israel keep its covenant with God?

Israel often broke the covenant with God. No sooner had the people been liberated from Egypt, than they fashioned a golden calf and worshipped it. In the promised land they often abandoned the worship of God for other gods and were led astray into sin. They also failed to act justly, to love mercy and to walk humbly with their God.

Ex 32:1-4 The people gathered around Aaron, and said to him, "Come, make gods for us ..." So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mould, and cast an image of a calf; and they said, "These are your gods, O Israel who brought you up of the land of Egypt!"

Hos 11:1-2 When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols.

See also: Deut 9:6-14, 32:10-43; Ps 106:19-23; Isa 46:3-13; Hos 13:1-6; Jer 2:1-8, 11, 31:31-33; Mic 6:1-8; Acts 7:35-53; 1 Cor 10:1-7.

### **Sunday 11**

Question 29. Did God break the covenant with Israel?

No. Though grieved and angered by the people's sin, God continued to love Israel and remained faithful to the covenant. In grace and patience, God gave kings to rule in justice, priests to offer atoning sacrifices and prophets to proclaim God's Word. The people were called to repent and to return to God.

Isa 65:1-2 I said, "Here I am, here I am," to a nation that did not call on my name, I held out my hands all day long to a rebellious people, who walk in a way that is not good, following their own devices.

Hos 11 2-3 The more I called them, the more they went from me; they kept sacrificing to the Baals and offering incense to idols. Yet it was I who

taught Ephraim to walk, I took them up in my arms; ... I was to them like those who lift infants to their cheeks. I bent down to them and fed them.

Ezek 16:59-60 Yes, thus says the Lord God: I will deal with you as you have done, you have despised the oath, breaking the covenant; yet I will remember my covenant with you in the days of your youth, and I will establish with you an everlasting covenant.

Hos 14:1 Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity.

See also: Ezek 14:6, 18:30-32; Isa 44:22; Jer 3:11-14, 21-22.

Question 30. Did the people turn back to God?

No. They continued to break the covenant and the law. The people hardened their hearts to the message of the prophets, rejected their summons and even acted violently against them. In a severe judgment, God handed them over to enemies who devastated the city of Jerusalem, destroyed the temple and took many of the people into exile in a foreign land.

Jer 7:25-26 From the day that your ancestors came out of the land of Egypt until this day, I have persistently sent all my servants the prophets to them, day after day; yet they did not listen to me, or pay attention, but they stiffened their necks.

2 Chr 36:15-16 But they kept mocking the messengers of God, despising his words, and scoffing at his prophets, until the wrath of the Lord against his people became so great that there was no remedy.

See also: Ex 33:3,5; 2 Chron 24:19; Isa 63:10; Jer 9:7-11, 25:4-14, 44:4-6; Ezek 20:8-21; Acts 7:51-53.

Question 31. How then did God keep covenant with Israel?

God sent prophets to them announcing a message of comfort and hope, a promise of return and reconciliation. Jeremiah proclaimed the hope of a new covenant where the law would be written on people's hearts. Isaiah spoke of a Servant of the Lord who would free the captives and suffer for their sins. Ezekiel prophesied that Israel would be resettled on its own soil; God's Spirit would dwell in their hearts and they would know that God is God.

Isa 40:1-2 Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term that her penalty is paid, that she has received from the Lord's hand double for all her sins.

Jer 31:31-33 The days are surely coming, says the Lord, when I will make a new covenant ... this is the covenant that I will make with the house of Israel after those days. ... I will put my law within them, and I will write it on their hearts; and I will be their God and they shall be my people.

Isa 53:5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

See also: Isa 42:1-2, 49:1-6, 52:13-53:12, 65:17-25, 66:12-13; Ezek 36:8-11, 24-27, 37:1-14.

### Sunday 12

Question 32. How did God keep these promises?

God led the people out of exile and brought them back to their own land. A suffering and persecuted people, they looked for the coming of God's anointed one, the Messiah, to restore and renew their life and hope. His coming would continue the story of salvation which began in creation and unfolded throughout Israel's history. The Promised One would fulfil the covenant and begin a new chapter in the story of salvation.

Ezek 37:14 I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.

Isa 11:1-4 A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him. ... His delight shall be in the fear of the Lord. He shall judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth;

Heb 8:6 But Jesus has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises.

See also: Ezek 34:11-14; Isa 9:2-7; Heb 7:22, 8:7-13, 10:1-18, 12:24.

**Question 33. Whom did God send as Messiah?**

God sent his only Son, Jesus of Nazareth, to be the Messiah, or Christ (both words mean 'anointed one'), the fulfilment of God's promise to Israel. He is the one promised by God, anointed to save us from sin and death.

Mt 1:16 And Jacob the Father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah.

Jn 1:41 He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed).

Jn 3:17 "Indeed, God did not send the son into the world to condemn the world, but in order that the world might be saved through him."

See also: Jn 4:1-42; Acts 10:34-43, 13:15-41, 26:2-23; 1 Tim 1:15-16.

**Sunday 13**

Faith in Jesus Christ

**Question 34. What do we affirm when we say Jesus is God's only Son?**

To call Jesus the Son of God is to say that he is truly God, one with the Father and the Spirit, not created but eternal. To see Jesus is to see God incarnate. To know the Son is to know the Father.

Jn 1:1-3, 14 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him. ... And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

Jn 14:9 "Whoever has seen me has seen the Father."

Mt 11:27 All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and to anyone to whom the Son chooses to reveal him.

Col 1:15, 19 [Christ] is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created. ... For in him all the fullness of God was pleased to dwell.

Jn 10:30 The Father and I are one.

See also: Jn 1:18, 3:31-36; Rom 1:1-3; Phil 2:5-11; Heb 1:1-4; Rev 1:8, 22:12-17.

**Question 35. What do we affirm in saying Jesus was "conceived by the Holy Spirit and born of the Virgin Mary"?**

The conception of Jesus was a miraculous event in which the Word was made flesh. God became a human being without the agency of a human father. The mystery of the incarnation affirms that Jesus was truly God and truly man. To say, "conceived by the Holy Spirit", is to emphasize the divinity of Christ; to say, "born of the Virgin Mary", is to emphasize the humanity of Christ.

Mt 1:18-20 Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph ... planned to dismiss her quietly. But ... an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is of the Holy Spirit."

Lk 1:30-35 The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now you will conceive in your womb and bear a son, and you will name him Jesus ..." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called the Son of God."

See also: Jn 1:13; Gal 4:4.

## Question 36. What is the significance of confessing that Jesus is truly God?

Jesus, God's only Son, with the Father and the Holy Spirit, is worthy of worship. He is the revelation of God and the Saviour of the world. God alone can reveal God to us and save us from sin.

Jn 1:18 No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Jn 3:16-17 For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Heb 1:5-6 For to which of the angels did God ever say, "You are my Son; today I have begotten you?" Or again "I will be his Father and he will be my Son"? And again, when he brings the first born into the world he says, "Let all God's angels worship him."

See also: Jn 14:8-10; Rom 11:33-35; Phil 2:9-11; Jude 3:24-25; Rev 4:11, 5:12-14, 7:11-12, 22:9.

### Sunday 14

## Question 37. What is the significance of affirming that Jesus is truly human?

Jesus was human in every respect in order that from within our humanity our sin may be redeemed. Tried and tested as we are, yet without sin, Jesus is able to help all those who are being tested.

Heb 2:14-18 Since, therefore, the children share flesh and blood, he himself likewise shared the same things so that through death he might destroy the one who has the power of death, that is, the devil ... For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore, he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Phil 2:5-8 Let the same mind be in you that was in Christ Jesus, who though he was in the form of God did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness and being found in human form, he humbled himself and became obedient to the point of death - even death on a cross.

See also: Mt 4:2; Lk 4:2; Mk 11:12; Jn 19:28; Heb 4:15.

## Question 38. How can Jesus be both truly God and truly human?

Jesus' divine-human unity is a mystery. He was fully divine and fully human. His humanity and divinity were neither mixed nor divided but joined in one person. How this can be, eludes our comprehension. Yet only someone who is truly God and truly human can be our mediator bridging the distance between God and ourselves.

1 Tim 2:5-6 For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human who gave himself a ransom for all.

1 Tim 3:16 Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory.

See also: 2 Cor 5:17-19; Jn 17:20-24.

## Question 39. How did Jesus bridge that distance?

By assuming, fulfilling, and transforming the ancient offices of prophet, priest and king, Jesus reconciled us to God. As prophet, he speaks most clearly the word of God; as priest, he offered himself for us; as king, he rules over us.

Rom 5:10 For if while we were enemies we were reconciled to God through the death of his Son, much more surely, having been reconciled will we be saved by his life.

Col 1:21-22 And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his body through death, so as to present you holy and blameless and irreproachable before him.

See also: Col 1:20; 2 Cor 5:18-19.

### Sunday 15

Question 40. How did Jesus fulfil the office of prophet?

A prophet is one who speaks for God. Jesus is himself God's Word to a needy and broken world. He proclaimed and lived God's love and justice, spoke God's truth, and announced God's coming reign.

Lk 7:15-16 The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favourably on his people!"

Mk 1:14-15 Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent and believe the good news."

Lk 4:24 And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown."

See also: Lk 4:16-23, 13:31-35; Jn 7:40-41, 17:6-8; 1 Thess 2:15.

Question 41. How did Jesus fulfil the office of priest?

A priest is one who acts before God on behalf of the people. Jesus became both priest and sacrifice for us. In his obedient life and death on the cross, Jesus offered himself once for all, the innocent one for the guilty.

Heb 4:14 Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.

1 Cor 5:7 For our paschal lamb, Christ, has been sacrificed.

Phil 2:7-8 And being found in human form, he humbled himself and became obedient to the point of death - even death on a cross.

See also: Heb 2:17, 5:1-10, 7:1-28, 8:1-13, 9:1-10,23, 10:1-8; Jn 1:29; Gal 1:4; Eph 5:2; Rom 3:25.

Question 42. How does scripture describe Jesus' death for our sins?

Biblical descriptions include atonement by a priest, the sacrifice of a lamb, the ransom of a slave, punishment in our place, payment of a debt, and victory over the powers of evil. These express God's great love for the world, reveal the enormity of our sin, and emphasize the cost of our Lord's sacrifice and the sure achievement of his reconciling work.

Heb 9:11-12 But when Christ came as a high priest ... he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

Jn 1:29 The next day [John] saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!"

Mk 10:45 The Son of Man came not to be served but to serve, and to give his life as a ransom for many.

2 Cor 5:21 For our sake [God] made him to be sin who knew no sin, so that in him we might become the righteousness of God.

See also: atonement: Heb 10:10; Rom 3:25; Gal 3:13; Heb 9-10;  
sacrifice: 1 Cor 5:7; Eph 5:2; Heb 9-10;  
punishment in our place: 1 Pet 2:24; Rom 5:18-21;  
payment: 1 Cor 6:20, 7:23;  
victory: 1 Cor 15:16-17; Col 2:13-15.

### Sunday 16

Question 43. How did Jesus fulfil the office of king?

Jesus was a servant king. His royal power was shown in his mastery over sickness, sin and death, yet revealed in weakness, lowliness, and the apparent defeat of the cross. As the exalted and resurrected Son of God, he reigns as King over all creation.

- Jn 18:36 Jesus answered, "My kingdom is not from this world."  
 Mt 2:1-2 Wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we have ... come to pay him homage."  
 Mt 27:37 Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."  
 Rev 19:16 On his robe and on his thigh he has a name inscribed, "King of kings and Lord of lords."  
 See also: Lk 19:38, 23:28; Mk 15:26; Jn 19:19; Rev 17:14.

Question 44. What does Jesus ministry teach us about God?

In his ministry of healing the sick, feeding the hungry, freeing people from bondage to demons and proclaiming the reign of God, Jesus revealed a loving God who is concerned with all of life. In sharing meals with outsiders, showing mercy to sinners and even forgiving those who nailed him to the cross, Jesus revealed a God who embraces all and whose salvation extends to the ends of the earth

- Mt 4:23 Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among people.  
 Acts 10:38 How [Jesus] went about doing good and healing all who were oppressed by the devil, for God was with him.  
 Mt 9:11 When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"  
 Lk 23:34 Then Jesus said, "Father, forgive them; for they do not know what they are doing."  
 See also: Mt 8:13; Mk 7:31-37; Lk 5:17, 9:2; Jn 5:15; Mt 15:32-39; Mk 8:1-10; Jn 6:1-14; Lk 19:1-10.

Question 45. Why does the Apostles' Creed emphasize that Jesus "suffered under Pontius Pilate?"

First, it locates God's saving act in history. Secondly, it teaches us that the Judge was judged in our place, so that through him we might stand acquitted before God. Thirdly, it reminds us of the complicity of people of authority in the death of Jesus.

- Mt 27:26 So he [Pilate] released Barabbas for them and after flogging Jesus, he handed him over to be crucified.  
 Gal 3:13 Christ redeemed us from the curse of the law by becoming a curse for us - for it is written "Cursed is everyone who hangs on a tree".  
 2 Cor 5:21 For our sake he made him to be sin for us who knew no sin, so that in him we might become the righteousness of God.  
 Lk 18:32-33 "For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. After they have flogged him, they will kill him, and on the third day he will rise again."  
 See also: Mk 15:15; Lk 23:24-25; Jn 19:16.

**Sunday 17**

Question 46. What does the creed mean when it says that Jesus was "crucified, died, and was buried"?

It emphasizes that Jesus really died. His death was God's judging and saving act in that "God was in Christ, reconciling the world to himself" (2 Corinthians 5:19). God did not lay the burden of our guilt on another, but bore it himself.

- Isa 53:5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.  
 Rom 4:25 [Jesus] who was handed over to death for our trespasses.  
 1 Pet 3:18 For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God.  
 See also: Mt 27:32-66; Mk 15:25-47; Lk 23:32-56; Jn 19:18-42; Acts 2:36, 4:10; 1 Cor 1:23, 15:3-4.

Question 47. What does the Creed mean by “he descended to the dead”?

To say “he descended to the dead” or “he descended into hell” means that Jesus not only suffered death for us but also experienced the agony of separation from God, and in his anguish cried, “My God, my God, why have you forsaken me?” (Mark 15:34). In our severest trials we are assured that Jesus Christ has redeemed us “from hellish anxieties and torments by the unspeakable anguish, pains and terrors which he suffered ...” (Heidelberg Catechism, Answer 44). Another meaning in the history of the church has been the belief that Jesus, after he died, descended to the realm of the dead to preach to those held captive there, leading a host of them to be with God.

Mt 26:38-39 Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.”

1 Pet 3:18-20 For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey.

Eph 4:8 Therefore it is said, “When he ascended on high he made captivity itself a captive; he gave gifts to his people.” (When it says, “He ascended” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things).

See also Mt 26:40-46; Mk 14:32-42; Lk 22:39-46.

Question 48. What do we confess in saying, “on the third day he rose again from the dead”?

Jesus was raised by the mighty act of God. The loving Father did not forsake the Son. Jesus appeared to Mary Magdalene and “the other Mary” at the tomb (Matthew 28:9), to the disciples in and near Jerusalem (Luke 24:31, 36) and in Galilee (Matthew 28:17), and also to over five hundred persons at one time (1 Corinthians 15:6). The resurrection is God’s victory over death, and the core of our faith; “if Christ be not raised, we are of all people most to be pitied” (1 Corinthians 15:19).

Acts 2:24 But God raised him up having freed him from death, because it was impossible for him to be held in its power.

1 Cor 15:3-4 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried and that he was raised on the third day in accordance with the scriptures.

Jn 20:19-20 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.

See also: Mt 28:1-10; Mk 16:1-8; Lk 24:1-12, 13-35; Jn 20 and 21; Acts 1:3-5.

### Sunday 18

Question 49. Why is Jesus’ resurrection so important?

It means that death is not final and that we too will have life after death. In a way beyond our imagining, God will raise us up and care for us eternally.

1 Cor 6:14 And God raised the Lord and will also raise us by his power.

2 Tim 1:10 ... our Saviour Jesus Christ, who abolished death and brought life and immortality to light through the gospel.

1 Cor 2:9 But, as it is written, “What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him”.

See also: Jn 14:19; Acts 10:42; Rom 14:8-9; 2 Cor 6:9; 13:4; 1 Pet 1:3.

Question 50. What does it mean to confess, “he ascended into heaven and is seated on the right hand of God”?

Jesus’ ascension means his exaltation to glory with God the Father in heaven. To say he sits at God’s right hand signifies that Jesus “has been given all authority in heaven and on

earth” (Matthew 28:20). In his ascended glory, Jesus fulfils his promise to be with us always. He prays for us, and with the Father, sends his Spirit to empower the church for mission and is preparing a place for us. The Lamb who was slain is ascended, glorified and is worthy of worship.

Heb 4:14 Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.

Jn 14:16 And I will ask the Father, and he will give you another Advocate to be with you forever.

Jn 14:2 In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you. And if I go and prepare a place for you, I will come again and will take you to myself so that where I am there you may be also.

Rev 5:12 “Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honour and glory and blessing!”

See also: Acts 2:2-11; Lk 14:51; Jn 6:62, 20:17; Eph 4:8-10.

Question 51. What does it mean to confess that “he will come to judge the living and the dead”?

Confident that our Judge is none other than our Saviour, we confess that Christ will come again in God’s good time and judge us. We do not know when, nor do we know how Jesus will come. We must keep alert, watch, and pray, “Amen. Come, Lord Jesus!” (Revelations 22:20)

Mk 13:32-33 “But about that day or hour no one knows, neither the angels in heaven, nor the Son but only the Father. Beware, keep alert; for you do not know when the time will come.”

1 Thess 5:2 For you yourselves know very well that the day of the Lord will come like a thief in the night.

Acts 10:42 ... He is the one ordained by God as the judge of the living and the dead.

2 Tim 4:1-2 In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favourable or unfavourable, convince, rebuke and encourage, with the utmost patience in teaching.

See also: Mt 25:21-46; Jn 5:28-29; Acts 1:11; Heb 9:27:10:30; 2 Pet 3:7; Rev 1:7.

### **Sunday 19**

#### Salvation, Predestination, and Saving Faith

Question 52. Why do we say that salvation is by God’s grace alone?

God “chose us in Christ before the foundation of the world” (Ephesians 1:4). We do not earn or deserve to be saved; this is God’s gracious gift.

Eph 1:4-6 Just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will to the praise of his glorious grace that he freely bestowed on us in the Beloved.

Eph 2:8-9 For by grace you have been saved through faith, and this is not your own doing; it is the gift of God - not the result of works so that no one may boast.

Rom 3:24 They are now justified by his grace as a gift, through the redemption that is in Christ Jesus.

See also: Deut 7:6-9, 32:10; Isa 49:14-18; Rom 5:15-21.

Question 53. How do we receive God’s gift of salvation?

God’s gracious gift is received through faith alone. “If we confess with our lips that Jesus is Lord, and believe in our hearts that God raised him from the dead, we will be saved” (Romans 10:9).

Rom 3:28 For we hold that a person is justified by faith apart from works prescribed by the law.

Rom 1:16-17 For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith to the Jew first and also to the Greek. For in it the

righteousness of God is revealed through faith for faith, as it is written, "The one who is righteous will live by faith."

Eph 2:8 For by grace you have been saved through faith.  
See also: Rom 1:5, 3:30, 4:13-25, 10:9-13; Acts 16:30,31; Gal 3:8-9; Jas 2:24-26.

Question 54. What is predestination?

Predestination is God's decision from eternity to move savingly towards us in Jesus Christ in whom and by whom we are chosen. As such, it is gospel, good news. We are chosen for a purpose, to be like Christ and to serve God.

Rom 8:29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

Eph 1:4 Just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love.

Jn 15:16 You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask in my name.

See also: Gen 12:1-2, 25:19-23; Deut 7:6-11; Ps 139; Isa 41:8; Am 3:2; Gal 1:15,15; Eph 1:3-14; Rom 9:10-18, 11:2,28-36; 1 Pet 1:2, 2:9; 2 Pet 1:3-10.

Question 55. Are those who do not believe, then not chosen?

Though we know that there are some who do not believe and who reject God, God's love continues to invite them to faith. God wills the salvation of all and excludes no one from the reach of his love.

1 Tim 2:3-4 This is right and is acceptable in the sight of God our Saviour, who desires everyone to be saved and to come to the knowledge of the truth.

Jn 3:17-18 "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.

Rom 11:32 For God has imprisoned all in disobedience so that he may be merciful to all.

See also: Ezek 18:32; Jn 6:37,39, 12:32; Rom 5:18; 1 Cor 15:22; 2 Cor 5:19; Eph 1:10; Titus 2:11; Heb 10:31; 2 Pet 3:9; 1 Jn 2:9; Rev 20:14.

**Sunday 20**

Faith in the Holy Spirit

Question 56. What is the third part of the Apostles' Creed?

"I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

Question 57. What do we believe when we confess our faith in the Holy Spirit?

We believe the Holy Spirit is the Spirit of the triune God and is one with the Father and the Son. The Holy Spirit brooded over the waters of creation (Genesis 1:2), and gave life to all living things (Psalm 104:30); raised up and inspired leaders and prophets of Israel (Judges 6:34; Ezekiel 11:5); conceived Jesus Christ in the womb of the Virgin Mary (Luke 1:35); witnesses to Jesus Christ (John 15:26); convicts of sin (John 16:7-11) and enables us to confess him as Lord (1 Corinthians 12:3b). The Spirit is the counselor who opens our hearts to Jesus Christ and the comforter who has been promised by him to be with us always, "leading us into all truth" (John 16:12)

Num 11:25 Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him (Moses) and put it on the seventy elders; and when the spirit rested upon them, they prophesied.

Lk 4:18-19,21 "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim

- the year of the Lord's favour."... Then he [Jesus] began to say to them, "Today this scripture has been fulfilled in your hearing;"
- Jn 16:6,13 And when he [the Spirit] comes, he will prove the world wrong about sin and righteousness and judgment: ... When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come.
- See also: Gen 41:38; Num 11:29; Jdg 3:10; Job 33:4; Ps 33:6; Isa 11:2, 42:1, 5, 61:1-2; Ezek 37:1-14; Joel 2:28; Mt 12:28; Mk 1:8; Jn 1:32-33, 3:5-6, 14:16-26; Acts 10:38; Rom 8:4; 2 Cor 3:17, 13:14; Gal 5:22-23; 1 Thess 1:5; Heb 2:4; Rev 2:7, 22:7.

Question 58. When was the Holy Spirit given to the Church?

The Holy Spirit was bestowed on the Church on the day of Pentecost. Luke speaks of a strong driving wind and tongues like flames of fire to describe the experience of receiving the Spirit (Acts 2:2-3). The fainthearted disciples were given courage and power to understand and proclaim the gospel of salvation.

- Acts 2:1-4 When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a mighty wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.
- Joel 2:28 Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.
- Acts 1:8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.
- See also: Acts 2:1-42, 4:31, 13:9, 15:28, 19:6, 20:21-23,28; Rom 8:26, 12:11; Eph 6:18-20.

**Sunday 21**

Question 59. What is the significance of Pentecost?

Beginning with Pentecost, God's Spirit came to dwell with the church in a new and ever-present way. All Christians share in the Spirit, "being baptized into one body" (1 Corinthians 12:13). By the Holy Spirit, Christ's Church comes alive, is sustained, and guided. And the Spirit also works freely in the world bringing goodness and justice.

- 1 Cor 12:13 For in the one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and we were all made to drink of one Spirit.
- Eph 4:4 There is one body and one Spirit, just as you were called to the one hope of your calling.
- 1 Thess 1:5 Because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit with full conviction.
- Acts 9:31 Meanwhile the church throughout Judea, Galilee, and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers.
- See also: Jn 7:39; Acts 4:8, 6:10, 8:29, 10:19, 13:2-4, 15:28; 1 Cor 3:16, 12:1-31; Gal 3:3-5.

Question 60. What does the Holy Spirit give to the church?

A variety of gifts is given to individuals in the church. These gifts fall into three main groups: those concerned with preaching and teaching, those concerned with service, and those concerned with leadership (1 Corinthians 12:28). Each Christian has his or her own gift and is called to exercise it in the service of Christ.

- 1 Cor 12:4-7 Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.

- 1 Cor 7:7 But each has a particular gift from God, one having one kind and another a different kind.
- 1 Pet 4:10 Like good stewards of the the manifold grace of God, serve one another with whatever gift each of you has received.
- See also: 1 Cor 12:1-31; Rom 12:4-8; Eph 4:7-16.

Question 61. How should we regard the gift of speaking with tongues and of healing?

Scripture regards them as gifts of the Spirit and gives instruction for their exercise. The Apostle Paul counselled that their public use be orderly. What is important is that these gifts witness to Jesus Christ, build up the Christian community, and be motivated by and received with love and understanding.

- 1 Cor 12:8-10 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.
- 1 Cor 14:39-40 So my friends, be eager to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order.
- 1 Thess 5:19 Do not quench the Spirit.
- See also: Mk 9:29, 16:17; Acts 2:4, 10:46, 19:6; 1 Cor 12-14; Jas 5:14-16.

Question 62. How can we tell when the Holy Spirit is present?

The evidence for the presence of the Holy Spirit is seen not only in the spectacular and the unusual but also in what the Bible calls "the fruit of the Spirit": love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control" (Galatians 5:22-23).

- Acts 19:6 When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied.
- 1 Cor 14:18-19 I thank God that I speak in tongues more than all of you; nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.
- 1 Cor 13:1 If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal.
- See also: 1 Cor 12:31; 1 Cor 13-14.

### **Sunday 21**

#### The Bible

Question 63. Did the Holy Spirit inspire the Bible?

Yes. The Bible itself testifies to the Spirit's inspiration of its writings. The Holy Spirit also guided the church in the selection of the canon, and leads us by an inner witness to accept the scriptures as God's written word to us. Holy Scriptures are necessary, sufficient and reliable for our salvation, revealing Jesus Christ, the living Word.

- 2 Tim 3:16-17 All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.
- 2 Pet 1:20-21 First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the human will, but men and women moved by the Holy Spirit spoke from God.
- 1 Cor 2:11-13 So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.
- See also: Ps 12:6; Prov 30:5-6; 2 Sam 22:31; Jn 1:1-18; Acts 4:25; Heb 1:1-2, 3:7-11; Rev 1:1-3.

Question 64. What does it mean to call the Bible the Word of God?

It means that God speaks to us through the Bible and calls us to faith and obedience. At the same time the Bible is also a human word and its writing was conditioned by the language, thought, and setting of its time.

2 Tim 3:14- 15 But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

1 Jn 1:3-4 We declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

Eph 2:19-20 So then you are ... members of the household of God, built upon the foundation of the apostles and prophets with Christ Jesus himself as the cornerstone.

See also: Gen 1:3; Ps 147:15-20; Jer 1:4-8, 2:1; Ezek 3:16, 6:1, 7:1; Hos 1:1; Mic 1:1; Jn 1:1-18; Acts 2:42.

Question 65. What authority does the Bible have in the Church?

The Bible is the primary rule of faith and life. It is the standard of all teaching in the church by which we test any word that comes to us from tradition, world, or inner experience. To it no other writings are to be added.

2 Tim 3:16 All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.

Jn 10:34-36 Jesus answered, "Is it not written in your law, 'I said, you are gods?' If those to whom the word of God came were called 'gods' - and the scripture cannot be annulled - can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, 'I am God's Son'?"

See also: Ps 82:6; Acts 2:42; Eph 6:17; 1 Pet 1:23.

**Sunday 22**

Question 66. How do we interpret the Bible?

Both Old and New Testaments were written within and accepted as scripture by communities of faith. Those who seek to understand the Bible need to stand within the church and listen to its teaching. The Bible is understood in the light of the revelation of God's work in Christ. We interpret scripture properly as we compare passages, seeing the two Testaments in light of each other, and listening to commentators past and present. Relying on the Holy Spirit, we seek the application of God's word for our time.

Jn 5:39 "You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf."

Acts 16:14 A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul ... She and her household were baptized.

See also: Ps 82:6; Jn 10:34-36.

Question 67. Should Christians read the Bible?

Yes. The regular reading and study of scripture, together with the hearing of the word in public worship, are some of the richest joys of Christian commitment.

Eph 6:17 Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Heb 2:12 Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.

Ps 119:105 Your word is a lamp to my feet and a light to my path.

Isa 55:11 So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

See also: Ps 19; Jn 6:63, 68; Acts 2:42; Rev 1:3.

### Sunday 23

#### The Church

Question 68. Why does the Apostles' Creed emphasize belief "in the holy catholic church"?

It does so to emphasize that the church is essential to Christian belief and practice. The church is holy in that it is set apart by God to be a chosen people in the world. The church is catholic in that it is universal, including all people of all time who affirm the Christian faith. To belong to a congregation is to belong to the holy catholic church.

1 Tim 3:15 The household of God, which is the church of the living God, the pillar and bulwark of the truth.

Eph 4:4-5 There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all

1 Pet 1:15-16 As he who called you is holy, be holy yourselves in all your conduct for it is written, "You shall be holy for I am holy."

See also: Eph 1:32; 1 Cor 3:17, 12:12-31; 1 Pet 2:4-10; Ex 19:6; Lev. 11:44; 1 Cor 1:2; Rom 1:7; Eph 1:1; Phil 1:1.

Question 69. How does the Bible speak of the Church?

The New Testament uses many images, including Bride of Christ, flock, the elect, salt, light, yeast, branches of a vine, living stones, people of God, body of Christ, and fellowship of the Holy Spirit. These all emphasize the union of Christ and his church.

Mt 5:14 You are the light of the world.

Lk 12:32 "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom."

Jn 15:5 I am the vine, you are the branches.

1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, God's own people that you may proclaim the mighty acts of him who called you of darkness into his marvelous light.

See also: 2 Cor 11:2, 13:13; Mt 5:13, 13:33; Jn 10:1-16; Eph 1:4-6; 1 Pet 2:4; 1 Cor 12:13.

Question 70. How is the church related to the "people of God" of the Old Testament?

The biblical image of the "people of God" connects the community of the Old Testament with the community of the New Testament. The church continues and renews the ancient covenant people through Christ's fulfillment of a new covenant prophesied by Jeremiah. All believers are the people of God.

Jer 31:31, 33 The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah ... But this is the covenant that I will make ... says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.

1 Cor 11:25 This cup is the new covenant in my blood.

See also: Heb 8:8-13, 10:16; Lk 22:20; 2 Cor 3:6; Rom 9:4, 11:27; 1 Pet 2:4-10.

### Sunday 24

Question 71. What does it mean that the church is the "body of Christ"?

It means that Christ indwells his church as its head, and that believers are "in Christ". We belong to Christ and to one another. By baptism we are joined to Christ and in the Lord's Supper we share in his body and blood. The church is his body even though it clearly has many flaws and failings.

Col 1:18 He [i.e. Christ] is the head of the body, the church.

1 Cor 12:13 For in the one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and we were all made to drink of one Spirit.

1 Cor 10:16-17 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body for we all partake of the one bread.

See also: 1 Cor 1:2, 12:12-27; Rom 6:3-11; Eph 1:1; Phil 1:1.

Question 72. How is the church “the fellowship of the Holy Spirit”?

As the church is related to God and to Jesus Christ, it is also related to the Holy Spirit. The Spirit’s work is to create fellowship or community. Christian fellowship means oneness and solidarity: the strong have responsibility for the weak, the rich for the poor, the healthy for the ill, and the joyful for those who weep.

Acts 2:42 They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and prayers.

Rom 8:9 But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

1 Jn 4:13 By this we know that we abide in him and he in us, because he has given us of his Spirit.

See also: Eph 2:19-22, 4:4-5; Rom 12:15; 1 Cor 12:12-27; 1 Jn 3:24.

### Sunday 25

#### Ministry

Question 73. What is the ministry of the church?

The Lord continues his ministry in and through the church. All Christians are called to participate in the ministry of Christ. As his body on earth we all have gifts to use in the church and in the world to the glory of Christ, our King and Head.

Mt 16:18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.

1 Cor 12:27-28 Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.

1 Cor 7:7 But each has a particular gift from God, one having one kind and another a different kind.

See also: Lk 4:18-19; Rom 12:4-8; Eph 4:11-12; 1 Pet 2:4-5,9.

Question 74. Why then does the church have ministers?

While all believers have the same status before God and the same task to share the gospel, not all have the same office or function. Christ has given his church ministers of word and sacraments to equip it for its ministry in the world and to build up his body.

Eph 4:11-12 The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.

2 Cor 4:4 Therefore, since it is by God’s mercy that we are engaged in this ministry, we do not lose heart.

2 Cor 5:18-19 All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.

Question 75. Why are they called “ministers of word and sacrament”?

The word ‘minister’ means ‘servant’. As servants of God, ministers are called in Christ’s name, to present God’s message, celebrate his sacraments, and care for God’s people. To this office Christ calls both men and women. The church’s task is to confirm the validity of this call, to educate and examine candidates for the office and work of the ordained ministry.

2 Cor 6:4 But as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities.

- 1 Cor 4:1 Think of us in this way, as servants of Christ and stewards of God's mysteries.
- Gal 3:28 There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.
- See also: Mt 8:18-20; Mk 16:14-20; Acts 16:10; 1 Cor 9:16; 2 Tim 3:14-17.

### Sunday 26

#### Question 76. Why does the Presbyterian Church have elders?

The Greek word for elder is "presbyter" from which the Presbyterian Church derives its name. Elders were chosen in ancient Israel to join with the priests and Levites to govern the people. Paul appointed and ordained presbyters and instructed Titus to appoint elders in every city. Elders are elected and ordained to share with the minister in the leadership, pastoral care, and oversight of the congregation. Their rule is exercised not individually but corporately through church courts: sessions, presbyteries, synods and General Assembly.

- Num 11:16 So the Lord said to Moses, "Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them;"
- Acts 14:23 And after they appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe.
- 1 Tim 5:17 Let the elders who rule well be worthy of double honour, especially those who labour in preaching and teaching.
- Titus 1:5 ... appoint elders in every town, as I directed you.
- See also: Ex 3:16, 4:29, 12:21; 2 Chr. 19:8-10; Acts 11:30, 15:4, 6:23; 16:4, 20:17; Rom 12:8; 1 Cor 12:27-28; Jas 5:14-15; 1 Pet 5:1-5; 2 Jn 1; Rev 4:4,10.

#### Question 77. Why does the Presbyterian Church also have a diaconal order?

The early church had deacons as well as presbyters. The word comes from the Greek "diakonia" which refers to the church's ministry of service. Today members of the Order of Diaconal Ministries are designated to various ministries in the life of the church. In addition, some congregations have a deacons' court to care for the sick, the suffering and the needy.

- 1 Tim 3:13 For those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.
- Phil 1:2 To all the saints in Christ Jesus who are in Philippi with the bishops and deacons.
- Rom 16:1 I commend to you our sister Phoebe, a deacon of the church at Cenchreae.
- See also: 1 Tim 3:8-12; Acts 6:1-6.

#### Question 78. Who are the needy?

All of us stand in need of God's grace and healing. But in particular, the needy are those identified in Jesus' parable of the Last Judgement (Matthew 25:31ff); the hungry, the thirsty, the stranger, the naked, the sick and those in prison. In these and others in need, we encounter our living Lord. The church proclaims the good news of salvation not only by word but also by action.

- Js 1:27 Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.
- Ps 41:1 Happy are those who consider the poor; the Lord delivers them in the day of trouble.
- Mt 25:40 "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."
- Lk 4:18 "The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor."
- See also: Ps 10:12, 12:5, 35:10; Prov 30:14, 31:9; Lk 6:20; Gl. 2:10; Jas 1:27, 2:6.

## Sunday 27

### The Sacraments

#### Question 79. What is a sacrament?

In obedience to our Lord's command and example, we observe two sacraments, baptism and holy communion. Sacraments are visible expressions of the gospel and are given as means of entering and sustaining the Christian life. By baptism we are initiated into the Christian community and begin our Christian pilgrimage. Through the Lord's Supper we receive food for our journey and are strengthened in faith.

In baptism and the Lord's Supper there is a sacramental union between the sign and the thing signified. Water signifies forgiveness and new life in Christ; bread and wine, the body and blood of the Lord. The grace effective in the sacraments comes not from any power in them but from the work of the Holy Spirit. Rightly received, in faith and repentance, the sacraments convey that which they symbolize.

Mt 28:19      Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

1 Cor 11:24-26      "This is my body that is for you. Do this in remembrance of me ... This cup is the new covenant in my blood. Do this, as often as you drink it in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

See also:      Rom 6:3-5; Col 2:12; 1 Cor 6:11; Jn 3:5; Titus 3:5; 1 Pet 3:20-21; Mt 26:26-29; Mk 14:22-25; Lk 22:14-20; Jn 6:51-58.

#### Question 80. What is baptism?

Baptism is a sign and seal of our union with Christ and his body, the church. Through it, by faith and the work of the Spirit, we are washed and cleansed from sin, share in the death and resurrection of Jesus Christ, receive the gift of the Holy Spirit, and are commissioned to Christ's service. Baptism assures us that we belong to God. Our great comfort in life and in death is that we belong to our faithful Saviour Jesus Christ (Heidelberg Catechism, answer 1).

Matt 3:16      And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him.

Rom 6:4-5      Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.

1 Cor 6:11      But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Jn 3:5      "Very truly, I tell you, no one can enter the kingdom of God without being born of water and the Spirit."

See also:      Mt 3:13-17; Mk 1:9-11; Lk 3:21-22; 1 Pet 3:20-21; 1 Cor 10:1-2, 12:13; Gal 3:27-29; Col 2:12; Titus 3:5.

## Sunday 28

#### Question 81. Who may be baptized?

Those who believe, repent of their sins and commit themselves to Christ, may be baptized. Children of believing parents are also members of the covenant of grace and share in the hope of the gospel. They are to be received into the Christian community by baptism, nurtured in the faith, and confirmed by their own profession of faith when they grow older. It is the duty of parents and those who present children for baptism to confess the faith in which they are to be baptized and to promise to bring them up in that faith.

Acts 2:39      For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.

Acts 16:33      Then he and his entire family were baptized without delay.

See also:      Acts 16:15; 1 Cor 1:16, 7:14; Gen 17:7.

Question 82. In which name are we baptized?

Jesus said, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). Baptism is by use of water and in the name of the Holy Trinity.

Acts 8:16-17 For as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus. Then Peter and John laid their hands on them, and they received the Holy Spirit.

Acts 19:5 On hearing this, they were baptized in the name of the Lord Jesus.

See also: Mt 28:19; Jn 3:5; Acts 2:38, 8:16; Rom 6:3; Gal 3:27.

Question 83. What is the Lord's Supper?

The Lord's Supper, Holy Communion, or the Eucharist is eating bread and drinking wine in remembrance of Christ's body broken and his blood shed for us, in anticipation of his joyous return. The cup is a sharing in Christ's blood and the bread a sharing in his body. The real presence of Christ does not come through some change in the bread and wine or through Christ being in or under the elements, but rather we are lifted up into the presence of Christ by faith in the power of the Holy Spirit.

1 Cor 10:16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?

Lk 24:35 Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

### **Sunday 29**

Question 84. Who may participate in the Lord's Supper?

All those who love the Lord Jesus and belong to any Christian church may participate. We come to the Lord's table not because any individual goodness gives us a right to come, but because Christ welcomes us. He loved us, gave himself for us, and invites us to receive his body and blood to our spiritual nourishment and growth in grace. Baptized children may participate if they have their parent's permission, the session's approval, and have received instruction in the meaning of the Lord's Supper.

Acts 2:42 They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

1 Cor 11:8-29 Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves.

See also: Lk 12:39.

Question 85. What do we affirm when we speak of "the communion of saints"?

As believers we have communion with God the Father and with his Son Jesus Christ through the Holy Spirit. In Jesus Christ we are "saints"; that is, we share in holy things, such as Holy Communion, and we are united with all the saints past, present and future. Indeed, we are surrounded by a "great cloud of witnesses" who inspire us to run with determination the race that is set before us.

1 Jn 1:3 We declare to you what we have seen and heard so that you also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ.

Heb 12:1 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us.

See also: 2 Cor 12:13; Eph 2:19-22, 4:4; Rom 1:11-12.

### **Sunday 30**

#### The Church and Religion

Question 86. Is Jesus Christ the only way to salvation?

Yes. Jesus Christ, is the Way, the Truth, and the Life through whom we come to God. When we witness to others we point not to a religion or an institution but to a person, Jesus Christ. Decisively and uniquely, God has spoken his word in him and we are compelled to share this good news.

- Jn 14:6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."
- Acts 4:11-12 This Jesus is 'the stone that was rejected by you, the builders; it has become the cornerstone.' There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.
- Rom 1:16 For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek.

Question 87. Should we proclaim the gospel to people of other religions?

Yes. The good news of God's love in Jesus Christ is for all people, including those who practice other religions. Yet we also hold that God's Spirit is at work in people of all religions producing truth and inspiring goodness. When we approach them with the gospel we address them not in a spirit of arrogance but in humility, "like beggars telling others where food is to be found."

- Titus 2:11 For the grace of God has appeared bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright and godly.
- 1 Tim 2:3 God our Saviour, ... desires everyone to be saved and to come to the knowledge of the truth.
- Rom 15:7 In a word, accept one another as Christ accepted us to the glory of God (NEB).
- See also: Rom 11:32, 13:10; Ps 103:8; Jn 3:19; Lk 6:37; Mt 5:44.

Question 88. What then is the eternal destiny of those who have not believed in Christ?

It is not for us to say how God will deal with people of other beliefs or of no belief. Three things are clear: first, God loves universally; secondly, the God who loves in freedom grants us the freedom to respond to the offer of salvation; thirdly, the destiny of all people is in the hands of God, whose love, mercy and justice we trust.

- Ps 103:8 The Lord is compassionate and gracious, slow to anger, abounding in love.
- Rom 9:32 For God has imprisoned all in disobedience so that he may be merciful to all.
- Jn 3:16 For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.
- See also: Deut 30:15-20; Ezek 18:32, 33:11; Jn 3:17-20.

### **Sunday 31**

#### Forgiveness of Sins

Question 89. What is the forgiveness of sins?

Forgiveness is God's costly act in Jesus Christ to pardon sinners and to restore our broken relationships both with God and with one another. Faith, repentance and baptism are the means by which we receive forgiveness. In forgiving others we share the peace of Christ.

- Acts 13:38-39 Let it be known to you therefore ... that through this man forgiveness of sins is proclaimed to you; by this Jesus everyone who believes is set free from all those sins from which you could not be freed by the law of Moses.
- 1 Pet 1:19 You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold but with the precious blood of Christ.
- 2 Cor 5:19 In Christ God was reconciling the world to himself, not counting their trespasses against them.
- See also: Mt 18:21-22, 26:28; Mk 1:4, 11:25; Lk 3:3; Acts 2:38, 5:31; Col 1:14; Rom 5:8-10; Eph 2:8; Col 3:13; Heb 9:22, 12:14.

Question 90. Which two other words are sometimes used to express the wonder and reality of forgiveness?

The Bible speaks of "justification" and "sanctification". They describe God's gracious work of forgiveness, a work which is one and inseparable and yet has two distinct aspects to it.

- Rom 3:28 For we hold that a person is justified by faith apart from works prescribed by the law.
- Rom 5:1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand.
- 1 Cor 1:30 He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption.
- 1 Cor 6:11 But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

### Sunday 32

#### Question 91. What is justification?

We often try to justify ourselves before others and before God by our own efforts, virtues, or success. Justification means that we are put right with God not because of any goodness we can achieve but by the goodness of Christ. God justifies the ungodly. We receive the grace of justification by union with Christ through faith.

- Job 9:2 But how can a mortal be just before God?
- Rom 3:23-25 For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift through the redemption that is in Christ Jesus whom God put forward as a sacrifice of atonement by his blood, effective through faith.
- Eph 2:8 For by grace you have been saved through faith, and this is not your own doing; it is the gift of God.
- See also: Rom 3:26-28, 4:5, 5:1,9, 8:30,33; Gal 2:16; Titus 3:7; Jas 2:18-26.

#### Question 92. What is sanctification?

Sanctification is God's work in us by which we grow in conformity to the image of Jesus Christ, and bring forth the fruits of the Spirit. The process of sanctification is never completed in this life.

- Rom 8:29-30 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called and those whom he called he also justified; and those whom he justified he also glorified.
- Gal 5:22 The fruit of the spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.
- Phil 3:12-14 Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own ... I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.
- 1 Cor 6:20 For you were bought with a price; therefore glorify God in your body.

### Sunday 33

#### Question 93. How are God's forgiveness of our sins and our forgiveness of others related?

It is exceedingly difficult to forgive. Yet when we are forgiven by God, and helped by the Holy Spirit, we are enabled to forgive others. We are to forgive even as we are forgiven. The Christian community is called to be an oasis of forgiveness in the contemporary desert of resentment and rage, vengeance and hatred.

- Mt 18:21 Then Peter came and said to him, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times."
- Mt 6:12 And forgive us our debts, as we also have forgiven our debtors.
- Lk 6:27-28 "But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."
- Lk 23:34 Then Jesus said, "Father, forgive them; for they do not know what they are doing."
- See also: Ex 34:6-7, 32:32; Num 14:18-19; 1 Kings 8:39; Ps 103:3; Mt 18:23-35; Mk 11:25.

**Sunday 34****Resurrection of the Body and Our Christian Hope**

Question 94. What do we believe regarding “the resurrection of the body”?

Just as God raised up Jesus from the dead, so too shall we be raised. The resurrection of the body means that when he returns we shall be transformed to be like him.

1 Cor 15:20 But in fact Christ has been raised from the dead, the first fruits of those who have died.

Rom 6:5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.

1 Cor 15:51 Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

See also: Mt 28:1-10; Mk 16:1-8; Lk 24:1-12; Jn 20:1-10; 1 Cor 15:4-58; Jn 11:25; Col 1:18; Rom 6:4,9, 8:11, 10:9; 2 Cor 4:14; Gal 1:1; 1 Thess 1:10.

Question 95. What is the nature of our Christian hope?

Our hope is in God, who by the resurrection of Jesus Christ, has given us a living hope. We hope for a transformed world in which justice will roll down like waters and righteousness like an ever-flowing stream. We also hope for a new heaven and a new earth, when death will be no more, and crying and pain will have passed away.

Ps 71:5 For you, O Lord, are my hope, my trust, O Lord, from my youth.

1 Tim 1:1 Paul, an apostle of Christ Jesus by the command of God our Saviour and of Christ Jesus our hope.

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead.

Am 5:24 But let justice roll down like waters, and righteousness like an everflowing stream.

2 Pet 3:13 But in accordance with his promise, we wait for new heavens and a new earth, where righteousness dwells at home.

See also: Ps 39:7, 130:5,7; Jer 14:8, 17:7; Isa 11:6, 65:17; Am 9:11-15; Rev 21:1-4; Acts 2:26, 23:6, 24:15, 26:6,7; Rom 5:5, 8:23-24, 15:1; Heb 11:1.

**Sunday 35**

Question 96. Does this hope make us indifferent to the sufferings of the world?

No. God teaches us to take the world seriously. When we experience the contradiction between our hope of the heavenly kingdom and the suffering that exists in this world, we are spurred to action. Our Christian hope encourages us to work and pray for the coming of God's kingdom on earth.

Deut 30:19-20 I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

Rom 5:3-5 But we also boast in our sufferings, knowing that suffering produces endurance and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given us.

See also: Ps 27:13, 33:20-22, 42:5,11; Rom 4:18, 14:19, 8:24-25; Mt 6:10; Lk 11:2.

Question 97. What do we believe concerning “the life everlasting”?

To believe in Christ is to have eternal life here and now, a life that continues and is not ended by death. Jesus is the resurrection and the life; those who believe in him, even though they die, will live.

Rom 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

1 Jn 2:25 And this is what he has promised us, eternal life.

- Jn 11:25-26 Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die ..."
- See also: Dan 12:1-2; Mk 12:18-27; Jn 3:15,16,36, 6:40,47,54, 17:3; Titus 1:2, 3:7; 1 Jn 5:11,13,20.

### Sunday 36

Question 98. What will heaven be like?

Heaven is pictured in the Bible in different ways: an eternal kingdom, the Father's house, a house with many rooms, a marriage feast, an unending day and the joy of God's presence. Our deepest delights here on earth are only a dim reflection of the fullness of life that awaits us.

- Jn 14:2-3 In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you. And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.
- Mt 8:11 "I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven ..."
- 1 Cor 2:9 But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him".
- See also: 2 Kings 2:1-18; Isa 26:19; Dan 7:14 ; Mt 6:20; 2 Cor 5:1; Ph 3:20; Rev 4:1,2, 21-22.

Question 99. Is there a hell?

Just as the Bible gives many images of union with God, it gives a number of images of separation from God. Among these are Hades, Sheol, and Gehenna. While heaven describes life in the presence of God, these describe the life which rejects God and therefore stands under God's fearful judgment. Hell is not primarily a place. It is a state of separation from God. Yet the Bible declares that even in Sheol we cannot escape God and that Christ proclaimed his redemptive work in the realm of the dead.

- Mk 9:43 If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire.
- Mt 25:41-42 Then he will say to those at his left hand, 'You that are accursed, depart from into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink.
- Ps 139:7-8 Where can I go from your spirit? Or where can I flee from your presence? If I ascend to heaven, you are there; if I make my bed in Sheol you are there.
- 1 Pet 3:16-20 For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit in which also he went and made a proclamation to the spirit in prison, who in former times did not obey.
- See also: Ps 16:10; Mt 10:28, 23:33; Acts 2:27; Rom 10:7; Eph 4:9-10; Rev 1:17-18, 20:11-15.

### Sunday 37

#### The Ten Commandments

Question 100. What are the Ten Commandments?

The Ten Commandments are God's law for the direction of our lives. They teach us our covenant responsibility to God and to our neighbour.

- Deut 6:1-2 Now this is the commandment - the statutes and the ordinances - that the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, so that you and your children and your children's children may fear the Lord all the days of your life and keep his decrees and his commandments that I am commanding you, so that your days may be long.
- Mk 12:29-31: Jesus answered, "The first [commandment] is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your

heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbour as yourself.'"

See also: Deut 4:1-2,5-6, 6:1-8; Mk 12:28-34; Mt 5:17-20.

Question 101. How are the Ten Commandments introduced?

They are introduced with the words, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Exodus 20:2). God freed the people of Israel from slavery in Egypt and gave them this great charter of freedom. They were to stand firm in the new liberty purchased for them. The introduction also makes clear that God's grace always precedes God's demand.

Ex 15:1 Then Moses and the Israelites sang this song to the Lord: "I will sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea."

Deut 6:21, 24 Then you shall say to your children, "We were Pharaoh's slaves in Egypt, but the Lord brought us out of Egypt with a mighty hand. Then the Lord commanded us to observe all these statutes, to fear the Lord our God, for our lasting good, so as to keep us alive, as is now the case."

See also: Ex 14-16; Deut 6:20-25; Ps 105.

### Sunday 38

Question 102. What is the first commandment?"

"You shall have no other gods before me" (Exodus 20:3; Deuteronomy 5:7).

Question 103. What do we learn from this commandment?

We learn that we are to give the highest honour and adoration to God alone and not to anyone or anything else.

Deut 4:39 So acknowledge today and take to heart that the Lord is God in heaven above and on the earth beneath; there is no other.

Isa 44:6 Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last; besides me there is no god.

See also: Deut 4:32-40; Isa 44:6-8; Lk 4:5-8.

Question 104. What is the second commandment?

"You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them" (Exodus 20:4; Deuteronomy 5:8).

Question 105. What do we learn from this commandment?

We learn that we are not to make idols, either with our hands or our minds which take the place of God. Idolatry is putting some created reality first in our lives, worshipping the created rather than the Creator. Any excessive attachment to things, persons or an ideology may result in idolatry.

Ex 32:7-8 The Lord said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshipped it and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt.'"

Deut 4:15-16 Since you saw no form when the Lord spoke to you at Horeb out of the fire, take care and watch yourselves closely, so that you do not act corruptly by making an idol for yourselves.

1 Jn 5:21 Little children, keep yourselves from idols.

See also: Deut 4:15-20, 9:8-21; Ex 32; Ps 106:19-20; Mt 6:19-21,24; Act 7:39-43, 17:16-34; Rom 1:22-23; 1 Cor 10:6-7.

### Sunday 39

Question 106. What is the third commandment?

"You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name" (Exodus 20:7; Deuteronomy 5:11).

Question 107. What do we learn from this commandment?

We learn that we are called to use God's name with reverence, honour and awe. We abuse the name of God when we use it needlessly as in an expletive or curse, thoughtlessly as in a cliché, or selfishly to further our own desires.

Lev 19:12 You shall not swear falsely by my name, profaning the name of your God: I am the Lord.

Jer 5:1-2 Run to and fro through the streets of Jerusalem, look around and take note! Search its squares and see if you can find one person who acts justly and seeks truth - so that I may pardon Jerusalem. Although they say, "As the Lord lives", yet they swear falsely.

See also: Ex 6:2-7; Jer 5:12-13,30-31; Lk 18:9-14.

Question 108. What is the fourth commandment?

Remember the sabbath day, and keep it holy. Six days shall you labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work - you, your son or your daughter, your male or your female slave, your livestock, or the alien residents in your towns" (Exodus 20:8-10; Deuteronomy 5:12-15).

Question 109. What do we learn from this commandment?

We learn that life, as God intends it, consists in a proper rhythm of work, rest from work and worship. To neglect one of these is to get life out of balance. God established the "seventh day" that we may cease from our daily work in order to be refreshed and renewed. We keep it holy by not working, by gathering for worship, engaging in common prayer, studying scripture and witnessing to our faith by word and deed.

Gen 2:3 So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

Ex 23:12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox, and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

See also: Gen 2:1-3; Ex 23:9-13; Ex 31:12-17; Lev 23:3; Mk 3:1-6; Lk 14:1-6.

### Sunday 40

Question 110. Why do Christians worship on Sunday rather than on the Sabbath?

Jesus was raised from the dead on Sunday. From earliest times Christians gathered on the first day of the week to worship and celebrate Jesus' resurrection.

Mt 28:1 After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to the tomb.

Jn 20:1 Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.

Acts 20:7 On the first day of the week when we met to break bread, Paul was holding a discussion with them.

See also: Mt 28:1-10; Mk 16:1-8; Lk 24:1-9; Jn 20:1-29; 1 Cor 16:2.

Question 111. How do we summarize the first four commandments?

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matthew 22:37) is the way Jesus summarized them in what is called the first and greatest commandment.

Deut 6:4-5 Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might.

Mk 12:29-30 Jesus answered, the first [commandment] is, "Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength."

See also: Lev 19:18; Mt 22:23-40; Mk 12:28-34; Lk 10:25-28.

### Sunday 41

Question 112. What is the fifth commandment?

"Honour your father and your mother" (Exodus 20:12; Deuteronomy 5:16).

Question 113. What do we learn from this commandment?

We learn that we owe proper respect to our parents and that we ought to be considerate of their needs especially when they are weak and elderly. Parents and children are tied together by a mutual giving and receiving of love and care in the bond of the family. This relationship is harmed as much by severe parents as by disobedient or neglectful children.

Lev 19:3 You shall each reverence your mother and father, and you shall keep my sabbaths: I am the Lord your God.

Mk 7:10 For Moses said, "Honour your father and your mother," and "Whoever speaks evil of father or mother must surely die."

See also: Ex 21:15,17; Lev 19:3,32, 20:9; Prov 1:8, 19:26; Mk 7:6-13; Lk 2:51; Eph 6:1-4.

Question 114. What is the sixth commandment?

"You shall not murder" (Exodus 20:23; Deuteronomy 5:17).

Question 115. What do we learn from this commandment?

We learn that we ought to cherish human life as God's gift. This commandment forbids murder as well as suicide. It allows for lawful war and self-defense. Jesus emphasized that this commandment includes hatred, the angry word and the murderous thought. All acts of violence against the neighbour are prohibited.

Lev 19:18 You shall not take vengeance or bear a grudge against any of your people; but you shall love your neighbour as yourself; I am the Lord.

Mt 5:22 But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool," you will be liable to the hell of fire.

1 Jn 3:15 All who hate brother or sister are murderers, and you know that murderers do not have eternal life abiding in them.

See also: Gen 9:1-7; Lev 19:17-18; Isa 7:7-8; Mic 2:8-9; Mt 5:21-26.

### Sunday 42

Question 116. What is the seventh commandment?

"You shall not commit adultery" (Exodus 20:14; Deuteronomy 5:18).

Question 117. What do we learn from this commandment?

We learn that the unique unity of husband and wife in marriage is not to be imperilled or destroyed by the infidelity of either partner.

Lev 18:20 You shall not have sexual relations with your kinsman's wife, and defile yourself with her.

Mt 5:28 But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart.

Heb 13:4 Let marriage be held in honour by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers.

See also: Gen 39:1-10; Deut 22:22-24; Prov 6:23-26,29-35; Mt 5:27-30; Mk 10:11; Rom 13:9; Jas 2:11.

Question 118. What is the eighth commandment?

"You shall not steal" (Exodus 20:15; Deuteronomy 5:19).

Question 119. What do we learn from this commandment?

God forbids that we should take what rightly belongs to someone else. The eighth commandment includes every form of stealing from petty theft to robbery. It condemns bribery, fraudulent business dealings, manipulation of the economic system to the disadvantage of others, particularly the poor, and may be extended to stealing the goods of the generations to come.

Lev 19:13 You shall not defraud your neighbour; you shall not steal; and shall not keep for yourself the wages of a labourer until morning.

Mic 6:9-11 The voice of the Lord cries to the city, ... 'Hear, O tribe and assembly of the city! Can I forget the treasures of wickedness in the house of the wicked, and the scant measure that is accursed? Can I tolerate wicked scale and a bag of dishonest weights?'

See also: Ex 22:1-9; Lev 19:11,13,35-36; 1 Kings 21:1-19; Job 20:19-20; Lk 16:19-31.

### Sunday 43

Question 120. What is the ninth commandment?

“You shall not bear false witness against your neighbour” (Exodus 20:16; Deuteronomy 5:20).

Question 121. What do we learn from this commandment?

All forms of tampering with the truth are forbidden. The ninth commandment prohibits “whatever is prejudicial to truth, or injurious to our own or our neighbour’s good name.” (Westminster Shorter Catechism). Lying in the form of propaganda, false advertising, the distortion of the truth and stereotyping of racial and other groups are wrong as they corrupt our common life.

Deut 19:18-19 If the witness is a false witness, having testified falsely against another, then you shall do to the false witness just as the false witness had meant to do to the other. So you shall purge the evil from your midst.

Ps 5:4-6 For you are not a God who delights in wickedness; evil will not sojourn with you. You destroy those who speak lies; the Lord abhors the bloodthirsty and deceitful.

Prov 14:5 A faithful witness does not lie, but a false witness breathes out lies.

Jas 4:11 Do not speak evil against one another, brothers and sisters.

See also: Lev 19:15-16; Deut 19:15-17; Ps 5:9-10; Ps 107-109; Zech 8:16-17; Mt 26:57-75.

Question 122. What is the tenth commandment?

“You shall not covet your neighbour’s house; you shall not covet your neighbour’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour” (Exodus 20:17; Deuteronomy 5:21).

Question 123. What do we learn from this commandment?

The last commandment forbids any inward attitude or outward action that desires another person’s belongings, livelihood or status. When we covet what others have we neglect what we already have. Rather, we are to live before God with gratitude and joy, disciplining our inward desires and actions, sharing as God’s stewards the good things of this world.

Jer 6:13 For from the least to the greatest of them, everyone is greedy for unjust gain and from prophet to priest, everyone deals falsely.

Mic 2:1-2 Alas for those who devise wickedness and evil deeds on their beds! When morning dawns, they perform it, because it is in their power. They covet fields and seize them; houses, and take them away; they oppress householder and house, people and their inheritance.

Lk 12:15 And he said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.”

See also: Deut 7:22-25; Ps 10:2-4; 1 Kings 21:1-19; Lk 12:16-21; Rom 1:29; Eph 5:3; Col 3:5.

### Sunday 44

Question 124. How do we summarize the last six commandments?

“You shall love your neighbour as yourself” (Matthew 22:39) is how Jesus summarized them in what he called the second commandment that is like to the first and greatest commandment. He noted, “On these two commandments hang all the law and the prophets” (Matthew 22:40).

Lev 19:18 You shall not take vengeance or bear a grudge against any of your people; but you shall love your neighbour as yourself: I am the Lord.

Mk 12:29-31 Jesus answered, the first [commandment] is, “Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength.” The second is this, “You shall love your neighbour as yourself.”

See also: Mt 22:23-40; Mk 12:28-34; Lk 10:25-28.

## Question 125. What are the uses of the law?

The law, too, comes from the goodness of God and is for our benefit and freedom. It acts as a mirror to show us our sin, that we may seek our Saviour, Jesus Christ; it keeps our feet from wrongful or dangerous paths; it leads us to joy in knowing and following God's way.

Ps 19:7 The law of the Lord is perfect reviving the soul; the decrees of the Lord are sure, making wise the simple; the precepts of the Lord are right rejoicing the heart.

Deut 10:12 So now, O Israel, what does the Lord require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul.

Rom 5:20 But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more.

See also: Deut 7:6-15; Ps 19; Ps 119; Mk 10:18-19; Lk 10:25-28; Rom 3:27-31, 7:7-13; Gal 5:1; Jas 1:25, 2:12.

## Question 126. Can we fulfil the demands of the law?

No. We fall far short of what God requires. The good news is that "if we freely admit that we have sinned, we find God utterly reliable and straightforward - he forgives our sins and makes us thoroughly clean from all that is evil" (1 John 1:9 (J. B. Phillips)).

Ps 14:3 They have all gone astray, they are all alike perverse; there is no one who does good, no not one.

Rom 7:22-25 For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

See also: Rom 3:10-20; Isa 64:6.

## Sunday 45

## III The Lord's Prayer

## Question 127. What is prayer?

Prayer is conversation with God, the offering up of our desires in the name of Christ, by the help of the Holy Spirit. It is confession of our sins and thankful acknowledgment of God's mercies (Westminster Larger Catechism, answer 178). Prayer is seeking God's blessing and making our requests known to God in the confidence that God hears and will answer. It is seeking, asking and accepting from God whatever we need. In words or the absence of words, prayer is openness to the presence of God.

Phil 4:6 Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

Rom 8:26 For we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.

Ps 32:5 Then I acknowledged my sin to you and I did not hide my iniquity; I said, "I will confess my transgressions to the Lord," and you forgave the guilt of my sin."

Lk 11:9-10 "So I say to you, Ask, and it will be given you; search, and you will find; knock and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks the door will be opened."

See also: Ex 15:1-2; Ps 138:1-3, 62:8, 142:1-3; 51; 130:3-4, 65:1-2, 139:4; Isa 59:1; Mt 6:7-8; Lk 11:5-10; Jn 16:23-24; Heb 4:14-16; 1 Jn 5:14-15.

## Question 128. Is prayer a substitute for action?

While prayer can become a mere rote exercise and an excuse for doing nothing, true prayer involves offering our lives in love and service to God and to our neighbour. When we pray for the poor and needy, the lonely and the sorrowing, the homeless and dispossessed, we commit ourselves to doing what lies in our power to alleviate their sufferings.

Mt 6:7-8 "When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do

- not be like them, for your Father knows what you need before you ask him.”
- Rom 12:1 “I appeal to you therefore, brothers and sisters, by the mercies of God to present your bodies as living sacrifices, holy and acceptable to God, which is your spiritual worship.”
- Jas 2:14-17 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.
- See also: Am 5:21-24; Mt 25:31-46; Mk 12:28-34; Lk 10:25-37.

**Sunday 46**

Question 129. What is the relation of prayer to healing?

They are intimately related. The Apostle James asks: “Are any among you suffering? They should pray. ... Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up;” (James 5:13-15). Prayer with and on behalf of the sick is a medium of healing.

2 Kings 20:4-5 Before Isaiah had gone out of the middle court, the word of the Lord came to him: “Turn back, and say to Hezekiah prince of my people, Thus says the Lord, the God of your ancestor David: I have heard your prayer, I have seen your tears; indeed I will heal you.”

2 Cor 12:7-9 Therefore, to keep me from being too elated, a thorn was given to me in the flesh ... Three times, I appealed to the Lord about this, that it would leave me, but he said to me, “My grace is sufficient for you, for power is made perfect in weakness.”

See also: 1 Kings 17:17-24; 2 Kings 5:1-14; Ps 103:3; Mt 8:1-4; Mk 5:1-20; Lk 13:10-13; Jn 5:4-9, 9:1-7; Acts 28:8.

Question 130. How does God respond to our prayers?

God always hears our prayers. Yet our prayers are answered, not always as we desire, but in accordance with God’s loving purpose for our lives and those of others.

1 Jn 5:14-15 “And this is the boldness we have in him, that if we ask anything according to his will, he hears us. And if we know he hears us in whatever we ask, we know that we have obtained the requests made of him.”

Isa 59:1 See, the Lord’s hand is not too short to save, nor his ear too dull to hear  
Eph 6:18 Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel.

See also: Ps 50:15, 145:18; Isa 65:24; Lk 11:12-13, 18:1-8,9-14, 22:41-44.

**Sunday 47**

Question 131. How should we pray?

Jesus gave us a model prayer commonly called the “Lord’s Prayer”:

Our Father in heaven,  
hallowed be your name.  
Your kingdom come,  
Your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us  
Save us from the time of trial and deliver us from evil.  
For the kingdom, the power and the glory are yours now and for ever. Amen.

See also: Mt 6:9-13; Lk 11:1-4.

Question 132. What is the structure of the Lord's Prayer?

The Lord's Prayer opens with an invocation, followed by three petitions relating to God and then three petitions relating to our human needs. The prayer concludes with a "doxology" or word of praise.

#### Sunday 48

Question 133. What is intended by addressing God as "Our Father in heaven"?

The word "our" indicates that our prayer is directed not to a private God but the God of the whole human family. We call God "Father" because Jesus addressed God as Father and made us brothers and sisters with himself. The phrase "in heaven" does not mean that God is "up there" but that God is above and beyond all visible reality.

Mal 2:10 Have we not all one father? Has not one God created us?

Jn 5:17-18 But Jesus answered them, "My Father is still working, and I also am working." For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

Rom 8:15-17 For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God and if children, then heirs, heirs of God and joint heirs with Christ.

Acts 17:24 The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands.

See also: Isa 63:15-16; Mt 7:11, 12:48-50; Lk 2:49; Jn 14:1-7, 20:17; Rom 11:6; Heb 2:11-12; 1 Jn 3:1.

Question 134. What is meant by the first petition, "Hallowed be your name"?

The first petition sets the goal and purpose of the whole prayer; that the name of God be hallowed (i.e. held as holy) by ourselves and others.

Ps 115:1 Not to us, O Lord, not to us, but your name give glory, for the sake of your steadfast love and your faithfulness.

Ex 20:7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Ps 29:2 Ascribe to the Lord, the glory of his name; worship the Lord in holy splendour.

See also: Deut 5:11; Ps 4:1; Jer 9:2-24; Mt 5:16,33-37; Rom 11:36.

#### Sunday 49

Question 135. What is meant by the second petition, "Your kingdom come"?

The kingdom of God is where God rules. To pray for God's kingdom to come is to seek the rule of God among us through faith, love and justice. It is also to commit ourselves to work for the coming of the kingdom of "righteousness and peace and joy in the Holy Spirit" (Romans 14:17) which God will bring into being one day.

Ps 103:19 The Lord has established his throne in the heavens, and his kingdom rules over all.

Lk 17:20-21 Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For in fact, the kingdom of God is among you."

Rom 14:17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.

See also: Ps 85:10-13, 93, 97, 99, 145:10-13; Jer 9:23-24; Mic 6:8; Mt 6:33, 13:33; Mk 4:30-32; Lk 1:20-21; Acts 8:12; Heb 1:8-9, 12:28-29; Rev 11:15, 12:10.

Question 136. What is meant by the third petition, "Your will be done on earth as in heaven"?

We pray that in all of life God's will be done on earth as it is in heaven. May this be accomplished in our lives, in the church and in the power structures of our world!

Ps 119:33-34 Teach me, O Lord, the way of your statutes, and I will observe it to the end. Give me understanding, that I may keep your law and observe it with my whole heart.

- Lk 22:42 "Father, if you are willing, remove this cup from me; yet not my will but yours be done."  
 Rom 12:2 Do not be conformed to the world, but be transformed by the renewing of your minds, so that you may discern what is the will of God - what is good and acceptable and perfect.  
 See also: Ps 1, 19:7-14; Mt 26:42; Mk 4:35; Jn 4:34, 5:30, 6:7-40; Eph 1:1, 5:15-17; Heb 10:7-10.

### Sunday 50

Question 137. What is meant by the fourth petition, "Give us today our daily bread"?

This petition acknowledges our total daily dependence upon God and asks for provision of the necessities of life for all people, especially for the poor and needy.

- Pr 30:8 Give me neither poverty nor riches; feed me with the food that I need.  
 Isa 58:6-7 Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke. Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see them naked to cover them, and not to hide yourself from your own kin?  
 Jas 2:15-17 If a brother or sister is naked or lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill", and yet you do not supply their bodily needs what is the good of that? So faith by itself, if it has no works, is dead.  
 See also: Lev 25:35-38; Deut 8:17-18; 1 Chr 29:14; Ps 12:5, 68:5-10; Am 2:6-7, 8:4-6; Lk 6:20,24; Rom 15:26; 2 Cor 8-9; 1 Tim 6:6-8.

Question 138. What is meant by the fifth petition, "Forgive us our sins, as we forgive those who sin against us?"

We pray for God's pardon and the grace to pardon others. In this petition, God's forgiveness and ours are closely connected. It is not that we gain the pardon of God by pardoning others, but rather that our failure to forgive makes us unreceptive to God's forgiveness. It is difficult to forgive those who have harmed us. We pray for God's grace to do so.

### Sunday 51

- 2 Chr 7:14 If my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.  
 Ps 51:1-2 Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.  
 Mt 6:14-15 For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your father forgive your trespasses.  
 Col 3:13 Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive.  
 See also: Ps 32:3-5, 51:10, 130:1-4; Mic 7:18-20; Mt 18:21-35; Mk 11:25; Eph 4:31-32; 1 Jn 1:8-9, 2:1-2.

Question 139. What is meant by the sixth petition, "Save us from the time of trial, and deliver us from evil"?

In praying this petition we confess our weakness and inability to withstand the onslaughts of "the world, the flesh and the devil", and we ask that God will protect us in times of great trial and strengthen us so that we may be able to stand firm. We also ask that God will deliver us from the power and tyranny of evil.

- Mt 26:41 Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.  
 Rev 3:10-11 Because you have kept my word of patient endurance, I will keep you from the hour of trial that is coming on the whole world to test the inhabitants of the earth. I am coming soon; hold fast to what you have, so that no one may seize your crown.

1 Cor 10:1 God is faithful, and he will not let you be tested beyond your strength, but with the testing will also provide the way out so that you may be able to endure it.

See also: Lk 22:40; Rom 7:14-24; 2 Cor 4:8; 1 Peter 5:6-10; Ps 4:5-6; Jude 24-25.

### **Sunday 52**

Question 140. What is meant by the closing doxology, “for the kingdom, the power and the glory are yours now and forever?”

This clause is a later addition; a response of the early church in praise of God to whom we ascribe the kingdom, power and glory.

1 Chr 29:11,13 Yours O Lord, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all. ... And now, our God, we give thanks to you and praise your glorious name.

Ps 145:13 They shall speak of the glory of your kingdom, and tell of your power, to make known to all people your mighty deeds, and the glorious splendour of your kingdom. Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations.

Rev 5:12 “Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honour and glory and blessing!”

See also: Rom 11:36; 1 Pet 5:11; 2 Pet 3:18; Rev 4:11.

Question 141. What is the meaning of the little word “Amen”?

To cite the Heidelberg Catechism, “Amen” means that “this shall truly and certainly be. My prayer is much more certainly heard by God than I am persuaded in my heart that I desire such things from him” (answer 129).

1 Chr 16:36 “Blessed be the Lord, the God of Israel, from everlasting to everlasting.” Then all the people said “Amen!” and praised the Lord.

Isa 65:16 Then whoever invokes a blessing in the land shall bless by the God of faithfulness [or of Amen].

2 Cor 1:20 For in him everyone of God’s promises is a “Yes”. For this reason it is through him that we say the “Amen,” to the glory of God.

1 Jn 5:14-15 And this is the boldness we have in him, that if we ask anything according to his will, he hears us. And if we know he hears us in whatever we ask, we know that we have obtained the requests made of him.

See also: Deut 27:15-26; Ps 41:13, 72:19, 89:52, 106:48; Rev :14; 22:20.

### **Recommendation No. 2** (amended and adopted, p. 34)

That the document ‘A Catechism for Today’ be adopted and commended to the church as a teaching resource.

### **Recommendation No. 3** (adopted, p. 34)

That the Church Doctrine Committee be granted permission to produce ‘A Catechism for Today’ in printed and electronic form.

### **Recommendation No. 4** (adopted, p. 34)

That the publication ‘Belonging to God: A First Catechism’ produced by the Presbyterian Church (USA) be commended for use in the instruction of children.

**ASSEMBLY COUNCIL, REC. NO. 13, 2001** (A&P 2001, p. 213, 87; A&P 2002, p. 242; A&P 2003, p. 277)

Further review within the committee and consultation with the Life and Mission Agency has led to additional changes in the paper concerning the historical and theological understanding of stipends. These are being pursued and it is expected to have this paper finalized by early 2005.

### **OVERTURE NO. 12, 2003** (A&P 2003, p. 578, 79, p. 19)

#### **Re: Outreach and evangelism to the Jewish people**

The 129th General Assembly referred Overture No. 12, 2003 to the Ecumenical Relations Committee and asked it to consult with the Committee on Church Doctrine. Their report briefly raises a number of issues that are associated with this overture. We are in agreement with them

regarding the value of engaging in a study of supercessionism in today's world. (See Committee on Ecumenical Relations Rec. No. 3, p. 304)

**Recommendation No. 5** (adopted, p. 34)

That the Committee on Church Doctrine be granted permission to undertake a study on supercessionism with particular reference to Christianity and Judaism and Christianity and Islam.

**OVERTURE NO. 23, 2000** (A&P 2000, p. 525, 16)

**Re: To study recognition for lay people in special ministries**

The Committee on Church Doctrine was asked to consult on Overture No. 23, 2000. We reviewed and commend the report of the Life and Ministry Agency Committee (see p. 401-03). We also suggested that future investigation of the lay missionary category or a review of the requirements of diaconal ministry might be a helpful initiative regarding the incorporation of important lay ministries in the life of The Presbyterian Church in Canada.

**OVERTURE NO. 1, 2004** (p. 556)

**Re: Marriage being a union between one man and one woman**

Overture No. 1, 2004 itself restates the official position of the church in the initial three 'whereas'. The Committee on Church Doctrine responded to a similar overture in 2002 (Overture No. 19, 2001, A&P 2002, p. 237, 21). This committee believes that it is beyond our purview to comment on the written opinions of the Clerks of Assembly.

**Recommendation No. 6** (adopted, p. 34)

That Overture No. 1, 2004 be answered in terms of the above report.

**APPRECIATION TO RETIRING MEMBERS**

The committee expresses thanks to Barbara Young and Ian Shaw completing six years on the committee and lengthy service as secretary and convener respectively. Also completing terms of service are Patricia Dutcher-Walls who is also completing six years, William Klempa and Gerry Kraay as well as corresponding members Wendy Adams and Sydney McDonald.

Ian Shaw  
Convener

Barbara Young  
Secretary

**CLERKS OF ASSEMBLY**

To the Venerable, the 130th General Assembly:

**RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY**

There are three Clerks of the General Assembly. The Rev. Stephen Kendall is the Principal Clerk and has served the church in this capacity since 1998. The Rev. Dr. Tony Plomp and The Rev. Donald Muir are Deputy Clerks. Mr. Plomp has ministered at Richmond Presbyterian Church, British Columbia, since March 29, 1968. For the past seventeen years he has also fulfilled the role of deputy clerk on a part-time basis. Mr. Plomp retires from Richmond Presbyterian Church at the end of July 2004, after a long and distinguished ministry there. We are grateful he will continue to serve as deputy clerk. His faith, wisdom, and accumulated experience combine to form an immeasurable benefit to our church. Mr. Muir celebrates his first anniversary as deputy clerk at this Assembly.

The clerks are most visible during the week of General Assembly. At the briefing sessions, the clerks meet with commissioners and answer questions about their report. They also help orient the Young Adult Representatives by talking with them about what they might expect to experience at the General Assembly. During each business session, they record minutes and advise the Moderator on procedure. After each session adjourns, they prepare draft minutes which are printed and distributed to commissioners. Once the Assembly closes, the clerks complete the official minutes, construct an index of minutes and reports, review evaluation forms submitted by commissioners, and participate in the production of the Acts and Proceedings. The Acts and Proceedings contains the minutes of Assembly, the reports to the Assembly of agencies, committees and commissions, annual statistical returns from congregations, presbyteries and synods, field reports from staff of International Ministries and Canada Ministries, a list of names and addresses of professional church workers, and telephone

numbers, fax numbers and email addresses of congregations. Copies of the Acts and Proceedings are distributed through presbytery clerks in early September and it is also published electronically on CD-ROM. Following the Assembly, the Principal Clerk informs the lower courts of matters sent to them from General Assembly.

Throughout the year, the three Clerks of Assembly consult on an ongoing basis by email, fax and conference call. On a daily basis, they respond to queries from officers and members of lower courts, and from individual members of the church. In addition, they monitor the receipt of answers from presbyteries to remits sent down under the Barrier Act and to referrals from the General Assembly. They also act as consultants to General Assembly commissions and committees. The clerks meet together twice each year. In autumn they meet to discuss and divide the work referred to them by the Assembly. In spring they finalize their responses to overtures, report on findings from study and report matters and write their annual report to the General Assembly. Matters of polity are discussed at both meetings.

### **Orientation for Commissioners**

Since the 2002 Assembly, The Rev. Stephen Kendall has led short orientation sessions for commissioners at the beginning of the second and third sederunts. These explain the role of the moderator and clerks, and describe the various types of motions, amendments and other procedures. For a number of years, former deputy clerk, Ms. Barbara McLean, has contacted first-time elder commissioners prior to the Assembly and during Assembly, and answered their questions. Mr. Muir will continue this important service.

### **Support to Sessions and Presbyteries**

The Assembly Office serves all the courts of the church, and provides support for standing committees of the General Assembly. Sessions are served by the quarterly resource "For Elders" which is sent out to all congregations in the PCPak. This resource, jointly produced by Dorothy Henderson of the Life and Mission Agency and Don Muir, was first issued in May, 1997. A subject index, updated frequently, enables sessions to file the material in the form of a training manual.

Presbyteries and synods are served by 'Clerks' Update', a newsletter for clerks, as well as by workshops led by the clerks as time permits. The Clerks of Assembly respond on a regular basis to queries on polity and procedure from clerks of presbytery and synod. Every two years, the Clerks of Assembly organize a consultation for all clerks of presbytery and synod. The most recent consultation took place during April 23-27, 2004, at the Queen of Apostles Renewal Centre in Mississauga. Once again, The Rev. Herb Gale provided inspirational worship experiences and spiritual care to the participants. Dr. Fred Wisse of Presbyterian College in Montreal led a thoughtful Bible study and spoke about the seminary. Peter Ruddell, convener of the Special Committee re Review of Chapter 9, Book of Forms, brought the clerks up to date on progress with this legislation. Many of the staff from the Church Office spent an afternoon speaking to the clerks and answering questions. Leadership and support was also provided by Principal Clerk, Stephen Kendall, and Terrie-Lee Hamilton, Senior Administrator in the Assembly Office. Updates regarding policies and legislation were presented to the clerks and they were given opportunities to discuss a wide range of issues related to their work. The design team was comprised of presbytery and synod clerks, George Malcolm, Lynn Nichol, Beth Tough, Ken Wild, Ministry and Church Vocation Associate Secretary, Susan Shaffer, Assembly Office Program Assistant Elizabeth Bartlett, as well as Terrie-Lee Hamilton and Don Muir.

### **Elders' Institute at St. Andrew's Hall, Vancouver**

The Assembly Office is represented on the Advisory Council of the Elders' Institute by Don Muir. Printed resources, produced by the Institute for the benefit of ruling elders across the country, complement those produced at 50 Wynford Drive.

## **RESPONSES TO OVERTURES**

### **OVERTURE NO. 9, 2003 (A&P 2003, p. 577, 283, 24, 245)**

#### **Re: Book of Forms section 127 re insubstantial complaint against the minister**

Overture No. 9, 2003 expresses concern that section 127 of the Book of Forms, which states, "The session cannot entertain a complaint against its moderator," can possibly be misinterpreted to allow or encourage frivolous complaints against a minister to be brought before the

presbytery, resulting frequently in a painful and often costly process of investigation. It is the prayer of the presbytery that sessions be given power to consider a complaint to see if it is serious and substantial. If the complaint is found not to be serious or substantial, the session should then attempt to find resolution between the member(s) and the minister(s). In order to facilitate such a process, the presbytery requests a subsection be added to section 127: "The session may first consider the complaint to see if it be serious and substantial, and if not, attempt to find resolution between the member(s) and the minister(s)."

The Clerks of Assembly believe it is to be accepted practice in our church that when a member of session or of the congregation has a complaint against the minister(s) an attempt must first be made to resolve the matter on the basis of Matthew 18:15-17 (Book of Forms section 322.1).

If the complaint can be seen by any reasonable person to be of a relatively minor nature, the session may discuss it among themselves as pastors of the flock. Members of session should extend pastoral care to the parties involved and try to resolve such a complaint on the basis of Matthew 18:15-17.

Nevertheless, the clerks believe that it is not the session that should finally determine whether or not the complaint is serious or substantial. The person who files the complaint may well consider it to be substantial and session cannot make that final determination. Only the higher court can do so.

We cite the example of a member of a congregation who objects to what the minister has said in her/his sermon. This person should speak with the minister about it and the subsequent conversation may lead to a resolution of the matter. Or the minister, having realized s/he was wrong in making the statement, might apologize to the individual. The individual, if not satisfied even with an apology, may bring the matter before the session. The clerks believe that at this point the session could discuss it and seek resolution by way of a pastoral conference with the individual complaining. If the individual remains dissatisfied, the matter must be brought before the presbytery.

In short, it is the person complaining, not the session, who determines whether or not a complaint is serious or substantial, with presbytery settling the matter one way or another.

The Clerks of Assembly believe that although it would be possible to spell all this out in legislation, it would not be helpful to do so since common sense and Christian grace should be allowed space to find solutions to minor problems that arise in human relationships.

**Recommendation No. 1** (adopted, p. 18)

That the prayer of Overture No. 9, 2003 be not granted.

**OVERTURE NO. 10, 2003** (A&P 2003, p. 577-78, 19)

**Re: Permitting adherents to vote in the election of elders and call of minister**

It is the prayer of Overture No. 10, 2003 that legislation be enacted to permit adherents in a congregation, who were baptized and confirmed elsewhere, and have worshipped regularly with the congregation for twelve months, to vote in the election of elders and the call of a minister of that congregation.

As the overture states, The Presbyterian Church in Canada has a Reformed and catholic understanding of baptism, the Lord's Supper and membership in the church. Presbyterians heartily welcome Christians of other denominations into our congregations, fully recognizing the significance of their baptism and profession of faith. Whether they choose to become professing members or remain adherents, we gather with them, as brothers and sisters in Christ, at the Lord's Table, thank God for the spiritual gifts they bring and rejoice with them in worship and service.

Until a person makes a confession of faith and formally enters into a covenant relationship with the congregation in which s/he worships and serves, however, s/he does not come under the authority and discipline of the session, nor is s/he accountable to anyone for votes cast. Accountability requires defined membership with ensuing rights and obligations. Permitting adherents to vote for the leadership of a congregation is a legal impossibility. A person cannot play such an important and direct role in the governance of the church without being a member of it and, therefore, accountable to it. It is not the degree of activity in a congregation, but the covenant bond to it that permits a voice in these vital decisions. As Christians living together in

community, we are called to be subject to one another out of reverence for Christ (see Ephesians 5:21).

The Clerks of Assembly believe, for the reasons stated above, there be no change in the present legislation which permits professing members only to vote for the election of elders and the calling of ministers.

**Recommendation No. 2** (adopted, p. 18)

That the prayer of Overture No. 10, 2003 be not granted.

**OVERTURE NO. 11, 2003** (A&P 2003, p. 578, 19)

**Re: Seeking permission for adherents to be elected as elders**

Overture No. 11, 2003 requests that faithful adherents in a congregation, who are covenant members but do not desire to become professing members of the church, be allowed to be ordained to the office of elder in The Presbyterian Church in Canada. The overture suggests that many people see no reason to become professing members in a congregation, may only be temporarily located in a particular community, or may, for sentimental reasons, desire to leave their membership in the congregation where they made their first profession of faith.

Professing membership in a congregation places the individual in a covenant relationship with that congregation. It means the person is given certain privileges and has certain obligations. The individual is subject to the discipline of the church. By contrast, an adherent is not.

The office of elder requires a profound commitment not only to Christ but also to his Church. The Preamble and Ordination/Induction Questions, put to elders before ordination/induction, presupposes such commitment as well as a genuine sense of call.

The elder is not only a pastor in the congregation but also a governor. One cannot be a governor in a congregation and exercise discipline therein when one is unwilling to be subject to that same discipline him/herself.

“The eldership ‘is a spiritual function as is the ministry’...” (Book of Forms section 106). Just as it would not be possible for an adherent to be ordained to the ministry of word and sacraments, so it would also be inappropriate to ordain an adherent to the ministry of the eldership.

The clerks recognize that many adherents are, in fact, committed to Christ and faithful in the support of the congregation they attend. They are valued in the congregations where they worship. It is the view of the clerks, however, that since adherents have not expressed a commitment to a covenant relationship in a local congregation, this prevents them from taking the serious vows and carrying out the responsibilities of those who would serve as elders in the church.

**Recommendation No. 3** (adopted, p. 25)

That the prayer of Overture No. 11, 2003 be not granted.

**OVERTURE NO. 13, 2003** (A&P 2003, p. 579, 19)

**Re: Placing ministers on the appendix to the roll on the constituent roll when serving as interim moderators**

The Clerks of Assembly understand the prayer of Overture No. 13, 2003 is to permit presbyteries to include on the constituent roll ministers from the appendix to the roll who are serving as interim moderators or stated supply on a less than half-time basis. The presbytery bringing forward the overture believes such individuals are rendering active service in the church and should, as per sections 176.1.8 and 176.1.9 of the Book of Forms, be voting members of the court. In addition it states, “it may be very helpful for a congregation to also have on the roll of presbytery, the person who serves as moderator of their session.” Such ministers would be returned to the appendix to the roll upon the conclusion of their presbytery appointment as interim moderators or stated supply. This placement on the constituent roll would, however, not make the member eligible to be a commissioner to synod or General Assembly.

The Book of Forms clearly states that any minister performing less than half-time service cannot be placed on the constituent roll. This is the threshold accepted by our church.

The question is whether the legislation ought to be changed. The Clerks of Assembly do not believe it should. Inclusion on the constituent roll is a matter of great importance according to the polity of our church and must not be altered lightly. The current legislation serves the church well. Reasons to amend it have not been sufficiently compelling to make the change suggested by this overture. The Assembly has repeatedly stated that, for a number of good reasons, ministers on the appendix to the roll, many of whom are retired, should not be burdened with the full responsibilities that pertain to membership on the constituent roll. In the last quarter century, this issue has been frequently considered and consistently refuted by the church. See Acts and Proceedings 2002, p. 247, for the most recent example. This matter has also come before the Assembly in 1974, 1975, 1976, 1983, 1984, 1985, 1986, 1991, 1996, 1999, 2000 and 2001 without convincing the court to lower the criterion for admittance to the constituent roll.

Furthermore, those presenting the overture envisage such interim moderators placed on the constituent roll not eligible to act as commissioners to synod or General Assembly. The clerks believe this scenario creates two categories of membership on the constituent roll: those who are full members who may be commissioners to synod or General Assembly, and members who may not be so commissioned.

Incidentally, the clerks remind the court that the role of interim moderator must remain distinct from that of interim minister or stated supply. The interim moderator is to supervise these ministries within the church and must not fulfill them himself/herself. (See "Policy and Procedures for Interim Ministry" and A&P 2001, p. 391-96.)

In light of the above, the Clerks of Assembly recommend as follows:

**Recommendation No. 4** (adopted, p. 25)

That the prayer of Overture No. 13, 2003 be not granted.

**OVERTURE NO. 15, 2003** (A&P 2003, p. 580, 19)

**Re: Amending Book of Forms section 127.2 re complaints against ministers**

Overture No. 15, 2003 recognizes there is discussion within the church regarding the fairness of judicial procedures. One aspect of those procedures raised in the overture is the need to ensure that all parties are given proper access to any process of which they may be a part.

The presbytery proposes an amendment to Book of Forms section 127.2 that would add that all sessions of multiple point charges and the one against whom the complaint is made be given notice prior to presbytery consideration of the matter.

Section 127.2 currently reads:

In the case of complaints against ministers and members of the Order of Diaconal Ministries, members of the church have direct access to the presbytery through the session.

Although the Clerks of Assembly concur with the spirit of the request in the overture, they believe it to be unnecessary because due notice to these parties is a requirement that is made clear in section 322, which stipulates that, before any court deals with a complaint, the complainant must seek to resolve the matter by private dealing according to Matthew 18:15-17, and, if that is unsuccessful, the person intending to complain must communicate his/her purpose to the one complained against before bringing the matter to the court.

The clerks also note that the General Assembly has appointed a committee to review Book of Forms Chapter Nine (Discipline) in its entirety, and the church will have a chance, through the process of study and report, to comment on this or any other matter regarding judicial process in the very near future.

**Recommendation No. 5** (adopted, p. 26)

That for the above reasons, the prayer of Overture No. 15, 2003 be not granted.

**OVERTURE NO. 24, 2003** (A&P 2003, p. 584, 20)

**Re: Definition of "cognate ministry"**

The framers of Overture No. 24, 2003 request a definition of cognate ministry, and note, correctly, that there is currently no clear definition although the term does seem to be used within the church.

In the experience of the Clerks of Assembly, the question of cognate work tends to emerge with respect to two issues:

1. Membership on the appendix or constituent roll of presbytery, and
2. Eligibility for membership in the Pension Plan of The Presbyterian Church in Canada.

### **Definition**

The term ‘cognate work’ is not present in the legislation of the Book of Forms, and so an interpretation requires a review of the historical references to its use.

The dictionary definition of the word cognate is: “having the same linguistic root or origin”. (Encarta® World English Dictionary © 1999 Microsoft Corporation. All rights reserved.)

In the context of ministry, one could surmise therefore that cognate work is a ministry that has a similar origin as those ministries commonly understood to be the norm.

### **Cognate work, 1978 General Assembly**

In 1978, the General Assembly adopted a declaratory interpretation on the ministry of word and sacraments (A&P 1978, p. 223-26) that included the following statement on ministers in cognate work:

13. A minister who is neither a pastor, a secretary of an official board or committee of the church, a professor in one of the church’s theological colleges, or a mission board appointee, but who in the opinion of the presbytery is fulfilling a genuine Gospel ministry may be considered as being engaged in cognate work. Such a person may request to be listed on the appendix or in some instances to be added to the constituent roll of the presbytery within which he or she resides. (A&P 1978, p. 226)

This interpretation appears to make the “fulfilling of a genuine gospel ministry” the “similar origin” that makes the word cognate applicable.

This interpretation also implies: (1) It is for the presbytery to determine if a minister is in cognate work and (2) the minister must make a request to be placed on the appendix to the roll of presbytery, and in some instances the constituent roll.

This latter point (2) is consistent with section 176.3 of the Book of Forms that states it to be a privilege, not a right for a minister to be on the appendix to the roll of presbytery. A presbytery decision is required whenever a name is added or removed from the appendix or constituent roll. The Assembly has not given direct guidance on what are the ‘instances’ referred to in the declaratory interpretation of 1978 that warrant a name being placed on the constituent roll.

### **Cognate work and constituent roll**

There is, however, an interpretation of those instances within section 176.1.6. The index to the 2002 (and previous) edition(s) of the Book of Forms includes the term “Cognate workers on constituent roll of presbytery: 176.1.6”. This section is as follows:

- 176.1.6 who make request and are serving in agencies not directly responsible to The Presbyterian Church in Canada as Bible Society secretaries, teachers in Bible or theological colleges, or university departments of religion; workers in inner-city, national, or overseas missions (the last when residing within the bounds);

Over the years, the Assembly has clarified who is eligible for the constituent roll. These are detailed in 176.1.1-176.1.8. In view of the various rights and privileges that apply to membership on the constituent roll (voting, right of appeal, eligibility to be a commissioner to Assembly, and possibly pension eligibility), this clarification has been important. In this process of clarification over the years, the church has therefore specified, in 176.1.6, who is eligible to be determined as a minister in ‘cognate work’ and therefore possibly to be placed on the constituent roll. Specifically, these are ministers who are serving in agencies not directly responsible to The Presbyterian Church in Canada and who are:

- Bible Society secretaries,
- teachers in Bible or Theological colleges, or university departments of religion, or
- workers in inner city, national, or overseas mission (when residing within the bounds).

These, therefore, are the three categories of ministers who may qualify as being considered in 'cognate work'. Section 176.1.6 also requires that the minister make a request of the presbytery to be on the roll, thus requiring the presbytery, in turn, to assess the ministry based on the three categories of 176.1.6 and to make a decision about eligibility. Ministry within a congregation of another denomination would not be considered cognate work since it is not one of the three categories specified.

**Pension issues**

With respect to the right to be a member of the Pension Plan, the constitution of the plan is the governing document, and, though consistent with the laws of the church, is nevertheless a freestanding legal document and is subject to interpretation by the Pension and Benefits Board. Ministers are advised to contact the Pension Office with respect to membership in the plan.

The Clerks of Assembly have consulted with the Life and Mission Agency and received concurrence with this response.

**Recommendation No. 6** (adopted, p. 26)

That the prayer of Overture No. 24, 2003 be granted in terms of the above response.

**OVERTURE NO. 3, 2004** (p. 557)

**Re: Establishing executive staff stipends**

Overture No. 3, 2004 asks the Assembly to affirm the principle that the General Assembly alone sets the rate of remuneration for executive staff. Although the overture was referred to the Clerks of Assembly, it is appropriate that the Assembly Council prepare the response. The Assembly Council has, by authority of the General Assembly, responsibility for executive staff. The Clerks of Assembly are of the view that in all cases, the body of primary consequence should have the first chance to respond to matters affecting their work.

**Recommendation No. 7** (adopted, p. 26)

That Overture No. 3, 2004 be referred to the Assembly Council.

**OVERTURE NO. 4, 2004** (p. 557-58)

**Re: Sending the Statement of Human Sexuality under the Barrier Act**

Since Overture No. 4, 2004 did not arrive in time for the clerks to confer properly with the Committee on Church Doctrine they seek permission to consult during the coming year and will be prepared to bring a response to the 2005 Assembly.

**Recommendation No. 8** (adopted, p. 26)

That permission be granted to respond to Overture No. 4, 2004 at the 2005 General Assembly.

**OVERTURE NO. 5, 2004** (p. 558)

**Re: Request for name change of Presbytery of Sarnia to Presbytery of Lambton-West Middlesex**

Due to an omission, Overture No. 5, 2004 is a year late arriving before the General Assembly. The Clerks of Assembly have, in consultation with the Clerk of the Synod of Southwestern Ontario and the Clerk of the Presbytery of Sarnia, determined that this change has already met with the approval of both presbytery and synod. The clerks are, therefore, prepared to recommend that the General Assembly grant the request.

**Recommendation No. 9** (adopted, p. 26)

That the name of the Presbytery of Sarnia be changed to the Presbytery of Lambton-West Middlesex.

**Recommendation No. 10** (adopted, p. 26)

That the prayer of Overture No. 5, 2004 be granted in terms of the above report.

**REPORT ON MATTERS FOR STUDY AND REPORT**

**CLERKS OF ASSEMBLY REC. NO. 4, 2003** (A&P 2003, p. 282, 16)

**Re: Change name to "Synod of Central and Northern Ontario"**

In their 2003 report to the General Assembly, the clerks responded to Overture No. 1, 2003 that requested the name of the Synod of Toronto and Kingston be changed to the Synod of Central

and Northern Ontario by recommending the report of the Clerks of Assembly on the matter be sent to the affected presbyteries and synod for study and report with objections to a change in name, or other responses, directed to the Clerks of Assembly. Replies were received from two synods and nine presbyteries.

Although this may have seemed a cumbersome method of dealing with an apparently simple request, the responses proved enlightening and an important point was made. While eight concurred with the request, three challenged the validity of the name. We are, for example, reminded by the Synod of Manitoba and Northwestern Ontario and by the Presbytery of Superior that portions of northern Ontario already lie within the boundaries of their courts. The Clerk of the Presbytery of Superior, for example, was instructed by the synod or the presbytery to respond to the Clerks of Assembly indicating, "... the name 'Central and Northeastern Ontario' would be more appropriate and in better keeping with the other synod names." The clerks are inclined to agree. A map of Ontario with the Synod of Toronto and Kingston sketched on it clearly indicates that it touches a comparatively small portion of the northern regions of the province.

In order to avoid a second year of study on this matter, the Clerks of Assembly suggest the Synod of Toronto and Kingston, if it is in agreement, be given the authority of the General Assembly to change its name but only to that indicated in the recommendation that follows. If the synod is not in agreement with this proposal, it is to leave the name unchanged and report this decision to next year's Assembly.

**Recommendation No. 11** (adopted, p. 26)

That the Synod of Toronto and Kingston be given power to issue to change its name to the Synod of Central and Northeastern Ontario, effective January 1, 2005, and to report whatever action taken to the 2005 General Assembly.

**Recommendation No. 12** (adopted, p. 26)

That the prayer of Overture No. 1, 2003 be granted in terms of the above report.

**CLERKS OF ASSEMBLY, REC. NO. 13, 2003** (A&P 2003, p. 288, 24)

**Re: Proposal to amend section 296, Book of Forms re membership on the Committee On Business**

Recommendation No. 13 referred the following proposal for legislative change to the lower courts for study and report:

296. The Assembly, on the nomination of the Committee to Nominate Standing Committees, shall appoint a Committee on Business. It shall be composed of *a minimum of* four (4) persons including: a convener (*normally* a person from the presbytery where the Assembly meets), ~~convener of the previous committee~~ *the previous convener*, a person from the presbytery ~~wherein~~ *where* the next Assembly will meet and the Principal Clerk or his/her appointee.

Twenty-seven responses were received and of those, twenty-four were in agreement with the change. The reason for the change is to reflect more accurately the reality of how the Business Committee functions, and to provide a measure of flexibility in its membership in the event that a host presbytery has difficulty naming a convener.

One presbytery provided the following set of working guidelines that the clerks find to be a helpful suggestion. These suggestions are not in conflict with the proposed legislation and the Assembly Office is happy to use them as guidelines in its annual work with the Business Committees at the Assembly.

The General Assembly Committee on Business shall be composed of seven persons as follows:

1. A convener, normally from the presbytery where the General Assembly meets, who acts as convener/manager.
2. The previous convener who acts as advisor and time keeper.
3. A commissioner/elder from the presbytery where the next General Assembly will meet, normally the next convener, who is responsible for receiving, checking for completeness and accuracy of all amendments and all additional motions.
4. The Principal Clerk or his/her appointee.
5. The information technology technician.

6. A commissioner/elder to record all amendments and all additional motions and to record all adopted/defeated/amended recommendations on record sheets.
7. A young adult representative, in rotation, each day.

In view of the support for the legislative change to section 296, the Clerks of Assembly therefore propose to send the matter for final determination under the Barrier Act:

**Recommendation No. 13** (adopted, p. 26)

That Book of Forms section 296 be amended as follows and that this change be remitted to presbyteries under the Barrier Act:

296. The Assembly, on the nomination of the Committee to Nominate Standing Committees, shall appoint a Committee on Business. It shall be composed of a minimum of four persons including: a convener (normally a person from the presbytery where the Assembly meets), the previous convener, a person from the presbytery where the next Assembly will meet and the Principal Clerk or his/her appointee.

### OTHER MATTERS

#### BOOK OF FORMS ERRORS

The clerks report the following errors in the Book of Forms that will be amended in the next printing.

1. Index entry "Language which a member regards as offensive or censurable" should refer to section 55, not section 54.
2. The last sentence in section 90 includes these words, "... it may take what action as the case requires." The word "what" is a typographical error. This sentence should read as it does in the 1933 edition of the Book of Forms, "... it may take such action as the case requires."

#### SPECIAL COMMITTEE TO REVIEW CHAPTER 9 OF THE BOOK OF FORMS

The Clerks of Assembly have been pleased to work closely with the Special Committee to Review Chapter 9 this year to arrive at legislation to be sent for study and report. The clerks are fully supportive of the legislation contained in that committee's report (see p. 505-23) and look forward to hearing from the church during the upcoming period of study. The clerks will continue to work with the committee on any revisions that come as a result of review by legal counsel and study by the church.

#### REPORT OF THE COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The commission, made up of the Moderator of the 129th General Assembly and the Clerks of Assembly, was given power to issue in filling the vacancies on the Assembly Council in category 2, three year term, for the Presbyteries of London (lay); Miramichi (minister/diaconal minister); and Newfoundland (minister/diaconal minister) and in appointing one member to the Board of Governors of Morrin College. (A&P 2003, p. 32)

The commission met on March 29, 2004 and approved the appointments of Charles Parsons (London), Gerald Sarcen (Miramichi) and David Sutherland (Newfoundland) to the Assembly Council.

After investigations revealed that the Board of Governors of Morrin College operates under an act of incorporation that does not include membership named by the General Assembly of the Presbyterian Church in Canada, the Commission determined it not necessary for the General Assembly to appoint a representative to it. In the past few years, a representative, duly appointed by the board, who happens to be a Presbyterian, has been named in the Committee to Nominate's report. This is unnecessary and will therefore, by agreement of the commission, be discontinued.

Stephen Kendall, Don Muir, Tony Plomp  
Clerks of Assembly

## ECUMENICAL RELATIONS COMMITTEE

To the Venerable, the 130th General Assembly:

### **NAME CHANGE FOR THE COMMITTEE ON ECUMENICAL RELATIONS**

In its section on “Our Mission and Other Faiths”, Living Faith states that,

Some whom we encounter belong to other religions and already have a faith.

Their lives often give evidence of devotion and reverence for life.

We recognize that truth and goodness in them are the work of God’s Spirit, the author of all truth.

We should not address others in a spirit of arrogance, implying that we are better than they.

But rather, in the spirit of humility, as beggars telling others where food is to be found, we point to life in Christ. (Living Faith, 9.2.1)

The Presbyterian Church in Canada has traditionally used the term ‘ecumenical’ in referring to our relationships and partnerships with other Christian individuals, denominations and groups. The term ‘interfaith’ has been used in relation to individuals, traditions and groups that are faith-based but are not Christian. For example, our relationships with other Christian denominations through the Canadian Council of Churches are referred to as ‘ecumenical’ relationships, while our relationships with Muslim organizations through the Canadian Christian-Muslim Dialogue would properly be termed ‘interfaith’ relationships. Certain dimensions of the Ecumenical Relations Committee’s work are already best described in terms of ‘interfaith’ work rather than ‘ecumenical’ work. To cite two present examples, Presbyterian representatives to the Canadian Christian Jewish Consultation and to the Canadian Christian-Muslim Dialogue report to the committee. As recently as 2003, the General Assembly has encouraged the initiation and continuation of activities to engage in dialogue with Muslims (A&P 2003 p. 318, 15).

On a local level, many Presbyterian congregations may already have established relationships with local mosques, synagogues, or temples; and their relationships with those communities may have involved joint work in the community, shared celebrations of weddings, etc.. This work should be encouraged, even if it is not technically ‘ecumenical’ in nature.

Due to the increasingly multicultural and multifaith situation in our country, it is likely that an increasing amount of the work of the Ecumenical Relations Committee will involve an ‘interfaith’ component. Moreover, the present work of Presbyterian representatives on interfaith groups (such as chaplaincy oversight bodies, etc.) should likely be viewed as fulfilling an ‘ecumenical’ and an ‘interfaith’ function if their work involves active and ongoing collaboration with both Christian and non-Christian faith groups.

To address this reality, the committee recommends that its name and mandate be changed to reflect, and to clarify, the nature of its work and its responsibilities.

#### **Recommendation No. 1** (adopted, p. 12, 38)

That the name of the “Committee on Ecumenical Relations” be changed to the “Committee on Ecumenical and Interfaith Relations”.

#### **Recommendation No. 2** (adopted, p. 12, 38)

That the mandate and responsibilities of the committee be changed as follows:

The responsibilities of the Committee on Ecumenical and Interfaith Relations are to:

- provide information on and co-ordination for ecumenical and interfaith matters;
- maintain and strengthen relationships with ecumenical and interfaith councils, committees and consultations, and to recommend to General Assembly the establishing of new ecumenical and interfaith relationships;
- articulate the church’s ecumenical vision;
- facilitate discussions within our denomination with respect to our interfaith responsibilities and understandings;
- endeavour to develop strategies concerning ecumenical and interfaith work;

- educate members and adherents of the church about national and international ecumenical and interfaith involvements;
- promote and encourage peace, respect and understanding between ourselves and those of other faiths, even on issues of significant disagreement;
- appoint delegates to ecumenical and interfaith bodies and enable those delegates to represent The Presbyterian Church in Canada; and
- establish and maintain grants to ecumenical and interfaith councils.

During the presentation of this report, the committee will be inviting the Assembly to consider a number of questions related to our understanding of the nature of the relationships that we are called to have with neighbours, family members and friends of other faiths.

### **WEBSITE**

The committee established a website this year in order to offer information, updates and resources to members of our denomination. Links to the various organizations and agencies with whom we are connected, as well as updates about the ongoing work of the committee can be found at: [www.presbyterian.ca/ecumenicalrelations](http://www.presbyterian.ca/ecumenicalrelations).

### **THE WORLD COUNCIL OF CHURCHES (WCC)**

The World Council of Churches (WCC) is an international fellowship of Christian churches, built upon the foundation of encounter, dialogue and collaboration. The WCC was formed to serve and advance the ecumenical movement, the quest for restoring the unity of the church, by encouraging in its members a common commitment to follow the gospel. It is a fellowship of churches, now 342 in more than 120 countries in all continents from virtually all Christian traditions.

Perhaps the most significant news of the previous year was the appointment of The Rev. Dr. Samuel Kobia as the new General Secretary for the World Council of Churches. Dr. Kobia began his term in 2003, and has stated that inter-religious dialogue will be an emphasis for his work, in addition to all of the ongoing issues facing the WCC. Dr. Kobia will be visiting Canada in the fall of 2004, and members of The Presbyterian Church in Canada will welcome and offer greetings on behalf of our denomination.

The next World Council of Churches Assembly will be held in Porto Allegre, Brazil, in February 2006.

The World Council of Churches will be hosting a 'Conference on World Mission and Evangelism' in Athens, Greece, in 2005. The representative for The Presbyterian Church in Canada will be The Rev. Dr. Ronald Wallace, Associate Secretary for International Ministries.

As well as offering opportunities and encouragement for greater ecumenical involvement and understanding, the World Council of Churches continues its work on a number of different public issues, including work on global climate change, the co-ordination of international relief and development work, the ongoing work of the 'Decade to Overcome Violence', and on issues such as the Israeli-Palestinian conflict and the issue of HIV/AIDS, to name just a few. For more information on the WCC's work, visit their website at [www.wcc-coe.org](http://www.wcc-coe.org).

### **THE WORLD ALLIANCE OF REFORMED CHURCHES (WARC)**

The World Alliance of Reformed Churches (WARC) links more than 75 million Christians in over 100 countries around the world. It is a fellowship of churches with roots in the 16th century Reformation. The churches in the WARC are Congregational, Presbyterian, Reformed and United. Most live and witness in the southern hemisphere; many are religious minorities in their countries.

The 12th WARC General Council will be held in Accra, Ghana this coming summer. The theme is "That All May Have Life in Fullness" (John 10:10). Our delegates to this gathering are The Rev. Sandra Franklin-Law of Eckville, Alberta, The Rev. John Borthwick of Guelph, Ontario, The Rev. Stephen Kendall of Toronto, Ontario, and Mr. Don MacMillan of Ottawa, Ontario.

WARC keeps the member churches informed of its work in a variety of ways including general correspondence, copies of studies and reports, quarterly newsletters, and, recently, regular email communication with a contact person in each denomination.

For more information about the World Alliance of Reformed Churches, visit their website at [www.warc.ch](http://www.warc.ch).

### **Caribbean and North America Area Council (CANAAC)**

The Caribbean and North America Area Council (CANAAC) is a regional body of the World Alliance of Reformed Churches (WARC), which consists of member churches within the Caribbean, Canada, United States and Guyana.

This year CANAAC met through its Administrative Committee in January 2004. There had been plans for the Council to meet in New York City in October in order to prepare for the upcoming WARC Assembly in July 2004. Due to finances and some concerns about gathering in New York, this meeting was cancelled.

The Administrative Committee focused on a report dealing with a revisioning process for the Council. The report suggested that the meetings of the Council change its focus from that of "business" to that of "interacting with the local community and addressing certain theological or social issues". For example, the Council will look at issues of migrant workers and the death penalty when it meets in Texas in 2005. The other recommended change is to dissolve the standing committees of Civil Liberties and Co-operation and Witness and replace them with ad hoc committees that will work on specific issues or projects. It is hoped that these changes will allow for better participation of delegates in the work of the Council.

More information about the work of CANAAC can be found at [www.warc.ch/fsd/canaac.html](http://www.warc.ch/fsd/canaac.html).

### **THE CANADIAN COUNCIL OF CHURCHES (CCC)**

The Canadian Council of Churches is "a community of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit, and also other churches which affirm the same faith but which do not make doctrinal confessions" (Article II of the Council's Constitution). It is a forum of Canadian churches which come together to work on issues of common concern and witness in the Canadian context.

The Presbyterian Church in Canada was a founding member of the Council in 1944 and continues to offer significant support. The convener of the Ecumenical Relations Committee and the Principal Clerk are members by office on the governing board; and they are joined by Sandra Demson, who currently serves as a vice president, and Jennifer Geddes, a youth representative. Don Taylor, retired Chief Financial Officer of The Presbyterian Church in Canada, is the treasurer of the Council and is providing much appreciated service.

2004 marks the 60th anniversary of the Canadian Council of Churches, and an ecumenical celebration of this fact was held concurrent with the spring governing board meeting. Under the leadership of The Rev. Dr. Karen Hamilton (General Secretary), the governing board has continued to show public interest in undoing racism, and seeking healthy faith connections in a multi-faith context. A workshop on undoing racism was held in November of 2003, and the Commission on Justice and Peace is active in the Canadian Ecumenical Anti-Racism Network.

The commissions of the CCC continue to focus on many issues of ecumenical interest in Canada, including health care, peacemaking, globalization, emergency preparedness and ecumenical dialogues. A Communications Committee has been established that seeks to raise the profile of the Council within local churches and is looking toward solidifying appropriate fundraising efforts on behalf of the Council.

For more information on the Canadian Council of Churches, visit their website at [www.ccc-ccc.ca](http://www.ccc-ccc.ca).

### **OBSERVER STATUS TO THE EVANGELICAL FELLOWSHIP OF CANADA**

The year 2003 brought changes to the leadership of the Evangelical Fellowship of Canada (EFC). On October 23, 2003, Bruce Cleminger was commissioned as the new president. Bruce Cleminger has served on the EFC staff since 1992 as the director of the EFC's Centre for Faith and Public Life, based in Ottawa. He helped found the centre in 1996 and has directed it since then. Bruce Cleminger holds a Bachelor of Arts (honours) in economics and history, and a

Master of Philosophical Foundations in political theory. He is currently nearing the final stages of work towards a Ph.D. in political theory.

The EFC jointly commissioned an Ipsos-Reid Survey entitled "Canadian Religious Beliefs and Practices." This survey, conducted September 23-October 12, 2003, probed the prevalence of Evangelicals (using historian David Bebbington's four defining characteristics to identify evangelicals - conversionism; Biblicism; activism; and Christ and the cross) in Canada (19 percent of the population). Surprisingly, Canada is one of the most evangelical nations in the world behind the United States and South Africa. The results of the survey were released and a CD containing all the data is available.

The Presbyterian Church in Canada's observer representative to the Evangelical Fellowship of Canada is The Rev. Dr. Daniel Scott.

### **CANADIAN CHRISTIAN JEWISH CONSULTATION (CCJC)**

The Canadian Christian Jewish Consultation (CCJC) is a liaison committee including the Canadian Conference of Catholic Bishops (CCCB), the member churches of the Canadian Council of Churches (CCC) including The Presbyterian Church in Canada, and the Canadian Jewish Congress (CJC). The CCJC is the national dialogue among these communities, and is composed of official organisational representatives.

Founded in 1977, the CCJC has consistently met three or four times a year. Dr. Heather Johnson of The Presbyterian Church in Canada was a co-founder and key contributor for its first twenty-five years; The Rev. Douglas Rollwage has served as our representative since 2000, and currently serves as its secretary. Discussion has focused on such practical issues as refugees and immigration, famine relief in Africa, and proselytism on university campuses. The CCJC has sponsored symposia inviting Jewish, Christian and Muslim reflection on such topics as: "The Spiritual Significance of Jerusalem; the Spiritual Significance of Suffering"; "The Meaning of Holiness and Virtue"; "What is the Heart of Faith". In 1999, it produced a liturgy for use by Christians at Yom Kippur in the year 2000.

The purpose of the CCJC is threefold:

1. To foster as a religious obligation the universal religious concept of mutual understanding and respect among Canadians, recognizing that the obligation of our religious community is not limited either to our own religious community or to our association of religious communities.
2. To assert in practical ways the universal religious conviction that every human life has a sanctity given by God which calls for inter-personal concern for human rights (both for individuals and groups) and the assumption of interpersonal responsibilities for their implementation.
3. To act to foster justice and reconciliation among Canadians and to combat bigotry and prejudice wherever they occur.

To fulfil its purpose, the CCJC undertakes the following tasks:

1. To share agenda items that may have significance for or affect other faith communities.
2. To ensure opportunity for comment and consultation on faith community statements on issues which might affect the other communities which reflect new policy during their developmental process, and to communicate to the member groups, prior to release when possible, relevant statements arising from or reflecting current policy.
3. To highlight recent events which have significantly impacted the life and work of the respective communities.
4. To organize occasional interfaith events designed to promote understanding between the faith communities.
5. The representatives are to ensure effective communication within and representation from the respective communities and their structures.

### **THE CHRISTIAN - MUSLIM LIAISON COMMITTEE**

Dr. Clarence McMullen is The Presbyterian Church in Canada's representative on the Christian-Muslim Liaison Committee. He writes,

This committee aims to initiate and promote dialogue between the Christian and Muslim communities in Canada. It is still in its formative stage. It has been meeting four to five times a year since I joined it two years ago. In the past, the usual practice was to give members an opportunity to share their experience and ideas on Christian-Muslim relations. At the last meeting it was decided to give a more formal shape to the committee. A sub-committee has been formed to make a draft constitution for discussion in subsequent meetings and eventually even register it. I am a member of this sub-committee, which will have met before the General Assembly meeting in June, 2004.

The committee does not have a permanent office or a staff. It also does not have a budget. The different participating institutions host its meetings and provide hospitality.

The Muslim members are enthusiastic about the committee. Their involvement is more at individual level than at institutional level. I also find that they are more politically active and, like most minority groups, eager to assert and fight for their rights and for justice. In the last meeting some members expressed a feeling that Christians tend to be uncritically pro-Israel and pro-Jewish. After some discussion this feeling, which was not that strong to begin with, was dispelled. It was also decided that some members would approach the CCC and clarify issues creating misunderstanding.

The United Church of Canada and the Catholic Church are also actively involved in the committee.

I feel that The Presbyterian Church in Canada's involvement in the committee is a positive thing. As the committee becomes more structured it will become more effective.

#### **OVERTURE NO. 12, 2003 (A&P 2003, p. 578)**

##### **Re: Outreach and evangelism to the Jewish people**

Relations between Jewish and Christian people have been very complex for two thousand years. Since the Holocaust, however, a significant amount of Christian theological reflection and work has been done which has led to a reconsideration of the understanding of the relationship between the Jewish and Christian faiths. A large part of that work has explored the traditional Christian assumptions about Christian supercessionism (the concept that, in the first century of the common era, God rejected the Jewish people and revoked the covenants with them, thereby replacing the Old Israel, by means of Christ's sacrifice, with a New Israel, the church), about Jewish and Christian messianic theology, about Paul's understanding of the relationship between Gentiles and Jews, and about God's continuing faithfulness to the people of the Older Covenant.

In response to Overture No. 12, 2003, the Ecumenical Relations Committee investigated how other Christian denominations and groups have addressed the issue of ministry and mission with the Jewish people. The United Church, the Roman Catholic Church, the Presbyterian Church (USA) and many other significant ecumenical partners tend to view proselytizing groups that target the Jewish people for evangelization with a certain degree of concern.

It is important to note that in the past year, a statement condemning anti-Semitism was signed by a number of Canadian church leaders, including the Moderator of the 129th General Assembly. This statement, which emerged out of our partnerships in the Canadian Council of Churches, was a very significant ecumenical statement. The history of Christian biblical interpretation has sometimes led to questionable understandings of God's continuing relationship with the Jewish people.

In response to the specific requests in the overture, the committee would offer the following comments and clarifications:

1. Establish a deliberate active outreach and dialogue with the Jewish people:

The Presbyterian Church in Canada is already involved in a deliberate dialogue with Jewish individuals and groups through the Canadian Christian Jewish Consultation, as well as in many local contexts through ministerial groups, ecumenical gatherings and interfaith organizations.

2. Include in our evangelism and mission material statements that we are actively sharing the gospel with the Jewish people:

It would be unusual for our denomination to prepare evangelism and mission material that targets certain groups for evangelization in distinction from other

groups. Consequently, the Ecumenical Relations Committee would be reluctant to suggest that evangelism and mission materials should be designed with the assumption, either explicit or implicit, that certain groups or individuals need the gospel more than other groups.

3. Establish formal connections with established Jewish agencies:

As noted above in No. 1, The Presbyterian Church in Canada presently has formal connections with groups such as the Canadian Jewish Congress through our participation in the Canadian Christian Jewish Consultation.

4. Develop materials and training workshops to enable congregations and individuals to witness to Jewish people:

As noted in No. 2, it would be unusual for our denomination to develop materials and/or training workshops to witness to other specific faith groups in a targeted or 'strategic' fashion. The Presbyterian Church in Canada has stated, on a number of occasions, that personal and relational evangelism, rather than evangelism that is targeted to a specific faith group, is often a more sincere, effective, humble, faithful and compassionate approach to the sharing of the gospel.

5. Ask the moderator to call the church to sustained prayer that the Jewish people have the opportunity to accept Jesus Christ as their Messiah:

The committee is not comfortable in recommending that the General Assembly direct the Moderator to offer such a call or such prayers. Rather, it would invite the whole church to continue to pray that God's will might be revealed to all the people of the world.

While the committee has attempted to offer a response to this overture that deals with some of the ecumenical dimensions of the issue, it feels that a more comprehensive and theologically complete response to the assumptions underlying this overture would be worthwhile.

**Recommendation No. 3** (adopted, p. 38)

That the Committee on Church Doctrine be granted permission to undertake a study of the theological issues related to Overture No. 12, 2003, including the issue of supercessionism, with particular reference to Christianity and its relationships with Judaism and Islam.

**Recommendation No. 4** (adopted, p. 38)

That Overture No. 12, 2003, be answered in terms of the above response and the above referral to the Committee on Church Doctrine.

**OVERTURE NO. 18, 2003** (A&P 2003, p. 581)

**Re: Addressing concerns about the removal of "Christmas" in media and programs during the Christmas season**

While preparing a response to Overture No. 18, 2003, the Ecumenical Relations Committee received a written submission from The Rev. Dr. Stuart Macdonald that offered an overview of some of the historical and denominational issues that relate to the celebration of Christmas. According to the author of the submission, the idea that Canada was established within the framework of Judeo-Christian principles may be somewhat anachronistic, since "the colonies that now make up Canada were established not only with a Christian framework, but also with an established church which had a position of privilege within the colony." The dominance of that established church led some Presbyterians, at one time in history, to feel the need to join in a rebellious uprising to encourage Upper Canada to move away from a colony with an established church structure into a more pluralistic religious framework.

Second, the submission pointed out that Presbyterian and Reformed Christians have, at certain times in the past, demonstrated a strong aversion to the celebration of Christmas. Examples of discipline before Kirk sessions for celebrating Christmas, the banning of Christmas celebrations, and public ecclesial outcries against a holiday which included many superstitious elements can be found in our own tradition, leading the author of the letter to conclude that "it then becomes very problematic for us to complain about a change in secular culture, when we ourselves have not always been happy with the celebration of Christmas."

The author's conclusion was that the changing culture in which we find ourselves invites us, as Christians, to reconsider how we relate to the world, and how we might seek meaning in Christmas regardless of the cultural assumptions and distortions that are evident in that overly commercialized season.

Nonetheless, the Ecumenical Relations Committee feels that the celebrations of Christmas can offer an important way to advance the church's public witness and ministry within our culture. Though the overture invited the committee "to explore the possibility of joining with other denominations of the Christian Church, to work in solidarity opposing the removal of the word Christmas from matters relating to the season in which Christ's birth is celebrated", informal discussions with representatives from other Canadian churches seemed to suggest that this is not seen as a priority for their ecumenical work at the present time.

The committee concluded that initiatives to address this concern might be more effective on a local level than on a national level. The committee, therefore, would encourage congregations and ecumenical ministerial groups to address this issue through contact with the media, television, newspapers, stores and radio stations in their local areas; through public ecumenical services and presentations of the story and meaning of the coming of Christ in their local communities; and through contact with schools and other public institutions in which local Christian groups could offer to present a respectful and faithful account of the Christmas story in culturally, and age, appropriate ways. Finally, the committee would encourage all Presbyterians to be intentional, during the Christmas season, in reflecting upon ways that they can celebrate the true meaning of the Christmas season without being overwhelmed by its commercial distortions and preoccupations.

**Recommendation No. 5** (adopted, p. 38)

That the prayer of Overture No. 18, 2003 be answered in the above terms.

**OVERTURE NO. 23, 2003** (A&P 2003, p. 583)

**Re: Mutual ministry of a congregation with the United Church of Canada**

The prayer of Overture No. 23, 2003 is that the General Assembly allow for the entering into an agreement by a presbytery of The Presbyterian Church in Canada with a presbytery of the United Church of Canada for the mutual ministry between two congregations, one of which is a congregation of The Presbyterian Church in Canada and the other a congregation of the United Church of Canada.

The current legislation, found in the Book of Forms section 200.13, provides for mutual ministry between congregations of The Presbyterian Church in Canada and the United Church of Canada only if The Presbyterian Church in Canada's congregation is aid-receiving; although it points out (section 200.13.1) that an aid-receiving congregation that becomes self-sustaining by entering into such mutual ministry need not then discontinue the program.

The committee agrees with the petitioners that there may be situations where a congregation, although self-sustaining, can only afford a minister part-time and there are times and circumstances that indicate that an agreement with a co-terminous United Church congregation to share a minister would benefit both congregations. The committee is therefore in agreement that the condition of "aid-receiving" should be removed.

**Recommendation No. 6** (adopted, p. 38)

That the prayer of Overture No. 23, 2003 be granted.

**Recommendation No. 7** (reworded with permission of Assembly and adopted, p. 38)

That the Ecumenical Relations Committee in consultation with Canada Ministries and subsequently with the United Church prepare guidelines for the appropriate protocol for establishing and maintaining covenantal relations between The Presbyterian Church in Canada and the United Church of Canada in relation to this matter.

**Recommendation No. 8** (adopted, p. 38)

That the Clerks of Assembly prepare revised wording of Book of Forms section 200.13 in such a way as to accommodate the prayer of Overture No. 23, 2003.

**OTHER ITEMS**

In addition to the above items, the Ecumenical Relations Committee continues its work on a Multi-Lateral Dialogue with the United, Lutheran and Christian Reformed denominations.

The members of the committee would like to express our thanks to all of the individuals who faithfully offer their time and energy in representing our denomination in ecumenical and interfaith situations.

Will Ingram  
Convener

Moira R. Barclay-Fernie  
Secretary

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

To the Venerable, the 130th General Assembly:

The Fund for Ministerial Assistance was established by an anonymous gift of one million dollars under an original indenture dated February 8, 1951. In 1983, following the death of the donor one week after his 100th birthday, as an expression of the church's appreciation for the gift, the fund was renamed The Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his beloved wife, Eleanor, maintained a life-long interest in the ministers of the church and their families and they hoped that their generosity might encourage the beneficence of others.

The fund is administered by eleven appointors: three are appointed by the Assembly Council, three by the Life and Mission Agency, and five are ex-officio members: the Principal Clerk of the General Assembly, the Chief Financial Officer/Treasurer, the Associate Secretary of Ministry and Church Vocations, the Associate Secretary of Canada Ministries; and the Minister of St. Andrew's Church, Ottawa. They are not constituted as a regular board or committee of the General Assembly, but annual reports are submitted to the General Assembly for information. The decisions of the appointors are governed by the strict terms of the original indenture; it has the similar authority over their decisions as would the provisions of a will. Any changes which may seem desirable because of changes within the church and its ministry require careful legal steps to be taken to ensure that such changes are within the authority of the indenture and, where necessary, within applicable legislation.

The indenture stated that gifts were to be made to eligible married ministers. Since then, eligibility has been extended to include ministers who are divorced and have custody of, or financial responsibility for, any children. To be eligible for benefits from the fund, family income must have been less than \$7,000 above minimum stipend (including applicable increments). During 2003, all eligible ministers received \$500 per annum with an additional \$500 per annum for all eligible children. This increase of \$100 dollars in each category was made possible only by depleting the accumulated reserves. An additional Christmas gift of \$500 was given to each eligible minister, plus \$300 (a decrease of \$50) for each eligible child. In the last quarter of 2003, 31 ministers and 62 children received gifts from the fund. This is a decline in numbers, despite an increase of \$2000 in the "cut-off" point for eligibility. In addition, seven ministers on long-term disability received a Christmas gift.

Letters of thanks received from recipients of gifts indicate continuing hardship among ministers and their families who are on minimum stipend. Despite the increase in the amount of the gifts provided, we are very far from restoring the buying power of the gifts received away back in 1988 which was \$400 in each annual category. In accord with Senator Paterson's hope that the generosity of others would be sparked by his gift, we continue to appeal to members of our congregations for additional gifts to the capital of the fund so that ministers and their children who are most in need may continue to receive help.

Clerks of presbytery are annually supplied with application forms to be put into the hands of ordained and diaconal ministers who are serving the church at the level of the General Assembly minimum stipend. Those whose stipends are marginally above the minimum should also apply for consideration.

The appointors are grateful to Mathew J. Goslinski, Canada Ministries, who handles the processing of all applications and the sending out of gifts. He also collates all the letters of appreciation from recipients, and forwards them to the Paterson family, who maintain a serious interest in the work of the fund. We also express our gratitude to The Rev. Gordon R. Haynes, Associate Secretary, Canada Ministries, who serves as the Secretary of the Appointors, and have been pleased to welcome Mr. Stephen Roche, the Chief Financial Officer/Treasurer as an appointor. We value his financial expertise and advice.

Finally, the appointors are grateful for the privilege of helping the ministers and their families who are most in need. We earnestly invite members of our churches to continue their financial support and encouragement of the fund.

**Recommendation No. 1** (adopted, p. 40)

That the continuing need for new infusions of capital into the Fund for Ministerial Assistance to maintain the gifts to eligible ministers and their families be drawn to the attention of sessions and to the members of the congregations.

Alan M. McPherson  
Convener

Gordon R. Haynes  
Secretary

### **HISTORY, COMMITTEE ON**

To the Venerable, the 130th General Assembly:

The years 2003 and 2004 have been marked by the celebration of significant anniversaries right across our church. The Church of St. Andrew and St. Paul in Montreal marked its bicentennial. Many congregations celebrated their sesquicentennial. And several post World War II extension congregations flagged their half-century. Archivist Kim Arnold will be helping to prepare the Synod of Alberta and the Northwest for the celebration of their fiftieth anniversary in 2005 with a visit to their meeting this autumn.

All of these commemorations serve to remind us as The Presbyterian Church in Canada that we are a people on pilgrimage, and that the honouring of our heritage is a continuing obligation to ensure that we have a future. As people of faith we need to be reminded that we travel a route on which many sisters and brothers have already journeyed. Our commitment to Jesus as the pioneer and perfecter of our faith is deepened when we recognize how much we are indebted to those who have gone on before us.

#### **FLAMES**

During the past year the Committee on History has been endeavouring to support the *FLAMES* Initiative by preserving material at the conclusion of the third year (evangelism), supporting the current year (spirituality), and helping focus on the fifth and final year (education). Videos from the 2002 Active Evangelism Conference, held in May of that year at Knox College and sponsored by the committee, have sold briskly and a cd-rom has been made available of papers that were presented at that time. The church's archivists have made available resources from the rich cache of material from our past related to spirituality. And plans are afoot to work with others in providing perspective on the church's task in theological education as we go into the final year of *FLAMES*.

#### **ORAL HISTORY**

The committee is proceeding with producing oral history tapes from individuals whose long connection with our history make their memories an invaluable resource for generations to come. Across the country synod conveners have been notified of the names of those whom we feel should be interviewed on tape. There are seven in the Atlantic Provinces, seven in Quebec and Eastern Ontario, thirty-four in Toronto and Kingston, eleven in Southwestern Ontario, four in Manitoba and Northwestern Ontario, one in Saskatchewan, four in Alberta and the Northwest, and seven in British Columbia. The list is available from any member of the committee and may be added to as other names are suggested.

**Recommendation No. 1** (adopted, p. 24)

That the oral history project of the Committee on History be made a priority for synod history committees and that volunteers be solicited to proceed with this important task of preserving the past for future generations.

**PUBLICATIONS**

The highlight of the year for the committee was the release of the third edition of *Enduring Witness* in time for our March 6, 2004 meeting. It has been sent out to all three of our theological colleges and is available from the Presbyterian bookstore at a cost of \$25. Dr. John Moir has rewritten the concluding chapter. Dr. Mel Bailey has provided seventy of his own photographs. The Rev. Dr. John A. Johnston oversaw the completion of the project. This edition of *Enduring Witness* is an enhanced and expanded historical summary of our past which will be an asset for years to come for all Canadian Presbyterians.

**Recommendation No. 2** (adopted, p. 24)

That the third edition of *Enduring Witness* be recognized as the official history of The Presbyterian Church in Canada.

The *Handbook For Writing Congregational Histories*, published by the committee last year, and written by committee member Professor Andy den Otter of Memorial University, St. John's, Newfoundland, has received broad circulation and is being widely used to much appreciation.

**NATIONAL PRESBYTERIAN MUSEUM**

The National Presbyterian Museum, under the direction of The Rev. Dr. John A. Johnston, continues to flourish. Tom Allen is the convener of the National Presbyterian Museum Advisory Committee. There are numerous volunteers who assist. Moneys received through special donations, bequests and offerings from visitors, are used to defray operating expenses such as heat, light, humidity control, security and computer services. St. John's Church continues its assistance and the use of its sanctuary for briefing sessions and even communion services for visitors. Busloads from the Women's Missionary Society, church groups, and confirmation and youth classes, find the museum a place to learn more about our heritage.

Website programming is proceeding and should make the museum accessible through the internet. A draft statement of purpose and collection management policy was vetted by the committee at its March 2004 meeting.

A recent sale of duplicate communion tokens by The Rev. Angus Sutherland netted just under US\$3,000 which will be used to acquire additional ones not in our collection. Dr. Johnston has been creative in the promotion of the museum and is well on the way to making the museum permanently financially self-supporting. The entire church is indebted to the many volunteers who assist in the operation of the museum and particularly to Dr. John A. Johnston, who works tirelessly to ensure the success of the museum.

**Recommendation No. 3** (adopted, p. 24)

That congregations encourage their members and organizations to take advantage of the opportunity provided by visits to the National Presbyterian Museum to discover the rich heritage of The Presbyterian Church in Canada, and to make the museum known more widely as a repository for historic artifacts.

**CANADIAN SOCIETY OF PRESBYTERIAN HISTORY**

The Canadian Society of Presbyterian History held its annual meeting September 27, 2003, at Knox College. A special meeting - the second outside Toronto - met on October 18, 2003, in First Church, Pictou, Nova Scotia, prior to the Synod of the Atlantic Provinces, and celebrated the 200th anniversary of the arrival in Canada of Thomas McCulloch (1776-1843), pioneer educationalist and Presbyterian cleric. The 2004 meeting will be held at Knox College on September 25th. The society has been invited to hold a second special meeting at the Church of St. David in Halifax in 2005, in conjunction with the eightieth anniversary of that congregation. The committee has encouraged the executive of the society, convened by Dr. Geoffrey Johnston, to put its papers, accumulated since its beginning, on a cd-rom that will make this valuable material available to a wider audience.

## **PRESBYTERIAN HISTORY**

The Committee on History notes that for the past fourteen years Peter Bush has been editor of this biennial publication which goes out in the PCPak. A \$50 essay prize is being awarded for a student submission to Presbyterian History that is accepted for publication by the editor and Professor Andy den Otter. It is hoped that many in the church, and particularly those preparing for the ministry of word and sacraments in our colleges, will continue to find Presbyterian History a useful resource.

## **PRESBYTERIAN CHURCH INDEX PROJECT**

Committee member Michael Millar of Barrie, Ontario, continues to work on this much needed project, and is currently compiling the section dealing with the Canada Presbyterian Church.

## **ARCHIVES**

As all of us who use them know, the Archives of The Presbyterian Church in Canada make our church proud. The efficiency, thoroughness, professionalism, competence and cheerfulness of Kim Arnold, Archivist/Records Administrator, and Bob Anger, Assistant Archivist, are well known. Upwards of 3,000 researchers use this facility each year. The archives also provide records management services for the Church Office and a parallel advisory service for the national church, ensure that preventative conservation measures are maintained, arrange and catalogue archival collections, produce finding aids, coordinate a national microfilming program, complete photo orders for researchers, network with all levels of the church re care of records, supervise archivists and volunteers, conduct seminars and workshops, complete grant applications to enhance funding opportunities and seek out and participate in professional development. None of this would be possible without the work of many volunteers and this year we honoured Margaret Waterman with a special recognition as she concludes two decades of tireless service in the archives as a volunteer.

Among significant papers donated to the archives this year are the wartime family correspondence of The Rev. Dr. G. Deane Johnston, and papers of The Rev. Dr. John A. Johnston and Professor John Moir. During the summer of 2003 Assistant Archivist Bob Anger worked diligently redesigning the Archives website. This is proving to be a valuable resource for the many who access us through the internet.

Being proactive in the preservation of priceless historic documents has been a concern of the Archives and of the committee. We are in consultation with the Atlantic Synod's Committee on History whose convener, Joan Cho, is a member of our committee, in regards to their records, presently housed in Summerside Church, Prince Edward Island. The archivist and assistant archivist conducted a workshop at Knox Church, Goderich, last month, providing a "care of records" seminar.

The committee is grateful for congregations that are ensuring that their records are protected by microfilming. Of particular interest this year are those of St. Andrew's (Scarborough), Toronto, which go back to 1818 and include a lode of material regarding David and Mary Thomson, pioneer settlers in the community. Staff have recently to advise on the care of these documents and to assist in prioritizing the record selection for this substantial microfilming project. It is hoped that the work of microfilming will be a priority for congregations that have yet to ensure the preservation of their historic documents.

### **Recommendation No. 4** (adopted, p. 24)

That all church courts and congregations be strongly encouraged to complete the microfilming of their official records and that a copy be placed in the church archives.

## **HISTORY PRIZES**

Each year the committee awards two prizes, one congregational, the other academic, for books written on some aspect of the history of The Presbyterian Church in Canada. The judges for making the award are archivist emeritus, The Rev. Dr. Mel Bailey and The Rev. Dr. John Johnston. This past year there were none submitted in the academic category but several in the congregational section. The prize went to "Saints, Sinners and Scots: A History of the Church of St. Andrew and St. Paul, Montreal, 1803 - 2003" by James S.S. Armour. Honourable mention was given "Serving at the Heart: Knox Church, Westport", by Bruce Cossar; "Built on Faith: St. Matthew's, Ingleside, Ontario", by Helen Stewart, and "The History of Presbyterian Witness in

New Carlisle, Quebec, 1798-1995” by Olive Andrews Smollett. Dr. Clyde Ervine, as secretary of the committee, made the presentation to the Church of St. Andrew and St. Paul and Dr. Armour in Montreal on December 21, 2003. Dr. MacLeod spoke for the committee at Knox Church, Westport, Ontario, on January 22, 2004. Giving wider profile to these awards will hopefully provide an incentive for many others to produce the fruits of their research for the benefit of the wider church. Congregations and individuals are reminded that books and histories need to be submitted to the Prize Committee, Presbyterian Church Archives by December 31, 2004, for consideration for the 2004 History Prizes.

The Committee on History, the oldest committee in the church, dating back to 1879, is grateful for the enthusiastic support of The Presbyterian Church in Canada for its many projects and publications.

A. Donald MacLeod  
Convener

Clyde Ervine  
Secretary

### **INTERNATIONAL AFFAIRS COMMITTEE**

To the Venerable, the 130th General Assembly:

#### **INTRODUCTION**

In this year’s report, the International Affairs Committee has chosen to retain the same theme as last year’s, “God is our Refuge: Security in an Insecure World”. This report seeks to build on the notion of security and human vulnerability but shifts its attention to Canada’s role in the world. The current federal government has stated that it plans to initiate a full review of Canada’s foreign policy. The Presbyterian Church in Canada will have an opportunity to contribute to this process on its own and in co-operation with our ecumenical partners. This report considers some issues related to Canada’s role in the world.

#### **GOD IS OUR REFUGE - SECURITY IN AN INSECURE WORLD - PART 2**

Many years ago, the Prophet Micah wrote:

“But you, Bethlehem Ephrathah,  
though you are small among the clans of Judah,  
out of you will come for me  
one who will be ruler over Israel,  
whose origins are from of old,  
from ancient times.”

Therefore Israel will be abandoned  
until the time when she who is in labour gives birth  
and the rest of his brothers return  
to join the Israelites.

He will stand and shepherd his flock  
in the strength of the LORD,  
in the majesty of the name of the LORD his God.  
And they will live securely, for then his greatness  
will reach to the ends of the earth.

And he will be their peace.  
Micah 5:2-5a (NIV)

Micah speaks of God’s purpose and God’s promise. He speaks of One who is born to be ruler in Israel, One whose origin is full of ancient mystery, the One who comes to us. “And this One shall bring peace.”

The Old and New Testament tradition held in high prominence the royal line of David, a lineage which had brought honour and identity and strength to the nation. God’s purpose in that royal line had been to establish justice and peace in the land.

The first royalty of Israel was God, the Creator-Ruler whose throne existed from the beginning of the world and who preserves the creation through justice.

So, when David's lineage is established, it is for the purpose of justice. A human ruler has been entrusted with leading the people. The responsibility for sustaining the creation in the midst of the ceaseless conflict of history has been given into human hands.

But, as the prophets constantly pointed out to the kings, the true ruler of Israel is a doer of justice who gives special care to the poor and the afflicted. As the kings in David's line failed to keep and to honour the accountability of justice, the royal lineage was corrupted by greed and shame.

In spite of this Micah knows the promise is still there. The Anointed One, who shall bring peace, refers not only to the anointing of David, but to a Messiah. The Messiah will be the ruler who embodies the divine reign of justice and care for creation. God, in love and wisdom and power, still provides a timeless One who enters our time to bring peace.

So, when the concept of the royal lineage was not enough to sustain justice, the concept was changed. For the purpose was not simply the preservation of David's royal house, but the preservation of justice. All sovereignty and all nations lie under the judgment that power in and of itself is not the intention of the Creator-Ruler. The purpose of God's rule is justice.

The same promise continues when Israel is in exile. Amid the distress of dishonour, the misery of servitude, the yearning of homesickness, there is a word of expectation and hope. "And this One shall bring peace." This One shall bring a "shalom" to heal wounded souls and to enfold the world with the well-being of a whole and perfect peace. This One shall bring you back to yourselves, back together, back to wholeness, back to the rich land which is creation itself.

The fulfilment of the promise to Israel was rooted in history and filled with expectation. It refers to time past and time future. That gives us an important clue that the promise is also for us.

Out of God's timeless time, there is One who enters our time to bring peace. As Christians, we are claimed and made bold by the experience of God-among-us. In the humble reality of Bethlehem, a child was born in the lineage of David. And what this descendent of the royal house, the one we know as Jesus, has taught us is this: that we, too, participate in royal personhood.

Jesus, by his teaching and ministry, has called us into the reign of God. Jesus invites all persons, especially the poor and the sinners, to the dignity of divine grace and to the responsibility of making justice and preserving creation. "The kingdom of God is among you," Jesus said. It is not here or there, not way back then, or way off in the future, but among you ... now. God, the original Maker and Ruler, calls us to be "royal persons":

You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. (1 Peter 2:9)

Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (Revelations 1:6 (KJV))

As royal persons, we have dignity ... and we also have responsibilities. Like the kings of old, each one of us is assigned to be a steward of the world and a builder of community within society. Like the kings of old, it is we who must now take up the challenge of a concrete effort to be justice-makers. We are to be menders of creation when its threads and tender webs are broken by injustice and human violence.

"And this One shall bring peace." God needs us to carry on the royal effort of creating for all people a land where the primary motivation is justice. We may be disturbed by the fact that God's plans do not conform to human ideas. For God is still the One who wants justice, and God will continually amaze us with what God can accomplish in partnership with humanity.

The rationale for ever more deadly weapons speak of strength and power. But this power still comes up short as measured by God's plan and intention for justice. Military might cannot eliminate our vulnerability. But in the Body of Christ the barriers of hostility which separate humanity are broken down, (Ephesians 2: 14-16) and we find that true peace, which is founded

on God's justice. For if there is no justice, there is no peace. To have dominion over God's creation is to be stewards and caretakers of it. To be the "salt of the earth" is to extend the reign of justice.

"And this One shall bring peace." This timeless One who enters our time surpasses all our expectations. This One who by coming thrusts us into the world of politics and responsibilities and decision-making, brings peace. Not an easy peace, but a peace conceived in the making of justice, a peace which satisfies the yearnings and longings of the whole creation.

In the Davidic monarchy, God's purpose was to be accomplished through endowing the ruler with sovereignty, power and responsibility to establish and maintain justice. As we today live in the light of God's reign, exercising our rights as royal persons, it falls to us to instruct and hold accountable the leaders we elect to represent us.

As we continue to live in a world of conflict and war, of growing militarization, of hunger and poverty, the promise is true for us. We, like those who saw the demise of kings, are called to a new vision. We are called to a new and clearer understanding of how God provides for a reign of justice and peace. We are called to proclaim this vision to our leaders and mandate them to seek security for all in fulfilling God's purpose for rule: to establish justice and bring peace. For today, as well as then, security does not rest in the might of arms, but in God, who is our refuge.

### **CANADIAN FOREIGN POLICY - STRIKING THE BALANCE**

As this report was being prepared, Canada had a new Prime Minister. A date had not yet been announced for a federal election. Prime Minister Martin has committed his government to launching a formal review of Canadian foreign and defence policies following the election.<sup>1</sup> This is a propitious moment for the church to reflect on Canada's role in the world in light of an anticipated review. As the church reflects on Canadian foreign policy, the starting point is to identify the values and principles that the church believes should guide our policy.

Canadian foreign policy in the post-war World War II context is marked by striking the balance of maintaining an effective relationship with our powerful neighbour to the south and striving to insert a Canadian voice and perspective in global affairs.

Canada's relations with the United States have been affected by several major events, not the least of which are the attacks on the United States on September 11, 2001, and the US government's decision to attack the regime of Saddam Hussein in April last year. Multilateral institutions, like the United Nations, have also been affected by American policy.

An indication of one direction for Canada's foreign policy was given in a speech at the World Economic Forum at Davos, Switzerland, in January 2004. Prime Minister Martin used this occasion to articulate a vision of the world in which "the benefits of global interdependence can be spread more fairly."<sup>2</sup>

### **Constraints and Opportunities**

Canada appears never to have fully adjusted to the shrinkage of its international role over the last 30 years or so. Its international heyday was the period after the war, the Pearsonian era when it was a significant middle power, a leader on the international stage, valued and listened to by the great powers. Now, it finds itself one of a collection of nations of differing sizes and capacities, all of them coping with the dominant presence of the world's only superpower, the United States. Canada has lost a role, and is in search of a purpose.

The United States is the unquestioned, central, geopolitical reality for Canada. In addition to sharing a border with the United States, Canada's historic ties and our integrated economies make Canada-US relations the central element of Canadian foreign policy. And there are voices in the business community calling for even closer integration.

While Canadians share much historically with the Americans, there are differences in outlook between Canadians and Americans and their respective governments on such issues as gun control, gay marriage, decriminalization of marijuana, social programs such as health care and the appropriate role of religion in politics. Canada differs from the United States in its belief in

the virtues of multilateralism, international organizations and rules-based international political and economic relations.

And while Canada's influence on global issues has at first glance diminished compared to what it was in the Pearsonian era, there are initiatives in the more recent past that were bold and provided much needed global leadership. The treaty to ban anti-personnel landmines, the establishment of the International Criminal Court of Justice, and support for the Responsibility to Protect Project are recent initiatives that Canadians can take pride in. Canada has taken some leadership in addressing the issue of third world debt. The decision by the former government of Jean Chrétien not to support and participate in the war against Iraq resulted in tensions with the US administration, but the decision resonated with a majority of Canadians.

When the federal government launches the foreign policy review, churches should underscore the importance of the values that should guide foreign policy. For example, while trade is essential to Canadian prosperity, it need not and should not trump human rights.

Churches may also call on the government to ensure coherence across departments and programs. Canadian trade and aid policies should, for example, complement each other and not operate at cross purposes.

### **Values and Principles**

The time is right for Canada to reach back to the Pearson era for contemporary inspiration, rather than to lament its loss. The conditions that made the specific post-war accomplishments of Canada possible no longer exist, but the values that drove the country back then continue to have currency today. An open-handed acceptance of pluralism, opposition to radical inequality, a sober commitment to the peaceful negotiation of conflict, a belief in multilateralism and international institutions, and, ultimately, a willingness to join with others in the use of force as a last resort when the human consequences are high and all other alternatives have failed - these are some of the hallmark Canadian values that have shaped Canada's approach to the world for decades. What do they mean for the development of a distinctive Canadian foreign policy in the 21st century?

To begin with, Canada needs to spend more and speak with a clearer voice. Levels of development assistance and rhetoric have been poorly matched in recent decades. Reductions to Canada's aid program since the mid 1990s have led to the lowest levels (as a percentage of our GNP) since the mid 1960s. It is time to bring the two in sync with one another and to ensure that our limited human and financial resources are deployed for clear purposes.

Over the past few years, The Presbyterian Church in Canada and its ecumenical partners have corresponded with the federal government on a range of global issues. The Canadian Council of Churches contributed to a dialogue initiated by the Minister of Foreign Affairs in April, 2003. The Council noted that, "The Gospel insights of neighbourly love and mercy, peacemaking and the stewardship and honour of creation address the global issues of armed conflict, unfair trade agreements and environmental degradation."<sup>3</sup> The Council recommended six pillars that should undergird Canadian foreign policy:

- Human Rights;
- Development and Economic Justice;
- Participatory and Accountable Public Institutions;
- Sustainability;
- Prevention of Conflict and Peacebuilding; and
- Disarmament.

## **DEFENCE AND SECURITY**

### **Introduction - a Human Security Framework**

As noted in the preceding section this is a timely moment for the church to reflect on Canada's foreign policy. The same can be said for our country's defence policy. This is especially the case if we consider that our defence policy, which must ensure the security of Canadians, can be positively directed and promoted in the context of a key Canadian foreign policy approach called human security.

Canada's Department of Foreign Affairs and International Trade (DFAIT) describes human security in the following way:

For Canada, human security is an approach to foreign policy that puts people - their rights, their safety and their lives - first. Our objective is to build a world where universal humanitarian standards and the rule of law protect all people; where those who violate these standards are held accountable; and where our international institutions are equipped to defend and enforce those standards. In short, a world where people can live in freedom from fear.<sup>4</sup>

This focus on the well-being of people is critical to our own security because, as DFAIT also notes:

Civilians are the most vulnerable to the ravages of conflict. In our increasingly interconnected world, the insecurity of others - sooner or later - becomes a matter of our own insecurity.<sup>5</sup>

Not only is the human security approach consistent with Canada's international outlook, it is also consistent with the Christian view that each living person is a child of God, deserving of respect, justice and freedom from want and fear.

### **Defence Policy within a Human Security Context<sup>6</sup>**

The most immediate threats to the security of people around the world come in the form of unmet basic needs, denial of human rights, political and economic exclusion, social disintegration, and the related escalation of criminal and political violence. While Canadian values will always encourage efforts toward international peace and security out of a deeply held sense of a common humanity, Canadians also recognize that their long-term security depends on a stable, prosperous, rules-based international order. Furthermore, as a country with extraordinary levels of prosperity and security at home, Canada has the opportunity and responsibility to make a contribution towards building international peace and security. This contribution must be made in co-operation with others through the United Nations and other global and regional institutions and coalitions.

Protection, peacebuilding and law enforcement are first and foremost economic, political and diplomatic challenges (see the sections on third world debt and foreign policy elsewhere in this report, p. 316-18 and 312). However, in extraordinary circumstances, the resort to appropriate force must be available to the international community in pursuit of these ends. The challenge here is not to add more of the kind of military capacity that the world already possesses in excess, but to employ military forces that are trained and equipped to support regional peace and security initiatives without escalating violence and distrust. Military intervention that ignores the transformative social, economic and political conditions that are essential to durable peace and security must be avoided.

In considering how to equip the Canadian Armed Forces to meet the challenges of the 21st century three broad categories of change need to be addressed: exploration of alternative military models; promoting a more effective institutional framework for multilateral decision-making and military action; developing a comprehensive Canadian security policy and spending priorities to reflect the military and non-military dimensions of our international peace and security efforts.

As Prime Minister Martin has already signaled, "merely rebuilding Canada's armed forces on old models will not suffice."<sup>7</sup> The identification of and preparation for alternative military models must be a priority for Canadian defence planning. For example, the report of the Canadian sponsored International Commission on Intervention and State Sovereignty (ICISS),<sup>8</sup> in its focus on military intervention to protect civilians in peril, proposed a specialized military role between traditional peacekeeping and even more traditional war fighting. This emphasis of the ICISS report on the international community's "Responsibility to Protect" vulnerable peoples necessitates a careful consideration of the processes and means required to implement protective intervention.

A key impediment to effective peace support and/or protection operations is the absence of an international consensus on when they are warranted and lack of a decision-making protocol on when and how to intervene. As a result, intervention is inconsistent and seemingly arbitrary, and

broad public support for protecting the vulnerable is undermined and becomes chiefly guided by the interests of the powerful. The aim of the international community must be to develop a consistent multilateral response based on the objective conditions of the vulnerability and needs of people in peril.

Once an effective decision-making process is established, there is no lack of military capacity to carry out intervention activities. Military spending figures indicate that NATO alone possesses more than 60 percent of global military capacity, and measured in modern technology and firepower, its share of global military power is much higher. The problem is one of effectively harnessing this power for the protection of vulnerable people once intervention is approved. In rethinking its own defence roles and capabilities, Canada should promote efforts to institutionalize international military operations.

The following issues merit broad discussion:

1. Strengthening or establishing collective mechanisms like the United Nations Stand-by High-Readiness Brigade;
2. Strengthening United Nations headquarters management and planning of collective military operations;
3. International co-operation in the procurement of compatible equipment assigned by individual states to multilateral military operations.

There are compelling reasons why the Canadian Armed Forces will need to consider moving away from the effort to develop a broad high-intensity combat capability across the three armed services and should instead seek specialization.

In the first instance, the primary international requirement is for highly mobile forces capable of operating more like police forces within dangerous low-intensity conflict environments that also require close interaction with local populations and civilian humanitarian agencies. Our important stabilization work in Afghanistan is an example of this type of operation.

Second, Canada's overseas military operations need to draw on the same equipment and training capacities required for military roles at home. Operational considerations, efficiency and affordability require that much of the military equipment and many of the military functions at home and abroad be interchangeable (for example, equipment, such as light armored vehicles, used for land patrol operations overseas, should be compatible with and available for aid to the civil authority operations at home; search and rescue helicopters for Canadian operations should be available for peace support operations in appropriate environments overseas; frigates used to patrol sea lanes and approaches to Canada should be available for overseas interdiction and monitoring/patrol missions; patrol aircraft used for sovereignty and surveillance patrols should be available for similar territorial patrols in theatres of international operation).

Third, the costs of Canadian military operations must be balanced with funding requirements for the development, diplomatic and disarmament efforts that are essential to ensuring that military contributions to international peace and security are carried out in an environment conducive to positive change. Defence, development, diplomacy and disarmament collectively make up a comprehensive security envelope and the changing nature of global conflict suggests that the continuing global emphasis on military capacity must be balanced by much greater attention to non-military dimensions of security.

### **Ballistic Missile Defence - Security for Canadians?<sup>9</sup>**

The federal government is discussing Canadian participation in the Ballistic Missile Defence (BMD) system that the current US administration is planning to deploy. The technology for BMD is unproved. For this and other reasons Canadian participation calls for broad public debate.

First, while Russia and China have been muted in their response to the US withdrawal from the Anti-Ballistic Missile Treaty, both countries are actively preparing counter measures and strategies. Russia is keeping its nuclear missiles on high alert, some with multiple warheads, and China is exploring counter-measures to confound radars and is showing renewed interest in anti-satellite weapons as well as multiple warheads for its nuclear missiles.

Second, the only real progress against the missile threat over the past 12 months has come, not from new technologies, but from multilateral diplomatic initiatives related to Iran, Libya, and potentially in North Korea.

Third, it is also now clear that the US will not assign command and control of the (experimental) BMD system to the joint Canadian-US North American Aerospace Defense (NORAD) Command. This confirms that there will be no operational role for Canada in the BMD system.

Canada's security policy should recognize that:

- the ballistic missile threat is a global issue requiring a global approach,
- the latest US BMD plans explicitly commit to developing space-based weapons, which Canada opposes,
- a secure and stable "Fortress North America" is not achievable in an international environment of nuclear weapons and missile proliferation,
- our protection from missile threats requires that their use be prevented and that their spread be limited,
- preventing their use and spread means multilateral diplomacy that also addresses the political and security conditions that currently produce incentives for states to seek nuclear weapons and intercontinental missile delivery systems,
- strategic missile defence is counter-productive in that it contributes to such proliferation pressures.

On March 15, 2004, the Canadian Council of Churches sent a letter to the Prime Minister of Canada on the proposed ballistic missile defence system. This letter was signed by the leaders of all member denominations in the Canadian Council of Churches. The letter requested that the Prime Minister ... "make it clear to Canadians that this country has never advocated BMD or space weapons as a credible means of dealing with a strategic missile borne nuclear threat. Furthermore, we urge your government to unequivocally reject the expensive futility of ballistic missile defence." (Letter to the Right Honourable Paul Martin, The Canadian Council of Churches, March 15, 2004, Toronto).

The 130th General Assembly is requested to write to the Ministers of Foreign Affairs and of National Defence for two reasons; firstly so that General Assembly may be a public witness on this matter; and secondly so that General Assembly may enhance the Canadian ecumenical public voice.

**Recommendation No. 1** (adopted, p. 15)

That the Moderator of the 130th General Assembly write to the Ministers of Foreign Affairs and of National Defence recommending that Canada not participate in the Ballistic Missile Defence system.

**THE CONTINUING PROBLEM OF DEBT**

One of the most common forms of insecurity faced by people and nations is economic insecurity. The failure of Israel's kings to provide economic security for the poor was a major concern of the prophets. As noted earlier in this report, Prime Minister Paul Martin made the need for a fairer distribution of the benefits of globalization a theme of his speech at the World Economic Forum and in his welcome to UN Secretary-General, Kofi Annan in the House of Commons. While many factors contribute to an inequitable distribution of wealth, this section will focus on the continuing problem of unpayable debt.

**Debt cancellation**

The problem of third world debt has been on the international agenda since the 1980s. In 1989, the 115th General Assembly urged the government of Canada and the chartered banks to take several steps toward resolving the debt crisis faced by poorer nations, including: international action, bilateral negotiations beginning with countries in the greatest distress, debt-equity swaps on a case by case basis and the elimination of some debts as illegitimate and not legally binding (A&P 1989, p. 380-81). By 1996, the international community was sufficiently alerted to introduce the Heavily-Indebted Poor Countries (HIPC) Initiative. In 1999, the global Jubilee movement presented a petition with more than 24 million signatures gathered from around the world to the leaders of the seven wealthiest countries (G-7, now, with the addition of Russia, the G-8) at their meeting in Cologne, Germany. The petition called for the outright cancellation of

100 percent of the debt of the 50 poorest countries in the world with no structural adjustment program (SAP) requirements.

How have the creditors responded to the needs of the poorest nations since 1999? Progress has been dismal. Some private, commercial debt has been renegotiated, but less than 15 percent of the debt load of the poorest countries was held by commercial lenders. Some bi-lateral debt has been cancelled. In 2002, the Government of Canada cancelled \$93 million in debt owed by Bolivia (\$10.2 million) and Tanzania (\$83.6 million). More cancellation of bi-lateral debt has been promised. But promised debt relief, rather than being divorced from structural adjustment, has been tied to the HIPC Initiative in which structural adjustment is a key requirement. The failure of many countries to meet HIPC requirements has meant the promised debt relief has not yet materialized.

John Sérieux, researcher at the North-South Institute, notes that "... the amount of debt relief provided has largely been determined ... by political constraints ... (not) economic imperatives."<sup>10</sup>

The chief difficulty has been getting agreement on how to handle debts held by the international financial institutions: the World Bank, regional development banks and the International Monetary Fund (IMF). At the 1999 meeting of the G-7, the response to the Jubilee debt petition was not a program of cancellation, but a revision of the HIPC Initiative, which despite suggesting significant increases in the amount of debt relief offered by the World Bank and IMF, made no counterpart commitment of resources for these institutions. There is strong resistance among international financial institutions and their government sponsors to using the assets of the World Bank and the IMF<sup>11</sup> to provide debt relief. Instead, the HIPC Trust Fund was set up to reimburse these institutions for debt relief offered through the HIPC Initiative.

The \$75 million provided for debt relief in the 2003 Canadian federal budget was provided to the HIPC Trust Fund. None of this went to a developing country. It actually went to the World Bank and the IMF on behalf of countries otherwise unable to service their debts. While this measure provides some indirect relief from long-term debt obligations it does little to reduce current debt service payments for the debtor country.<sup>12</sup>

In the July 2003 issue of the *Global Economic Justice Report*<sup>13</sup>, KAIROS lists some of the ways the HIPC Initiative has failed, even by its own standards:

- As of March 2003, only one-third of the promised US\$100 billion in debt relief had been delivered.
- Only 26 out of 42 countries had qualified for HIPC relief.
- Of these 26 only 7 have reached the "completion point" at which they have supposedly achieved "sustainable"<sup>14</sup> debt burdens.
- Of these 7 countries, 3 (Uganda, Mauritania and Burkina Faso) still had unsustainable debt burdens.
- Of the 19 countries which have not fully qualified for HIPC debt relief, over half have had debt relief delayed because they have not been able to maintain compliance with structural adjustment demands.
- According to IMF estimates, even on completion of the HIPC program, only half of these 19 countries will have sustainable debt burdens.

Finally, in addition to sustaining traditional structural adjustment conditions, the revised HIPC adopted in 1999 required countries to use the dividend from debt relief for poverty reduction. By the third year of the HIPC program, each participating country was to prepare a Poverty Reduction Strategy Paper showing how the debt dividend would be used. To complete the program, it has to show that it is well into implementing the poverty reduction strategy. However, the North-South Institute has estimated that the funds freed up to pursue such strategies will amount to only 12.4 percent of these countries' already meager social spending.<sup>15</sup>

In short, the creditor nations have not taken the needs of the poorest countries for actual debt relief with any true measure of seriousness. In his 1999 study, Sérieux estimated by three different measures,<sup>16</sup> that debt relief should write off from 60-85 percent of currently scheduled debt just to reduce actual debt service payments. To have an impact on poverty reduction, still deeper levels of debt relief would be needed.

## Illegitimate Debt

As noted earlier, the 115th General Assembly recognized that some debt owed by developing countries was illegitimate and not legally binding. In fact, the existence of "odious" debt has been recognized since the 19th century. Recently the Bush administration suggested that Iraq should not be held liable for debts incurred under the regime of Saddam Hussein.

The classic definition of odious or illegitimate debt was set out by international legal scholar Alexander Sack:

If a despotic power incurs a debt not for the needs or in the interest of the state, but to strengthen its despotic regime, to repress the population that fights against it ... this debt is odious to the population of all the state. The debt is not an obligation for the nation; it is a regime's debt, a personal debt of the power that has incurred it, consequently it falls with the fall of this power.<sup>17</sup>

Clearly, in addition to the debts incurred by the Iraqi dictator, such considerations apply equally to debts incurred under the Marcos regime in the Philippines, Mobutu Sese Seko in Zaire, the rule of the military junta in Argentina, the apartheid regime in South Africa and in many other countries ruled by dictatorships in the recent past.

The Centre for International Sustainable Development Law at McGill University has proposed the following definition of illegitimate debt: "Odious debts are those contracted against the interests of the population of a state, without its consent and with the full awareness of the creditor." It also maintains that there are legally persuasive arguments in favour of the morally compelling argument of odious debt.<sup>18</sup>

Debts that could be ruled illegitimate under the doctrine of odious debt might include the loan taken out by the Marcos regime to build a nuclear reactor in the Philippines that has never been put in operation because it sits on an earthquake fault near a volcano.<sup>19</sup>

Another form of illegitimate debt is that which cannot be repaid without harming people and communities. Can Sub-Saharan African countries desperately in need of funds to combat HIV/AIDS still be expected to pay US\$3-4 billion in debt service over and above new loans as they did in 2001 and 2002?

Debts that become unpayable due to factors beyond the debtors control would constitute another form of illegitimate debt. Between 1997 and 2001 the international price of coffee fell by 66 percent. Countries which depend on this commodity for much of their foreign exchange saw their ability to service debt loads drastically reduced. In such a situation, argues Paraguayan lawyer, Hugo Ruiz Dias, a nation should be able to suspend debt payments on the grounds of "force majeure" - a legal doctrine that holds that external factors can make it impossible to fulfill a contract. Force majeure has been used by companies in regard to the delivery of goods, for example, by Inco when Steelworkers went on strike. It has been argued that force majeure could also be invoked in the case of exponential increases in debt due to unilateral increases in interest rates, sudden, unforeseen drops in commodity prices, a speculative attack on a nation's currency, and perhaps for an unforeseen drop in production as has occurred in Africa because people with HIV/AIDS are too sick to work.

Many organizations around the world are calling for the establishment of an international debt arbitration tribunal that would be empowered to order the cancellation of debts. Such a court could be modeled on Chapter Nine of US federal bankruptcy law. Chapter Nine applies to municipal governments in the US. Once a municipal government files a petition under Chapter Nine, there is an automatic stay on enforcement of claims against the debtor. It also exempts from creditors' reach resources needed by the municipality to meet the needs of its population. Thus a government is not expected to stop providing essential services for the health, safety and well-being of its people while the case is in progress.

There is some concern about uncritically endorsing such a tribunal. At the November 2000 forum on illegitimate debt sponsored by the Canadian Ecumenical Jubilee Initiative, delegates expressed wariness lest such a procedure limit itself, like HIPC, to canceling debt that was uncollectible anyway, offering no real relief to poor nations. They also stressed it was imperative that no tribunal be set up under the auspices of the World Bank or IMF who are themselves creditors and controlled by creditor nations. Finally, there was concern that a

country which won a reduction of debt through arbitration would be denied the opportunity to have the debt fully cancelled as an odious debt. Nevertheless, if care is taken to avoid these pitfalls, an international debt tribunal could contribute positively to dealing with some types of illegitimate debt.

The committee is presenting the following recommendation asking the federal government to commit to the following policies in the basis that:

1. the enhanced Heavily-Indebted Poor Country initiative has failed to provide timely or adequate relief from the burden of debt for participating nations, and
2. much needed debt relief has been delayed for many countries because of their inability to comply with structural adjustment and poverty reduction requirements under the HIPC program, and
3. compliance with these conditions and maintenance of debt service is impossible for some participating countries without violating the human rights of their citizens, and
4. there is no international framework to which nations can appeal for the cancellation of odious debt.

**Recommendation No. 2** (adopted, p. 15)

That the federal government be asked to:

1. call for a re-evaluation of the Heavily-Indebted Poor Country process to assure more timely and adequate debt relief as proposed by the Jubilee initiative and other institutions,
2. take a leadership role in establishing an international debt arbitration tribunal with the authority to investigate claims that repayment of debt at current levels would violate the human rights of the citizens of the debtor nation, and mandate a reduction or cancellation of debt as appropriate, and
3. support the development of measures to adjudicate appeals for the cancellation of other types of odious debt.

**Recommendation No. 3** (adopted, p. 15)

That the Moderator of the 130th General Assembly convey the concerns of the above recommendation to the Minister of Finance.

**Footnotes**

1. The last review took place in 1993-1994.
2. Speech by Prime Minister Paul Martin at the World Economic Forum on "The Future of Global Interdependence", Davos, Switzerland, January 23, 2004.
3. Letter to Minister of Foreign Affairs, The Hon. Bill Graham, Canadian Council of Churches, April 30, 2003.
4. The DFAIT website on human security at <http://www.humansecurity.gc.ca/>.
5. Ibid.
6. Adapted, with Project Ploughshares' permission, from "Canadian Defence Policy Framework" by Ernie Regehr, *The Ploughshares Monitor*, Spring 2004, vol. 25, no.1, (view the complete article at [www.ploughshares.ca](http://www.ploughshares.ca)).
7. Taken from Paul Martin's undated website speech, "Canada's role in a complex world", <http://www.paulmartin.ca/>.
8. The ICISS report can be viewed at <http://www.dfait-maeci.gc.ca/iciss-ciise/report-en.asp>.
9. Adapted, with Project Ploughshares' permission, from a letter sent by Ernie Regehr to Prime Minister Paul Martin on January 2, 2004, (view the complete letter at: <http://www.ploughshares.ca/>).
10. "Reducing the Debt of the Poorest: Challenges and Opportunities", John Sériex, North-South Institute, 1999, p. 13.
11. e.g. the loan loss reserves of the World Bank and the gold reserves of the IMF.
12. "While changes in the stock of debt, or changes in future debt-service requirements, are the variations that count when trying to determine how debt relief affects countries' debt-related obligations, these adjustments do not necessarily translate into budgetary savings for the debtor country. ... [D]eveloping countries, ... with few exceptions, were unable to service all of their debts. In fact, Serieux (2000) estimates that they covered only 44.5% of debt service falling due over the period 1990-1994. Thus, a fall in debt-service obligations will translate into a fall in realized savings on debt-service payments only if it succeeds in reducing debt-service obligations to below actual repayment levels." in "The Enhanced HIPC Initiative and Poor

Countries: Prospects for a Permanent Exit”, John Serieux, *Canadian Journal of Development Studies*, volume 22, No. 2, 2001, p. 529, 533.

13. “Global Economic Justice Report”(GEJR), volume 2, No. 3, July 2003, p. 2.

14. When the HIPC Initiative emerged in 1996, a sustainable debt load was defined as debts which are no more than 200% to 250% as large as a country’s annual exports. Under the enhanced HIPC this definition was revised to debts 150% as large as exports. (World Bank 2003:11).

15. Journeys Just Begun, Sérieux, 2000.

16. Ibid. The three measures were: a) actual proportion of debt not being serviced: 60%, b) actual value; estimate of debt reduction needed to maximize growth & reduce poverty: 72%, and c) actual discount of commercial debt on secondary markets: 85%.

17. Cited in *Advancing the Odious Debt Doctrine*, Khalfan et al, Centre for International Sustainable Development Law, McGill University, Montreal, 2002.

18. Ibid.

19. In the US five municipalities in Idaho were cleared of liability for a failed nuclear power plant project, GEJR op cit.

### APPRECIATION

The committee wishes to express its appreciation to those of its members who are leaving on the completion of their term: Ms. Joyce Nsubuga, The Rev. Donald Mackay and Life and Mission Agency appointee, The Rev. Bonnie Mason.

### GLOBALIZATION

Earlier in January, churches in Canada, the United States and Mexico met for a dialogue on the theological and ethical dimensions of trade and globalization. The Canadian Council of Churches’ Commission on Justice and Peace was the Canadian ecumenical body involved in planning the consultation. Similar consultations have taken place in Africa, Asia, Europe and Latin America in the past several years. These consultations have been organized with the advice and support of the Lutheran World Federation, the World Alliance of Reformed Churches (WARC) and the World Council of Churches. One of the themes at the WARC’s Assembly in Accra, Ghana this June is globalization.

The Presbyterian Church in Canada was represented at the North American consultation by The Rev. J.P. Ian Morrison, General Secretary of the Life and Mission Agency; The Rev. Dr. Geoffrey Johnston, Convener of KAIROS’ Global Economic Justice Program Committee; and Mr. Stephen Allen, Convener, Commission on Justice and Peace, Canadian Council of Churches.

The following declaration is the culmination of many drafts and rich conversations amongst the participants. The declaration represents a convergence and as with any document involving a number of Christian traditions (Orthodox, Protestant, Roman Catholic), is the outcome of ecumenical consensus. Nonetheless, the policies in the declaration are consistent with the policies approved by various General Assemblies of The Presbyterian Church in Canada.

There are twelve principles in the section “Principles for Just and Fair Trade Agreements”. Some of the principles include policy implications. These policy implications may speak to the realities in Mexico, the United States and Canada. Some of the policy implications may speak to the situation in one North American country only and have little or no relevance to the other two countries. Commissioners are requested then, to consider the policy implications in this light.

Representatives of the denominations and church agencies that attended the consultation committed themselves to presenting the declaration to their respective national decision-making bodies and to request that the declaration be endorsed. The International Affairs Committee reviewed and discussed the declaration and recommends that the 130th General Assembly endorse this declaration. The original declaration, as approved by participants at the consultation follows the recommendation.

#### **Recommendation No. 4** (adopted, p. 15)

That “What Does God Require of Us? A Declaration for Just Trade in the Service of An Economy Of Life” be endorsed and that the declaration be commended to members of the church for study and reflection.

**What Does God Require of Us?  
A Declaration for Just Trade in the Service of An Economy Of Life**

**Preamble**

This declaration is the result of a consultation held on January 11-14, 2004, in Stony Point, New York, USA. We gathered as people of God coming from churches in Canada, the United States and Mexico and also from other regions of the world. We recognize that the countries we come from play different roles in the present global context in terms of their economic, political and military power. By God's grace in Christ Jesus, we have come together in a community of solidarity. In this spirit, we formulated this declaration and we pledge to co-operate ecumenically for fair and just trade agreements and an economy that serves life.

**We are representatives of churches**

We are gathered in the name of God, who is revealed to us in the incarnation of Jesus Christ, made known to us in scripture as the creator of the world. The Holy Spirit calls, gathers and enlightens the church to serve God's purposes in redeeming the world.

We work for just trade because of the justice of God. God's justice creates and sustains the conditions for life. God has made an all-inclusive covenant with all creation. This covenant has been sealed by the gift of God's grace, a gift that is priceless, not for sale in the marketplace. What does God require of us? Act justly, love tenderly and walk humbly with your God. Our peoples need policies that restore right relationships, preserve responsible communities, shrink economic inequalities, and allow space for all of creation to flourish in its diversity.

We believe and teach that God sustains and offers abundance for all from the bounty of the gracious economy of God [*oikonomia tou theou*]. The economy of God is an economy of life that promotes sharing, globalizing solidarity, dignity of persons, forgiveness as well as love and care for the integrity of creation. The formal market must serve the greater economy of life. Faith compels us to confront the idolatrous assumptions that undergird many current economic practices.

We proclaim the God who hears the cry of the suffering world and who challenges us in love to serve our neighbours. The very nature of the body of Christ calls for solidarity with all people and with all creation.

We are gathered with brothers and sisters from churches around the world in the name of God, who gives life and calls us to share responsibility for all life.

**As representatives of churches from Mexico, Canada and the United States**

We are witnesses to the ever-expanding demands of economic globalization and their negative impact on our communities and throughout the world. Inequality is growing even while technological and other advances have made it possible for a small segment of humanity to achieve unprecedented material prosperity. Billions of people are marginalized, oppressed and excluded from the economy of life, experiencing poverty, hunger, disease, hopelessness and even death.

In our discussions, we have heard testimonies of

- how political and military dominance in this time of Empire continues to impoverish people and cost lives;
- how Mexican "people of the corn", cultivators for thousands of years of diverse varieties of seed, now denounce the transgenic contamination of these seeds, that has put their own food security at risk;
- how Indigenous peoples have used international trade tribunals to assert Indigenous proprietary rights as an element to be addressed in international trade law;
- how corporations "shop the world" for ever lower-cost workers, and in the process Canadian, American and Mexican workers continue losing their jobs;
- how the dramatic drop in milk prices has led to the disappearance of so many family dairy farms;
- how prices and patents control ever more dimensions of life in community.

### **Participants from other regions have reminded us of how similar dynamics are also devastating their people, communities and the rest of creation**

We believe that current economic arrangements, international financial institutions and trade and investment treaties (such as NAFTA) unjustly distort the rules governing trade and investment to the advantage of the affluent and powerful. When trade and investment are seen as ends in themselves and not as the means to achieve just and sustainable development, our global community is reduced to simple exchanges of goods and does not reflect the biblical vision for justice, peace and sustaining the integrity of creation.

Obligations to make payments on illegitimate debts result in a net drain of wealth from impoverished countries to wealthy creditors. Therefore a just and fair trade regime, by itself, is not sufficient. We reiterate our Jubilee Call for the cancellation of illegitimate, paralyzing, unjust and odious debts. We call for the creation of new economic relations between North and South based on the biblical concept of restorative justice.

Our worldwide ecumenical commitment to unity in Christ enables and compels us to witness to the ever-resilient seeds of hope when justice, human solidarity and care for creation take concrete expression in actions for change initiated by churches, civil society organizations and community groups. We are churches who believe that the economy of God includes ethical and spiritual principles that offer guidance and direction in the search for the very practical alternatives to ensure trade and investment respects the important role of government, advances the common good, and serves an economy of life not death.

### **Principles for Just and Fair Trade Agreements**

As representatives of churches in Mexico, Canada and the United States, we declare our commitment to the following principles and policies for just and fair trade that serve the needs of all our global neighbours:

1. Trade and Investment Agreements, in order to ensure respect for dignity of all persons, should be subordinate to international law and agreements that guarantee universally recognized human rights. These include civil, political, economic, social and cultural rights; gender equity; labour rights; migrant worker rights; and rights of indigenous peoples.
2. Trade and Investment Agreements should recognize the inalienable rights of indigenous peoples to their traditional territories, resources and indigenous traditional knowledge. Indigenous peoples have to give their prior informed consent to any developments that impact their traditional territories.
3. Trade and Investment Agreements must also be subordinated to the goal of sustainable development and poverty reduction. This requires consistency among trade, development aid, and migration policies as well as dialogue among and inclusion of the relevant policy makers.
4. Trade and Investment Agreements should include measures to promote and strengthen respect for creation with environmental regulations and standards based upon the "precautionary principle" that safeguards the interests of future generations.

#### **Policy Implications:**

Governments and corporations should conduct (local) impact studies and risk assessments.

5. Trade and Investment Agreements should recognize and respect national sovereignty and the legitimate responsibility of governments to safeguard the well-being of all members of society, ensure democratic participation, and exercise public stewardship.

#### **Policy Implications:**

Governments should:

- preserve the integrity of publicly funded and administered health, education and government services;
- recognize the differential impact of trade and investment treaties on women, men and children and require positive measures to offset their adverse effects;

- recognize and safeguard the unpaid provision of care and nurture (e.g. education, health care, nutrition and socialization) and support the necessary social investments to strengthen family and community relationships;
- protect the right of public access to safe drinking water;
- protect the public interest and environmental integrity in public-private partnerships, privatizations, and in leases, contracts and agreements regarding the extraction of resources (e.g., mining, petroleum, hydro-electric, forestry, fishing or biological resources);
- reject investor-state dispute settlement mechanisms and prohibitions on performance requirements such as those found in Chapter 11 of the North America Free Trade Agreement;
- subordinate patents or trade related intellectual property rights to measures that would guarantee access for all to public goods, such as the compulsory licensing of generic pharmaceuticals to ensure access to life saving medicines.

6. Trade and Investment Agreements should support greater human security by building peace through governments and international institutions.

Policy Implications:

Governments should:

- strengthen the work of multilateral institutions, especially the United Nations;
- require transparency in priority setting, budgeting, and decision-making by international institutions;
- accelerate the control and elimination of the arms trade.

7. Trade and Investment Agreements should allow for mutually beneficial agricultural trade, protect the ability of small producers to survive and thrive, and ensure that subsidies, tariffs and non-tariff trade barriers do not harm agricultural producers in small, weaker and less-developed states. These agreements must safeguard the ability of governments to protect the interest of their people.

Policy Implications:

Governments should:

- ensure the right to exclude staple foods (e.g. corn and beans) from trade agreements;
- safeguard the safety of foods;
- encourage environmentally safe and sustainable farming practices while respecting the needs and important role of local producers and their communities;
- ensure access to necessary nutritional food, particularly for the poor;
- regulate agribusiness to ensure that it contributes to the common good;
- ensure the rights and safety of farm workers and fisher folk;
- protect biodiversity, indigenous knowledge and traditional communal farming practices;
- adopt safeguards to protect against import surges;
- regulate and prohibit the importation of genetically modified organisms (GMOs), including food aid, until proven safe.

8. Trade and Investment Agreements should ensure greater corporate social responsibility and accountability.

Policy Implications:

Governments should:

- provide for effective regulation and compliance to ensure respect for human rights, adherence to international labor standards, and practices that safeguard the global environmental commons;
- enforce corporate charter obligations to contribute to the public interest;
- prohibit the commodification of life forms.

9. Trade and Investment Agreements should be reached through transparent negotiations and provide for greater participation by civil society in the negotiation, implementation and monitoring of their performance.

- 10. Trade and Investment Agreements should incorporate genuine special and differential treatment for small, weaker and less developed states that require long-term special exemptions.
- 11. Trade and Investment Agreements must permit the stabilization of agricultural and mineral commodity prices at remunerative levels through arrangements, such as supply management commodity agreements, in order to reverse the deterioration in terms of trade experienced by primary exporters.

We commend the Fair Trade concept as a good working model of a more equitable system.

- 12. Trade and Investment Agreements must respect the sovereign rights of peoples and nations to choose a diversity of development paths, including those based on domestic self-reliance involving minimal international exchanges.

**A New Heaven and A New Earth**

In God’s gracious economy, there is enough for all to enjoy abundant life if we but share. In organizing the global economy, God has entrusted us with a vocation as stewards of the common good, serving our neighbours and caring for the earth.

As people of faith and with great hope, we humbly pray that the God who created and redeemed this glorious world will create in us new hearts, filled with love for God and our neighbours. We confess our own weaknesses and shortcomings. May we learn how to reside together as members of the household of God, justly sharing the bounty of creation, and living with one another in harmony and mutual respect. May God’s Spirit guide us into right relations between people and the earth, between one community and another. May God grant our leaders inspiration and wisdom, so that they might find the true paths on which we can move together to a more generous, sustainable and neighbourly today and tomorrow.

Rev. Issa Saliba  
Convener

Mr. Stephen Allen  
Associate Secretary

**THE LIFE AND MISSION AGENCY**

To the Venerable, the 130th General Assembly:

Program Support/Administrative Staff	General Secretary:	J.P. Ian Morrison
	Senior Administrator:	Anne Phillips

**INTRODUCTION**

The Mission Statement of The Presbyterian Church in Canada (A&P 1995, p. 201, reprinted below) articulates who we are, what we do and how we do it.

**Mission Statement**

**Who are we?**

Disciples of Christ  
Empowered by the Spirit  
Glorifying God  
and  
Rejoicing in Service!

**What do we do?**

Through the power of the Holy Spirit, we proclaim the love and good news of Jesus Christ through our words and actions.

As a Reformed church, we rely on the truth and inspiration revealed through the scriptures for God’s guidance into the future - a future that we approach with wonder and anticipation, knowing God is with us.

As worshipping communities joyfully celebrating the sacraments, we are supported, strengthened and equipped to share the love of God revealed in Jesus Christ.

### **How do we do this?**

- Our mission, in a world where many do not know the gospel, is to tell the biblical story in ever new and creative ways.
- Our mission, in a world wounded by sin unto death, is to point to the redemptive work of Christ, and the life changing presence of the Spirit.
- Our mission, in a world burdened with anxiety and apprehension, is to provide a place of sanctuary, tranquility and renewal in the name of the One who said, "I will give you rest".
- Our mission, in a world where many are oppressed, excluded or ignored, is to call for personal righteousness, justice and reconciliation in the church and in the world and to hear, respect and cherish all God's children.
- Our mission, in a world of limited resources, is to use God's gifts wisely and fairly for the good of all.
- Our mission, in a world of many nations, peoples, denominations and faiths, is to learn from one another and work together for the healing of the nations.

In all times and seasons, we give glory to the God of all creation, to Jesus Christ, the Son, and to the Holy Spirit by whose presence all are blessed.

As the program agency of the church the Life and Mission Agency has endeavored to fulfill the task of equipping the church with the tools that allows congregations, presbyteries and synods to fulfill this mission. As you read this report we invite you to be conscious of how you make the connection between our work and this mission statement.

### **LIFE AND MISSION AGENCY COMMITTEE**

We have been blessed by a highly committed and broadly gifted membership from across the country. We welcomed as new members The Rev. Terry Hastings and Mrs. Elaine Allen (General Assembly appointments), The Rev. George S. Malcolm (Assembly Council appointment). The Rev. D'Arcy Lade and Mrs. Linda Shaw have completed their terms of service this year. The following people have also completed their term of service but are eligible for re-appointment: The Rev. Dr. Ian Gray (convener) and The Rev. Daniel Cho. Dr. Gray has advised that he is unable to continue on the committee at this time because of the increased obligations at his new congregation.

Other members of the Life and Mission Agency Committee include: General Assembly appointment - The Rev. Dr. Peter Coutts, The Rev. Dr. Linda Bell, Ms Barbara Wedsworth, Mr. James Doherty, The Rev. Ken Stright, The Rev. Ruth Houtby. Assembly Council appointment - Mrs. Maureen Kelly, The Rev. Dawn Griffiths. The Atlantic Mission Society (AMS) is represented by Mrs. Vera Hoeg; the Women's Missionary Society (WMS) by Mrs. Joanne Instance and Mrs. Margaret McGillivray; and PWS&D by The Rev. Kate Ballagh-Steeper. We are grateful for the valuable contribution the appointees make to the life and work of the committee and through it to the church.

The committee also takes this opportunity to recognize the work done by the various advisory committees that support the work of the associate secretaries.

### **In Memoriam: Ken Jensen**

The Life and Mission Agency would like to honour the memory of Ken Jensen who passed away December 28, 2003, following a long battle with cancer. Ken faithfully served on the Life and Mission Agency Committee, the Justice Ministries Advisory Committee, as well as on other national committees of the church.

Ken was a member of the original Life and Mission Agency Committee and served from 1992 to 1999. He was instrumental in helping the committee establish a governance model for its work. The model is still being used by the committee today.

As a member of the Justice Ministries Advisory Committee, he grasped issues quickly and he consistently challenged staff to do far more in working with congregations and presbyteries. Ken enjoyed opportunities of speaking with members and ministers across the church on behalf of Justice Ministries. Ken also served on the Finance Committee of the Assembly Council.

Ken brought energy and integrity in his ministry with the church. He had great optimism for The Presbyterian Church in Canada. He was a faithful disciple of Jesus Christ. We give thanks to God for Ken's life and ministry.

## **FLAMES INITIATIVE**

### **Years 1, 2, 3 and 4**

We continue to promote the earlier *FLAMES* Initiatives in our ongoing programs and we are contemplating producing a resource for 2005-2006 of what worked and will continue to work in congregations even when the initiative is complete.

Mission tours and twinning between congregations and missions have become established and we continue to develop these programs.

Canada Youth 2003 provided an opportunity for a large number of youth and youth leaders to join together at Brock University between August 19-24, 2003 for a conference entitled "On the Edge of the Wave".

We continue to promote the equipping of the laity as a major component in all our educational programs.

The Evangelism initiative is ongoing. Refer to the Evangelism and Church Growth report later in this document. (see p. 336-38)

### **Year 5- Spirituality**

The ongoing *FLAMES* Initiative entered year 5 during 2003-2004 with the emphasis on Spirituality. We were fortunate that Ken Stright agreed to co-ordinate the Spirituality Initiative commencing March 1, 2003. Ken brought to this task not only a deep sense of his own spirituality but also a willingness to learn and grow. His enthusiasm for the task was contagious and helped many people in engaging their own spirituality. Ken's report on the year is as follows:

For I am longing to see you so that I may share with you some spiritual gift to strengthen you - or rather so that we may be mutually encouraged by each other's faith, both yours and mine. (Romans 1:11-12)

"Spirituality is our continuing response to the reality of God's grace in Jesus Christ, through the work of the Holy Spirit."

The purpose for the initiative was to reclaim, promote and nurture a passion for spirituality within The Presbyterian Church in Canada. The overall objective in the *FLAMES* Initiative - Year of Spirituality was the fostering and nurturing of Reformed spirituality through networking, educating, resourcing and participating.

### **The anticipated outcomes of the year of spirituality**

The Year of Spirituality invited The Presbyterian Church in Canada to become 'comfortable' with the theme of spirituality and how the theme might impact the ongoing life of faith of our people and our congregations. In the best Reformed tradition, the initiative sought to connect the head (intellect), the heart (emotions) and the hand (service).

The year was successfully launched in June 2003 at the General Assembly. The Spirituality website ([www.presbyterian.ca/flames/spirituality](http://www.presbyterian.ca/flames/spirituality)) was ready for inquirers by this date and has seen extensive building (and use) since that time. Writers contributed on a regular basis to the primary themes around spirituality. The four-page insert in the Presbyterian Record in the July issue sparked many comments and inquiries and the interest never lagged during the year. The series of articles in the Record generated interest in the congregations and suggested to them what could be done to incorporate the theme into the regular life of the church. Equip offered numerous editorials on the theme of spirituality. Every department of the Life and Mission Agency developed the initiative as appropriate to their on-going work for the denomination. Organizations associated with The Presbyterian Church in Canada took the opportunity to respond to the initiative in creative ways. We continue to hear from congregations and courts on ways they are incorporating the theme of spirituality in their ongoing work and witness. These initiatives have been promoted through the website which will remain a resource long after the

Year of Spirituality has passed. Canada Youth 2003 focused on our spiritual response and the spirituality centre was key in the exploration of spirituality.

The church responded by making spirituality central to its life and witness. Individuals sought ways to become acquainted with spiritual practice both ancient and modern. Courts of the church set aside time for reflection, retreats, discussion and practice of the spirituality themes. The regular work of the church and associated organizations benefited by addressing the issues of spirituality. The national staff provided a framework in which the regular work of the church could be seen, and appreciated, from the vantage point of the work of the Spirit and the employment of the gifts of the Spirit in all aspects of church life.

What has begun in this Year of Spirituality will continue to strengthen the life and worship of The Presbyterian Church in Canada as the church seeks to live faithfully before God in the world.

Go to the people. Live among them.  
Learn from them. Love them.  
Start with what they know. Build on what they have.  
(George Hunter's 'The Celtic Way of Evangelism')

"Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen." (Ephesians 3:20-21)

Ken Stright

### **Year 6 - Education of Clergy and Laity**

The Life and Mission Agency agreed with the Committee on Theological Education that it would take the lead in directing the focus for this *FLAMES* year. Jim Czegledi is our liaison with the Committee on Theological Education in this endeavour. Keith Knight has also agreed to assist in any way he can with the provision of publicity resources.

As the *FLAMES* Initiatives enters its final year we are aware of the many good things that have happened. The Life and Mission Agency will be drawing some of these together in summary fashion and making a resource available to the church so that they can be used in the years ahead.

### **STAFFING**

Last year we reported on a number of staffing changes within the Life and Mission Agency over the previous year. This year has produced further changes. Following the retirement of Dr. Marjorie Ross, The Rev. Dr. Ron Wallace was appointed Associate Secretary for International Ministries. In Canada Ministries Ms. Dina Athanasopoulos, secretary was hired following the retirement of Mrs. Joan Esdale. The program assistant position in Education for the Faith and Ministry with Children and Youth and their Families was filled by Mr. Matthew Donnelly. Ms. Bella Lam has assumed the Africa program co-ordinator position in PWS&D.

### **Educator of the Year**

Each year the Association of Presbyterian Church Educators (APCE) presents an educator of the year award to an educator who has made a significant contribution in the area of Christian Education. Past recipients have included Marion Barclay and other well known and respected educators from around the world. The APCE cabinet has named Dorothy Henderson as Educator of the Year for 2005. This is "in recognition of Dorothy's creativity and advocacy in the areas of children, youth and family ministries as well as resourcing faith communities as a whole."

#### **Recommendation No. 1** (adopted, p. 16)

That congratulations be extended to Dorothy Henderson on being chosen Educator of the Year for 2005 by the Association of Presbyterian Church Educators.

### **PLANNED GIVING SEARCH COMMITTEE**

The 129th General Assembly passed the recommendation of the Assembly Council creating the Associate Secretary, Planned Giving position (A&P 2003, p. 220-22, 36).

The Life and Mission Agency created a search committee which included The Rev. Dr. Linda Bell and The Rev. D'Arcy Lade as co-conveners. Representatives were also sought from the Stewardship Advisory Committee (The Rev. Wes Denyer), the Stewards by Design Committee (Ms. Joan Masterton), the Finance Committee of the Assembly Council (Ms. Esther Inglis) as well as Ian Morrison, the General Secretary of the Life and Mission Agency.

Letters were sent to all presbyteries requesting nominations. The position was advertised in The Record, The Anglican Journal and The United Church Observer as well as on the PCC Web Site and PCCConnect.

Nominations were received from two presbyteries for three candidates, and 11 people applied. The search committee also contacted 22 people directly to ask them to consider this position.

The search committee met by conference call on September 10, 2003, December 10, 2003, December 23, 2003 and January 7, 2004. At these meetings and a face to face meeting on November 12, 2003, the committee spent considerable preparatory time reviewing the rationale for the position, the qualifications and job description before developing the interview questions that would elicit information to determine if the candidates being interviewed possessed the necessary gifts and skills for this position.

The search committee short listed the applications to three people. A member of the committee had to withdraw because of a conflict of interest with one of the candidates. Farquhar MacDonald, an elder from St. Andrew's, Brampton, stepped in and was present at the interviews.

The search committee interviewed the three candidates in Brampton on February 12, 2004. All candidates were required to do a presentation as part of the interview process. The search committee agreed to recommend The Rev. Dr. Herb Gale as the candidate for the position of Associate Secretary, Planned Giving. References for Dr. Gale were checked prior to offering the position.

All applicants and nominees were notified when they were no longer being considered by the committee.

The following recommendation was presented to, and approved unanimously, by the Life and Mission Agency Committee at the March 2004 meeting:

That the Life and Mission Agency appoint The Rev. Dr. Herb Gale to the position of Associate Secretary for Planned Giving and that the Presbytery of Waterloo-Wellington be asked to release the candidate to assume this appointment.

The Presbytery of Waterloo-Wellington acceded to our request. Herb Gale will assume his position in June 2004.

## **REGIONAL STAFF**

The Life and Mission Agency is very appreciative of the assistance that is provided to them by the various regional staff in helping to make the connection between what the church has asked us to do and how that is filtered down to local congregations.

The yearly meeting between regional and Church Offices staff is appreciated by all as a forum in which there is an open exchange of concerns and interest.

The Synod of Saskatchewan has been without a regional staff person since January 31, 2003, when Margaret Wilson went on long term disability. The synod has recently filled the position. Jennifer Bell will assume her responsibilities on August 14, 2004.

## **WORKING WITH AMS AND WMS**

The Life and Mission Agency continues to work with the AMS and WMS and their staff in promoting the education and mission work of the church. We record our thanks to the AMS for its contribution of \$60,000 to the operating costs of the General Assembly for mission work and to the WMS for its contribution of \$150,000 for the same purpose. On top of the \$150,000 the WMS also supports the cost of regional staff with an amount up to \$390,000. From their funds both societies make grants, great and small that complement the work of the Life and Mission

Agency. For this we are grateful. Also, members from both societies participate in the many advisory committees of the Life and Mission Agency.

### **LONG RANGE PLANNING**

The Life and Mission Agency is represented at present on the Assembly Council's Committee on Long Range Planning by Ruth Houtby, Ken Stright and Jim Doherty plus Ian Morrison. Scott McAndless, the convener of the Long Range Planning Committee made a presentation to the Agency at our March meeting (see the report of the Assembly Council for details, p. 207-10). He then stayed for a presentation by the Life and Mission Agency Future Directions Committee. The Future Directions Committee will continue its work through the summer and make a presentation to our November meeting.

### **RESIDENTIAL SCHOOLS**

The General Secretary continues to work closely with Stephen Kendall on how we co-ordinate our involvement on the matter of residential schools.

#### **Alternative Dispute Resolution**

The General Secretary continues to sit on the Residential Schools Working Caucus made up of representatives from the Government of Canada's Department of Indian Residential Schools Resolution Canada (IRSRC), survivors and the churches. This group gave, and continues to give input to the design and implementation of the ADR (Alternative Dispute Resolution) program.

#### **Ecumenical Working Group**

The General Secretary along with Stephen Kendall represent The Presbyterian Church in Canada on the Ecumenical Working Group. This group continues to work together in sharing information and support for each other. We have met with the Deputy Minister of IRSRC, Mario Dion and we are seeking a meeting with the Minister, the Hon. Denis Coderre. The ecumenical group has also given support to the Aboriginal Healing Foundation Board in encouraging it to seek to extend its mandate for healing initiatives with and by aboriginal organizations. The Ecumenical Working Group has also met with Grand Chief Phil Fontaine of the Assembly of First Nations (AFN). We supported a conference sponsored by the AFN and the University of Calgary in March 2004, on the "Residential School Legacy - Is Reconciliation Possible?"

#### **Journey to Wholeness**

The final grant from the Journey to Wholeness fund was made in March 2004. This is a grant that had been approved before but all the requirements had not been met until March. A total of \$195,233 was given out.

#### **Healing and Reconciliation**

The Assembly Council gave approval for a Task Force on Healing and Reconciliation to be set up. Gordon Haynes is the convener of this group; Ian Morrison is also serving on it. Ken Stright has been contracted on a half time basis to co-ordinate the task force's work. The task force reported to the Life and Mission Agency at its March 2004 meeting and a fuller report was made to the Assembly Council (see the report of Assembly Council, p. 211-13).

### **SPECIAL COMMITTEE RE SEXUAL ORIENTATION (A&P 2003, Rec. Nos. 1, 2 and 3, p. 545, 40, 43)**

The Life and Mission Agency, at its March 2004 meeting, considered how it would respond to the referrals from the Special Committee re Sexual Orientation and agreed to proceed in the following way.

Re Recommendation No. 1 "That this report be referred to the Life and Mission Agency, ... for study and use in educational resources in the church." It was agreed that the staff be reminded of the existence of the Sexual Orientation report (A&P 2003, p. 545, 40) and also of General Assembly's support for its use as a resource.

Re Recommendation No. 2 "That the Life and Mission Agency ... be asked to continue to study and/or conduct research on questions of human sexuality." This particular recommendation raised some questions for the committee, particularly whether or not it actually falls under the mandate of the Life and Mission Agency. As well, there is the

matter of budget and additional staff position to do this work effectively. The committee agreed that, in light of the present budget of the Life and Mission Agency, the response needs to be that the scope of continuing research is beyond the current staff resources of the Life and Mission Agency.

Re Recommendation No. 3 “That the Life and Mission Agency be urged to ask Education for Discipleship to provide educational resources for congregations regarding human sexuality.” The committee agreed to ask the Associate Secretary responsible for Education in the Faith to prepare a short list of resources including the Sexual Orientation Report 2003 and the Committee on Church Doctrine Report on Human Sexuality 1994 and to make the list available to the church.

### CANADA MINISTRIES

Staff Associate Secretary:	Gordon Haynes
Administrator:	Mathew Goslinski
Administrative Assistant:	Dina Athanasopoulos

### 2003 - 2004 IN REVIEW

Canada Ministries allocated grants in the following categories:

- Creating New Ministries
- Renewing Ministries
- Sustaining Ministries
- Supporting Specialized Ministries

#### Creating New Ministries (26 congregations or missions)

This category, Creating New Ministries, includes new forms of ministry that start without something already being there. The intent is to start something completely new.

Thirteen congregations were able to reduce their grants and two achieved self-support. These were Kitchener East (Waterloo-Wellington) and Jasper (Western Han-Ca). By achieving self-support, this allowed funds to be made available for other new work. Five congregations have been started in the past year. These were West Halifax (Halifax-Lunenburg), Montreal Presbyterian Bible (Montreal), Almanarah (Brampton), Youngnak (Brampton) and Sarang, Windsor (Eastern Han-Ca).

As funds are available, Canada Ministries normally makes a gift of land for a church building, or a grant toward the cost of land, to New Church Development congregations when they start a building plan. As part of that plan, Canada Ministries worked toward purchasing property or buildings for Abbotsford Korean (Western Han-Ca). A number of other properties are in the process of being purchased for new congregations at this time.

#### A need for consultation

When presbyteries look to start a new congregation, or approve the purchase of land or a building, it is expected that they will ensure that the congregations nearest to the action will be consulted to see if they have any objections, or if they have suggestions for working together. That expectation doesn't always translate well to consulting with affected congregations in neighbouring presbyteries, and it seems not to happen very much when we talk about overlapping geographical and non-geographical presbyteries.

During the last year, Canada Ministries was involved in a case where some concern was expressed that such consultation had not taken place. We are concerned that such a failure to consult may eventually lead to real difficulties for congregations and presbyteries.

Canada Ministries encourages each presbytery to ensure that such consultations take place when starting a new congregation or purchasing some land or a building, and that they involve not only the congregations in their own presbytery, but the congregations of any other presbytery which might be affected. We would suggest that it is particularly important to do this when two presbyteries are working in the same area (such as Han-Ca and non-Han-Ca presbyteries).

To encourage this communication, Canada Ministries intends to ask, when approached for grants for either starting a congregation or purchasing land or a building, if such consultations have taken place and will not agree to funding until the consultation has taken place.

### **Renewing Ministries (10 congregations or missions)**

This category, Renewing Ministries, includes new forms of ministry that arise out of something that is already there, but involves major changes.

Three congregations were able to reduce their grants and two achieved self-support. These were Good News Cluster (Barrie) and Jasper (Western Han-Ca). This allowed funds to be used for other work. Two renewing congregations started receiving grants during the year. These were St. Andrew's, Olds (Central Alberta), and Lakeland, Summerland (Kamloops).

### **Sustaining Ministries (20 congregations or missions)**

This category, Sustaining Ministries, includes congregations and pastoral charges that are receiving grants over a set period of time. That period of time is to be determined by the circumstances through the covenanting process. This category includes rural and remote congregations.

Six congregations were able to reduce their grants which again allowed funds to be used for other work. Five ministries started receiving grants. These were Montreal Ghanaian (Montreal), Trinity Mandarin (East Toronto), Knox, Crieff (Waterloo-Wellington), St. Andrew's, Biggar (Northern Saskatchewan), and St. James', Dawson Creek (Peace River).

A Remote Ministries workshop was held in Sydney, Nova Scotia, in November in partnership with the Presbytery of Cape Breton. Other workshops are being planned in areas across Canada.

### **Supporting Specialized Ministries (32 Congregations or Missions)**

This category, Supporting Specialized Ministries, includes congregations or missions that require specialized skills. It includes native ministries, inner city institutions, university chaplaincies and Francophone ministries.

One mission was able to reduce their grant which again allowed funds to be used for other work. This was Toronto Korean Ministry (Eastern Han-Ca).

A new native ministry was begun in January of 2004 in Edmonton (Edmonton-Lakeland). The Presbyteries of Edmonton-Lakeland and Western Han-Ca are working together in bringing this new ministry to life. The Rev. Hoo Sik Kim has been appointed to this work.

After a number of years, Mistawasis Memorial (Northern Saskatchewan) on the Mistawasis First Nation Reserve has had a new minister appointed to the work. The Rev. George Yando began there in early 2004.

We presently provide funds toward 15 university chaplaincies across Canada.

The Boarding House Ministry (East Toronto), the Korean Family Ministry (Eastern Han-Ca), and the Stonegate Ministry (West Toronto) continue their necessary work with those most in need in Toronto. Armagh, a shelter for abused women, provides an excellent and much needed service in the Peel Region. Tyndale-St. George's (Montreal) continues its important ministry in Montreal, as does Action Réfugiés Montréal (Montreal), which works with refugees in Montreal.

### **Staffing Change**

As of the end of July 2003, Joan Esdale retired as Administrative Assistant. Joan was an important part of Canada Ministries for a good number of years. We welcomed Dina Athanasopoulos to the position in August.

### **Loans and Grants from Special Funds**

Canada Ministries also makes loans available to a number of congregations from the Andrew Chisholm, the McBain Memorial, and the F. Roy Barker funds. Grants are also made from the McCormick Trust, the Ukrainian Church Fund, the Robert and Thompson Funds. The McBeth Baker Fund provides loans to congregations with high indebtedness for first phase construction. Applications for these funds can be obtained from Canada Ministries, found as an appendix of the Canada Ministries Policy and Procedures Manual, or downloaded from the web page.

### **Live the Vision Funds**

Live the Vision funds continue to help Canada Ministries purchase land that will be given as a gift to New Church Development congregations when they are ready to build. In this last year, we have purchased land using funds from Live the Vision for St. John's, Bradford (Oak Ridges).

**GRANT DISTRIBUTION**

To show better where grants go, Canada Ministries has broken down its grants according to the synod and category. We would like to note that because of the rounding of percentages, they will not necessarily add up to exactly 100 percent. Also, since some of the funds are not distributed to any particular synod, the totals will not agree.

<b>Synod Distribution</b>						
<b>Synod</b>	<b>2003</b>	<b>%</b>	<b>2004</b>	<b>%</b>	<b>2005</b>	<b>%</b>
Atlantic Provinces	\$120,216	6	\$104,251	6	\$137,584	7
Quebec & Eastern Ontario	\$203,981	10	\$195,552	11	\$278,278	14
Toronto Kingston	\$539,436	28	\$419,584	25	\$510,958	26
Southwestern Ontario	\$126,241	6	\$80,617	5	\$52,096	3
Manitoba & Northwestern Ontario	\$252,111	13	\$256,995	15	\$257,576	13
Saskatchewan	\$115,680	6	\$112,743	7	\$118,142	6
Alberta & the Northwest	\$185,642	10	\$191,598	11	\$273,917	14
British Columbia	\$402,401	21	\$341,831	20	\$327,107	17

  

<b>Category Distribution</b>						
<b>Category</b>	<b>2003</b>	<b>%</b>	<b>2004</b>	<b>%</b>	<b>2005</b>	<b>%</b>
Creating New Ministries	\$1,156,111	48	\$1,249,932	52	\$1,311,138	55
Renewing Ministries	\$342,755	14	\$260,616	11	\$186,965	8
Sustaining Ministries	\$205,512	8.5	\$204,282	9	\$181,121	8
Supporting Specialized Ministries	\$591,646	25	\$584,343	24	\$615,673	26
Administration*	\$111,191	5	\$108,042	5	\$97,059	4

\*Administration is a category that takes in insurance on properties held for future church buildings, moving costs for ministers, study leave for ministers, conferences, coalitions (KAÏROS) and the Peace River mission committee convener's travel expense.

**Canada Ministries Advisory Committee**

The Canada Ministries Advisory Committee is centered within the Synod of Southwestern Ontario. Most meetings are held in St. Marys, Ontario, and are held three times during the year: in February, June and October (the last in conjunction with the meeting of the Grants Committee). The Grants Committee meets yearly at Crieff Hills.

The Advisory Committee is made up of: The Rev. H.D. Rick Horst (convener), The Rev. Christine O'Reilly, The Rev. Thomas B. Vais, Mr. Doug Brown, Mrs. Elaine Allen, and The Rev. Kirk Summers.

**EDUCATION FOR DISCIPLESHIP****EDUCATION IN THE FAITH**

Staff Associate Secretary: Dorothy Henderson  
 Program Assistant: Matthew Donnelly

In her wonderful book *The Religious Potential of the Child*, Sofia Cavalletti tells of a little child, Emanuela, who prayed in a sing-song voice: "Jesus has given children. He created everything. He gave life to fathers and mothers. Everyone has life. Jesus is risen and everyone has life." And Emanuela's prayer didn't end there. It went on for another 19 lines!

This little story from Emanuela reminds us that, in the Education in the Faith department, we are not only about teaching religious stories and helping people to "know the Bible". We aim to nurture the soul, invite people of all ages to reflect on the mystery and presence of God, and engage in intentional acts of compassion and justice in response to the needs of the world.

In order to do this, the Education in the Faith department engaged in the following activities in the past year.

**Curriculum Charts**

In The Presbyterian Church in Canada congregations continue to ask for a choice in curricula. A new curriculum chart was completed for children and all-age Sunday schools. A second chart

was designed for adult study groups. These were sent to every congregation in the PCPak but extra copies are available from the Book Room at Church Offices.

### **TLC (Teacher/Leader Courses)**

Several years ago the Education in the Faith department began offering TLC courses across the country. Since that time hundreds of teachers and leaders have enjoyed and appreciated a Saturday of TLC workshops. This year TLC courses took place in North Bay, Crieff, Toronto, Barrie, Dunnville and Chatham (all in Ontario). The TLC Core team continues to urge other areas of Canada (and Bermuda!) to book TLC events for their region.

Since last General Assembly the TLC brochure has been updated, adding a short description of each workshop. There are 49 workshop choices but the most popular continue to be: simple steps to planning a good lesson, understanding and using a variety of learning styles, spiritual nurture of children and youth, transformation of the heart, using drama with children and youth, music for the musically challenged, supporting and encouraging teachers, what it means to have "Reformed" education ministry, the art of good story-telling, and discipline 101.

### **Additional Leader Development - Children and Worship**

In addition to TLC, Linda Shaw of Winnipeg, Manitoba, national director of the Children and Worship program, continues to co-ordinate a team of six people across Canada who train worship leaders, greeters and helpers for the Children and Worship program. Since last General Assembly, our church has trained 12 groups of people (approximately 150) in Ontario, Manitoba, Alberta and North Dakota. Five introductory workshops were offered in various places including Knox College, Tyndale College and APCE (Association of Presbyterian Church Educators). Training for diaconal workers was offered in Romania by Sonya Henderson and Gyöngyi Sógor.

### **APCE (Association of Presbyterian Church Educators)**

APCE continues to grow: The Presbyterian Church in Canada officially became an APCE region in 2002. APCE has been well represented with The Rev. Lonnie Atkinson (Ingersoll, Ontario) and The Rev. Anne Yee-Hibbs (Dundas, Ontario) serving on the Cabinet. The Rev. Maria Papp (Welland, Ontario) is the Canadian regional representative and Jo Morris (Regina, Saskatchewan) is responsible for producing the APCE newsletter, *The Advocate*.

The APCE annual event was held in Norfolk, Virginia, from January 28-31, 2004, with approximately 1,200 North American educators in attendance. The plenary speaker was Dr. Cynthia Rigby from Austin Presbyterian Theological Seminary.

### **New Resources**

Within the last year, the Education in the Faith department produced three new resources: *A Joyful Feast in God's Household: Communion Lesson for Children* by Carolyn Boyer; *Inviting Space: A Practical Guide to Creating Beautiful Learning Spaces in Churches* by Dorothy Henderson; and *Living Faith: An Interactive Study Guide* by Carolyn Boyer.

### **Inviting Space - The Great Presbyterian Decorating Challenge**

The environment in which learning takes place can help or hinder, calm or excite. The room or space is part of the education itself. A well kept, attractive, bright, learning space tells learners that something important will happen. It also communicates that a congregation has a high priority on learning the stories of faith.

In 2002-2003, the Church Education Advisory Committee became actively involved in a project titled "Inviting Space". A colourful, attractive ad, placed in the PCPak, invited congregations to turn a dreary, musty or cluttered educational space into an attractive learning environment. Twenty-nine congregations submitted applications for one of eight awards of \$500. Eight congregations were chosen based on criteria established by the committee. These congregations took "before" pictures and we eagerly look forward to "after" pictures by next year.

Because this was such a successful project, the Church Education Advisory Committee decided to offer a second project in spring of 2004, but with a focus primarily on a room for children under the age of 6.

## Assets

The concept of assets grows out of research conducted by the Search Institute on Youth in the United States. Even though this was American research, it is equally applicable to Canada. Instead of focusing on problems, the research identifies assets that are needed in order that young people grow up to be healthy, compassionate, contributing, principled and caring.

The Church Education Advisory Committee looked at the whole area of "assets" by attending a conference, hosting a speaker, watching a video, looking at "asset" resources and participating in a workshop on how to use "assets" in congregations.

The committee concluded that there was much of value in the "assets" approach. It is not a program but an orientation that is helpful in all church life. Assets are a helpful framework to assist congregations in responding positively to baptism: they identify 40 things that are needed - some external, some internal - in order for children and youth to grow happily and well.

An outline of some of the main ideas from the assets research can be found in the February 2004 Equip in PCPak and on the church website [www.presbyterian.ca](http://www.presbyterian.ca) under "Christian Education". Included also are ideas on how to use assets in your regular, on-going church programming.

## Church Education Advisory Committee

Ms. Lynda Forbes, Mr. Peter Greathead, Ms. Elizabeth Paterson, The Rev. Ann Blane, The Rev. Doug Brown, Ms. Jennifer Donnelly, Ms. Huda Kandalaft.

## EDUCATION FOR MISSION

Staff Associate Secretary:	Annemarie Klassen
Program Assistant:	Heather Chappell
Mission Interpretation Co-ordinator:	Barbara Nawratil

## Educational Resources

Education for Mission seeks to support congregations in their mission awareness and initiatives. This year a new resource is being developed for those in the congregation with responsibility for mission and outreach, to assist and encourage them in their task.

In order to find out what would be most helpful in such a resource, a Mission and Outreach Survey was taken early this year to find out how congregations are currently involved in mission and what kind of support is desired. There was a good response to the survey, which provided a helpful basis from which to begin our work. The resource will address questions such as: Why do we do mission? What is mission? Who is responsible for doing mission in the congregation? How does a congregation get started? What are some practical tools for mission? How does a congregation maintain a good balance between local and global mission? What is the relationship between mission, stewardship and budgets? What are some mission resources and contacts? Where do we go to find information about our denomination's mission? The planned production date is summer 2004.

Education for Mission also produces resources telling the story of the mission and ministry of The Presbyterian Church in Canada. Resources this year included mission capsules, mission connections, bulletin inserts, bulletin backs, an advent calendar and articles in *Equip*.

The advent calendar continues to be a popular resource for congregations. The advent calendar for 2004 will feature a story set in the context of the Christians in the Bhil field of India.

## The Church's Study

*Making Connections: The Bhil People of India* will continue to be available for study groups over the next year. Based on the Great Commission in Matthew 28:16-20, the six-session study begins with the story of Presbyterians from Canada going to Central India over a hundred years ago to share the good news of Jesus Christ. It proceeds to tell of the faithfulness of the Bhil Christians as God works through them. It is our hope that this study will be seen as a valuable resource by congregations in their ministries of evangelism and mission. It has application for small group study, in worship settings, or as a mission/evangelism resource. Anne Saunders, the author, writes,

As in Acts, the stories in this resource are stories of evangelism and mission, of discipleship and leadership, of challenge and courage, of faith and joyous celebration. May these stories about our Bhil brothers and sisters help Canadian Presbyterians reflect on themselves as apostles who proclaim the good news, are open to experiences of the Spirit, and who are commissioned to take their faith out into the world in a way that brings God's love, justice and abundant life to all of God's people.

We were saddened and concerned to hear, in January of this year, of the persecution of the Bhil Christians in India. A letter describing their situation was prepared for groups doing the Bhil study. In it we wrote, "We ask that you keep these people, and Pauline [Brown], in your prayers. Our church has had a relationship of more than 100 years with the Christians of the Bhil field. They think and pray for us regularly. Now it is for us to pray for them - for courage, for strengthened faith, for safety, for peace."

### **Mission Interpretation**

The mission interpretation program was very active over the past year. It provided a variety of mission exposure opportunities for congregations:

#### **Deputation**

Mission staff continued to visit congregations, sharing their stories of mission and ministry. The mission interpretation office co-ordinated speaking visits across Canada for the following visitors: Makram Barsoum, Peikang and Ellen Rae Dai, Jack and Betty Geddes (upon retirement), Sonya Henderson, Christopher Jorna, Ken Kim, Michael and Wendy Lessard-Clouston, Joe Reed, Wilma Welsh and Denise Van Wissen.

#### **Twinning**

A few congregations are participating in the twinning program. They are twinning with congregations in Malawi, El Salvador and a Canadian congregation supported through Canada Ministries.

#### **Mission Tours**

The mission tour program continues to grow. The mission visit is a way for congregations to have a more direct connection with the mission work of our church. Through the mission visit they meet our partners and our mission staff. They also see how their gifts to *Presbyterians Sharing...* and PWS&D are used in ministry.

We often hear that congregations want to get involved in "hands-on" mission. The main purpose of a mission visit is for congregations to meet our partners and to learn about their lives. It is an opportunity for mutual sharing and learning. Often a congregation will also choose to contribute to the building of a project that the partner has identified as a priority. This is a wonderful way for a congregation to make a concrete gift to a partner while at the same time building friendship, mutual understanding and solidarity. Most people return from the mission trip feeling transformed and report that they learned and received far more than they gave. Many of these participants report that they are now beginning to get involved in sharing stories of their mission visit experience beyond their own congregations.

The following groups participated in a mission visit in 2003:

- The Presbytery of Sarnia visited Nicaragua
- The Synod of British Columbia visited Nicaragua
- St. Paul's, Simcoe, visited Guatemala
- Knox, Dunnville, visited El Salvador and Guatemala
- Day Spring, Edmonton, visited El Salvador
- Lakeview, Thunder Bay, visited El Salvador
- Knox, Waterloo, visited Malawi

#### **Clergy Study Tours**

Last year was the first year that clergy 'study leave' tours were organized. In May one group visited Eastern Europe where David Pandy-Szekeres was the host and tour guide (theme: "Reformed Church in Eastern Europe: history, theology, issues and challenges it faces today"). At the end of October a second group went to El Salvador and Cuba with Jim Patterson as host (theme: "contextual theology"). Besides the theological component, each tour included visits

with mission partners, our mission staff and exposure to the work of our church through PWS&D and *Presbyterians Sharing* ...

Another clergy study tour is being planned for Eastern Europe for October 2004. Clergy and others are invited to consider these opportunities as excellent experiences of learning and exposure to our church's mission partners, as well as enjoying the hospitality, culture and scenic beauty of the host country.

### Visitors to Canada

Last fall we were enriched by a visit of the Naruwan choir of the Yu-Shan Theological Seminary and College under the direction of The Rev. Hayu Yudaw. This choir from Taiwan visited congregations in the Vancouver, Ottawa and Southern Ontario regions. Our congregations received the choir members with gracious hospitality. As well as singing in concerts and participating in Sunday worship services, the choir visited many tourist sites, participated in a Taiwanese community day, was present at a commemoration service of George Leslie Mackay, and visited with First Nations people on two reserves in Ontario. More than 125 years after George Leslie Mackay went to Taiwan as a missionary, this choir returned to be missionaries to us. Their singing and musicality were a testimony to their lively Christian faith.

### Education for Mission Advisory Committee

The Rev. Hugh Donnelly (convener), Ms. Carolyn Boyer, The Rev. Margaret Robertson, Ms. Anne Saunders, The Rev. Gordon Timbers, Ms. Mary Chudley (YIM staff), Ms. Carol Mackowski (temporarily replacing WMS staff), Ms. Gloria Wasacase (WMS representative), Ms. Ann Taylor (AMS representative, by correspondence).

### EVANGELISM & CHURCH GROWTH REPORT

Staff Associate Secretary: James F. Czegledi  
Program Assistant: Grace-ann McIntyre

There was a great deal of carryover this year from the *FLAMES* Year of Active Evangelism. We were delighted to hear some of the good news stories of Active Evangelism. One congregation, St. Andrew's in Saskatoon, resolved to invite 2003 people to worship in the year 2003. Many other churches used the four *Congregational Awareness Studies* which included the themes of Church Health, Church Leadership, Congregational Mission, and Vision and Planning. Some presbyteries sponsored evangelism workshops and many groups in the church used Evangelism themes for their meetings. It is our prayer that this *FLAMES* theme will keep burning in the years to come.

Evangelism resources for the year of Active Evangelism and other related resources can be found at [www.presbyterian.ca/evangelism](http://www.presbyterian.ca/evangelism). These include downloadable versions of the *Awareness Studies*, *10 Ideas Churches Can Use*, *Welcome*, *The Ministry of Welcome* and other resources.

Following the *FLAMES* Year of Active Evangelism, a Statistics Canada census report was released which claimed that there is a decline in the number of census Presbyterians in Canada. Census Presbyterians are people who identify with being a Presbyterian on the census form but may or may not be active church attenders. To download this report go to:

<http://www12.statcan.ca/english/census01/Products/Analytic/companion/rel/canada.cfm>.

Much has been written and said about this report and several issues need to be addressed. In response to our own earlier research on the numerical decline faced by our denomination, an additional motion was presented to the 125th General Assembly (A&P 1999, p. 23, 32) asking that the causes of congregational membership decline be researched and that proposals for the recovery of congregational health be presented. Reports were presented to the 126th (A&P 2000, p. 308-11) and 127th (A&P 2001, p. 347-56, 430-35, 40) General Assemblies. These can be found at [www.presbyterian.ca/evangelism/declinereport.html](http://www.presbyterian.ca/evangelism/declinereport.html).

Not found in the Statistics Canada report are the many words of hope borne from biblical reflection and Christian experience. Simply, the future of The Presbyterian Church in Canada is in God's hands. The question for us is how to be faithful and fruitful in response to the initiatives for mission and ministry that God is creating for our church. God will lead Christ's church forward. We need to ask how we can play our part in helping this happen. Presbyterians

need to rediscover a gospel confidence about their faith and church. Our faith and trust in God must be witnessed in our words and work of evangelism.

Canadian Protestant churches have been in numerical decline for many decades compared to population growth, and the census continues to show a downward trend. Communicant membership of The Presbyterian Church in Canada on December 31, 1925, after Church Union was 154,243. At the end of 2003 it was approximately 130,000. The church's lack of influence on society in terms of church membership is a most significant point. Canada's population in 1925 was approximately 9.3 million people. In 2002 it was 31.4 million. The census identifies the disturbing fact of the church's loss in numbers compared to population growth.

Several factors contribute to this. As a result of changing countries and sources of immigration, during the last half decade more and more immigrants report other world religions as their faith. Secondly, the census records a disturbing number of Canadians who claim "no religion". Prior to 1971, 1 percent of the Canadian population claimed no religion. In 2001 that number rose to 16 percent. This represents almost 5 million Canadians.

According to the census data, the largest decline among Protestant churches occurred among Presbyterians. During the decade 1991 to 2001, the number of people who chose to identify themselves as Presbyterian fell by 36 percent. The actual decline in communicate membership during this period was 18 percent. Combined with these statistics is the fact that according to the census, Presbyterians had the oldest median age (46 years) among Canadian Protestants. The national average of the population as a whole was 37 years.

The implications and realities of this report for The Presbyterian Church in Canada cannot be ignored. So then, what do all of these numbers mean? We need to ask ourselves some honest questions as a church and pray that the Holy Spirit will lead our church to find answers.

At least two significant things can be learned from the census report. The first is the larger issue of the growth of secularism in Canadian society. Statistics claim that eight out of ten Canadians do not participate in worship services on a weekly basis. This reality is mirrored by the decline of the influence of churches on Canadian society. Apart from the loss of potentially reaching these people for Christ, the significance of a 36 percent drop in the number of Canadians identifying with Presbyterianism is the fact that fewer Canadians are identifying with the term Presbyterian.

Presbyterians need to be more intentional and more creative in finding ways to reach people with no religious faith or knowledge of the gospel. Churches must discover ways of reaching secular society by connecting with the spiritual needs of their communities and responding with acts of Christian ministry and mission.

Another concern is the relatively senior median age among Presbyterians. Simply put, a significant challenge for The Presbyterian Church in Canada is to replace our older attendees who are no longer able to attend worship with younger ones. A question congregations need to ask themselves: in ten years, without transformative change, how many people can we expect to have worshipping in our congregations? A question presbyteries need to ask: in ten years, without transformative change, how many congregations do we expect to be healthy and vibrant?

If the future belongs to God, how can Presbyterian churches claim their share?

We know that transformative change will have to take place at the local level to renew our congregations. However, an overall church-wide systemic strategy on the national, regional, presbytery and education level is needed to identify this as a priority for The Presbyterian Church in Canada.

To recap, the focus of the Evangelism and Church Growth department continues to be on supporting local church leaders with the resources needed to advance their churches forward in faith. To this end, both video and book resources continue to be distributed across the church to regional staff personnel and to evangelism representatives in each presbytery. Revisions to the four *Congregational Awareness Studies* are being undertaken. The revised studies will be posted on the webpage at [www.presbyterian.ca/evangelism/CongregationalAwarenessStudies](http://www.presbyterian.ca/evangelism/CongregationalAwarenessStudies) as soon as they are available.

To assist seekers in locating a nearby Presbyterian Church on the internet, a Church Finder tool has been added to The Presbyterian Church in Canada's webpage: [www.presbyterian.ca](http://www.presbyterian.ca). This tool can be used to find Presbyterian churches based on location or postal code.

An emerging focus of the Evangelism and Church growth department is sponsoring conferences or presbytery workshops using local leaders. If you or your presbytery are interested in hosting or sponsoring an evangelism conference or would like more information, contact the Associate Secretary. Below is a partial list of conferences sponsored in part by the Evangelism, Church Growth & Worship department.

One of the conferences this past year was *The Difference Makers*, held at Lakeshore St. Andrew's Church in Windsor, Ontario. The focus of this conference was leadership. Videotapes of the main sessions were distributed to each presbytery and may be copied for congregational use. The 2004 *Difference Makers Conference* in Windsor, Ontario, is scheduled for October 29 and 30, 2004. For further information call 519-979-8082.

A *Larger Church Summit* is being scheduled for 2005, with leaders of large churches across the country. Large churches which have more than 275 adults in worship are a small percentage of our congregations with their own unique challenges and opportunities for ministry and mission.

Tony Pappas, expert on the small church, led the workshop *Nine Steps for Small Churches* which was videotaped and distributed to presbyteries. A small church usually averages 75 or fewer adults in worship.

The *Generation Next* Conference is scheduled for June 18 and 19, 2004 in Oro, Ontario. Trinity Community Presbyterian Church is one of the fastest growing churches in our denomination.

One focus of these conferences will be the continuing challenge of enabling the Presbyterian Church to stay doctrinally consistent with the past, but taking new forms to fit the present and the future. This trend dates back to the Reformation and recognizes that the church is "reformed and reforming". The mission of the church has always been to proclaim the Gospel of Jesus Christ to each generation. What must be examined is the method by which this is done. While the message and mission remain, the way we do things needs to be changed in order to communicate the gospel more effectively.

The Associate Secretary continues to preach and conduct worship in a number of churches across the country. He also leads seminars on smaller church evangelism, leadership, mid-sized church evangelism, blended worship and matters relating to congregational development at synods and presbyteries as well as our theological colleges.

### **Evangelism Advisory Group**

Mr. Colin Campbell, The Rev. Will Ingram, The Rev. Peter Ma, Mr. Bill McGowan, The Rev. Carey Nieuwhof, The Rev. Cheol Soon Park, The Rev. Ferne Reeve, The Rev. Frances Savill, Mr. Jim Steel, The Rev. Dr. Wally Whyte.

### **MINISTRY WITH CHILDREN, YOUTH AND THEIR FAMILIES**

Staff	Associate Secretary:	Dorothy Henderson
	Program Assistant:	Matthew Donnelly

This has been a busy year for Ministry with Children, Youth and Their Families. The following report reflects the diversity of activity in this department.

#### **Partners: Meeting Bhil Friends in Central India**

The 2003 Partners Mission Learning/Sharing Experience for Children and Youth focused on the life and culture of the Bhil people in India. Author Anne Saunders used "camp fire" stories, games, food, music, crafts, worship and Bible study. The video, *Bhil Kids*, invited you to enter an isolated mountain village and see what life is like for Bhil children.

The offering project raised money for a village health worker. "A dollar a day brings the health worker our way." This is tremendously important work. Villagers often don't know how to prevent or treat diarrhea, that vaccinations will prevent sicknesses like tetanus, and that malnutrition can be overcome by families growing their own supply of fresh fruits and

vegetables. In a region with a high infant death rate, the village health worker is vitally important.

One copy of *Partners: Meeting Bhil Friends in Central India* was sent to every congregation in August. Additional copies are still available for \$5 from the Book Room (1-800-619-7301).

### **Partners for 2004-2005: Meeting Friends in Ghana**

Author Adele Halliday will lead children and youth to new awareness of the life of a Christian family in Ghana. One member of the family, a teen, works in a co-operative supported by PWS&D. The study uses story, song, food, games and crafts.

### **Money Raised Through Partners Projects**

Each year the children, youth and their families raise money for a specific partners project. The following outlines the money raised in recent years:

- 1998 - Meeting Friends in Guatemala (Scholarships for the School in the dump) \$45,166.23
- 1999 - Meeting Friends in Cuba (Christian Education resources) \$23,903.26
- 2000 - Meeting Friends in Malawi (Mosquito bed nets for families) \$45,729.95
- 2001 - Meeting Friends in Ukraine (Bread fees for school children) \$42,961.41
- 2002 - Meeting First Nations Friends in Canada (Sports equipment or camps for children) \$12,150.26

### **The Work of the CCCY (Covenant Community with Children and Youth) Committee**

The following are the goals of the CCCY Committee:

- To encourage and support the family as the primary context for the journey of faith.
- To acknowledge the value of children and youth in the covenant community.
- To provide a variety of opportunities for children and youth to grow in and express their faith.
- To promote greater participation of children and youth in the total worship experience of the covenant community.
- To foster friendship between children, youth and adults.
- To remain open and responsive to new ways to be effective in ministry with children and youth.

### **Advisory Committee Work**

In 1999 the CCCY committee moved to the Atlantic Synod and is currently in its 5th of 6 years. In the first 4 years of its work, the committee has done these things:

- Reviewed Triennium, CY2000, youth conferencing
- Gave leadership to the *FLAMES* Year of Children, Youth and Young Adults (2000)
- Reviewed curricula, resources
- Produced posters for children, youth, young adults
- Maintained informal networking with others involved in children/youth ministry
- Hosted a national camp symposium
- "Birthed" CY2000 and encouraged CY2003
- Provided some leadership around evangelism with children/youth in newsletters (2001-2002)
- Provided some leadership around spirituality with children/youth (2003-2004)
- Began work on a policy for child/youth protection
- Looked at other policies - scouting, camping
- Gave some national support to peer ministry

The committee and staff have the following projects planned for 2004-2005: resources and information on bullying and violence, hosting a conference on "The First Six Years", re-thinking leadership development using the paradigm of new wineskins while still supporting traditional structures. The committee has also put together a "wish list" of foci for the future: hands-on mission, drama, experiential spirituality, family life support.

### **The First Six Years Conference**

With the assistance of the Ewart Endowment for Theological Education, APCE (Association of Presbyterian Church Educators), the Life and Mission Agency and the Women's Mission

Society, The Presbyterian Church in Canada hosted an exciting and wonderful small conference which focused on the first six years of life. The conference took place in Moncton, New Brunswick, May 14-16, 2004.

The conference plenary speaker was Andrew Reesor-McDowell, an active Mennonite, whose topic was "The First Six Years: Being Good Stewards with God's Youngest". Andy is the senior manager of the Hincks-Dellcrest Gail Appel Institute. He also provides senior management to the Mental Health Prevention and Early Intervention Program. He is an active volunteer in the international early child development project called Learning Through Play which is now in India, Pakistan, El Salvador, Peru, Haiti and the Philippines.

During this event some of the following topics were addressed in workshops and work groups:

- How faith develops in the first six years.
- What congregations should know about the first six years; providing quality programming.
- The importance of family health and good nutrition in the first six years.
- The role of the extended family and church family for preschoolers.
- Early childhood community groups and how churches can interact with them.
- The vital role of parenting and grandparenting.
- Providing a safe environment for small children.

Of primary importance was the time built in for "synod meetings", when people from the 8 synods gathered and made plans to carry information and plans back to their synods.

### **Canada Youth 2003 - On the Edge of the Wave**

Canada Youth 2003, a 5-day conference focusing on youth and youth ministry, took place at Brock University in St. Catharines, Ontario, August 24-29, 2003. The event brought together 702 participants from across our denomination. The theme of the event, "On The Edge of the Wave" was explored and developed throughout the week. CY2003 was a residential event which placed a high value on supporting and affirming the community that gathered and lived together for the event. Three separate tracks ran simultaneously throughout the event and the whole community gathered for worship and recreation at the end of each day.

The Conference Track focused on the needs of youth ages 15-19. Over 400 young people and their adult advisors participated in small groups called Microwaves, played in recreational settings and attended workshops on a variety of topics.

The Mission Track brought together 80 enthusiastic young adults, ages 18-25, for both on-site and off-site service projects. A highlight of this track was a day trip into Toronto that included work at Evangel Hall, Evergreen Centre for Street Youth and Scott Mission.

The Youth Ministry Training Track provided an assortment of learning experiences for those interested in honing their youth ministry skills. Dr. Kenda Creasy Dean, Associate Professor of Youth, Church and Culture, and Director of Tennent School of Christian Education at Princeton Theological Seminary was the guest plenary speaker for this track and presented both theoretical and practical information to the participants.

Worship at the event was a highlight for many. It is not often that more than 700 Canadian Presbyterians get together to lift their voices and spirits in praise. The services were a blend of contemporary and traditional styles and included a variety of music, dramatic and preaching gifts.

Canada Youth 2003 provided an opportunity for youth, young adults and youth leaders to connect together to celebrate and affirm not only their faith but also their unique witness as Canadian Presbyterians. This gathering was made possible because of the wealth of gifts and resources that were offered. Substantial financial support was provided by a number of departments of the Life and Mission Agency: Children and Youth, Evangelism, Church Growth and Worship, Justice Ministries, as well as contributions from the WMS and Ewart Endowment Fund for Theological Education. In many cases, synods, presbyteries and local congregations also provided individual funding for their participants. Volunteer leadership gifts were given by the Planning Team members, program co-ordinators, event staff, Presbytery of Niagara volunteers, adult advisors and denominational staff. Without the firm foundation of this support the event would not have been the resounding success that it was.

We are grateful to the conference organizer, Jo Morris, for her hard work, incredible organization and skill at pulling together a complex, multi-faceted event.

### **Triennium 2004**

In a new process, synods will oversee the promotion of Triennium 2004 as well as the acceptance of applications, sorting, interviewing and selection of applicants for the Triennium conference in Purdue, Indiana, July 2004.

Although we have withdrawn as a formal partner in Triennium, we have permission to send 150 Canadian Presbyterians as international guests. The delegates will be chosen in a way that is fair and equitable, based on Presbyterian population per synod.

Jennifer Bell is serving as The Presbyterian Church in Canada co-ordinator for Triennium 2004. She will attend Triennium with the 150 Canadian youth and adults chosen to represent our synods across Canada. Jen also provides support, encouragement and is the national contact if problems or concerns arise. Jen can be reached at 519-245-1333; jebell@mail.com; 183 Front St. W, Strathroy, Ontario, N7G 1Y3.

### **Research Project - What young adults can tell us about kids in the church**

From January to March, staff person Dorothy Henderson took an extended study leave to interview 200 young adults, asking about their formative childhood religious experiences. The information from these surveys is helpful in determining how best to encourage, support and work with today's children in our churches. She hopes to make her reflections on this research available by 2005.

### **OVERTURE NO. 7, 2003 (A&P 2003, p. 576)**

#### **Re: Eliminating violence and sexual exploitation in television, cinema and video games**

Overture No. 7, 2003 asks The Presbyterian Church in Canada to recognize the problem of increased violence and sexual exploitation in television, cinema and video games, to explore the impact of such media on children and Canadian society as a whole, and to take a positive stand in supporting organizations and individuals who are working toward eliminating violence and sexual exploitation in television, cinema and interactive video games.

While the problem named in the overture is very important, it is not a new one. It has been addressed by six General Assemblies from 1964 to 1990. The 100th General Assembly expressed concern over the poor quality of television programs aimed at children and urged broadcasters to provide programs "presenting social values that encourage a sensitive, constructive approach to life and respect for people" (A&P 1974, p. 329). Similarly, the 113th General Assembly encouraged synods, presbyteries, sessions and congregations to work toward the elimination of sexually violent, degrading and exploitative material in their local area (A&P 1987, p. 321-22, 21-22).

The following answer to Overture No. 7, 2003 begins with an acknowledgement that eliminating violence and sexual exploitation in television, cinema and video games is not possible when Canadians have access to hundreds of channels and movies. However, there is much that can and should be done to protect people and help children and youth, in particular, become discerning about what they watch and the video games they buy.

#### **Today's Context**

It is no longer a matter of local cinemas and stores carrying violent and sexually exploiting material. We are now inundated in our homes through television, home videos, internet and video and computer games.

Almost every house in Canada has a television. Many households have two or more televisions. Close to 50 percent of children surveyed in a Canadian Teachers' Federation (CTF) study, *Kids' Take on Media*, said they have their own television, 35 percent have their own vcr and 26 percent have computers with an internet connection for their personal use.<sup>1</sup>

This landmark study produced in November 2003, surveyed 5,756 students in Grades 3 to 10 in Canada. The survey results are both dismaying and heartening.

It is dismaying to note that:

- *Grand Theft Auto*, an especially violent and sexually exploitive video game for mature players, is the top choice of boys in Grades 3-6 and of Anglophone boys in grades 7-10.
- Over 75 percent of Grade 7 students have watched restricted movies on home video and about one quarter of them have personally rented R-rated movies.
- Over 80 percent of Grade 7 boys have played video and computer games with a mature rating (suitable for 17 years of age or older).

On the other hand, it is heartening to note that parental influence is effective both in preventing the exposure of children to unsuitable material and in lessening its impact. The survey notes that:

- both in theatres and in the home setting, parental supervision leads to markedly less viewing of restricted material.
- although nearly half of Canadian children have their own tv set, most children (90 percent) continue to watch tv with their families most of the time.

Children who are most aware of the effects of media violence are those who discuss what they watch with their families, discuss questions of violence, racism and sexism with adults and have parents who supervise their television viewing.

#### How Much Media Are Our Children Watching?

In the Canadian Teachers' Federation study, watching tv is a daily pastime for 75 percent of children from Grade 3 to Grade 10. In Grade 3, tv, videos, the internet and computer games account for 50 percent of boys' choices of activities on the weekend and 24 percent for girls. By Grade 10, these figures drop to 34 percent for boys, while it drops to 16 percent for girls. Reading for pleasure decreases consistently with age.

Urban North Americans are exposed to between 1,500 to 3,000 advertisements each day (television, radio, print, billboard, and cinema). This works out to between 540,000 and over 1,000,000 a year.<sup>2</sup> Over \$2 billion a year is spent in advertising in Canada and the US targeting young consumers. Although this does not happen in many Canadian schools, over 12,000 American schools (8 million students) show commercials in classrooms on company donated televisions.<sup>3</sup>

Television, cinema and video games have a pronounced impact on our culture and how we view the world. By age 18, the average American will have watched 25,000 hours of television. This is more than time spent learning in the classroom.<sup>4</sup> Children spend more time watching television than any other activity except sleeping.

#### How Much Violence and Sex Do Our Children See?

Kid's shows in the United States contain 20 violent acts each hour.<sup>5</sup> A study done by the American Academy of Pediatrics in 2001 indicated that 75 percent of videos on Music Television that tell a story involve sexual imagery, over 50 percent involve violence and 80 percent combine the two, suggesting violence against women.<sup>6</sup> Probe Ministries reports violent incidents on television occurred at about the same rate in 1999 as in 1989, but the intensity of these incidents increased. On a per hour basis, sexual material was more than three times as frequent in 1999 as in 1989.<sup>7</sup>

The American Psychological Association reported that the average child watches 8,000 murders and 100,000 acts of violence on television before finishing primary school. By age 18, these figures have doubled.<sup>8</sup> According to a study by the Kaiser Family Foundation in the US 3 out of 4 prime time television programs contain sexual references; 84 percent of situation comedies contain sexual content.<sup>9</sup>

#### Impact of Violence and Sexism on TV, Cinema and Video Games

Does watching violent programs on television or playing violent video games lead to violent acts? The literature is equivocal.<sup>10</sup> In the study, *Kids' Take on Media*, 51 percent of grade 7 to 10 children surveyed, reported witnessing an imitation of some violent act from a movie or television show. This doesn't mean that the violence was directed against another person.

A review of 1,000 studies carried out by the American College of Forensic Psychiatry in 1998 found that all but 18 of the studies reviewed, demonstrated that screen violence leads to real violence. The review also noted that 12 out of these 18 studies were funded by the television industry.<sup>11</sup>

If a direct causal link is difficult to prove, then what is the impact? There are several:

- Children become immune to the horror of violence. They may become less sensitive to the pain and suffering of others.
- Children may become more fearful of the world around them, which may seem mean and scary.
- Children gradually accept violence as a way to resolve problems.
- They may imitate the violence they watch on television.<sup>12</sup>
- Children, especially girls, are much more likely than adults to be portrayed as victims.
- Women continue to be objectified in advertising and their sexuality continues to be used in promotional messages even when it is irrelevant to the product being promoted.

While there may be no proven link between watching violent acts and committing violent acts, the impact may be understood as a continuum of violence as suggested in the Canadian Teachers' Federation (CTF) study. Watching violence or playing violent video games is akin to psychic pollution that kids are breathing in.

Children who are more aware about the potential effects of violence in the media tend to spend more time doing homework, reading, belonging to clubs, developing hobbies. They are more likely to discuss what they watch with their families and are more likely to discuss racism, sexism and violence. And their parents tend to supervise what their children watch. According to a Globe and Mail survey, 83 percent of parents worry about the effect of media violence on their children.<sup>13</sup>

Regrettably, not all schools offer courses in media literacy. In a survey done in the late 1980s in Ontario, 58 percent of Language Art teachers teach media literacy. Many children are not developing the tools needed to critically analyze what they watch and the type of video games they play.

An interesting note from *Kids' Take on Media* is that, although most children dislike watching the news (too boring), those who do watch the news, and discuss it with their parents, are both more knowledgeable about the negative impact of violence, both real and fantasy, and more confident in their ability to do something about the problems in the world.

#### The Christian Perspective on Media Violence and Sexual Exploitation

Christ, the Prince of Peace, calls his followers to seek peace in the world. Shalom is the biblical model of peace-full living which was embodied in Christ. Peace is the proper condition in which people are to live with one another. Life is to be non-violent and non-exploitive. Shalom values the harmony or well being of human life that God intends. To pursue peace is to build one another up (Romans 14:19). It is not to cause harm or injury.

The condition of Shalom is enjoyed intimately in the family where faith develops (Genesis 13:8, 2 Timothy 1:5-7). Faith is first encountered in the family and then expressed personally. Shalom, whether in blood or spiritual families, depends on instruction, models and relationships. Shalom extends to others through a covenant of peace.

Media that portrays acts of violence and sexual exploitation are threats to the biblical understanding of peace. They model inappropriate and harmful behaviour. They undermine the stability and nurture of families. Instead of viewing acts of violence and exploitation on TV, in cinemas or through video games, families are encouraged to participate in healthy activities, which encourage mutual welfare and stimulate Christian nurture and development.

#### What Needs to Happen - More Parental Supervision

Regrettably, most parents are not making use of their opportunities to guide and protect their children. Nearly one in three children in Grades 3-6 claim they have never had any adult input about what tv shows they can watch. By Grade 8, the proportion of those who receive no parental supervision rises to 60 percent. Supervision of game-playing is even more lax with

only half of Grade 3 students reporting parental involvement and 75 percent of Grade 7 students receiving no input on what video or computer games they can or cannot play. Furthermore, the majority of parents have never discussed racism, sexism or violence in the media with their children.

In the CTF study, a majority of children reported that their parents never talked about racism, sexism or violence in the media and when they do, they are more likely to talk with boys about violence and with girls about racism. Sexism is the least likely issue to be discussed.

Yet, as noted by Terry Price, CTF President, the survey shows clearly that parents and teachers have a crucial role to play in helping young people sort through the wealth of media in our society.<sup>14</sup>

#### What Needs to Happen - Community and Global Involvement

Parents and teachers are not the only ones concerned about the level of violence, both actual and virtual, that pervades our society. Hockey Canada runs a series of ads under the title "Relax, it's just a game"<sup>3</sup> to remind parents to keep their cool in the sports arena.<sup>15</sup> In addition, kits are available to any Canadian Minor Hockey Association for holding seminars and parent clinics on sports related violence by parents and fans.

Globally, the United Nations Educational Scientific and Cultural Organization (UNESCO) is promoting the International Decade for the Culture of Peace for the Children of the World (2001-2010). As part of its 2003-2005 program, KAIROS: Canadian Ecumenical Justice Initiatives is also promoting the Culture of Peace through its Just Peace program. Its current resource, *Cultivating Just Peace*, includes resources for working with children, youth and intergenerational groups.

These programs remind us that sexual exploitation and violence in the media are part of a broader problem of violence in our homes and communities, and that solving the problem of media violence needs to include efforts to reduce the actual violence children often view or suffer.

#### Practical Things Parents Can Do

1. Provide rules and supervision. Just as we make "rules" about bedtime, nutrition, bathing, homework, going to church and so on, we need to decide on how much television, video or computer game time is appropriate for one day. Make this decision after a discussion with the child, but parents need to supervise and monitor tv/video/computer time.
2. Use tv and computer/video game time as "family time". This assures parents that children and teens are engaged in healthy viewing/playing, and the young person will enjoy the company of a parent. Interestingly, the majority of children surveyed in the Canadian Teachers' Federation study said that their favourite programs do not rate high for violence.
3. Help children and youth think critically about what they are watching. Ask questions like these: I wonder if that solution would work at your school? What would happen if kids at your school used language like that? What do you think a person from Africa would say if he/she were watching this show? Let's count the acts of violence in this show. Do you think they are necessary?
4. Engage in more family activities without using tv. Buy and use a book like *Just Family Nights*.<sup>16</sup> This book contains 60 activities for families to do together to encourage peaceful solutions, cross-generational understanding, and increase compassion.
5. Challenge your children to go without tv for a month or a year. Use the money saved on cable to take a special trip or vacation.
6. If you and your children see something violent or sexually exploitive, write and complain to the tv station, the advertiser or the CRTC.

#### Practical Things Congregations Can Do

1. If children/youth have movie nights, help them to think critically about films by using some of the questions above and purchase resources like *Let's Go to the Movies*.<sup>17</sup>
2. Purchase for your Christian education/Christian nurture committee a package of resources that promote family peacemaking. This is ideal for congregations who want to start a family peacemaking emphasis but are not sure where to begin.<sup>18</sup>

3. Buy and use weekly "peace papers", a bulletin supplement developed to teach peacemaking skills to children. There is also a family page so peacemaking skills can be practiced in the family.<sup>19</sup>
4. Purchase and use a Christian education resource such as *If Only Today You Knew...the Things that Make for Peace* by Dr. James McGinnis.<sup>20</sup> This resource comes in two age levels: K-8, and High Schools and Youth Groups.
5. With other churches in your area, join a media advocacy group such as Media Awareness Network ([www.media-awareness.ca](http://www.media-awareness.ca)).

#### Commitment to Make This Information Available

In order to make the researched information in this overture response available to congregations and parents, the Life and Mission Agency is committed, in 2004, to producing a print resource to be distributed in the PCPak and also will make an electronic version of the same resource available on the church website ([www.presbyterian.ca](http://www.presbyterian.ca)).

#### Other Sources:

Media Awareness Network - [www.media-awareness.ca](http://www.media-awareness.ca)  
 Concerned Children's Advertisers - [www.cca-canada.com](http://www.cca-canada.com)  
 P.E.A.C.E. Positive Entertainment for Children Everywhere - [www.trop-peace.com](http://www.trop-peace.com)  
 Media Watch - [www.mediawatch.ca](http://www.mediawatch.ca)

#### **Recommendation No. 2** (adopted, p. 16)

That the above be the answer to Overture No. 7, 2003.

#### ENDNOTES

1. *Kids' Take on Media*, The Canadian Teachers' Federation, [www.ctf-fce.ca](http://www.ctf-fce.ca), 11/19/03.
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5. "Children and Television Violence", American Psychology Association, APA Help Center, [www.apa.org/pi/pii/vio&tv.html](http://www.apa.org/pi/pii/vio&tv.html).
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7. "Sex & Violence in TV", Kerby Anderson, Probe Ministries, [www.probe.org](http://www.probe.org).
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9. [www.media-awareness.org](http://www.media-awareness.org).
10. Questions & Answers on *Kids' Take on Media*, Canadian Teachers' Federation, 11/19/03.
11. [www.probe.org](http://www.probe.org).
12. Media Awareness, Accessed December 17, 2003 and "Children and TV Violence, No. 13, American Academy of Child and Adolescent Psychiatry, [www.aacap.org](http://www.aacap.org).
13. Cited in *Kids' Take on Media*, [www.ctf-fce.ca](http://www.ctf-fce.ca).
14. *Kids' Take on Media*, The Canadian Teachers' Federation, [www.ctf-fce.ca](http://www.ctf-fce.ca), 11/19/03.
15. [www.hockeycanada.ca](http://www.hockeycanada.ca).
16. Susan Vogt, PPJN Resources.
17. *Let's Go to the Movies*, Edward McNulty (Louisville: Bridge Resources, 1998).
18. [members.aol.com/ppjn/resources.html](http://members.aol.com/ppjn/resources.html).
19. Ibid.
20. Ibid.

#### **Youth in Mission (YIM)**

Mary Chudley, YIM Co-ordinator, travels throughout Canada promoting the YIM program and providing mission education to youth, congregations, presbyteries and synods. Apart from traveling, Mary spends a large percentage of her time communicating with young adults and congregations on mission possibilities with YIM and organizing national and international opportunities that take place each spring and summer.

In April 2003 a group of 13 traveled to Ghana in West Africa to work with and learn from The Presbyterian Church in Canada partnerships with the Presbyterian Church of Ghana. YIM participants were warmly welcomed and their short few weeks were a fulfilling and transforming experience for those individuals.

YIM continues its close relationship with the community of Mistawasis, Saskatchewan. Each summer a YIM team under the leadership of David and Anne Phillips implements a Vacation Bible School for the children of Mistawasis. As our relationship grows, so does the involvement of the community in this project.

YIM continues to offer and organize opportunities for young people through the "Canadian Connection". These projects empower young people to have shorter experiences, within Canada, at church camps and with church communities.

Our Presbyterian Church in Canada's work in Eastern Europe is strengthened through the involvement of YIM volunteers with summer camp programs for gypsy children and young adults in different areas of Eastern Europe. Sonya Henderson and Steve Ross, both International Ministries mission staff in Eastern Europe (and both of them past YIM volunteers with this trip!), have been integral in our planning and group experience. In the summer of 2004 there will be five or six volunteers involved with this YIM experience.

To celebrate the *FLAMES* Year of Spirituality, YIM went to the Isle of Iona in early May 2004. The YIM team remained for an extra week to work with an inner city church in Edinburgh in their community outreach programs. Also planned for May 2004 was a trip to Nicaragua. The YIM team worked with three different partners of The Presbyterian Church in Canada over the three week trip. These involvements with our church partners were lengthier and more focused than in years past. Our hope is that the relationships that are strengthened through these experiences will strengthen congregational contact and interest in different partners.

YIM is a growing, vital and fulfilling ministry in our church.

### **LEADING WITH CARE: A POLICY FOR ENSURING A CLIMATE OF SAFETY IN THE PRESBYTERIAN CHURCH IN CANADA** (formerly named Faithful Response)

*Leading with Care* is a draft policy for the protection of children, youth and vulnerable adults in The Presbyterian Church in Canada. A copy of this policy is found in the back of the Book of Reports for commissioners to the 130th General Assembly.

The intent of this policy is to do two things:

1. engage in equipping teachers and leaders in our church for their ministry with children, youth and vulnerable adults, and
2. work actively to ensure a safe environment for that ministry.

In this way, we will lead with care.

While we have continually, as a denomination, striven to provide training for our teachers and leaders, it is only recently that we have become more aware of the necessity of the second intent - the need to provide a safer environment as part of leading with care. Leading with care is an issue of critical importance in our contemporary communities of faith. We have become increasingly aware, through media and personal testimonies, that the church has, sadly, not always been a place of safety for all our children, youth and vulnerable adults. Having learned this, we cannot turn a blind eye to this information, but must work co-operatively to put into place a safe church climate for those in our midst who are more vulnerable. We believe that this is what God would have us do.

#### **Combining Safety and Leadership**

As stated above, this policy combines safety and leadership. The policy assumes that a safe environment is made possible when teachers and leaders are equipped for their tasks. It is impossible to have good leadership without safety and it is impossible to have safety without it being part of good leadership. The two are intrinsically linked.

How *Leading with Care* has come into being

The process of developing a draft protection policy began in 2000 and continued to 2004. The national CCCY Committee (Covenant Community with Children and Youth) and national staff responsible for children and youth in the Life and Mission Agency gathered information, responded to on-going inquiries from congregations about safety issues for youth, talked with the Experimental Fund administrator, the congregation of St. Andrew's Church, Lakeshore,

which was drafting a comprehensive congregational policy and other churches in Canada which had drafted their own congregational protection policy. In addition, the national committee and staff looked at the protection policies of other denominations. In 2002 an insurance concern arose when the insurance broker (Marsh) which covers about 200 of our congregations, required more extensive implementation than was anticipated. In 2002, a draft of a policy, originally called *Faithful Response*, was prepared by Education for Discipleship staff and circulated to 100 readers. Further revisions were made and another draft was circulated, by permission of the 129th General Assembly (A&P 2003, p. 344-45, 42), to all congregations and presbyteries. Comments were received at Church Offices by January 31, 2004. Over 100 congregations and presbyteries responded, with hundreds of suggestions and comments.

#### Feedback from Readers

There was a wide range of comments from readers. Some expressed appreciation for a policy long overdue in our denomination. Others expressed anger that such a policy is necessary. Some called for more detail on implementation; others asked for simplification of the implementation process. Some called for instant implementation while others asked for time to phase in the procedures. The feedback can be summarized in some of the following categories.

##### Need for simple words

Comments on vocabulary centred on the need to use words that are familiar to the people who will put the policy into use. The original drafts introduced words such as "ministry position descriptions" that are not normally used in congregational life.

##### Concern about the tone of the document

In general, people worried that the document might be satisfactory to insurance and legal entities, but did not feel like a document which spoke to the heart of our faithful members.

##### Desire for more clarity about implementation

There were dozens of calls for more clarity on how to put the policy into action. There was confusion about the difference between orientation and training. There was confusion about who would need police records checks and how risk assessment would be determined. There was confusion about who would monitor the implementation process.

##### Concern about volunteers

While some respondents thought that *Leading with Care* would provide support and encouragement to teachers and leaders, the majority of comments on volunteer activity expressed a grave concern that it would deter volunteers from being a teacher or leader. Some respondents said, "But this type of monitoring and training of leaders is happening everywhere in society! Why has the church been so slow to get on board?" But, others said, "It is a sad day when we can't trust our own leaders and teachers." This latter group spoke of the policy as "eroding" the volunteer base.

##### Community groups using our buildings

Almost every congregation in The Presbyterian Church in Canada has community groups using their facilities. Since many of these groups do not make a financial contribution to the church, congregations see this use of their building as an outreach in the community. Some respondents worried that more restrictive controls will hinder this outreach.

##### Police records checks

No other issue raised as many concerns and questions as police records checks. People asked questions like these: Who will pay? What do we do with confidential information which may come back? Are police records checks really effective? What kind of police records check should we get? Are we not a community of forgiveness, so a criminal past should not prevent someone from serving now?

##### Insurance issues

While the drafting of this policy began before some congregations received warning letters from their insurance company, many people continued to think that this policy was "driven" by insurance claims. This created anger in some; for others, they simply said, "Let's call a spade a spade. This policy is necessary for insurance, so let's get on with putting it into place."

### Safety procedures

*Leading with Care* outlines many different aspects of safety considerations in order to provide a safe climate. Some respondents found it confusing to put together training, safety, health and abuse considerations in one document. Some called for “people safety” and “building safety” as two separate items.

### Risk assessment

Determining risk assessment in each type of ministry was a new concept for many readers. Some found this a helpful exercise, but others found the process confusing and subjective.

### Monitoring and record keeping

People raised questions about how private records should be stored, how long they should be kept and whether the long-term paper pile would become impossible to manage.

### Using the policy in small congregations

Because the majority of congregations in The Presbyterian Church in Canada are considered small churches, many queries came about whether the policy was really necessary or practical in small congregations.

### Anguish over a lost era

Some readers expressed sadness and anger over the fact that “it has come to this”. They were saddened about the necessity of such a policy in this time. Another reader acknowledged this feeling but also gave this suggestion:

Perhaps Walter Brueggemann’s book, *Cadences of Home: Preaching Among Exiles* (Westminster John Knox Press, 1997) may be helpful in this regard. Brueggemann makes the point that the world as we knew it no longer exists and that the experience is like being exiled. He says, “In such a context, folk need pastoral help in relinquishing a ‘home’ that is gone, and in entering a new ‘dangerous’ place that we sense as deeply alien.” (p. 2)

Exiles need to be able to mourn over what they have lost. But, when our mourning is over, we need to lead in faith and care.

### What Other Denominations are Doing

It has been helpful, in drafting the policy for The Presbyterian Church in Canada, to notice what some other denominations are doing in this same regard.

The Evangelical Lutheran Church in Canada (ELCIC) national office has developed a policy which, in March 2004, was presented to their National Church Council for adoption. ELCIC congregations are individually incorporated and responsible for adopting their own policies and procuring their own insurance. This policy is a national church initiative to offer a policy template for congregations to adopt and/or adapt, depending on the requirements of their respective insurance providers. Oversight is largely internal, that is, the responsibility of designated members of the congregation (the policy committee and the minister). Each congregation must meet the requirements of their particular insurer.

The Christian Reformed Church (CRC) does not have a national policy but has produced several resources to assist in the development of individual congregational policies. They do have national policies on other aspects of protection: a policy for the protection of the cognitively disabled, policy on domestic violence, and a policy for the protection of adults. Each section of what would be a comprehensive policy has come out separately and at intervals of several years. Like the Evangelical Lutheran Church, each CRC congregation is independently governed and, therefore, the national denominational headquarters only encourages and urges the adoption of a protection policy for children and youth.

In The Anglican Church in Canada each diocese is responsible for developing its own sexual abuse and screening policies to which churches within its purview are required to adhere. The diocese takes an active role in communicating and ensuring compliance. Screening workshop attendance is closely monitored and questionnaires about progress are mailed to individual churches.

The United Church of Canada has a national policy that it requires all congregations to uphold. The Pastoral Relations Policy Specialist says:

Without the help and direction of the “rules” we would find it hard to carry out our ministry in just and consistent ways across the country. Our policies are based on principles and values which The United Church of Canada upholds. These reflect our theology and even our belief in human rights and loving and fair behaviour.

The United Church is currently expanding the Police Records Check section of its policy to require volunteer and paid staff to get Level 2 checks, which are much more comprehensive than normal Police Records Checks.

All four denominations have at least one full-time position in their offices devoted to answering questions and overseeing further policy development.

#### Next Steps

There is a strong desire, on the part of the CCCY Committee, Life and Mission Agency and the Education in Discipleship staff to take seriously the variety and scope of responses. It is of prime importance that, in congregations, large and small, church leaders can manage the implementation with some ease and commitment. The policy needs to be pastoral and usable for congregations. In addition, it needs to conform to legal and insurance requirements. The draft policy has been sent to legal counsel and an insurance company for comment. It is found as a separate document at the end of the reports.

#### **Recommendation No. 3** (adopted, p. 16)

That the draft policy *Leading with Care: A Policy for Ensuring a Climate of Safety in The Presbyterian Church in Canada* be circulated to congregations and presbyteries for study and report back to the Education in the Faith department by January 31, 2005.\*

#### **Recommendation No. 4** (amended and adopted, p. 16)

That the Life and Mission Agency bring forth a final policy for adoption at the 131st General Assembly.

\*Note: Congregations currently needing a policy immediately to guide their life together, may feel free to use the current draft.

#### **Canada Youth 2003 Planning Team**

Scott Burden, Mary Chudley, Ryan Con, Stu Douglas, Laura Duggan, Emily Fraser-McArthur, Bob Geddes, Dorothy Henderson, Oswald Henry, Jessa-lyn Lagroix, Jo Morris, Bert Vancook, Kate Wehrmann. Additional staff: Jeff Crawford, Hugh Donnelly, Spencer Edwards, Herb Gale, Scott Sinclair, Jim Penner, Karen Horst, Colleen Wood, Barb Sharp.

#### **Youth in Mission Advisory Committee**

Ms. Adele Halliday, Ms. Joelle Turner, Ms. Catherine Inglis, Mr. Spencer Edwards, The Rev. Larry Turner, Ms. Jessica Henderson, Mr. David Phillips.

#### **Covenant Community with Children and Youth (CCCY) Advisory Committee**

The Rev. John Crawford, The Rev. Ruth Houtby, The Rev. Ken Stright, Ms. Colene Williams, Ms. Geraldine Charters, Mr. Jared Miller. In association, Atlantic Synod Regional staff: Ms. Pat Allison, The Rev. Donald MacKay, Atlantic Mission Society representative: Ms. Vera Hoeg and Women’s Missionary Society representatives (by correspondence): Ms. Doreen Dath, The Rev. Sarah Kim, Ms. Margaret Reynolds.

#### **STEWARDSHIP/PRESBYTERIANS SHARING...**

Staff Associate Secretary: Annemarie Klassen  
Program Assistant: Heather Chappell

#### **Stewardship**

And he said to them, “How many loaves have you? Go and see.” When they had found out, they said, “Five, and two fish.” (Mark 6:38)

*Go and See* is the stewardship theme for 2004-2005. It is inspired by the miracle of the loaves and fishes. Like the disciples, we may think that there is not enough - that there are insufficient

resources in our congregations - not enough time, not enough money, not enough skills, not enough people. But when we 'go and see' the resources God has provided and then turn them over to God, the results can be astounding.

The theme material, including a copy of *Giving* magazine, was mailed to all congregations this spring. *Giving* includes a stewardship program that combines a mission and stewardship emphasis.

Included in the spring mailing was a copy of *FLAMES - Making Connections Between Money and Spirituality*, highlighting excellent resources for ministers and congregations on this theme.

More and more congregations are using pre-authorized remittance (PAR) plans. At the beginning of 2004, 125 Presbyterian congregations (representing 2,447 households) were using the services of the United Church of Canada to administer their programs. We continue to make available educational resources for congregations as they set up their PAR plans.

### **Stewards by Design**

Two Stewards by Design events were held in the fall of 2003 with a total of 50 congregational teams attending. Both conferences were enthusiastically received. Ninety-three congregations have now attended Stewards by Design events; seven of these have attended twice.

The response to these events has been encouraging. Written evaluations at the end of the weekend are always very positive. People report that they have been inspired with a vision of hope, a sense of excitement, and concrete ideas about how to move ahead. Two key insights coming out of these events are mentioned repeatedly: 1) stewardship and mission go hand-in-hand; and 2) stewardship can be exciting and fun - so often it is experienced as negative and disempowering, not as a celebration of God's abundant generosity. One person responded: "Every PCC congregation in Canada should be in attendance at one of these weekends. Whatever it takes, let's keep these events going on these topics until all our congregations receive this incredible teaching - important, essential learning about practical ministry."

At an evaluation meeting in November 2003 the Stewards by Design planning team agreed to continue this program so that more congregations can participate. The team reaffirmed the key aspects of the Stewards by Design model: congregations attending in teams of four people, strong worship, excellent teaching, opportunities for congregational teams to begin to design their own stewardship emphasis. The planning team discussed various possibilities for future Stewards by Design events - perhaps ones with different themes, or perhaps an 'alumni' Stewards by Design for those congregations who have already attended once.

The next Stewards by Design event is being planned for April, 2005. Kennon Callahan, who has been the key facilitator and presenter for three of the past events, will be returning to share his wealth of experience and knowledge as well as his unique capacity to stimulate creative thinking and passion in the area of stewardship and mission. Information brochures are available through the Church Offices.

The Stewards by Design initiative would not be possible without a dedicated group of volunteers who help to plan and execute the events. We wish to express a strong note of appreciation to every member of the planning teams for 2003, convened by Mr. Ken Allan (Canmore) and The Rev. Kristine O'Brien (Jackson's Point). Many thanks also to The Rev. Dr. Herb Gale (Canmore) and The Rev. Wes Denyer (Jackson's Point) for their strong preaching in worship.

### **Congregational Stewardship Opportunities**

Other stewardship opportunities are also available to congregations. As members of the Canadian Interchurch Stewardship Committee and the Ecumenical Stewardship Centre we have participated in planning the North American Stewardship Conference (NASC) to be held in Toronto, June 23-26, 2004, on the theme, "The Joy of Stewardship - A Guide to Generous Living". This conference is planned for congregational stewardship leaders and clergy, and features five keynote speakers and more than 20 workshops. It is hoped that many Presbyterians will avail themselves of this opportunity.

Many congregations are looking at how they might vitalize their stewardship programs. Conferences such as the NASC and Stewards by Design often provide a new spark of energy

and enthusiasm, and a strengthened vision for the congregation's mission and ministry. A vital ongoing stewardship ministry is important. Congregations that have a biblically-based stewardship focus throughout the year begin to connect giving with spiritual growth. Many congregations have found programs such as *Consecrating Stewards* to be a great blessing. This resource and others are available through the stewardship office.

**Recommendation No. 5** (adopted, p. 16)

That all congregations be encouraged to draw on opportunities such as Stewards by Design or other events, or written and audiovisual resources available to them, to strengthen their stewardship programs.

**Stewardship of Accumulated Resources**

The sharing of financial resources that have accumulated over a lifetime is an important part of faithful, generous stewardship.

We are keenly anticipating the new planned giving ministry that is being established in 2004. In the interim, individuals continue to be able to make gifts of their accumulated resources to their congregations, aspects of the national church or other designated ministries of The Presbyterian Church in Canada. The finance department at the Church Office is available to facilitate these gifts.

***Presbyterians Sharing...***

Congregational givings to *Presbyterians Sharing...* in 2003 were \$8,711,575; virtually the same as the amount received in the previous year.

While this is \$38,000 (0.4%) short of the budget for 2003, it is nonetheless good news. Congregations from across Canada gave generously and faithfully. In a year when congregations have experienced increased insurance costs and may be feeling a financial shortage for a number of reasons, it is encouraging to see this level of commitment and support from every part of the country. It is important to celebrate this and to say thank you. God has blessed our church; may we be faithful in the ministry entrusted to us.

Did you know? In 2003:

- 226 congregations gave more than 95% of their suggested (scale) allocation.
- 67% of congregations gave the same or more than the previous year.
- 6 congregations gave 6% of the total amount received from congregations. Their givings ranged from \$73,000 to \$98,000.
- 1 aid-receiving congregation exceeded its suggested allocation by 24%.
- The Presbytery of Sarnia gave the highest percent of its total suggested allocation at 94%.
- Every congregation in the Presbytery of Vancouver Island gave more than two-thirds of its suggested (scale) allocation.
- At every level of the giving range, there were faithful congregations who worked hard to meet their goal. All gifts, both large and small, helped us meet our goal.

The fact that there was no increase in total givings in 2003 is cause for some concern. In order to reach the budgeted target of \$8,800,000 for 2004 an increase of \$88,000 will be required from congregations. Congregations are asked to consider increasing their givings so that this goal will be achieved.

The role of presbyteries in providing strong leadership for the promotion and support of *Presbyterians Sharing...*, as outlined in the response to the overtures below (p. 352-58), is essential and is greatly appreciated. At the same time, sessions are asked to ensure that congregations are knowledgeable about the mission and ministries of the church and faithful in their financial support of *Presbyterians Sharing...*

A number of resources are available to help congregations raise awareness of the ministries funded through *Presbyterians Sharing...* :

- The 2004 *Presbyterians Sharing...* brochure
- Mission Connections, profiling the work and country of some of our mission staff
- An advent calendar
- An annual report cover

- A set of four bulletin inserts highlighting work of International and Canada Ministries
- A giving thermometer chart
- For Elders, November 2002 and February 2003 issues
- Website - [www.presbyterian.ca](http://www.presbyterian.ca) (click on *Presbyterians Sharing...*)

### ***Presbyterians Sharing... Sunday - September 26, 2004***

As adopted by the 123rd General Assembly, the last Sunday of September of each year is designated *Presbyterians Sharing... Sunday* (A&P 1997, p. 330, 26). Congregations are encouraged to set aside this Sunday or an alternate to celebrate the mission and ministries of The Presbyterian Church in Canada. Worship resources for use on this Sunday have been sent to all congregations.

### **OVERTURE NO. 21, 2003 (A&P 2003, p. 583)**

#### **Re: Re-designing *Presbyterians Sharing...* so that there is designated giving**

Overture No. 21, 2003 from the Presbytery of Huron-Perth has been assigned to the Life and Mission Agency (Stewardship). The overture requests that *Presbyterians Sharing...* be modified so that congregations may be intentional in their giving, allowing congregations to designate their givings to specific portions of the national church's mission endeavours.

The overture points out that the total amount remitted to *Presbyterians Sharing...* by congregations of The Presbyterian Church in Canada increased by 3 percent between 1992 and 2001 as compared with an increase of 69 percent to other benevolences during the same time period. This increase to 'other benevolences' includes increased givings to such ministries as local mission, PWS&D and parachurch organizations. (The increase is actually 4.3 percent for *Presbyterians Sharing...* and 65 percent for other benevolences.)

The overture makes the point that many congregations have a perception that giving to *Presbyterians Sharing...* is a duty whereas giving to other mission endeavours is a joyful experience. The request that congregations be allowed to designate their money to specific portions of the *Presbyterians Sharing...* budget is borne out of a desire for a more personal and therefore hopefully also a more meaningful and satisfying experience for the giver, generating more enthusiasm for mission giving to the denomination.

The overture raises the distinction between designated and unified funding. *Presbyterians Sharing...* is a "unified budget". That means that money received from congregations for *Presbyterians Sharing...* is placed in a pooled fund. This money is then disbursed according to a budget that has been approved by General Assembly. "Designated funding" means that the giver can specify where donated funds will be directed within the budget.

There is in our society and in many denominations today a growing request for designated giving. People want to have a sense of ownership; they wish to choose where their money will go; they wish to have a relationship with the mission or ministry they are supporting. The hope is that designating funds to specific ministries will personalize the gift and that this will help the giver to become more knowledgeable about the mission, to pray more effectively, to be more keenly linked with the object of the gift.

A unified budget does not lend itself as easily to personalization; it is by nature and by intention a melding and merging of particularities. It takes many pieces and presents them as a whole.

Yet there are compelling reasons why this denomination, along with most others, has remained committed to a one-budget system. (Designated giving opportunities in The Presbyterian Church in Canada are available through *Something Extra* and through congregational initiatives supported by PWS&D.)

First, it fits with our Reformed polity. The unified budget is approved by the General Assembly, by representatives from across the country. All parts of the budget are important - the mundane and exciting, the local and the distant, the routine and the novel, the 'behind the scenes' and the 'front lines'. The infrastructure is part of the foundation out of which ministry happens. In a unified budget, all members are committed to supporting all parts of the budget. They do not pick and choose which items they wish to support. Instead, through their gifts and prayers, they are present as one body - the body of Christ - in all the varied ministries of the church.

Secondly, a unified budget allows for the greatest flexibility and discretion for the allocation of funds. It is not dependent on whether or not certain budget items will be selected for funding. It also allows for more stable planning over longer periods of time since it is not as vulnerable to fluctuations in giving. Therefore it is the best way to meet the needs of our partners.

Thirdly, a unified budget is easier to administer and therefore is less costly than designated giving.

Designated funding presents some difficulties.

In a designated funding system there is a concern about whether funds will be equitably distributed across a broad spectrum of needs. It will be easier to raise money for the more visible, interesting ministries than for others that may be equally essential but less glamorous. How will all aspects of the budget be promoted so they are equally subscribed?

Designated funding requires increased staffing and programming. There must be precise, effective communication among donors, the finance department, the ministry agency and the partner. Accurate records must be kept so that designated ministries are not over-subscribed. The finance department must ensure that all designated monies are correctly disbursed according to their designations. Donors must understand exactly where their money is going. An increase in promoting, receiving, recording, allocating and acknowledging designated gifts requires increased administrative costs.

In the mid 1990s our denomination initiated a Modified Designated Giving pilot project in three presbyteries. Congregations in these presbyteries were allowed to designate a certain percent of their allocation to a particular ministry item in the budget. It was explained, however, that the viability of the ministry was not dependent on being fully subscribed by the designations (i.e., the costs of mission staff would be covered regardless of whether sufficient designated money was received for that ministry). After two years, two of the three presbyteries asked to be removed from the program saying that it had not been helpful. Three or four congregations in the third presbytery continued in the program for a number of years, finding it to be a meaningful experience. There were some difficulties. For many people in the pew it was difficult to understand that their money was not going directly to the mission staff they were supporting but to their budget line of the *Presbyterians Sharing...* budget. In a few cases, congregations mistakenly sent their *Presbyterians Sharing...* money as special gifts for the work of the mission staff instead of sending it to their budgeted portion of *Presbyterians Sharing...* This confusion indicates the complexities in administering a designated giving program. It became apparent that to run such a program nationwide with the appropriate educational and communicational support would be labour-intensive, requiring a lot of administrative staff time.

A pivotal factor in the discussion of unified budgets versus designated giving seems to be the degree to which the budget can be personalized. How can the story of a budget be told in such a way that people want to support it? In some congregations *Presbyterians Sharing...* is a 'hard sell', it feels more like a tax than an opportunity for mission. Recognizing that people give to people, there needs to be a continuing development of better strategies to 'storytell' the budget so that people will feel connected. It is not so much about presenting a budget or a program but about sharing the stories of changed lives, of renewed congregations, of newly educated and ordained clergy, of transformed youth, and so on.

But more importantly, it is about developing a sense of connectedness within the denominational family. People respond to a unified appeal when they understand not only "what" is being done, but "why" it is done. There is a theological basis for why our denomination exists. The sharing of funds from all the congregations across the country allows the denomination to be and to do what it does, to the glory of God. These are 'our' programs. They are part of the work of our wider church family. They reflect the values of our distinctive religious tradition. Without these funds and this participation, we simply would not exist as a denomination. That is why basic support for *Presbyterians Sharing...* should have the first call on the money available in a local church for wider mission. All other mission givings, which are also important, should be over and above this.

The question about where congregations direct their mission giving may have less to do with the designated/unified debate and more to do with a lack of connectedness that is felt within denominations generally in this day. Some have called this a lack of 'denominational loyalty'. Denominational identity is not seen to be as valuable or meaningful in our current society as it was in an earlier day. Younger people and newcomers especially need to be taught and nurtured, not just so that they hear what it is to be part of a people, but so that they actually experience it.

This education must happen at every level of the church's systems and structures. All must take responsibility to raise awareness of who we are and what we do as a denomination - the General Assembly, the synods, the presbyteries, the sessions and the clergy. The Church Office must be available to support this effort with material resources and educational events.

Readers are referred to the report of the Special Committee re Overture No. 16, 1996, reporting to the 123rd General Assembly (A&P 1997, p. 473-77). That response included a lengthy discussion about *Presbyterians Sharing...* regarding allocations vs. assessments and designated giving vs. unified funding. That report made many of the points found in this report. The following two quotations come from that report.

The Presbyterian Church in Canada has had a commendable record of mission and ministry initiatives. Through our current system, all Presbyterians are afforded the privilege of being partners in the work of the larger church and of the gospel. As members of Christ's Body, all Presbyterians bear responsibility to be diligent in well doing and to support the work of the Kingdom, which includes our treasury, as much as it does our time, talent or good wishes (p. 475).

What is required is, quite simply, a renewed commitment to, and enthusiasm for, the work of our church. Above all, a more sustained and consistent effort is needed from all the courts of our church in communicating and interpreting *Presbyterians Sharing...* to our congregations and members, and encouraging support from them (p. 476).

Our response:

1. We understand the desire expressed in Overture No. 21, 2003. Congregations are looking for ways to make giving to *Presbyterians Sharing...* more meaningful and personal, with the hope that this will result in increased givings to *Presbyterians Sharing...*
2. For reasons stated above, we are not prepared to implement a designated option for *Presbyterians Sharing...* as requested by this overture. Whereas designated funding may work well for certain types of budgets, it does not lend itself to fulfilling the needs of a national church operational budget. We believe that unified funding is the fairest, most flexible and most faithful method for funding the many diverse ministries of our church.
 

From a practical perspective, we do not believe the increased cost in administration warrants such a radical shift when there is no guarantee that this will result in significantly increased givings. For instance, it is not necessarily true that congregations which are giving to mission outside of the denomination would defer their givings to *Presbyterians Sharing...* if designated giving were an option.
3. All levels of the church are encouraged to raise awareness of the value and necessity of *Presbyterians Sharing...*. The presbytery has a particular responsibility in encouraging congregations, in holding them accountable and in providing opportunities for education. (See recommendations to past General Assemblies in this regard: A&P 1993, p. 271; A&P 1997, p. 477, 28.)
4. Within congregations, it is the responsibility of the session to ensure that the congregation is knowledgeable about the mission and ministry of The Presbyterian Church in Canada and faithful in its financial support of *Presbyterians Sharing...* (Book of Forms section 113).
5. The ministerial leadership of a congregation has a key role in initiating, interpreting and teaching about the connectional nature of our church, about what it means to be Presbyterian, and about the value and necessity of the congregation's participation through prayer and financial support.
6. Education for Mission and Stewardship (Life and Mission Agency) is prepared to work with congregations and presbyteries. We will seek new ways to help congregations to

share this story. We will continue to provide congregations with materials telling the story of the church's mission and ministry. A number of resources are available: bulletin inserts, mission reports, mission studies, annual report covers, advent calendars and so on. A new practical resource for congregational mission and outreach committees will be available to congregations by the fall of 2004. Workshops and stewardship events such as Stewards by Design will be offered to congregations.

However, these resources are helpful only if they are in the hands of the members of our congregations. Recent *Presbyterians Sharing...* workshops across the country revealed that many lay people are unaware of their existence. Again, the role of the teaching and ruling elders and mission committees is essential in the distribution of these resources.

Congregations are encouraged to make use of opportunities for more direct linkages with mission through the Mission Interpretation Office: deputation visits of mission staff, twinning with partner congregations, mission visits to partner churches. Youth in Mission, another program of our church, organizes mission tours and other mission experiences for our youth in Canada and internationally.

7. As a church we must continue to ask the question, "What do we need to do to provide for the secure funding of our mission and ministry as a national church?" The time might be approaching when we want to look at the entire funding system. This will include questions such as: Are International and Canada Ministries continuing to receive adequate funding? What about the future funding of our theological colleges? What about the relationship between funding for PWS&D and *Presbyterians Sharing...*? It will take into account realities such as declining membership, the impact of the new planned giving ministry and other variables. These questions could generate new models for funding of the national church's work and ministries.
8. In the meantime, designated giving options continue to be available for congregations in The Presbyterian Church in Canada. These include: *Something Extra*, a booklet of about 80 ministry projects sponsored through International Ministries, Canada Ministries and Presbyterian World Service and Development; and various congregational initiatives available through Presbyterian World Service and Development.

**Recommendation No. 6** (adopted, p. 16)

That the above be the response to Overture No. 21, 2003.

#### **OVERTURE NO. 22, 2003** (A&P 2003, p. 583)

##### **Re: Amending *Presbyterians Sharing...* formula**

Overture No. 22, 2003 from the Presbytery of Huron-Perth has been assigned to the Life and Mission Agency (Stewardship). The overture requests that the *Presbyterians Sharing...* formula be amended to more accurately represent what congregations are actually giving to *Presbyterians Sharing...*

The overture points out correctly that the total amount remitted to *Presbyterians Sharing...* by congregations of The Presbyterian Church in Canada is consistently about two-thirds of the total allocation requested in a given year.

The overture also points out that the budget for *Presbyterians Sharing...* is typically about two-thirds of the allocation goal for a given year. Hence it asks that the allocation formula be amended so that what is requested (total allocation) is in line with what is needed to meet the budget, which is also the amount that is typically received.

#### **Current Practice**

Currently the allocations requested of presbyteries and congregations for *Presbyterians Sharing...* are based on a proportional formula. The primary intention is to give each congregation a 'fair share' guideline of what its portion of the total budget is.

The formula by which a congregation's allocation is calculated is a graduated scale applied to the congregation's dollar base. The formula is as follows:

- 13% of the first \$50,000 or part thereof of the dollar base, plus
- 18% of the next \$50,000 or part thereof of the dollar base, plus
- 21.5% of the remainder amount of the dollar base.

The dollar base is calculated on the total revenue of the congregation, less the amount given to *Presbyterians Sharing...* and all other benevolences, less any money used for debt repayment (principal and interest). These figures are taken from the statistical report sent in by congregations annually and are found at the back of The Acts and Proceedings.

Before passing the allocations to congregations, presbyteries are asked to adjust the allocations as required, taking into consideration the particular situation of each congregation. The expectation is that where there are decreases in some congregation's allocation, others' will be increased to make up the difference so that the total allocation for the presbytery will be met or at least approximated.

### **The Request of the Overture**

The overture asks that each level of the sliding scale formula (above) be reduced in such a way that the total allocation requested from all congregations will be reduced by one-third (for example, 10%, 14% and 17% respectively).

The concern behind this overture is that those congregations giving well below their suggested allocation do not find the allocation a helpful guideline. Moreover, because they are so far away from their target, they may find it meaningless or a cause for discouragement and not a positive motivator to increase their givings.

While this is a concern, there are real difficulties in reducing the total suggested allocations.

What this overture does not take into account is that while the total amount received from congregations is about two-thirds of the total requested allocation, there is a wide discrepancy between what individual congregations give. If all congregations gave two-thirds of their suggested allocation, the amount requested could be reduced without causing harm to the budget. Yet many congregations give well below two-thirds of their allocation while others consistently give their allocation and even more.

In 2003, 226 congregations gave more than 95 percent of their suggested allocation and many of those gave above 100 percent. In the same year 45 percent of congregations gave more than two-thirds of their suggested allocation and, in the Presbytery of Vancouver Island, for instance, every congregation gave more than two-thirds of its suggested allocation. If the allocation formula were reduced as the overture asks, the amount requested from these congregations would be less than what they are currently giving. In this case, it is expected that the amount received from these congregations would also be reduced (eventually, if not immediately), resulting in a significant shortfall. (It is worth noting that many congregations give exactly their suggested allocation, increasing or decreasing their giving from year to year in direct relationship with fluctuations in the allocation.)

The only way the formula could be reduced without threatening the viability of the *Presbyterians Sharing...* budget, is if every congregation gave at least two-thirds of its allocation or more.

But *Presbyterians Sharing...* is not an assessment, that is, it is not legislated. Congregations are asked to give willingly, as best they can, with a commitment to a shared ministry in which they participate as members of The Presbyterian Church in Canada.

Most congregations understand this and work hard to meet their allocation or at least work towards it. Some congregations come closer to meeting their goal than others. There are often valid reasons why a congregation cannot meet its allocation. Some have greater financial ability. The needs of congregations vary from year to year. Also, some congregations have a greater understanding of and sense of connectedness to the ministry which we share as a national church. They assume their role as full members in the body - this is true of all those who struggle to meet their goal, even those who, because of extenuating circumstances, cannot.

Unfortunately there are some congregations which remit very little or, in some cases, nothing to *Presbyterians Sharing...*. Some congregations give significant financial support for mission initiatives outside of The Presbyterian Church in Canada but provide minimally for *Presbyterians Sharing...*, the budget that they have voted and agreed on through their representatives at General Assembly. It is difficult to know how to respond to these congregations. Is there at least a minimum level of support that goes with being a Presbyterian

congregation? There are many services that all Presbyterian congregations enjoy, including the education and ordination of the ministers who serve in their congregations.

The concern about “fair and equitable” support for *Presbyterians Sharing...* was already addressed in a report by a special committee appointed by the General Assembly (see Special Committee re Overture No. 16, 1996, A&P 1997, p. 473-77). The special committee stated its concern about those congregations who fall far short of meeting their allocation, or in some cases, fail to contribute any amount to *Presbyterians Sharing...*

The committee noted that accountability for *Presbyterians Sharing...* is the responsibility of presbyteries. Presbyteries are asked to take responsibility for the promotion and support of *Presbyterians Sharing...* and to be pro-active in ensuring that congregations understand and commit to meet, or strive to meet, their allocations. The committee noted the failure of some presbyteries to give enough attention to *Presbyterians Sharing...* or to provide sufficient example and leadership in this area. It noted that the exercise of pastoral adjustments of allocations (for those congregations incapable of meeting their allocation) and the exercise of discipline (for those congregations disinterested in supporting the national church) was a presbytery matter. It also noted the tendency in many presbyteries, when they do adjust the allocations, to simply reduce them to what they hope the congregation will be willing to share instead of encouraging growth in giving.

Some presbyteries work hard to keep *Presbyterians Sharing...* before their congregations; some suggest that their congregations grow a step in their giving each year, working towards their allocation; some ask their congregations not to decrease their giving even if their allocation is reduced in a given year; some ask their congregations to provide a reason if they cannot meet their allocation or experience a decrease in their givings. They provide a pastoral role, both encouraging congregations and asking them to be accountable.

What has been said about congregations is also true for presbyteries. If every presbytery committed to two-thirds or more of its total allocation, the allocation formula could be reduced as requested by this overture. However, many presbyteries are well below their total allocation. In 2003, 20 presbyteries remitted more than 67 percent of their allocation; six remitted 65 percent of their allocation; 20 remitted less than 64 percent of their allocation. As with the congregations, as long as many presbyteries are not giving their ‘fair share’ of the total allocation, a decrease in the formula will jeopardize the *Presbyterians Sharing...* budget.

The concern noted in the overture is valid. When a congregation’s giving is far below the suggested allocation, a seemingly unreachable target is not helpful. Too many congregations find themselves in this situation at this time. Presbyteries are asked to provide congregations with realistic goals that will help them to grow towards their suggested allocation, and to keep the vision of the mission and ministry of the church before their congregations. Presbyteries are asked to be encouraging and to request accountability. In doing so, it is the hope that presbyteries will work towards realizing a greater portion of their total allocation. Presbyteries and congregations are invited to make use of the staff and resources available through the Church Office: written resources, workshops, mission tours, deputation of mission staff, and events such as Stewards by Design.

Whereas the allocations are based on a ‘fair share’ guide, 2 Corinthians 8 and 9 provide a template for giving. Here Paul invites the Corinthian church to give willingly, joyfully and generously, out of what it has received. He holds up the Macedonian congregation which has given abundantly and sacrificially even in the midst of poverty and affliction. We have here a theology of mission-driven funding, not a theology of survival. We have also a picture of connectedness and belonging between the churches of Corinth, Macedonia and Jerusalem. The motivation to give does not come from a set of figures called allocations. It comes from an understanding of the reason for giving and a recognition of our own abundance. So often we are blind to the abundance we receive every day from the gracious hand of God.

Finally, another vision is possible. That is a vision, not of reducing the allocation so that the budget remains flat-lined, but of enthusing congregations to grow towards their suggested allocations and beyond so that the budget can keep up with inflation and even grow beyond it. Over the past decade the *Presbyterians Sharing...* budget has decreased when factoring in the cost of living. This significant decrease limits the church’s ability to build and support new

congregations, respond to mission partners, maintain existing programs and do what the church does, in the name of Christ.

It is the conclusion of this report that it would not be wise to adjust the *Presbyterians Sharing...* formula downward. This would risk the viability of the budget. It would also be a dishonour to those who give a high percentage of, or even more, than their suggested allocation. It would weaken the vision of the mission of the church and what it is called to be and do.

Therefore, for the above reasons, the following recommendation is made.

**Recommendation No. 7** (adopted, p. 16)  
That the prayer of Overture No. 22, 2003 be not granted.

### **Stewardship Advisory Committee**

The Rev. Dr. Herb Gale (convener), The Rev. Mary Bowes, Mr. Gordon Fielding, Ms. Cathy Leask, Ms. Joan Masterton, The Rev. Clive Simpson, Ms. April Watt.

### **WORSHIP REPORT**

Staff Associate Secretary: James F. Czegledi  
Program Assistant: Grace-ann McIntyre

Worship has been described as a congregation's window on its community. Through it we look up to God, around to each other and out to the world, and the world can look in and see us as a worshipping community. Worship is often a visitor's first experience with a church, and represents its culture. In the past, the church viewed worship from the context of a Christian worldview. Most people were connected to a denomination or local church and Christianity was the official religion of the country. The church spoke with an authoritative voice. This is no longer the case.

In our present age, most people do not associate with churches and our country is no longer recognized as only Christian. The church is losing its impact on society. In light of this, have you considered what your worship is saying to your community and how is it saying it? How does your worship reflect this reality? Are you trying to cling to the model of a bygone day?

While times and worship styles change, the focus of worship should not. It must be on God's saving activity in and through Jesus Christ. Worship must honour God. How can we reach new generations of believers who have little or no Christian background or memory? Worship should be a dynamic which enables evangelism to happen. Visitors or faith seekers who attend a worship service will decide if they are spiritually nurtured or challenged enough to consider returning. Churches have to be sensitive to and hospitable to strangers. Regrettably, many well meaning churches do not understand this.

Previous worship reports to the General Assembly looked at blended worship, which conjoins traditional and contemporary worship (A&P 2001, p. 362-63) and contemporary (A&P 2002, p. 319-20) worship styles. In this report we examine "seeker friendly" and "seeker centred" styles of worship. It is important to note that style is only one component of public worship. Regardless of its style, worship must honour and respect God in Jesus Christ. The remainder of this report will look at how hospitable worship is to newcomers.

There has been a great deal of talk in recent years about using seeker services as a model for attracting new generations of believers. The seeker sensitive worship style recognizes a number of worship realities and it challenges some long held assumptions. The first assumption is that worship is only for believers and is therefore, irrelevant to non-Christians; that worship is for us, not for others. However, the Bible closely relates worship and evangelism. The Apostle Paul criticized members of the Corinthian church for worshipping in a way that would confuse first-time visitors (1 Corinthians 14:23-25).

Secondly, seeker sensitive worship challenges the assumption that Christians should worship traditionalism. The aim of our worship is to preserve Biblical traditions and the historical doctrines and theology of the Church, but to avoid practices and customs only for their own sake.

Finally, seeker sensitive worship does not attempt to devalue authentic Christian worship. Its purpose is not to oversimplify or reduce the significance of worship practices. Its purpose is to design worship services that are friendly and intelligible to visitors.

Seeker friendly worship is sensitive to the needs of the unchurched as well as the needs of those who are already involved within the church. Not all seeker services are the same. It is important to distinguish between seeker friendly and seeker centred worship models. Seeker friendly churches can provide a model for traditional Presbyterian churches to follow. The approach is balanced, aiming ministry primarily at believers while maintaining sensitivity to unchurched guests. Blended or multi-track (two services with different styles) worship is effective when used with relevant preaching which is sensitive to those outside the faith. The first step is an easy to read and easy to follow Sunday bulletin.

Seeker friendly worship avoids using technical church language such as prayers of invocation, intercession and supplication. Instead it uses the terms prayer of approach and prayers of the people. Indicate in the bulletins when to stand, print all responses, including the Lord's Prayer, and print either the Bible readings or page numbers of the Bible readings.

Unlike your visitors, the members of your congregation know what to expect and what to do during the service. Worship should have an easy to follow and easy to understand format so that a first time visitor will feel comfortable. It is a good idea to have the Lord's Prayer, Apostles' Creed, Living Faith and other responses available on a laminated card in the pew so that visitors can easily participate in this part of the service.

Seeker centered worship, also called seeker targeted or seeker driven worship, is primarily oriented towards the unchurched. In this respect, these services resemble an evangelistic strategy more than a regular worship service. The service is oriented toward the non-believer. Everything, from the message to the music, is designed to make a positive impression on the non-believer. It targets and designs every aspect of the worship experience to a non-believers' perceptions, experiences and needs. The criticism of this approach is that it does not nurture people of faith, and that the emphasis is on evangelism. The danger of targeting the unchurched exclusively is that it enables the people with the least Christian background to set the agenda. To be effective, this model requires a leader with well developed leadership skills.

Many churches show unintentional hostility or indifference towards people who are seeking. Most people are familiar with the story of a first time visitor attending church who is asked to move because they are sitting in a member's seat. While this might be an extreme case, this behaviour is practiced in lesser forms in some churches. These churches do not go out of their way to practice Christian hospitality. They are slow to welcome visitors, invite them to the fellowship hour or speak to guests after worship. They use words like vestry, narthex and kirk session and expect visitors to know what they mean.

The mission of the Worship department continues to be to assist local church leaders, and to recommend and provide worship resources. This is done by supporting, editing and producing the worship resources of The Presbyterian Church in Canada, including Sunday worship bulletins, Prayer Partnership, These Days, the Book of Praise in its various editions, the Psalter, the Lectionary and the Book of Common Worship, including a new CD version. French language translations of the baptism, wedding and funeral services from the Book of Common Worship are now available. Contact Grace-ann McIntyre at [gmcintyr@presbyterian.ca](mailto:gmcintyr@presbyterian.ca) for a copy. We continue to respond to a myriad of worship, church and copyright-related inquiries.

In an effort to provide resources for both lay and clergy worship leaders a links page has been created on the worship web page, [www.presbyterian.ca/worship](http://www.presbyterian.ca/worship). On this site you will be able to choose from a variety of resources that relate to worship. If you know of any resource with a web site that would be of interest, please forward the information to Grace-ann McIntyre at [gmcintyr@presbyterian.ca](mailto:gmcintyr@presbyterian.ca).

In conjunction with Canada Ministries, a lay worship training event in Cape Breton, Nova Scotia was sponsored in November. Twelve lay leaders from small and rural congregations gathered and were trained in leading worship. As part of the *FLAMES* Year: Education for Laity and Clergy, additional lay worship training events are planned for Southwestern Manitoba and Northern Ontario.

The Associate Secretary continues to preach and conduct worship in a number of churches across the country. He also leads seminars relating to congregational development at synods and presbyteries as well as our theological colleges. His emphasis is on blended and indigenous worship that helps congregations employ people's spiritual gifts and use their church's unique local settings to influence worship styles.

**Worship Advisory Group**

Mr. Jonathan Agg, Ms. Maggie Dickson, The Rev. Bob Smith, The Rev. Maria Papp, Mrs. Mary Taylor, The Rev. James Weir, Mr. Lenard Whiting.

**INTERNATIONAL MINISTRIES**

Staff	Associate Secretary:	Ron Wallace
	Administrator:	Margaret Zondo
	Secretary:	Gladys Stover
	Financial Administrator:	Mary Beth McLean

**INTRODUCTION**

The year that has passed since our last report to the General Assembly has been a year of transition for International Ministries. In July, The Rev. Dr. Ron Wallace began his appointment as Associate Secretary, and at the end of July, Dr. Marjorie Ross retired after a lifetime of devoted service to the mission of The Presbyterian Church in Canada throughout the world, including eleven years with International Ministries. The month of July was a transitional month during which Dr. Ross acted as a mentor to provide an orientation for The Rev. Dr. Wallace to his new responsibilities.

**PARTNERSHIPS**

The maintenance and strengthening of links with our partners in mission throughout the world continues to be a major focus of our efforts.

**EAST ASIA**

From October 4-7, 2003, a nine member delegation from the Three-Self Patriotic Movement/China Christian Council visited Toronto as the first stop on a visit with several North American partners. The visit to The Presbyterian Church in Canada was co-ordinated with visits to our Canadian partners, the Anglican Church of Canada and the United Church of Canada. In addition to visiting the national offices of each church where they showed a CD and answered questions on the life and work of the Christian Church in China, members of the delegation also participated in a public event at Emmanuel College where they again spoke on "The Life and Work of the Church in China" and on "Theological Reconstruction in China".

Later in October, Associate Secretary for International Ministries, Ron Wallace, former Associate Secretary, Marjorie Ross, and the General Secretary of the Life and Mission Agency, Ian Morrison, represented The Presbyterian Church in Canada at a special Mission Consultation organized by the Japan-North American Commission on Cooperative Mission (JNAC) on the theme "New Paths of Mission Cooperation in the Holy Spirit". JNAC member churches include the Presbyterian Church (USA), the United Church of Christ/Disciples, the United Methodist Church, the Reformed Church in America, the United Church of Canada, The Presbyterian Church in Canada, the United Church of Christ in Japan, and the Korean Christian Church in Japan. The Rev. Dr. Glen Davis, former General Secretary of the Life and Mission Agency was engaged by JNAC as the Consultation Co-ordinator for the planning and smooth running of this event. After lengthy discussion of the mission priorities of the JNAC member churches, considerable attention was focused on the kind of structure that was needed to implement co-operative work better on those areas identified as mutual priorities. The conclusion of the Consultation was that the current JNAC structure was no longer appropriate to the needs of mission in Japan in the twenty-first century. It was the recommendation of the consultation to the JNAC Biennial Meeting that JNAC be dissolved and replaced with a consultative body (not decision-making) that would be formed and would hold biennial meetings and "share mission priorities which all or some partners will work on together". This recommendation was approved by the JNAC Biennial. A committee was established to ensure that the dissolution of JNAC would happen decently and in order, and it was decided to reconvene the Biennial in February 2004, to formalize the necessary steps in that process. Ron Wallace, who was elected

as vice-chair of JNAC, again represented The Presbyterian Church in Canada at that meeting. At the reconvened Biennial a legally drafted resolution of dissolution was approved and a plan of action established for the steps that still needed to be taken. The steps were listed with a timeline for their accomplishment and a person or group was assigned responsibility for each step. The Rev. Dr. Glen Davis was asked and agreed to serve on a contract basis to oversee the process and ensure that nothing was neglected, and that everything that needs to be done will be done on time. The Biennial will reconvene for a third and final time in Louisville, Kentucky, in January 2004, to certify that the dissolution process has been carried out properly, and to celebrate what JNAC accomplished over the years of its existence.

Following the JNAC Consultation, the Associate Secretary proceeded to Taiwan. There he met with the General Secretary of the Presbyterian Church in Taiwan, The Rev. William Lo, and with other staff in the General Assembly office, as well as with The Rev. David Lai of the Bible Society in Taiwan. Mutual mission priorities were discussed, and arrangements were also made that will hopefully lead to one regular missionary appointment and one volunteer missionary appointment to the Presbyterian Church in Taiwan in 2004. Visits were also made to the Tamsui Church in the town where George Leslie Mackay began his pioneer ministry in Taiwan, to Aletheia University, the Tam Kang High School, the Mackay Memorial Hospital, and Taiwan Theological Seminary, all in or near Taipei. Finally, visits were made to our missionary staff, Joy Randall at Changhua Christian Hospital, and its sub-unit at Erhlin, Louise Gamble at the Protestant Bible College in HsinChu, and Dr. Michael Tai at Chung Shan Medical University in Taichung, where the Associate Secretary was given the privilege of addressing a large class of medical students on the topic "The Meaning of Life: A Christian Perspective".

In April The Rev. J.P. Ian Morrison attended the General Assembly of the Presbyterian Church in Taiwan at Changhua. The General Assembly honoured two retiring Presbyterian Church in Canada mission staff: Joy Randall and Louise Gamble.

### **EASTERN EUROPE**

In late September, the Associate Secretary accompanied the Moderator of the 129th General Assembly, The Rev. Dr. P.A. (Sandy) McDonald and his wife Chris on his tour of Eastern Europe. Accompanied by Canadian Presbyterian missionary, David Pandy-Szekeres, greetings were brought from The Presbyterian Church in Canada to the bishops of the Hungarian Reformed Churches in Hungary, Romania, and the sub-Carpathian Ukraine. During the discussions with the bishops, the matter of formalizing our partnerships with these churches was raised. The bishops of each one of these three churches responded enthusiastically to this suggestion. During our discussions with Bishop Pap in Romania, arrangements were made that will hopefully lead to the appointment of another missionary to that church in the spring of 2004. Considerable time on this trip was also spent visiting Reformed seminaries, schools, and churches in each of these countries. The visit also provided a good opportunity to meet and to see the work of our missionaries in the region, Brian Johnston and Sonya Henderson in Romania, and Steve Ross, and David and Anna Pandy-Szekeres in the Ukraine. Through their work and through the witness of their lives they have all served our church well.

### **CENTRAL ASIA**

In late November, a delegation consisting of The Rev. Dr. Ron Wallace, The Rev. Dr. Ian Gray, convener of the Life and Mission Agency Committee, Ms. Joanne Instance, president of the WMS, Ms. Wilma Welsh, Ms. Joy Randall, Ms. Doreen Morrison and Ms. Agnes Hislop visited India to attend the 100th anniversary of the Chichaniya Church, the first congregation to be organized by pioneer missionary The Rev. Dr. John Buchanan in what was once called the Bhil Field. Local arrangements were made for us by our long-term missionary in the area, Pauline Brown. Seven of the nine Bhil churches in the region were visited, as well as the Jobat Mission School and Hospital, and three community health centres supported by PWS&D. A plaque dedicated to the memory of The Rev. Dr. John Buchanan was presented to the Chichaniya congregation during the anniversary celebrations. Two missionary graves in the Jobat Christian Cemetery, those of Charles P. Young and of Mildred Soutar which had greatly deteriorated had been covered with new granite monuments prior to our arrival with funds provided by International Ministries and the Women's Missionary Society. They were re-dedicated with a short graveside service conducted by The Rev. Dr. Ron Wallace and The Rev. Arthur Samson, pastor of the Jobat Church. After a short visit to the Church of North India General Assembly

offices in Delhi, the rest of The Presbyterian Church in Canada delegation returned to Canada, and The Rev. Dr. Wallace went on alone to visit with Allan and Rosalie Howard at the Woodstock School in Mussoorie. He then went on to Nepal, visiting the headquarters of the United Mission to Nepal in Kathmandu, and then to Pokhara to visit with Richard and Ling Schwarz, doctors at the Green Pastures Hospital.

In January 2004, we received word from Pauline Brown that supporters of a Hindu extremist group had burned the Bhil Church in Kathiwarra, and had damaged the churches in Amkhut and Alirajpur, as well as burning the homes of several church members. We also learned that while Christians in Amkhut were attempting to defend their church and its adjacent school from these extremists a Hindu man was shot and killed and that thirteen local Christians, including the pastor of the Amkhut Church, and the principal of the Christian School, and some of the teachers had been arrested. All of them have been charged with instigating a riot and eight of them with murder. The Indian authorities sent in special police to guard Christian villages, churches, and schools as well as the C.P. Mission Hospital in Jobat. International Ministries' staff has kept in constant contact with Pauline, and with officials of the Church of North India during this time of crisis, assuring them of the prayers and support of our church members throughout Canada. We have also provided a grant of \$5,000.00 to the cost of the legal expenses of those who have been arrested. The special police guards were withdrawn after a couple of weeks and the situation on the ground in the region is stable, but still tense. Prayers for an end to persecution, for peace, and for forgiveness and reconciliation are still very much needed.

### **CURRENT ISSUES**

A great amount of time has been spent over the last year in dealing with policy issues. The long awaited revision of the Policy Statements and Procedures Manual for International Ministries is now finally complete and will hopefully facilitate smooth operational procedures in the future. We have also reviewed the guidelines for the appointment of missionary staff with a view to streamlining the process, and finally we have attempted to fill in some of the gaps in our policy statements. In particular, we are working on policy statements as to how we should respond as a church in various kinds of crisis situations. Thus we have prepared policy statements to be presented to the autumn 2004 Life and Mission Agency Committee meeting on responses to kidnap or abduction of our staff, and on the possible withdrawal or evacuation of staff in a situation of crisis.

We have also begun a major review of our present partnership relationships with a view to making some hard decisions as to where we as a church should and should not be involved in mission. The number of countries in which we are involved in mission, and even the number of partners within a country, with whom we are involved in mission, has increased greatly over the last two decades. The result is that our resources, both human and financial, are now spread very thinly around the globe. They are spread so thin, in fact, that some formerly flourishing partnerships are now in fact classed as dormant, and other existing partnerships are only tenuous at best. As a church, we have stretched ourselves in mission beyond the limits of our present human and financial resources to carry and sustain the load. Perhaps spreading our resources thinly is the way that we as a church should be involved in mission in the twenty-first century. Perhaps, however, we should be deploying our human and financial resources in a few strategic areas where we can make a real difference. Whichever route is best, and whichever direction we take, our future course as a church in mission needs to be chosen, carefully, deliberately and prayerfully, seeking to discern and to follow faithfully whatever direction it is that we believe that the Holy Spirit is calling us to go.

A few days after returning from the JNAC Biennial Meetings in Tokyo in early February, the Associate Secretary spent two weeks in the company of Joe Reed visiting international staff and partners in the Central American countries of Costa Rica and Nicaragua. In late March and early April, he attended a theological conference in Zambia. While in that region of the world he also visited with international staff in, and sought to strengthen ties with our church partners in Kenya and Malawi.

Directly following our General Assembly in June, International Ministries is co-hosting with our counterparts in the United Church of Canada, a Multilateral Consultation which will take place in Toronto between our two churches and our respective partners in Korea, the Presbyterian Church in Korea, and the Presbyterian Church in the Republic of Korea. These two Korean

Presbyterian denominations, which split apart in the early 1950s, have been drawing closer together in recent years, and it is our hope and goal that this consultation will further the process of reconciliation, and lead to greater co-operation between them.

The year 2004 marks a special milestone in the ongoing partnership between The Presbyterian Church in Canada and the Presbyterian Church in Nigeria in that we will celebrate this year the 50th anniversary of our mutual partnership in mission. Plans are being made with our Nigerian partner in regard to things that we might do together to celebrate this special occasion.

## CONCLUSION

The report of International Ministries to the General Assembly for the last two years has noted that “the low value of the Canadian dollar and rising costs of maintaining staff overseas places a severe limit on the number of personnel that can be recruited and sent” (A&P 2002, p. 324, A&P 2003, p. 358). The rise of approximately 20 percent in the value of the Canadian dollar against the US dollar has helped our bottom line considerably, but as noted last year “this challenge remains and will continue to grow” (A&P 2003, p. 358). The Associate Secretary has made a goal of meeting first hand our international staff and partners. Great headway has been made in this regard and he hopes to complete this task in the upcoming year. He has been impressed and encouraged by what he has been privileged to see and to experience. We live in exciting times. The opportunities to serve the mission of Christ’s church in the wider world today are many and varied. As a relatively small church with limited resources, we cannot be involved everywhere and in everything, but we are called to do what we can do, and what we do, we must do faithfully and well.

## MINUTE OF APPRECIATION

### John (Jack) and Betty Geddes

John E. (Jack) and Betty Geddes returned to Canada in the summer of 2003 after 44½ years’ service with the Presbyterian Church in Taiwan. Their time in Taiwan is a bridge between the present day and a much earlier period in Taiwan’s political and mission history.

Jack Geddes grew up in Bruce County, Ontario, and was a member of the Burgoyne congregation near Port Elgin. Betty grew up in Waterloo, and was studying accounting when she met Jack at Waterloo College. They married when Jack graduated in 1953. He taught in Brampton and Chesley, and completed his qualifications at the Ontario College of Education. In 1958, they responded to an advertisement in *The Presbyterian Record* seeking teachers for overseas appointment.

At first it seemed that they might be appointed to Nigeria, but then they met The Rev. Suti Tan, the first Taiwanese principal of Tam Kang Middle (Secondary) School. The Rev. Tan was studying music at the University of Toronto as part of an International Ministries initiative to train the leadership of emerging partner churches. After several meetings with The Rev. Tan, the Geddeses felt called to accept an appointment to go to Taiwan to teach at the Tam Kang Middle School. They were appointed in June 1958, and arrived in Taiwan in January 1959 with three small children.

They were the last Canadian missionaries to be sent to Taiwan under the old system by which the Mission Board in Canada, with the advice of the missionaries on the field, (the Mission Council), made decisions about who should be sent, and where they would be assigned. Dr. E.H. Johnson, the overseas secretary at the time, was a strong proponent of giving this decision-making power to the emerging church. He was supported by the English Presbyterian mission in the southern part of Taiwan, and the system was changed in the year after the Geddes appointment.

During their first term, they lived in Tamsui in the original mission compound. Their neighbour was George William Mackay, the son of the pioneer missionary, George Leslie Mackay. The Geddeses say that they were fortunate to be there in the old days, to meet the old pre-war missionaries, and see everything in Taiwan “change before our eyes”.

The church school to which Jack was assigned was just emerging from a difficult period. The Japanese colonial government had taken over the mission schools in the 1930s. In 1947-1948, the Chinese Nationalists (KMT) who had fled the Chinese mainland established themselves as

the government of Taiwan and took over all former Japanese assets. It was only after considerable negotiation by the Canadian church and Taiwanese Presbyterians that the mission property, including the schools, was restored to the church. In 1956, the Boys and Girls Schools in Tamsui were amalgamated into the Tam Kang Middle School.

The language of instruction in Taiwanese schools is Mandarin, and it was felt that Jack Geddes should learn Mandarin for use with the students, rather than the Taiwanese language which was the language of the church. This was a decision that shaped much of his later work and associations. It was understood that his work would be partly teaching and partly "student work": Bible classes and counseling students.

Jack's first two terms in Taiwan were spent at the Tam Kang Middle School. Betty taught English in their first term, but soon found her hands full with a growing family. Three more children were added to the family in the 1960s. In 1972 they returned to Canada for their second furlough and Jack enrolled in the Master of Arts program at the University of Waterloo. He returned to Taiwan with a Masters' degree in history.

A new private university, the Tam Kang College of Arts and Sciences (later Tam Kang University) had been founded on land belonging to Oxford College, one of the original mission institutions. Jack Geddes was invited to join its faculty in the department of English. Within a few years, he and another professor had established the department of History, in which Jack taught Western History, (Ancient, Medieval and Modern), and his colleague taught Chinese history. He remained on the faculty of Tam Kang University until he reached university retirement age in 1996.

The Bible and the Christian world view was an integral part of Jack Geddes' English and history teaching. His students knew that he had a deep respect for their history and their cultural and faith traditions; because of that, they gave him a respectful and open hearing as he presented his faith understanding. In later years, he also taught art history, both of Europe and of China. In 1987 he was one of three teachers (out of more than one thousand on staff) to receive an award as an "Outstanding Teacher".

Tam Kang University was the first in Taiwan to have an international summer exposure program. Jack Geddes made all the arrangements for groups of students to have an exposure in British Columbia. This was a very successful program which was repeated several times in the late 1970s, and provided an opportunity for congregations and WMS groups in British Columbia to welcome Taiwanese young people.

Jack says of his years at the university: "I would not have traded that assignment for any other". He says that, "It is valuable to have a foreign Christian in a respected position in a university - both for the Christian students, who feel their faith affirmed, and for the non-Christians." Jack was known for his sincere interest in his students, many of whom kept in touch with him for years after they had graduated.

During his time as a professor at Tam Kang, the university faculty paid his salary to the Canadian mission, which paid him at the regular missionary stipend. The Presbyterian Church in Canada continued to be responsible for housing, furlough costs, etc..

Jack regarded his work as a tent-making ministry. Over the years, he led many student Bible study groups, and set up a Christian Fellowship among the faculty. He participated in the Mandarin-speaking congregation which worshipped in the Tamsui Church. He also served on numerous boards and committees of the Presbyterian Church in Taiwan, including the Board of the Yushan Seminary which had been established for Aboriginal students, and in which the language of instruction is Mandarin. In later years he became an elder in the Ming-Te congregation in Taipei.

On his retirement from Tam Kang, Jack Geddes was asked to become Ecumenical Relations Coordinator in the General Assembly Office of the Taiwanese church, and English Language Assistant to the General Secretary. On his official retirement as a missionary on December 31, 2000, he was invited to teach English as a Second Language to students at the Taiwan Theological Seminary. As a volunteer in the last three years, he was occupied organizing the archives of the church, assisting with celebrations of the centennial of George Leslie Mackay, and leading tours to the historic sites in Tamsui.

Throughout the 1970s and 1980s, Betty had many family responsibilities. In addition she led women's Bible study groups both in her neighbourhood and in the Taipei International Church where she was a member. As well she taught Red Cross swimming and first aid classes to her own and many other children. She was financial secretary of the Canadian Mission from the mid-1970s.

In 1988 she was appointed to the General Assembly Office of the Presbyterian Church of Taiwan, as the Inter-Board Treasurer. In this position she handled all the funds received from six partner churches for their missionaries. She held this position until they returned to Canada in 2003.

Betty Geddes also had a special ministry of hospitality, regularly welcoming friends and colleagues to her house, providing a warm reception and wonderful meals. Many were guests in the Geddes' home for weeks at a time.

Jack and Betty shared a special ministry in their last years in Taiwan as leaders of the Stephen Ministry in the Taipei International Church. In 1993 they were sent for intensive courses to equip them to train leaders in the program. The many different nationalities and cultural backgrounds which make up the membership of the Taipei International Church called for leaders with great sensitivity and understanding of both Asian and Western cultures. That the Geddeses were chosen as leaders in this work is a tribute to their Christian compassion and the breadth of their cultural understanding.

In their last decades in Taiwan, the Geddeses became very senior and respected members of the expatriate community in Taiwan. They are especially grateful for the activities which enabled them to cement the historic ties between Canada and Taiwan.

On April 5th, the annual holiday for "Tomb Sweeping", every Taiwanese family goes to their family graves to keep them in good order. The Geddeses, together with Georgine Caldwell, another Canadian Presbyterian missionary, spent this holiday each year weeding and tidying the neglected "Foreigners' Cemetery" in Tamsui. Although a few Canadian missionaries and their children are buried there, most graves are of consular and business people of many nationalities going back to 1860. Over the years, the Geddeses persuaded other members of the Canadian Society in Taiwan to spend the annual holiday working in the cemetery. Local British businesses paid for repairing the walls and the gates; the Boy Scouts were called in to assist. Now the Canadian Society has committed itself to maintaining the cemetery as "the quiet respectable place that our forbears in Taiwan so deserve".

Jack was also active in assisting Commonwealth veterans' associations to identify the location of prisoner of war camps in Taiwan. Hundreds of Commonwealth prisoners from the fall of Singapore had been brought to Taiwan to work in local mines. In 1998 a memorial was dedicated to those who worked and died in the copper mine in Kinkaseki, largely as the result of dedicated research by Jack and other members of the Canadian Society.

The Geddeses were very much at home in Taiwan. Despite their many work, church and community responsibilities, they found time for relaxation: square dancing, long walks, and the enjoyment of Taiwan's scenery. Jack is a dedicated environmentalist and bird-watcher. They loved their house and the garden with its poinsettias, hibiscus and bougainvillea.

Jack and Betty Geddes belong to the highest caliber of people our church has sent overseas to work with our partners. Their contribution was not only in the faithful performance of the duties to which they were assigned, but even more in the day by day witness of their Christian faith in their lives. They were faithful to themselves, always maintaining their identity as Canadians in another country and another church, but always open to, and respectful of, the culture of those around them. They love Taiwan and the Taiwanese, and are loved and respected in return.

On their departure they received a tremendous send-off. Now they have returned to Waterloo, to their home congregation of Knox Church, where they are close to family, now including fourteen grandchildren.

The Presbyterian Church in Canada gives thanks for their many years of service and prays that many more years of good health and happiness lie before them.

**Recommendation No. 8** (adopted, p. 18)

That the above minute of appreciation for Jack and Betty Geddes be adopted.

**MINUTE OF APPRECIATION**

**The Rev. Dr. Ian Clark**

The Rev. Dr. Ian Clark was born in Aberdeen, Scotland, where he received his early education. While studying at the University of Aberdeen he supported the campaign for independence for British colonies in central Africa, and on graduating with an M.A. in 1965 he went to newly independent Zambia. There he taught in a secondary school belonging to the partner church of the Church of Scotland, the United Church of Zambia. In 1968 he returned to Scotland to pursue theological studies. He was ordained in 1972.

After six years of parish ministry, he was appointed as Principal of St. Colm's College. St. Colm's prepares students for service as deaconesses and lay workers, and as overseas missionaries. They are drawn from both the Church of Scotland and the Presbyterian Church in Ireland. Besides being responsible for administration and pastoral care, he taught pastoral theology which included Christian Education and a holistic understanding of ministry.

In 1983, he emigrated to Canada where he served the Elmvale and Fallingbrook (Toronto) congregations. He furthered his education in Christian Education at Knox College, serving as adjunct staff, and receiving the Th.M. degree in 1987. In May 1988 he completed the D.Min. program at Union Theological Seminary in Richmond, Virginia. From 1990 to 1992, he was Program Director for Christian Education in the Board of Congregational Life.

In 1992, he was appointed to Africa by International Ministries to work in Kenya with our church partner, the Presbyterian Church of East Africa (PCEA). His assignment was to be a resource to the Kenyan church in Christian Education and in leadership training for clergy and evangelists. However, when he arrived in Kenya, he was urged by the general secretary of the Kenyan church to serve as assistant secretary (*de facto* staff person) for the Nendeni ("Outreach") Board, the mission board of the PCEA whose work is largely evangelism.

Ian Clark accepted this responsibility, and at the same time taught Christian Education and Biblical studies to students for the ministry at the Pastoral Institute, the PCEA's theological faculty. In addition, he developed a training program for the evangelists who served the Nendeni Board. During this time, he produced a number of resources for his courses, and contributed many articles to Canadian church publications.

Ian Clark was accompanied by his wife, The Rev. Dr. Catherine Chalin. She took the lead in supporting several very important initiatives, one being the Street Children's program in association with St. Andrew's Church, Nairobi. The other was her support for the Christians, most notably, The Rev. Timothy Njoya, who faced persecution for his support of democratic reform in Kenya.

They returned from Kenya in 1996 for family reasons, and were both active in deputation, making very effective presentations in numerous congregations and WMS and AMS groups.

Ian received a call to Westminster Church in Scarborough; as part of the terms of his call, he was available for a month each year for mission visits. In addition to a visit to Guyana, he made three return visits to Kenya. In 1998, 1999 and 2000, he was invited by the PCEA to return as Course Director and Principal Tutor in the In-Service Course for Evangelists held each July. 117 evangelists attended the first course, with 250 attending the second. In the third year 80 former students returned for a longer second level program. During this period, he wrote *Amos: An Introduction*, and *Mark: An Introduction* as study material for the evangelists' courses. These were published by New Light Publications in Nairobi.

Late in 2000, International Ministries received a request from the PCEA and from the principal of St. Paul's United Theological College in Limuru, Kenya to send Dr. Ian Clark back to Kenya as Presbyterian faculty member at St. Paul's College, lecturing in Christian Education and Old Testament. Ian took up his duties at St. Paul's (an ecumenical college) in July 2001, and served until his retirement in the spring of 2003. In this position he was able to use his training and his gifts to the fullest in the task of forming ministers.

Both Ian Clark and Catherine Chalin related well to African church networks. In August 2003, they returned to Kenya to attend centenary celebrations of St. Paul's College, a "Women in Ministry" conference in Nairobi, and a meeting of the East Africa Chapter of the Ecumenical Association of Third World Theologians. All of these are valuable contacts for The Presbyterian Church in Canada.

During both his first and second periods in Kenya, Ian served the home church well by supervising student interns from our theological colleges. An overseas internship is greatly enhanced by the support and insights of an academic director who can help the student reflect on experiences, and integrate them into his or her faith development. In addition, Dr. Catherine Chalin found placements for, and supervised, a number of medical student interns.

Ian Clark is a dedicated teacher, and a very effective communicator, whether he is teaching theology students, working with evangelists with very basic literacy skills, or inspiring Canadian congregations with a description of the life and faith of African Christians. He made an important contribution to the Presbyterian Church of East Africa during a turbulent period in Kenyan history, and made the struggles of that church a vivid reality for Canadian Presbyterians. There will be many in both Kenya and our own church who remember his work with gratitude and appreciation.

**Recommendation No. 9** (adopted, p. 33)

That the above minute of appreciation for The Rev. Dr. Ian Clark be adopted.

**MINUTE OF APPRECIATION**

**The Rev. Glenn and Mrs. Linda Inglis**

The Rev. Glenn Inglis was born and brought up in Badjeros (Grey County), Ontario, and his home congregation is St. Andrew's, Maple Valley. He received his B.A. in political science from the University of Guelph in 1969 and his M.A. in international relations from Queen's University in 1971. Before beginning his theological studies at Knox College in 1977, he spent two years as a volunteer teacher in Nigeria with CUSO and also worked in Indonesia with UNICEF, as well as working for three years as a program supervisor in adult education at Georgian College in Owen Sound.

Linda Inglis was born in Collingwood and raised on a farm in the Thornbury area of Ontario. Her home congregation is St. Paul's, Thornbury. After receiving her diploma in social sciences from Ryerson Polytechnical Institute, she worked as a dental assistant for two years and then used her social services training in working with senior citizens, handicapped adults and children.

Glenn and Linda Inglis were married on December 14, 1974. They have a family of three children: Jocelyn, born in Toronto in September, 1979; Luke, born in Malawi in 1982; and Naomi, born in Nanaimo in 1986.

Upon Glenn's graduation from Knox College in 1980, he and Linda were appointed as missionaries to the Blantyre Synod of the Church of Central Africa Presbyterian in Malawi. Glenn worked as associate minister in the congregation of St. Michael of All Angels Church in Blantyre and also as a chaplain to Presbyterian students in the Blantyre Secondary Schools. Linda put her social sciences training to good use by volunteering in a community rehabilitation program for young polio victims.

In 1985, the Inglises left Malawi to accept a call to St. Andrew's, Nanaimo. During their term of ministry in Nanaimo, the congregation built a beautiful new sanctuary and significantly widened the scope of their ministry in the community. Nevertheless, the sense of calling to a ministry in Africa was also very strong and so in 1991 the Inglis family was appointed as missionaries to the Lesotho Evangelical Church. Glenn served as a Chaplain at the National University in Roma and also taught some courses at Morija Seminary and at the Anglican Seminary, also in Roma. Unfortunately, the Inglis' term of service in Lesotho had to be cut short due to internal disturbances and instability within Lesotho, and so Glenn accepted a call to Langley Church in 1992.

In January 1997, the Inglis family returned to Africa for a second term of service with the Blantyre Synod of the Church of Central Africa Presbyterian in Malawi. Glenn served as Co-

ordinator of the Church and Society Program, a grass roots program on the basics of democracy and on human rights. After establishing this program as one of half a dozen of the key civil NGO's in the country, Glenn handed this program over to a Malawian colleague and accepted the position of Ecumenical Officer in the General Assembly office of the Blantyre Synod of the Church of Central Africa Presbyterian.

Linda continued to put her social sciences training to good use, serving as a volunteer with the Ndirande Club, a self-help group for persons with disabilities. She also assisted Glenn as Ecumenical Officer by acting as hostess, guide and advisor to a constant stream of ecumenical visitors and short and long term missionaries who needed advice, support and encouragement to help them adjust to life in Malawi and get started in their new ministries.

The Inglis family returned to Canada in July 2003, and after a short period of holiday began a new ministry at Kerrisdale Church in Vancouver, in September 2003. During their time in Africa, Glenn and Linda made a significant contribution to the life and ministry of the church in which they were involved. Their strong love of Africa and for the African people, their strong personal commitment to social action and justice, and the strong faith and sense of call which has motivated and sustained them in all of their ministries enabled them to overcome the barriers of different cultures and different languages to win the admiration, acceptance, gratitude and love of their brothers and sisters in the Christian church in Malawi.

We give thanks to God for Glenn and Linda's ministry in Africa, in Malawi and in Lesotho, and pray that God will be with them and richly bless them as they begin their new ministry in Kerrisdale.

**Recommendation No. 10** (adopted, p. 40)

That the above minute of appreciation for The Rev. Glenn and Mrs. Linda Inglis be adopted.

**PERSONNEL AND PARTNERSHIPS**

The following overview shows the rich complexity of our international relationships, and the staff who sustain them:

<b>Bahamas</b> - Lucaya Presbyterian Kirk (Church of Scotland)	The Rev. John and Mrs. Jillian Fraser *
<b>Brazil</b> - Independent Presbyterian Church of Brazil	The Rev. Lincoln Rezende (in Canada)
<b>Cameroon</b> - Wycliffe Bible Translators	Mr. Sean and Mrs. Lezlie Allison *
<b>Caribbean &amp; Latin America</b>	The Rev. Joseph Reed - Liaison Staff
<b>Central America</b> - Christian Education	The Rev. Fernando Cascante ***
<b>China</b> - China Christian Council - The Amity Foundation	The Rev. Peikang and Mrs. Ellen Rae Dai
<b>Costa Rica</b> - Federation of Evangelical Churches in Costa Rica (FIEC)	
<b>Cuba</b> - Presbyterian-Reformed Church in Cuba	
<b>El Salvador</b> - Federation of Baptist Churches (FEBES) - IMU	The Rev. James and Mrs. Brenda Patterson Ms. Allison Burns
<b>Ghana</b> - Presbyterian Church of Ghana	The Rev. Tetteh Akunor (in Toronto) The Rev. Enoch Adjei Pobe (in Toronto) The Rev. Samuel Kofi Kanquah (in Montreal)
<b>Guatemala</b> - COVERCO - Francisco Coll School	Mr. Ken and Mrs. Kennis Kim Ms. Marlene Peck
<b>Guyana</b> - The Guyana Presbyterian Church	The Rev. Christopher Jorna
<b>India</b> - Church of North India	Dr. Pauline Brown Mr. Alan and Mrs. Rosalie Howard *
<b>Japan</b> - Korean Christian Church in Japan United Church of Christ	Mr. Michael and Mrs. Wendy Lessard-Clouston*
<b>Kenya</b> - The Presbyterian Church of East Africa	Dr. Richard Allen, The Rev. Dr. Ian Clark

**Korea** - Presbyterian Church of Korea

**Malawi** - Church of Central Africa

Presbyterian  
Blantyre Synod

Ms. Clara Henderson, The Rev. Glenn and Mrs.  
Linda Inglis

Livingstonia Synod  
Chigodi Women's Centre

Ms. Heather Paton

**Mauritius** - The Presbyterian Church in  
Mauritius

**Middle East** - The Middle East Council of  
Churches

- SAT-7 (Television Ministry)

Mr. Makram and Mrs. Mona Barsoum

**Mozambique** - The Presbyterian Church of  
Mozambique

**Nepal** - The United Mission to Nepal

Dr. Richard and Dr. Ling Schwarz \*\*

**Nicaragua** - Asociacion Cristiana de  
Jovenes (YMCA)

- Soynica

Dr. David Villalonga  
Ms. Denise Van Wissen  
The Rev. Arlene Onuoha

**Nigeria** - The Presbyterian Church of  
Nigeria

**Pakistan** - The Church of Pakistan

Dr. William and Mrs. Sheila McKelvie \*\*

**Romania** - The Hungarian Reformed  
Church

Mr. Brian Johnston, Ms. Sonya Henderson,  
Ms. Mary Gorombey

**Taiwan** - The Presbyterian Church in  
Taiwan

Mrs. Florabelle and Mr. John Geddes, Ms. Joy  
Randall, Ms. Louise Gamble, The Rev. Dr.  
Michael Tai \*

**Ukraine** - The Hungarian Reformed Church

Dr. David and Mrs. Anna Pandy-Szekeres,  
Mr. Steve Ross

\* Associate Missionary

\*\* Shared appointment with InterServe Canada

\*\*\* South to South contract staff

## International Ministries Program Activity

### New appointments

#### Regular Appointments

The Rev. Joel and Mrs. Rebecca Sherbino to Church of Central Africa Presbyterian,  
Blantyre Synod, Malawi

Ms. Mary Gorombey to Hungarian-Reformed Church in Romania

The Rev. Paul McLean to Presbyterian Church in Taiwan

#### Associate Missionaries

Mr. Alan and Mrs. Rosalie Howard to Woodstock School, India

#### Short-Term Volunteers

The Rev. Wallace and Mrs. Audrey Little to Church of Central Africa Presbyterian,  
Blantyre Synod, Malawi

Ms. Marielle Murphy Perez, IDS Student, to IMU in El Salvador

#### Caribbean-North American Council on Mission (CANACOM)

Ms. Katherine Bell, to CWM/CANACOM Training in Mission Program, South Africa and  
India

The Rev. Ken Stright, Ms. Michelle Verwey and Mr. Reuben St. Louis to CANACOM  
work camp in Curacao

#### Completion of Assignment:

Ms. Marlene Peck - Guatemala

The Rev. Christopher Jorna - Guyana

The Rev. Peikang and Mrs. Ellen Rae Dai - China

The Rev. Tetteh Akunor - Ghana

The Rev. Glenn and Mrs. Linda Inglis - Malawi

Retirements

The Rev. Dr. Ian Clark - Kenya  
Mrs. Florabelle (Betty) and Mr. John Geddes - Taiwan

Deaths

Mr. Hubert Budding (former staff in Nepal)  
Miss Edith Buchanan (daughter of Dr. John and Mrs. Mary Buchanan, India)

During 2003, several Canadian Presbyterians visited our partners, and we, in turn received our partners in Canada.

**Visits to Overseas Partners from Canada**

The Rev. Dr. Ron Wallace to Eastern Europe, Japan, Taiwan, India, Nepal, Costa Rica, Nicaragua, Kenya, Malawi, Zambia  
The Rev. Dr. P.A. (Sandy) McDonald, Moderator of the 129th General Assembly, and Mrs. Christine McDonald to Eastern Europe  
The Rev. J.P. Ian Morrison to Japan, Cuba (CANACOM meetings), Taiwan  
Dr. Marjorie Ross to Middle East, Korea, India  
The Rev. Dr. Glen and The Rev. Joyce Davis to Japan  
Mrs. Beth McIntosh to Japan  
The Rev. Rodger Talbot to Japan  
The Rev. Robert and The Rev. Priscilla Anderson to Japan  
Ms. Wilma Welsh to Taiwan, India  
Ms. Agnes Hislop to India  
Ms. Doreen Morrison to India  
The Rev. Dr. Ian Gray to India  
Ms. Joy Randall to India  
Mrs. Joanne Instance to India  
The Rev. Sarah Kim (WMS) to Japan  
Ms. Lillian Sparling and Ms Margaret McGillivray (WMS) to Malawi  
Mr. Mike and Mrs. Debbie Burns to Malawi  
Knox Church, Dunnville to El Salvador and Guatemala  
Synod of British Columbia group to El Salvador and Nicaragua

**Visitors to Canada from Overseas Partners**

General Assembly visitors

The Rev. Dr. Benebo Fubara Fubara-Manuel, Principal Clerk, Presbyterian Church of Nigeria  
Mr. Rick McCutcheon, Mennonite Central Committee and the Quakers  
The Rev. Earl Thames, General Secretary, United Church of Jamaica and Cayman Islands  
The Venerable Nangula Kathindi, Christian Council of Namibia (E.H. Johnson Award recipient)

Delegation from the Korean Christian Church in Japan

The Rev. Byungku Lee, Moderator  
The Rev. Sookil Park, General Secretary  
The Rev. Kunshik Kim  
The Rev. Jung Soon Suh, National Church Women's Association  
Mrs. Raeja Ha, National Church Women's Association  
Ms. Jungja Lee, Youth Representative

Delegation from the United Church of Christ in Japan

The Rev. Hiroko Ueda  
The Rev. Hiroshi Omiya

Delegation from Christian Council of China

- Presbyter Ji Jianhong, Chair, National Committee of Three-Self Patriotic Movement of Protestant Churches in China and Executive Vice-Principal, Nanjing Union Theological Seminary
- The Rev. Hua Yaozeng, Vice-Chair, National Committee of Three-Self Patriotic Movement of Protestant Churches in China, President Shanghai Christian Council, Vice-Principal, East China Theological Seminary

- The Rev. Cao Shengjie, President, China Christian Council and Vice-President, National YWCA of China
- The Rev. Lin Zhihua, Vice-President, China Christian Council, President, Fujian Provincial Christian Council, Principal, Fujian Theological Seminary
- The Rev. Mei Kangjun, Executive Associate General Secretary, National Committee of Three-Self Patriotic Movement of Protestant Churches in China, Chief Editor, Tian Feng Magazine
- Ms. Chen Meilin, Executive Associate General Secretary, China Christian Council, Chief Director, Overseas Relations Department of TSPM/CCC
- The Rev. Bao Jiayuan, Associate General Secretary, China Christian Council, Deputy-Director, Overseas Relations Department of TSPM/CCC
- The Rev. Ni Guangdao, Associate General Secretary, National Committee of TSPM, Vice-Chair, Committee of Three-Self Patriotic Movement of Protestant Churches in Zhejiang Province
- The Rev. Xie Sheng, Staff, Overseas Relations Department of TSPM/CCC (Interpreter)

#### Other Visitors

- The Rev. Dr. Finlay MacDonald, Moderator, Church of Scotland
- The Rev. Daniel Gunya, Church of Central Africa Presbyterian, Blantyre Synod
- Mr. Rakesh Mittal, Church of North India
- Choir from YuShan Theological College and Seminary, Taiwan

#### Summer Student Interns

- Ms Laura Hargrove, to Presbyterian Church of East Africa, Kenya
- Mr. Christopher Embree, to Jobat Hospital, India

#### Student from our partner studying at our colleges as part of our Leadership Development Program

- The Rev. Patrick M'banga, Church of Central Africa, Blantyre Synod, studying at Knox College, Toronto

#### Leadership Development Program grants for students studying outside Canada

- The Rev. Harold Mbeza, Church of Central Africa, Presbyterian, Blantyre Synod, Malawi to study music at University of Fort Hare, South Africa
- The Rev. Daniel Imo, Presbyterian Church of Nigeria, studying at Lutheran School of Theology, Chicago, Illinois
- Elder Mercy Chilapula, Church of Central Africa, Presbyterian, Blantyre Synod, studying theology at University of Fort Hare, South Africa
- The Rev. Jonas Ahuama Jr., Presbyterian Church of Nigeria, studying law at Abia State University, Uturu, Abia State, Nigeria
- The Rev. Kenneth Elu, Presbyterian Church of Nigeria, studying theology at Cincinnati Bible College and Seminary, Cincinnati, Ohio

#### ECUMENICAL RELATIONSHIPS

International Ministries participates in and supports financially the work of KAIROS, the ecumenical justice organization described elsewhere in this Life and Mission Agency report (see p. 375-78, 428-30).

In addition, International Ministries participates in:

- Canadian Churches Forum for Global Ministries
  - Board - The Rev. Dr. Ron Wallace, Dr. Marjorie Ross
  - Personnel Committee - Ms. Margaret Zondo
- Canadian Mackay Committee - The Rev. Dr. Ron Wallace
- Canada-DPR Korea Association - Dr. Marjorie Ross, The Rev. Dr. Glen Davis
- Japan-North American Council on Mission (JNAC) - Dr. Marjorie Ross, The Rev. Dr. Ron Wallace
- Caribbean and North American Council on Mission (CANACOM) - The Rev. Dr. Ron Wallace, The Rev. J.P. Ian Morrison

### **Advisory Committee Members**

Mrs. Maureen Kelly (convener), The Rev. Dr. Russell Hall, The Rev. Tom Rodger, Mrs. Jean Dancy, The Rev. Ann Blane, The Rev. Sarah Kim (WMS), Mrs. Annemarie Klassen (Education for Mission), The Rev. Richard Fee (PWS&D).

### **REPORT OF THE E.H. JOHNSON MEMORIAL TRUST FUND**

The late Rev. Dr. Edward (Ted) Johnson was a visionary who gave outstanding leadership in mission as Secretary for Overseas Missions of The Presbyterian Church in Canada. After his death, the E.H. Johnson Memorial Trust Fund was established by his family and friends to honour his work and missionary spirit. The fund was made possible by two major donations from the Charles Johnson Charitable Fund and other gifts from relatives, friends and those within the church. The Trust's program today is sustained by the income from the Trust but relies on contributions from individuals.

After the trustees were appointed, they established the E.H. Johnson Award "for service on the cutting edge of mission". At the 1983 General Assembly, the first award was presented to The Rev. Roy Neehall, General Secretary of the Caribbean Council of Churches. This award has been presented at each subsequent General Assembly at a mission luncheon attended by commissioners.

### **20TH ANNIVERSARY EVENTS**

The year 2003 marked the 20th Anniversary of the Trust and the trustees decided to recognize the occasion with two special events.

#### **Spring 2003 Reception**

The first event, a celebration of Dr. Johnson's life and ministry, was held at 50 Wynford Drive on April 25, 2003. The focus was on the contribution of E.H. Johnson in the following areas:

- developing and strengthening mission partnerships,
- mission education, youth recruitment and congregational involvement,
- establishing and re-establishing non-traditional contacts, and
- leadership in peacemaking.

Guests brought written reminiscences and a number were interviewed by video camera during the reception. The event was graced by the presence of the Moderator of the Church of Scotland, The Rev. Dr. Finlay Macdonald and his wife Elma, who were joined by the Moderator of the 128th General Assembly, The Rev. Mark Lewis. Finlay Macdonald was instrumental in providing financial support for the Scottish portion of a recent exchange with our denomination. Ted Johnson's son Peter, who was accompanied by his wife Cathy, spoke to the guests. He thanked the trustees for their careful stewardship of the fund and for their creative selection of persons who have received the award over the years.

#### **Fall 2003 Consultation on "What is Mission Today?"**

In 1971, E.H. Johnson arranged a conference on mission entitled "For Such a Time as This". This was the point in mission history when the "sending churches" were beginning to relate to their former missions as partners. The Presbyterian Church in Canada had earned respect for being in the vanguard of this movement in many countries. The 1971 conference summed up the advances of the decades just passed and enunciated principles to guide the church in its mission policy in the future.

The trustees recognize that there have been major changes in the global context and in the practice of world mission in the past three decades. They agreed that the 20th Anniversary of the Trust provided an opportunity to hold a consultation which would be helpful in determining the future shape of the E.H. Johnson Memorial Trust program, and indicating ways in which the Trust can contribute to the mission outreach of The Presbyterian Church in Canada.

A consultation on the theme "What is Mission Today?" took place from November 14 to 16, 2003, at the Salvation Army Retreat Centre at Jackson's Point, Lake Simcoe, Ontario. Invited participants were drawn from those who had had experience with our partner churches, through mission tours, or exchanges and visits with partner churches, and also from those involved in mission in Canada. The consultation was planned with the support of the International Affairs

Committee and included two participants from each of the five round tables sponsored by that committee in recent years. All regions of Canada were represented, and those invited formed a diverse group in terms of age and background. A significant number were young people; they were engaged with the challenges of their communities, and excited by the possibilities of mission. The costs were covered by the E.H. Johnson Memorial Trust Fund, with the assistance of International Ministries and Justice Ministries of the Life and Mission Agency. A generous grant from the Charles Johnson Charitable Fund helped to make the conference possible.

Leadership was provided by Dr. Andrew Walls of Edinburgh, Scotland, who previously worked in Nigeria, and the Overseas Mission Centre in New Haven, Connecticut. Dr. Fernando Cascante, of Union Theological College, facilitated the sessions and provided a perspective on mission from the South. Meaningful worship sessions were led by the participants, each reflecting the wide variety of contexts from which they came.

A comprehensive report is being prepared and will be shared with the church as a whole.

### **The second volume of “The Cutting Edge”**

On the 10th Anniversary of the Trust, addresses delivered by the first ten award recipients were published in a booklet entitled *The Cutting Edge*. The volume included a short biography of E.H. Johnson. A second volume was launched at the spring 2003 reception. It contains the speeches delivered by the second ten award recipients and short biographical sketches of the first twenty recipients. The speeches provide a rich and varied picture of the work of courageous individuals involved in mission around the globe.

The address by the 2003 recipient, the Venerable Nangula Kathindi, is available from the International Ministries office. The address of the 2004 award recipient will be available at the conclusion of the 2004 mission luncheon.

The trustees are offering to make copies of the second volume available to presbyteries, to church libraries and to interested members.

### **THE ANNUAL AWARD “FOR SERVICE ON THE CUTTING EDGE OF MISSION”**

The annual award is the primary activity of the E.H. Johnson Memorial Trust Fund. At the annual E.H. Johnson Mission Luncheon held during the General Assembly, the award is presented to a person who has individually or through an organization, worked and witnessed on “the cutting edge of mission”. The recipient delivers an address to commissioners and guests. When possible, the recipient spends several days meeting appropriate leaders within church and civil society.

### **Award Recipients**

Since the inception of the Trust, the following awards have been made:

1983	Rev. Roy Neehall	Caribbean Council of Churches
1984	Rev. In Ha Lee	The Korean Christian Church in Japan
1985	Archbishop Rev. Edward Scott	The Anglican Church of Canada
1986	Rev. Dr. C.M. Kao	The Presbyterian Church in Taiwan
1987	Rev. Byers Naude	South African Council of Churches
1988	Mr. Gabriel Habib	Middle East Council of Churches
1989	Ms. Barbara Jackman	Canadian refugee legal advocate
1990	Rev. Barbel Wartenburg-Potter	German theologian and feminist
1991	Rev. Glenda B. Hope	USA advocate for the poor
1992	Rev. Russell Self	Missionary and Canadian Bible Society
1993	Archbishop Desmond Tutu	President, All Africa Council of Churches
1994	Rev. Dr. Jack McIntosh and Dr. Clarabeth McIntosh	Advocates for Human Rights The Korean Christian Church in Japan
1995	Rev. Dr. Timothy Njoya	Human Rights Advocate, Kenya
1996	Dr. Daniel Szabo	Hungarian Reformed Church
1997	Rev. Dr. John Fife	Co-leader of Sanctuary Movement for refugees, The Presbyterian Church (USA)
1998	Rev. Hector Mendez	Presbyterian-Reformed Church in Cuba
1999	Rev. John L. Bell	The Iona Community and the Church of Scotland

2000	Dr. Elsa Tamez	Seminario Biblico Latinoamericano, Costa Rica
2001	Dr. David Pandy-Szekeres	Mission Director, Hungarian-Reformed Church in the sub-Carpathian Ukraine
2002	The Very Rev. Dr. John Dunlop	The Presbyterian Church in Ireland
2003	The Venerable Nangula Kathindi	General Secretary, Council of Churches in Namibia and the Anglican Church of Namibia

The 2004 Award recipient is The Rev. Dr. Clifton Kirkpatrick, Stated Clerk of the Presbyterian Church (USA). Formerly the Director of his denomination's Division of Worldwide Mission, Dr. Kirkpatrick has, throughout his career, found new mission opportunities for the church, as well as being deeply committed to social justice for all. He is being honoured for his vocal opposition to the Iraq war and his peacemaking attempts with world leaders.

Dr. Kirkpatrick and a small group of ecumenical leaders met with Prime Minister Tony Blair in an effort to prevent the Iraq war. He also made representations to the Government of the United States of America. In November 2003, Dr. Kirkpatrick spoke about the consumer boycotts endorsed by the National Council of Churches against two US companies for practices which harm farm workers. "Any time a Christian community comes together and seeks to exercise economic justice in this way, it is because there is a very serious injustice that cannot be resolved in any other way", he said.

Dr. Kirkpatrick will receive the award and speak to commissioners at the annual mission luncheon to be held during the General Assembly on Tuesday, June 8, 2004. He has also been invited by the Committee on Ecumenical Relations to attend the Assembly as an ecumenical visitor and thus will also address the Assembly.

## EXCHANGES

In the past, periodic exchanges have taken place between The Presbyterian Church in Canada and one of our partner churches. In recent years, there has been a great increase in visits and exchanges at both national and congregational levels. At the fall consultation, the trustees sought advice from participants on niche opportunities for exchanges which are not being presently served by other exchange/mission/visit opportunities across the church. The final consultation report will contain comments on future exchanges.

## Financial Gifts to the Fund

Gifts to the fund are sought from those who wish to encourage missionary exchanges and the honouring of leadership in Christ's name in places which are on the "cutting edge" of mission. An offering is received during the annual mission luncheon. Presbyterians are encouraged to remember the E.H. Johnson Memorial Trust in their wills. The fund has charitable status and all gifts are acknowledged by a receipt from The Presbyterian Church in Canada. On the instructions of the trustees, the office of the Chief Financial Officer administers all monies belonging to the fund.

## Biographical Sketch: The Rev. Dr. E.H. (Ted) Johnson

Ted Johnson began his working life as a staff person with the Student Volunteer Movement in New York. Then he and his wife, Kitty, served in the late 1930s and during the first years of World War II as missionaries of The Presbyterian Church in Canada in Manchuria, northeastern China. These experiences shaped Ted's life and work, providing him with a global view of mission. During his long service as our denomination's Secretary for Overseas Missions, he recruited many professional lay people as well as ministers to serve in developing countries.

Ted Johnson believed that the churches throughout the world should contribute to one another's growth. He felt that learning takes place best through first-hand encounters and sought to develop opportunities for Christian men and women to become acquainted with different countries and cultures. Dr. Johnson led Presbyterians into strategic relationships with African churches and in other parts of the world.

Dr. Johnson was a man of courage. During the Nigerian civil war, he persuaded churches and individual Canadians that relief food shipments should be sent to the people of Biafra and raised funds for aircraft and food. Pilots were recruited who flew "Canairielief" shipments into Biafra in spite of dangerous conditions. After the Cultural Revolution, Ted Johnson was the first

former missionary to return to China. He was elected Moderator of the 95th General Assembly and in the latter years of his life, gave leadership to the World Conference on Religion and Peace (WCRP).

**Trustees of the E.H. Johnson Memorial Trust Fund**

The Hon. Rev. Dr. Walter McLean is convener. Other trustees are Dr. Ruth Alison, The Rev. Dorcas Gordon, Ms. Sandra Demson, The Rev. Dr. John A. Johnston, Ms. Barbara McLean, Ms. Sherma Mitchell, The Rev. Ronald Mulchey, Dr. Marjorie Ross, The Rev. Peter Ruddell and Ms. Deborah Schlichter. The Rev. Duncan Jeffrey of Bermuda and Mr. Glenn Mount of Welland serve by correspondence. The Rev. Dr. Ron Wallace, Associate Secretary for International Ministries, is also a trustee.

Close contact is maintained with the Johnson family.

The Rev. Dr. Walter McLean  
Convener

**JUSTICE MINISTRIES**

Staff Associate Secretary: Stephen Allen  
Program Assistant: Gail Turner

**INTRODUCTION**

**Compassion and Spirituality**

The church is called to acknowledge the brokenness of the world. When the church brings healing and justice, it is engaging in a deeply spiritual act. In Luke 10:29-37, a lawyer asks Jesus, "Teacher, what must I do to inherit eternal life?" Jesus asked the lawyer, "What is written in the law? What do you read there?" (vs. 25). The lawyer's answer is well known to us: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself" (vs. 27). Jesus then tells the story of the Good Samaritan. While the priest and the Levite passed by the man who had been beaten and robbed, it was the Samaritan, the social outcast, who stopped to care for the man.

God has given humans the gift of compassion. In *The Prophetic Imagination*, Walter Brueggemann writes that "Jesus in his solidarity with the marginal ones is moved to compassion. Compassion constitutes a radical form of criticism, for it announces that the hurt is to be taken seriously, that the hurt is not to be accepted as normal and natural but is an abnormal and unacceptable condition for humanness." Brueggemann continues, "thus Jesus embodies the hurt that the marginal ones know by taking it into his own person and his own history."<sup>1</sup>

As the church delves into the world and acts out of compassion and justice, we seek to be faithful to what Jesus taught us. Even if our acts never seem to be enough, the church struggles to bring the gospel message of hope and salvation.

**ECUMENICAL ACTIVITY**

**KAIROS**

**Canadian Social Development**

The Canadian Social Development Program focuses on:

- refugees and migration,
- social policy, and
- KAIROS' anti-poverty fund.

The refugee and migration program priorities include developing a national church based network to bring refugee and migration issues to congregations and communities. The policy focus includes calling for the cancellation of the "safe third party agreement" signed with the US.

In the area of social policy, the program committee's priority for the coming year is strengthening policy alternatives intended to reduce poverty in Canada. These policies will also address Aboriginal poverty. The policies will draw on the policies of member denominations and will include a social covenant when it is completed.

The former PLURA program has been integrated into KAIROS and the grants program is now called the KAIROS anti-poverty fund. Steps have been taken to streamline and improve the governance structure of the fund. Connections are being strengthened with organizations involved in social development and anti-poverty work. Policies are being developed to assess the impact of the projects supported by the anti-poverty fund.

Mr. Stephen Allen represents the church on the Canadian Social Development Program Committee.

### **Education and Animation**

At PWS&D's request, Justice Ministries agreed in June 2003 to represent the church on KAIROS' Education and Animation Program Committee and to promote the program. The priority is to increase Presbyterian participation in KAIROS activities across Canada. KAIROS is committed to strengthening its relationship with its member denominations across the country.

During the summer, Justice Ministries succeeded in recruiting Presbyterians to attend three of the five fall regional meetings. The Presbytery of Montreal was represented at the fall meeting of KAIROS' francophone partner, Réseau Oecuménique Justice et Paix.

The regional meetings introduced participants to KAIROS' educational program, "Cultivating Just Peace" and to the action campaign, "Agenda for a Just Peace". Each meeting elected representatives to the Education and Animation Program Committee and made decisions on strategies to implement the Just Peace program in their area. "Cultivating Just Peace" will continue through to June 2005.

The regional meetings featured training sessions on using the educational resources. There were also workshops on a variety of justice and peace programs and actions. Presbyterian delegates attended workshops on debt, the proposed Free Trade Area of the Americas (FTAA), environmental issues, refugees, aboriginal rights, the Middle East, and peace.

Presbyterians are building connections with KAIROS local groups. The Presbytery of Montreal appointed Judith Berlyn as its representative to the Réseau Oecuménique Justice et Paix. The Atlantic Synod named The Rev. Calvin Crichton as a delegate to KAIROS' Atlantic regional meeting. The Synod of Saskatchewan appointed Terry Folster as its liaison with the Prairies/North Regional Co-ordinating Committee, with responsibilities for publicizing and promoting KAIROS activities within the synod. Justice Ministries is grateful for the initiatives taken by these courts of the church. Justice Ministries also wishes to acknowledge the support given by the Presbytery of Sarnia, and the congregations of St. Paul's, Avonton, Ontario, MacNab Street in Hamilton, Ontario, and St. Andrew's in St. John's, Newfoundland, in assisting members and ministers of their congregations to attend the KAIROS regional meetings.

KAIROS officially launched its "Cultivating Just Peace" program on December 10, 2003, with a round table in Ottawa which featured speakers from Amnesty International, the Canadian Council for International Co-operation, KAIROS, the 2003 recipients of the John Humphries' Freedom Award, (Angelica Mendoza and Marta Cecilia Domico) and Monia Mazigh, human rights activist and wife of Maher Arar. Presbyterian representatives included diaconal minister Ms. Christine Ball and The Revs. William Ball, Tony Boonstra and Wally Hong.

The action campaign, "Agenda for Just Peace" recommends that the federal government implement concrete first steps to peace in the areas of human rights, social security, arms exports, overseas development aid and debt cancellation. KAIROS will present the signed petition cards to the federal government in the fall of 2004.

At its March 1-3, 2004 meeting, the Life and Mission Agency Committee approved the following recommendation regarding the KAIROS postcard petitions, "Just Peace ... True Security":

**Recommendation No. 11** (adopted, p. 17)

That the KAIROS postcard petitions, "Just Peace ... True Security" be made available for commissioners to sign at the 130th General Assembly.

Ms. Gail Turner represents the church on the Education and Animation Program Committee.

## **Ecological Justice**

On November 16 and 17, 2003, KAIROS hosted a two-day consultation on opportunities for denominations and religious communities to improve the energy efficiency in buildings owned by them in order to reduce energy requirements and costs, and emissions of greenhouse gases to the atmosphere. This was a first opportunity for Canadian churches, the federal government, the private sector and advocacy groups to discuss shared values, possible goals and options for achieving those goals. There are a range of initiatives available to churches including; using high efficiency furnaces and energy efficient light bulbs; installing weather stripping and insulating windows, walls and roofs; set-back thermostats and light timers. These initiatives are intended to assist churches develop more environmentally friendly buildings and programs for managing them.

A key output of the consultation is a draft proposal for a national, large-scale project that would encourage denominations and religious communities to:

- inform their members;
- accelerate the retrofitting of religious buildings to be more energy efficient; and
- establish a database for energy audits.

Ms. Joan Masterton represents the church on the Ecological Justice Program Committee.

## **Global Economic Justice**

### **Debt and Trade**

The research, policy advocacy and education priorities continue to be debt and trade. KAIROS' basic position is that the trade agreements being promoted by western governments, including our own, are fundamentally unjust. Trade based on increasing freedom for corporations inevitably leads to enormous disparities in wealth, both between nations and within nations. Trade agreements should not trump human rights or environmental stewardship.

KAIROS is involved in the "NO to the FTAA" campaign because the provisions in the proposed Free Trade Area of the Americas to integrate human rights, ensure environmental safeguards and protect public services are inadequate. In co-operation with ecumenical and social partners in the Americas, KAIROS continues to develop policy alternatives in its dialogue with policy makers.

Within Canada KAIROS seeks to make Canadians aware of the potential negative impact that FTAA poses to food security, workers rights and public services such as health, education and natural resources such as water.

KAIROS' research and educational work on international debt builds on close to a quarter century of careful and persistent work by Canadian churches. The Canadian Government has taken important initiatives in canceling debt owed by poor countries. Canada has a role to provide global leadership. Initiatives from the International Monetary Fund (IMF), however, have been disappointing.

KAIROS is currently focusing on illegitimate debt which is debt incurred by governments for illegitimate or fraudulent purposes, or debt whose repayment causes severe hardship to ordinary people. The former regime of Saddam Hussein contracted US\$120 billion in debt without the consent of its citizens and with the full awareness of creditors. If this debt is referred to the Paris Club of creditor nations, a future Iraqi government will have to agree to terms set by the International Monetary Fund which typically include: complying with a Structural Adjustment Program, privatizing public services and withholding support to local businesses. Canada is owed C\$750 million and should write off this debt without insisting on IMF conditions. The case of Iraq points to the need for a broader review of illegitimate debt accrued by other cruel dictatorships.

There are no agreed upon international policies for assessing illegitimate debt. KAIROS is contributing to the global effort to develop policies and has recommended that an independent debt arbitration mechanism be established. It would identify which parts of a country's debts are illegitimate, and therefore should be repudiated.

These issues are complex. But the church is challenged to develop biblically based alternatives because the impact of debt and weak trade agreements is most poignantly felt by the most vulnerable members of our global community.

The Rev. Dr. Geoffrey Johnston represents the church and serves as convener on the Global Economic Justice Program Committee.

### Corporate Social Responsibility

Earlier in the fall, KAIROS hosted a workshop on "Ethical Investing for the Religious Sector". The workshop was intended for financial managers in denominations and religious communities. The Chief Financial Officer attended on behalf of the church. The workshop considered the theological and ethical dimensions of investing, fiduciary issues for those who manage investments and pension funds, screened investments, proxy voting and shareholder engagement on social and environmental issues.

Resource people included Mark Regier with the Mennonite Mutual Aid, Michael Jantzi of Jantzi and Associates and Gil Yaren of the Shareholder Association for Research and Education. Participants learned that the financial results for screened investments are somewhat better than for unscreened investments. Ethically based investing is legal. Investors will never find the perfect corporation to invest in, but there are corporations striving to secure a reasonable return for shareholders as well as being committed to acting in a socially responsible manner.

Nancy Palardy, Research Associate on the Corporate Social Issues desk at KAIROS, reminded participants of the churches' pioneering contribution in the area of corporate social responsibility, begun over thirty years ago. Participants expressed an interest in attending a similar workshop in the future.

The day ended as it began, in prayer. A full report on the workshop is available from Justice Ministries.

The Rev. Dr. Arthur Van Seters and Mr. Stephen Allen represent the church on the Corporate Social Issues working group at KAIROS.

Justice Ministries' grant to KAIROS in support of these programs is \$15,000.

## **CANADIAN COUNCIL OF CHURCHES**

### **Commission on Justice and Peace**

The Commission on Justice and Peace has several components in its program. The Ecumenical Health Care Network is a project of the Commission. The activities of Network are reported in the Health Care section of this report. The commission contributed to the consultation on foreign policy through the submission of a brief to the Minister of Foreign Affairs in May 2003. The commission collaborated with Project Ploughshares in submitting a letter to all members of the federal cabinet concerning the negotiations the government was beginning with the US administration regarding the proposed Ballistic Missile Defence initiative.

In co-operation with church partners in the United States and Mexico, the commission organized a consultation entitled "Churches in North America Addressing Globalization". The consultation took place in January 2004, and involved some 100 representatives of churches and church agencies from Canada, the US and Mexico. The consultation was organized at the request of the Lutheran World Federation, the World Alliance of Reformed Churches and the World Council of Churches. One outcome of the consultation was a document entitled "What Does God Require of Us? A Declaration for Just Trade in the Service of An Economy of Life". This document will be presented to General Assembly by the International Affairs Committee (see p. 321-24).

The commission provides leadership and support to the Canadian Ecumenical Anti-Racist Network which has organized several training workshops concerning anti-racism and diversity.

Mr. Stephen Allen serves as convener of the Commission on Justice and Peace.

## **CHURCH COUNCIL ON JUSTICE AND CORRECTIONS**

The Church Council on Justice and Corrections (CCJC) continues to provide workshops, resources and information on matters pertinent to the healing of victims of crime, offenders and their families and communities. A monthly electronic newsletter, "The Well" is available for a \$20 subscription fee. A new resource issued in 2003 is the video "Conversations at the Well" which includes a study guide. Workshops were held in Quebec and in Winnipeg in the fall of

2003. Congregations and presbyteries interested in having a workshop on restorative justice may contact CCJC through Justice Ministries.

The theme for Restorative Justice Week 2003 was "Pathways to a Strengthened Community". To learn more about such pathways, members of Varsity Acres Church, Calgary, joined a group visiting the medium security facility in Drumheller. During their visit they learned about Circles of Support, accountability programs and other ways the Correctional Institute is incorporating principles of restorative justice into its program.

The Rev. Alex Mitchell represents the church on the Church Council for Justice and Corrections. The annual grant to CCJC is \$1,500.

## **HEALTH CARE**

Justice Ministries participates in the Ecumenical Health Care Network (EHCN), a project of the Canadian Council of Churches' Commission on Justice and Peace.

The EHCN's program activities this past year have included follow-up on the Report of the Royal Commission on the Future of Health Care in Canada (Romanow Report). The Network produced fact sheets on health care. These are available on Justice Ministries' web site. Justice Ministries led a workshop on health care organized by the Alberta Northwest Synodical at Camp Kannawin earlier in October. The EHCN continues to dialogue with elected officials and senior civil servants and in this regard met with the federal Deputy Minister of Health and senior advisors to the Minister earlier in the fall.

One of the recommendations in the Romanow Report was the creation of a National Health Council. Other major recommendations in the report such as a national homecare and pharmacare programs have yet to be implemented. The Council has now been established and is composed of representatives from both levels of government, experts and the public. The Council is intended to facilitate co-operation between the federal and provincial/territorial levels of government. It is an arms length body that will establish objectives, common indicators and benchmarks criteria for measuring and tracking health expenditures. The Council will prepare annual public reports on the implementation of the First Ministers' Accord which was signed in February, 2003. It will deal with other issues as well, including recommending strategies to reduce waiting lists and primary health care reform. The Ecumenical Health Care Network sent the Council the brief and appendix it presented to the Royal Commission on the Future of Health Care in Canada.

### **The Role of Public-Private Partnerships in Health Care**

As Mr. Romanow noted in a speech at the University of Regina,

... my report does not preclude private sector (for-profit) involvement in our health care system in ancillary services. Nor does it propose outlawing private delivery of health services. The Canada Health Act is silent on this issue, and the delivery of health services falls within the jurisdictional competence of the provinces. More to the point, just because one doesn't like something, it doesn't make it illegal.

In his final report and on subsequent occasions, Mr. Romanow has recommended that the role of the for-profit sector needs to be resolved "sooner, not later" and in a comprehensive way.<sup>2</sup>

A recent development in Canada, and more prevalent in some European countries, is Public-Private Partnerships (P3s). This is particularly advanced in the United Kingdom.

In Canada, there are Public-Private Partnerships in the health care sector and in other sectors, such as education, water services and infrastructure (bridges, highways, etc.). Many provinces have introduced P3s in the past decade. Unlike privatization, which involves the outright sale of government property, or assets to the private sector, P3s allow the private investor to design, build, own and manage billions of dollars worth of facilities for long term public sector tenants. School boards in Nova Scotia and Ontario are experimenting with lease back arrangements whereby a corporation builds and owns the schools and then leases the buildings to the school board. The City of Ottawa is building a new arena through a P3. The municipality is also interested in a P3 to build a new central library and two bridges.<sup>3</sup> The Government of British Columbia is planning to have hospitals built and managed through P3s. A bridge was built through a P3 in Winnipeg.

The introduction of P3s affects the public sector and as such it has enormous implications for public policy. This report on P3s is intended to draw to the church's attention some of the issues that merit more extensive public discussion than is currently the case.

### **The Rationale for Public-Private Partnerships**

Proponents of P3s offer several reasons for this partnership. Proponents assert that P3s will save the public sector money because of the fiscal pressures many governments face. Many government officials at the provincial and municipal levels and school board officials see P3s as the only hope for new infrastructure and facilities. The argument is that capital can be borrowed at lower interest rates by the private sector than the public sector. Proponents of P3s assert that facilities, infrastructure or services can be delivered faster and more efficiently by the private sector.

The private sector (owners and shareholders) benefits from P3s. Governments benefit because they do not have to carry the debt on their books. Citizens benefit because taxes do not go up, since governments are not increasing their capital expenditure budgets. These arguments for P3s merit closer scrutiny.

### **What are we learning from P3s?**

P3s are increasing in Canada. But as yet, there is no systematic method to assess their impact. Do they save governments money? Do the results demonstrate greater efficiency and effectiveness? Does the public benefit? There is a growing body of evidence from the UK that Canada can learn from. By July 2002, the British Government had signed over 530 P3 contracts with a capital value of more than 24 billion pounds sterling.<sup>4</sup>

In November 2002, Mr. Edward Balls, chief economic adviser to the British Treasury stated in an interview with *The Guardian*:

The National Health Service and our public services depend upon an ethic of public service and a commitment to the services. In an area like health and education, if you go down that marketing (for-profit) route, you run grave risks with that ethic of public service.

One way of understanding P3s is to consider the merits of a 30 year lease versus a 30 year mortgage. A mortgage is considered an asset, while a lease is not. Increasingly governments are considering the leasing option because the lease does not show up as debt on government books. Public sector spending is currently accounted for on a cash basis, rather than on an accrual basis. If capital spending could be accounted for on an accrual basis, then the costs could be spread over the useful life of the asset. The federal government is introducing full accrual accounting.

Governments can, in fact, borrow more cheaply than the private sector, so in a P3, the additional interest charge adds to the cost to the public. The additional interest charges are built into the contract and these additional costs have the effect of reducing the public funds available for the health care system. In addition, government, on behalf of citizens, pays not only for service but also for the return on investment to shareholders.

In one of the most extensive reviews of P3 contracts in Canada, John Loxley, an economist at the University of Manitoba found that in no instance was the prime rate of interest lower than that at which a government could borrow. Dr. Allyson Pollock, Head of the Health Services and Health Policy Research Unit, School of Public Policy, University College, London, England also determined that it is more cost effective for governments to borrow and to carry the debt. The experience in other jurisdictions suggests that they are likely to be at least 10 percent more costly than public sector alternatives.<sup>5</sup>

A report in the *British Medical Journal* noted that staff and beds were reduced in P3 hospitals. The auditor for the State Government of New South Wales in Australia found that at the end of a lease arrangement for its P3 hospital, the government will have paid for the hospital more than twice, yet will still not own it. There is a growing body of evidence that quality suffers in P3 hospitals.

While no P3 consortium managing a health care facility has gone bankrupt in Canada, observers are concerned that there needs to be greater clarity about the role of the public sector should this happen. The assumption is that liability would fall to the government.

Accessing the full agreements between the private sector and government is difficult because the agreements are confidential and it is difficult to get a complete picture of the full long term costs to the public. The secrecy also makes it difficult to monitor institutions such as hospitals to ensure they comply with the Canada Health Act. Under Ontario's Public Hospitals Act, "the governance of hospitals rests in the boards of not for profit corporations accountable to the community and subject to extensive regulatory oversight by the Minister of Health". Lewis Auerbach, former Director of Audit Operations for the Auditor-General of Canada, asserted in a recent article that introducing P3 hospitals would change this.<sup>6</sup>

The London based Institute of Public Policy Research pointed out that only 6 percent of Private Finance Initiatives (PFIs) had been independently audited.<sup>7</sup> The British Medical Association has called for a moratorium on PFIs.

P3 hospitals are not de jure inconsistent with the requirements of the Canada Health Act. The risk is that they create an institutional environment within which two-tiered services can flourish.

There is no method to assess P3s in the health care sector in Canada. Since P3s are a relatively recent development as a strategy to build and manage hospitals, this is an opportune moment for the provincial/territorial and federal governments to develop a system to assess P3s in a transparent and accountable fashion. The results of these studies will assist all levels of government in assessing the feasibility of P3s. The public needs to be assured that a P3 model best serves the common good.

**Recommendation No. 12** (adopted, p. 17)

That The Presbyterian Church in Canada recommend that the federal and provincial governments develop policies and procedures to assess the feasibility of the Public-Private Partnerships in the construction and management of health care facilities; and that these studies could compare publicly funded and managed projects to P3s based on the following criteria: compatibility with the Canada Health Act, cost effectiveness, efficiency, public accountability, risk liability and transparency.

**Recommendation No. 13** (adopted, p. 17)

That the Moderator, on behalf of the 130th General Assembly, communicate this recommendation to the ministers of health at the federal and provincial/territorial levels of government.

## GENETICS

The Presbyterian Church in Canada is a member of the Canadian Council of Churches (CCC) Biotechnology Reference Group (BRG). In the past year, the BRG has promoted the resource, "Life: Patent Pending", and co-sponsored a public forum.

The CCC published 5,000 copies of "Life: Patent Pending". Over 500 have been distributed to members of the church. A French version is available in PDF and the BRG is planning to print a French version. In the coming year, the BRG will seek feedback on the resource.

The BRG is committed to holding public events on different aspects of faith and genetics in communities across the country. In October 2003, the CCC co-sponsored a bilingual forum with the Canadian Centre for Ecumenism at the Armenian Orthodox Church in Montreal. The attendance was less than anticipated, but organizers were pleased with the guest resource people. The BRG is publishing the talks the four speakers gave. The BRG would like to co-sponsor a forum in another city in the next 18 months.

The BRG regularly invites theologians and scientists to its meetings. These conversations enrich the work of the Reference Group and the scientists the group has met with appreciate the opportunity to dialogue.

The decision by the Supreme Court in December 2003, (concerning the Harvard onco-mouse) to uphold the federal government's appeal means that patents cannot be granted on multi-cellular life forms (A&P 2003, p. 364-66). The federal government has not brought forward legislation to amend the Act.

The Associate Secretary led a workshop on genetics at a program sponsored by the Presbytery of Niagara's Lay School of Theology in November, 2003.

**OVERTURE NO. 9, 1998** (A&P 1998, p. 335)

**Re: To study the ethical, moral and theological aspects of research in human cloning and genetic manipulation**

The Life and Mission Agency provided an interim report on Overture No. 9, 1998 in 2000 (A&P 2000, p. 333-42) and reported further on the responses from presbyteries and congregations the following year (A&P 2001, p. 373-75). These responses affirmed the report and the Life and Mission Agency believes that this answers the prayer of the overture. Although the subject will continue to be before the church in the future, the Life and Mission Agency is prepared to bring the following recommendation regarding the overture itself.

**Recommendation No. 14** (adopted, p. 17)

The Overture No. 9, 1998 be answered in terms of the report presented to the 126th General Assembly

**OVERTURE NO. 34, 2001** (A&P 2001, p. 571-72, 17)

**Re: Racism and requesting a policy on racial harassment**

**Introduction**

The 127th General Assembly received Overture No. 34, 2001 from the Presbytery of East Toronto. The overture requested: a definition of racism, a definition of racial harassment, and creation of a policy to address allegations of racial harassment.

The overture was forwarded to the Life and Mission Agency. Justice Ministries was given the responsibility to prepare a response to the overture. An interim report was submitted and approved by the 128th General Assembly (A&P 2002, p. 333-34).

The Associate Secretary for Justice Ministries established a working group to assist in the preparation of the response to the overture. The working group decided to base the response to the overture by drawing on the experiences, insights and perceptions of Presbyterians who are members of visible minority groups and First Nations and their lived experiences in the church.<sup>8</sup>

This is not the first occasion the church has considered issues of diversity, the need for the church to celebrate the gifts of diversity and to challenge racism in Canadian society and in the church.

**What the church has said**

A report of the Board of World Mission to the 107th General Assembly brought these issues to the church's attention (A&P 1981, p. 424-25). The following quote from the section entitled "The Pluralistic Church" is as relevant in 2004 as it was in 1981.

The Presbyterian Church in Canada is an ethnically and culturally pluralistic church. Among the congregations in many presbyteries are congregations of various ethnic backgrounds, some of which are among the strongest congregations of our church. Among the membership of many congregations are people of various ethnic backgrounds who bring different Presbyterian and cultural traditions and add spiritual strength to these congregations. Some of them contribute welcome leadership.

We thank God for this growing pluralistic community of faith, and for the sharing, and new life, and growth which it occasions.

A pluralistic church also brings some challenges. One is to provide ordained ministries for congregations of minority language and cultural groups. Regulations and facilities designed to strengthen ministry to white English speaking Presbyterians can have the reverse effect on ministry for Presbyterians of minority groups. Ways must be found that will enable and encourage an ordained ministry for this part of our church, with appropriate standards and opportunity for training.

A related challenge is for congregations, presbyteries and national boards and committees to seek out leadership from minority group Presbyterians. If we are a pluralistic church, we must be seen to be a pluralistic church. Representatives of the minority groups who make up the membership of our congregations must be given opportunity to use their gifts on sessions, boards, church school staff, leadership of presbytery committees and national staff.

A third challenge which is of prime importance is racism. There are sometimes overt, and blatant expressions both in the church and the community, which must be challenged directly and publicly by members of the majority group; ... i.e. white English-speaking Presbyterians. Perhaps the larger challenge is in the subtler forms of racism, because while members of minority groups may be sensitive or even super-sensitive to these expressions, the members of the majority group are often oblivious, cavalier or even unintentional participants. A racially sensitive majority group will make for a strong pluralistic church.

Since this report was submitted to the 107th General Assembly, the church has taken initiatives worth noting. The church now has two Han-Ca presbyteries. The colleges have introduced programs to reflect the diversity of our country and church. The 120th General Assembly approved the Confession to God and to Aboriginal peoples (A&P 1994, p. 376-77, 29). These decisions and others have not always been easy, but they demonstrate that the church is growing and reforming as a result of these initiatives.

### **Canada then and now**

In 1981, 5 percent of Canadian citizens identified themselves as members of a visible minority group. In 2001, 13 percent of Canada's population (representing 4 million people) identified themselves as members of a visible minority group. This demographic change is apparent in many urban centres. Aboriginal people represent 3 percent of Canada's population.

### **The working group's methodology**

The working group sought and invited input in several ways.

- The interim response to the 128th General Assembly (2002) requested input.
- An advertisement, inviting input was published in the October 2002 issue of the Record.
- Requests for input were communicated to the church via PCCconnect.
- Congregations whose members are members of visible minority groups were contacted in the Greater Toronto area.
- The working group met with members of Knox College's faculty and students.
- Individuals were contacted across the country.

The conversations the working group had do not represent a complete national survey. The working group extends its gratitude to those members of the church it met with and heard from. The insights and stories enriched the working group's understanding. These conversations were a joyful reminder that the church is an ethnically and culturally pluralistic church. Glory be to God.

### **Toward a theology of inclusion**

Paul articulates his understanding of unity in this way: "For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us." (Ephesians 2:14) Unity in the church, as Paul understood it, was achieved by breaking down the dividing wall. In Paul's time, the dividing wall was a cultural, racial and religious boundary that separated the Jews and the Gentiles. This separation created hostility between them. This hostility divided the church and destroyed the unity.

Racism divides the church and destroys the unity. Unity is not based on physical status or biological ties but refers to a kind of relationship people have with each other in the group.

The Jewish Christians did not consciously try to exclude the Gentile Christians. It was not their intention to make them feel that they did not belong to the Body of Christ. They just continued to be faithful to their own cultural and religious tradition not realizing that they were imposing their way of life on the Gentile Christians, making them feel that they did not belong to the Body, an unfortunate consequence. This is what happens whenever new ethno-racial groups come into a church which has been shaped and formed by a particular culture. As the dominant group institutionalizes particular forms and insists on keeping them, they unconsciously exclude others and make them feel that they do not belong to the Body.

The early church had to deal with racial diversity within its own body. The Jews, who were the majority at that time, had to accommodate the Gentiles by challenging their own traditions and historical assumptions instead of imposing their culture on the other. They had to identify the dividing wall within their own traditions and assumptions to bring unity and peace. In order to

be faithful to the movement of the Spirit who wanted to start a new tradition, they had to make the effort to see where their customary traditions were impeding that movement. The Holy Spirit continuously challenges the church to reshape and reform its traditions lest they become the dividing wall. The Holy Spirit continuously creates new life by challenging the church to find new ways of understanding God and doing ministry and thereby building the Body of Christ. Racism is experienced when that challenge is ignored or resisted because the voice that calls for it does not come from the majority group or is not seen as a credible leader on the basis of his/her race.

Racial and cultural diversity is like the diversity of our household. That was the image Paul gave of the church:

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God. (Ephesians 2:19-22)

Here the image of household is not the modern understanding of the family. Rather, it is the understanding of a larger extended family where grandparents, uncles, aunts and distant relatives live together. Each family has its own traditions and personalities. They may not even enjoy each other's company but what brings them together is the fact that they are called into this family. What is important in the household of God is not the fact that we have come from all different racial and cultural backgrounds but the fact that we have become one, called by God to be the Body of Christ and we share the common calling.

David Ng describes Christian community in this way: "The Christian communities were not self-selected societies of like-minded persons; they were persons who were called out from society and called together by Christ and brought into a community different from any other in society."<sup>9</sup>

In conversations and communications the working group has been blessed to have, it did not hear of incidents of racism, including racist comments. The working group did hear that more can be done to celebrate the diversity in the church and to build a more inclusive culture, reflective of the church's diversity. As the church becomes a more inclusive church, may we all learn different ways of doing God's work.

### **Listening to the church**

The working group heard stories of both inclusion and exclusion from the household which is The Presbyterian Church in Canada. The working group was told that racism is experienced when the church excludes people or fails to appreciate the unique traditions of visible minorities. The conversations also underscored the love people feel for The Presbyterian Church in Canada. The working group was offered ideas intended to build a culture of inclusion and to celebrate the diversity in the church.

People feel included within a household when they feel they have gifts to offer that will benefit the household and that are accepted. A pulpit exchange, as initiated by one presbytery, helps to foster a sense of appreciation for the different gifts of others. Several congregations invited one congregation knowledgeable about the Middle East to come and help them learn about this region of the world in light of recent events.

The working group heard stories of how people did not feel valued for the contributions they can make to the larger group. Leaders in congregations of visible minorities would welcome opportunities to share successes such as large active youth groups or a strong mission emphasis with the wider church. Listening to the insights of First Nations Presbyterians led the working group to appreciate their special needs to feel included in decision-making and to feel their traditions validated by the household.

To have a sense of belonging to the household, members need to understand the rules and the procedures. For those whose first language is not English, the terminology in the Book of Forms is not always easy to understand. Is there scope for the church to consider a more user friendly Book of Forms? Presbytery procedures are not always easy to understand. A mentor system

within the presbytery was suggested as one way of breaking down barriers and building a culture of inclusion.

Communication holds the household together. For Canadian Presbyterians, the most common form of communication is the *Presbyterian Record*. Many of the congregations the working group met with do not subscribe to the Every Home Plan. One reason given is that the *Record* did not usually have articles that spoke to their experience as members of a visible minority. A recent *Record* cover story did feature a congregation composed of members of a visible minority. Other congregations did not know about the article because they are not on the Every Home Plan.

Members feel included within a household when their children are included. While most of the congregations the working group met with or heard from had large youth programs, few of them were part of the Presbyterian Young People's Societies or participated in CY2000 or CY2003. The church needs to continue to be vigilant in developing a culture that includes visible minority youth in regular programs and organizations such as PYPs, YARs, Canada youth events. The working group also heard of initiatives and contacts between visible minority and non-visible minority youth in different congregations. Such contacts contribute to making the household more inclusive.

A sense of trust in one another marks the household and is made evident when leaders are chosen. Can the church be doing more to draw on leadership at the presbytery, synod or General Assembly from visible minority congregations?

The working group met with congregations with considerable diversity in their membership, where all are involved in the life of the congregation and decision making is shared. Much credit is due to the minister's leadership in helping to build a culture of inclusion that welcomes new comers. There are congregations that are becoming more diverse. The church can learn from and celebrate these rich experiences. Can the church do more in recruiting and training ministers who welcome diversity in our congregations and who also come from diverse backgrounds? We celebrate the initiatives by our seminaries in offering more courses reflecting the variety of theological traditions in our household.

All three colleges must meet standards set by the Association of Theological Schools in Canada and the United States (ATS). One of the goals of the M.Div. program is to provide through the courses, the field education and the community life of the college, an emphasis on the global, cultural and multi-racial and multi-ethnic aspects of the church and ministry. As stated in the General Institutional Standards of the ATS, "integrity in theological education includes institutional and educational practices that promote awareness of the diversity of race, ethnicity and culture widely present in North America. Schools shall seek to enhance participation of persons of racial/ethnic minorities in institutional life."

Knox College has established the Asian Canadian Centre for Theology and Ministry. St. Andrew's Hall through VST, offers a program in Native Ministry and has programs connected to the Asian community. Presbyterian College offers a course on Christianity in a Global Perspective. Our seminaries need to be supported in their initiatives to include the study of diverse traditions, including theology informed by the experience of visible minorities and First Nations. These initiatives and others will contribute to making these traditions known and valued by the whole household.

Important initiatives have been taken to attract a more diverse student body to our seminaries. Building on these initiatives, will contribute to increasing the diversity of the student body and ultimately amongst ministers. Students from diverse backgrounds such as First Nations or African-Canadian who become ministers will contribute to strengthening leadership from across the household. The steps that are being taken to develop more diversity amongst our ministers are to be celebrated.

To become full members of the household of God, visible minorities need to hear their stories as told by their scholars in a context of a theology that comes out of their experience. But in order to achieve the acceptance that is implicit in the household of God, their stories and their theologies must be understood and valued by the rest of the household of God. We need to listen to each other's traditions, which will happen once our leaders themselves reflect diversity.

The value of diversity in our leadership - ministers, teachers, administrators - cannot be overstated. Only by having leaders in our household from all of our member communities will the sense of exclusion be broken down and our faith that we are built together spiritually into a dwelling place for God become apparent.

### **The Formation of the Han Ca Presbyteries**

The establishment of the Han-Ca Presbyteries was a bold attempt to deal with the issue of a sense of exclusion from the household that Korean congregations felt. It sounds paradoxical because on the surface, the creation of these presbyteries itself looks like separation and exclusion, not inclusion. How do the Han-Ca Presbyteries give a stronger sense of belonging to the Korean churches in this denomination?

Korean congregations had existed in the church for more than thirty years. They felt ignored and marginalized, existing only in name and without a meaningful relationship with the larger church. They felt left out because of linguistic and cultural gaps. Soon they lost interest in their local presbytery. On the other hand presbyteries did not seem equipped or ready to deal with the challenges of diversity. Often the presbytery became involved when they encountered church problems. This required the presbytery to be judge over people with whom they did not have a close relationship with and did not know very well. This attitude and behaviour further marginalized the Korean congregations from the denomination.

It is not that the Korean congregations were not active in ministry. They were some of the fastest growing congregations in this denomination. They had been very active in a variety of mission projects. But these things happened without a sense of connection to the larger church. Ministry was limited to their own congregations.

In addition, belonging to different presbyteries meant that their sense of connection to each other was weak. Korean congregations were not able to collectively reflect on their immigrant life or to deal with their specific cultural, social and theological issues. Each congregation existed on its own, trying to survive the hard immigrant life without much support from each other or from the larger church.

More than anything else, Han-Ca Presbyteries gives the Korean congregations a clearer sense of presence in the church by allowing them to have a collective identity. They now have a sense of belonging not only to each other but also to the larger church. Today they actively participate in presbytery life because there is a sense of community, and through this community, they are challenged to look beyond their own local congregation. They have become more interested in the church's mission and the church's polity. They can now reflect in their own collective voice and soon this collective voice will be heard more strongly than before. Their presence in the General Assembly is now assured.

The formation of the Han-Ca Presbyteries has brought out into the open the issue of exclusion that members of Korean congregations experienced but which had not been addressed by the church. When a system continues as it has been without a critical assessment of its impact on the constituent members, some groups may eventually be left out of the household. Either they silently disappear or the system must change. The establishment of the Han-Ca Presbyteries was an open and creative response to this situation of exclusion and isolation that Korean congregations felt both from the church and from each other. While the Han-Ca Presbyteries may not be a perfect model, it demonstrated that the church seriously considered the situation of one visible minority group in the church. This does not imply that the Han-Ca Presbyteries model is necessary or pertinent to other visible minorities. But it reminds us that the church of Jesus Christ is constantly reforming.

### **Definitions**

#### **Racism**

Race is an arbitrary social term that categorizes people into groups by the external characteristics, such as colour of skin - for example black, brown, yellow, red, white.

Racism is the belief that one racial group is assumed to be superior over another on the basis of characteristics such as appearance or intelligence. Racism can be overt, deliberate and conscious, or it can be subtle, unintentional and inadvertent. Racism operates at different levels

(institutional, structural or personal), and includes attitudes as well as social structures of exclusion.

Integral components of personal racism are ideas of ethnocentrism, stereotyping and prejudice.

Institutional racism, or systemic racism, occurs where the established rules, policies and regulations of an organization result in the unequal treatment of different groups both within that organization or in the larger society. A result of institutional racism is that the laws, values and practices of society, which may appear to be neutral, in fact tend to benefit one dominant group over others.

Structural racism or cultural racism refers to the manner in which the inequalities of society operate to justify certain racial groups being allocated to particular categories and class. It is strongly linked to institutional racism.

Racist acts violate God's vision for humanity. Racism is a sin. The "beloved community" is an inclusive community, born of the love of God, neighbour and self.

### Racial Harassment

Racial harassment includes harassment because of race, colour or ancestry. It may be linked to a person's place of origin, religion, citizenship or ethnic origin. Racial harassment can include: racial slurs and jokes; ridicule and insults; displaying cartoons or pictures degrading members of a particular race; calling a person names.

Racial harassment stultifies the development of those who suffer it, de-humanizes those who apply it, divides people from within, aggravates conflict and destroys the possibility of co-existence based on equality. Racial harassment renders Christian community incomplete and undermines our belief in fairness, justice and equality for all.

In cases of racial harassment, it is inadequate to direct our efforts toward reconciliation of individuals when collective efforts in communities and institutions are required to confront racial harassment. Nor is reconciliation a matter of aggrieved parties reconciling themselves to an unjust status quo. It is a matter of righting relationships, both personal and structural, on the basis of truth, justice, restitution, repentance and forgiveness, guided by the justice and grace of God towards a co-existence based on mutual respect and equality.

### Policies and practices of other denominations and organizations

In the course of preparing the response to this overture, several denominations, church based agencies and secular organizations were consulted about their policies on anti-racism and diversity. The complete texts of these policies are available from Justice Ministries.

1. The Anglican Church of Canada (ACC): The Anglican Council of Indigenous People is a place for Indigenous People to meet and to bring forward their concerns to the ACC. Indigenous People make up 4 percent of the Canadian Anglican population. ([www.generalsynod.anglican.ca/ministries/committees/acip](http://www.generalsynod.anglican.ca/ministries/committees/acip))
2. The Canadian Catholic Organization for Development & Peace (CCODP): CCODP's board of directors approved and is implementing a diversity action plan called "Moving Forward on Diversity". The first step in promoting diversity was training for staff and members. See [www.devp.org](http://www.devp.org) for complete text of "Diversity in Development and Peace".
3. Canadian Council of Churches: The Commission on Justice and Peace at the Canadian Council of Churches has initiated the Canadian Ecumenical Anti-Racist Network (CEARN). Several workshops have been organized on anti-racism.
4. Canadian Council for International Cooperation (CCIC): CCIC is an umbrella body of over 140 organizations involved in emergency relief, development, education and policy work. The board of directors adopted a diversity policy in 1999. The policy includes policies and processes to address allegations of racial harassment and consequences of committing racial harassment.<sup>10</sup>
5. Mennonite Central Committee Canada (MCC): The board of MCC Canada has adopted policies to address racial harassment. The policies were set by MCC binational (MCC Canada, Canadian regions, US and US regions).<sup>11</sup>
6. The Salvation Army: The Salvation Army is in the process of developing policies.

7. The United Church of Canada: The United Church of Canada approved a report on anti-racism called "That All May Be One" at its General Council in 2000. The policy applies to its General Council Office structures and personnel.<sup>12</sup>

At its March 1-3, 2004 meeting the Life and Mission Agency Committee approved two recommendations. The first recommended that associate secretaries be conscious of including racial diversity when considering appointments to advisory committees. The second was directed to the Associate Secretary, Justice Ministries and requested him to bring to the November 2004 meeting of the Life and Mission Agency Committee a proposal for a national workshop involving visible minorities and celebrating the diversity of The Presbyterian Church in Canada.

**Recommendation No. 15** (adopted, p. 17)

That the above definitions of racism and racial harassment be accepted as working definitions.

**Recommendation No. 16** (adopted, p. 17)

That the Assembly Council in consultation with the Life and Mission Agency (Justice Ministries) be requested to develop policies that would address allegations of racial harassment and that a report be submitted to the 131st General Assembly.

**Recommendation No. 17** (adopted, p. 17)

That the Assembly Council be requested to develop diversity policies in the hiring of national staff and that a report be submitted to the 131st General Assembly.

**Recommendation No. 18** (adopted, p. 17)

That the Assembly Council be requested to develop diversity policies in the appointments of volunteers to standing committees of General Assembly.

**Recommendation No. 19** (adopted, p. 17)

That the Presbyterian Record be encouraged to continue to include by-lines and articles on issues facing congregations whose members are visible minorities and to continue to promote the readership of the *Record* among Presbyterians from visible minority groups.

**Recommendation No. 20** (adopted, p. 17)

That the above be the response to Overture No. 34, 2001.

## Notes

The following data reflects the percentage of citizens who identify themselves as members of a visible minority group: Richmond - 59%; Burnaby - 49%; Vancouver - 37%; Calgary - 18%; Edmonton - 15%; Regina - 5%; Winnipeg - 13%; Toronto - 37%; Markham - 55%; Windsor - 13%; Kitchener - 11%; Ottawa/Gatineau - 14%; Montreal 14%; Halifax - 7%; St. John's - 1%. 2% of the population outside the census metropolitan areas (CMAs) belong to visible minority groups.<sup>13</sup>

In 2000, the Aboriginal population was estimated at 1,399,300 or about 3% of Canada's population. (28.5% were status Indians living on reserves, 30.6% were non-status Indians, 20.8% were status Indians living off reserve, 15.6% were Metis and 4.5% were Inuit.)

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## COMMUNICATIONS

### Communications and Resources

Justice Ministries’ published two issues of its bi-annual newsletter, “In Our Small Corner”. Regular contributions were made to prayer partnership and mission capsules. Justice Ministries’ Program Assistant was a member of the editorial team which produced the November 2003 issue of Women’s Perspectives. The Program Assistant collaborates with other staff in the Life and Mission Agency to produce the bi-annual church mission study. Justice Ministries’ occasional on-line newsletter has averaged two issues per month nationally as well as several additional regional messages. One urgent action was sent.

Congregations and individuals who would like to receive “In Our Small Corner”, the on-line newsletter or participate in the urgent action network may contact Justice Ministries.

### Social Action Handbook (SAH)

After a long and difficult labour Justice Ministries is pleased to announce the birth of the new Social Action Handbook. For several reasons, this revision, the first since 1988, has taken much longer to complete than previous revisions.

- The quantity of material had to be significantly reduced. This was affirmed by all participants in early consultations. Yet it was equally necessary to preserve all essential information. This required a long and careful process of selection.
- The content had to be re-organized into an easy to use format that did not require reading through lengthy reports to find the basic policies of the church. This required isolating policy statements from background information and analysis.
- Those consulted about the revision emphasized the importance of stating the church’s rationale on a policy. This required carefully analyzing reports and choosing excerpts which faithfully reflected the gist of the full report.
- Every article required a methodical search for the page references in each Acts and Proceedings (going back fifty years) in which the topic was brought before General Assembly. In addition, each Acts & Proceedings was scrutinized for material which had not been included in earlier editions.

- A new feature of the revised Social Action Handbook is the information box found in many articles, which provides the historical context that led to the development of policy. Many hours of research went into finding and verifying the information in these boxes. This is also true of the explanatory footnotes.

The Acts & Proceedings of each General Assembly are the official records of its decisions and actions, but the Social Action Handbook must be an accurate reference. The first step was writing précis of the various sections of the SAH. These précis provided a firm foundation for the first two sections (The Church Speaks, The Church Acts) of each article. Only the actual wording approved by General Assembly appears in the theological excerpts (The Church Reflects) which provide the grounding for the positions taken.

Now that the print version is ready, the Life and Mission Agency is pleased to offer this resource to the church in the hope that it will serve the church well in the years to come.

The next steps will be to format the material for a CD-ROM version and the church's web site. Then, to complete the original mandate (as approved at the 124th General Assembly, A&P 1998, p. 339-40, 26), Justice Ministries will consult with individuals, committees and courts of the church on the adequacy of current policy in several areas and develop a proposed plan of action for updating policy as needed. This final report will also include recommendations on the frequency of revisions to the SAH and the lessons Justice Ministries learned from revising the SAH.

Justice Ministries wishes to thank all those who have contributed to the production of the new Social Action Handbook. Ian Morrison for his on-going support to this project; Anne Saunders and Paddy Eastwood who created the initial drafts; Elizabeth Bartlett who found many of the A&P references and placed them where they were needed, as well as assisting with the table of contents, glossary and index; Keith Knight for proof-reading the new edition; Pat Martin for advice and assistance with the layout and design; members of the Justice Ministries Advisory Committee, other committees, original authors of some of the reports and those individuals who read the drafts and offered constructive criticism.

### **Justice Ministries Advisory Committee**

The Rev. Helen Smith (convener) Ms. Mary Lou Johnston, Ms. Marlene Buwalda, The Rev. Carol Smith, The Rev. Nam Soon Song, The Rev. Barry Van Dusen, The Rev. Mark Gedcke

### **Footnotes**

1. *The Prophetic Imagination*, Walter Brueggemann, Philadelphia: Fortress Press, 2001, pages 88-89.
2. "Notes for Remarks by Roy Romanow - Accessing the 2003 Health Accord", Roy Romanow, University of Regina, Regina, Saskatchewan, February 13, 2003, and speech by Mr. Romanow delivered at St. Francis-Xavier University, February 19, 2003.
3. "A new way to pay for public buildings", Maria Cook and Mohammed Adam, *Ottawa Citizen*, September 9, 2003, p. B 1, B3.
4. Nick Rockel and Richard Neal, *Georgia Straight*, June 2003.
5. Auerbach, "Public Private Partnerships in Ontario Hospitals", December 2002, New Brunswick, Office of the Auditor-General, 1998 report, p. 191; quoted in "Funding Hospital Infrastructure," p. 7; see also Relman, S. Arnold, Dr. "Let's hope Canada stops flirting with US style market medicine", in *The CCPA Monitor*, September 2003, p. 1.
6. "Funding Hospital Infrastructure: Why P3s Don't Work, and What Will", Lewis Auerbach et al; November 2003.
7. "Experts tell Romanow Commission that Public Private Partnerships are not the answer," technical briefing for the Royal Commission on the Future of Health Care in Canada, CUPE; February, 2002.
8. "visible minority" refers to groups identified under the Employment Equity Act as "persons, other than Aborigines, who are non-Caucasian in race and non-white in colour"; in *Canadian Social Trends*, Statistics Canada, Autumn, 2003, p. 20.
9. David Ng, *People On the Way*, Valley Forge, Judson Press, 1996, p. 38.
10. CCIC Board, Diversity Policy, March, 1999, Ottawa.
11. Racial Harassment Policy, MCC, 2002.
12. "That All May Be One", The United Church of Canada, Toronto, 2000.
13. *Canadian Social Trends*, Statistics Canada, Autumn, 2003.

**MINISTRY AND CHURCH VOCATIONS**

Staff	Associate Secretary:	Susan Shaffer
	Senior Administrator:	Margaret Henderson
	Administrative Assistant:	Jackie Nelson
	Secretary (part-time):	Sheila Lang

**PREAMBLE**

Ministry and Church Vocations continues to keep before it the goals developed with its advisory group. These goals are:

1. to provide caring, competent and appropriate support to the courts and individual members of The Presbyterian Church in Canada;
2. to help church leadership and staff to have knowledge and background to interpret and respond to new information and trends;
3. to research and monitor changes in church and society and the requirements for leadership for the support of professional church workers by the courts of the church; and
4. to facilitate the sharing of information and talent among various regions and courts.

As it works to realize these goals, Ministry and Church Vocations has focused on the tasks of education, research and communication.

**EDUCATION**

Seminars were held with theological students on maintaining appropriate pastoral boundaries, conflict resolution and seeking a call. As well, Ministry and Church Vocations is participating in an ecumenical program designed to support new ministers in their roles and responsibilities.

**RESEARCH**

Current study topics include the recognition or endorsement of lay persons in specialized ministries (Overture No. 23, 2000), the educational requirements for chaplaincy (Overture No. 24, 1997), time-limited appointments for ministers (Overture No. 21, 2002), parish nursing (Overture No. 11, 2002), policy and procedures for calling ministers in multi-minister congregations, guidelines for stipend and benefits for part-time ministry (Overture No. 25, 2003), and women in ministry. Work on the church's experience of minimum stipend (Overture No. 17, 2001, assigned to Assembly Council) has involved the Associate Secretary in the tasks of analyzing feedback from ministers and congregations, and in writing a report responding to the overture. The Called to Covenant Project, which is designed to strengthen relationships between congregations and presbyteries, continues to be a focus for Ministry and Church Vocations. The Associate Secretary participates in the working group, has co-written the material on crisis intervention, and is serving as editor for the entire document currently being prepared for publication.

Ministry and Church Vocations manages an ongoing feedback loop for the church as it follows "The Policy for Dealing with Sexual Abuse and Harassment" and "The Policy for the Dissolution of Pastoral Ties". The Ministry Office gathers and interprets responses from those in the church who have implemented these policies and, when necessary, proposes revisions.

**COMMUNICATION**

In fulfilling its support role, Ministry and Church Vocations strives to contribute to and encourage effective communication. For example, through the profile referral service, congregations and professional church leaders are assisted in searching for suitable candidates and placements.

We appreciate the contributions of volunteers across the country to the work of Ministry and Church Vocations. We wish to thank especially the advisory group, the various task groups, and the ministers, diaconal ministers and elders who serve as counsellors to the students at guidance conferences.

**THEOLOGY AND PRACTICE OF MINISTRY**

The document entitled *The Theology and Practice of Ministry in The Presbyterian Church in Canada*, which was prepared by the Muskoka Task Group with extensive church-wide consultation and accepted for use in the church by the General Assembly last June, is being

prepared for publication (A&P 2003, p. 372-412, 45). A glossary of terms is being compiled. This resource will be available in the fall of 2004.

## **PREPARATION FOR MINISTRY**

### **Guidance Conferences**

In 2003, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in April/May and August.

- 19 candidates were recommended for certification.
- 7 were recommended for certification with additional comments.
- 2 were not recommended for certification.
- 3 were not recommended for certification at this time

Two conferences are planned this year: one in each of April/May and August at Crieff Hills.

### **Psychological Testing**

Candidates for ministry have been choosing a psychologist from the short list provided by Ministry and Church Vocations and undergoing psychological testing while at theological college, as outlined in the revised process approved by the General Assembly in 1999 (A&P 1999, p. 335-36, 18). This testing is intended normally to take place during the candidate's first year in seminary and before the first recertification. Presbyteries are asked to remind candidates of these requirements. The timing requirement is being met increasingly but there are still some candidates who are assessed after they have completed their first year of theological studies.

Ministry and Church Vocations continues to gather comments from candidates, colleges and presbyteries about the usefulness of the psychological testing process as they participate in it. The entire candidacy process will be reviewed in 2005.

## **SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS**

### **Education**

Presbyteries are reminded that they have the responsibility to ensure that all professional church leaders under their care are educated to deal with sexual abuse/harassment; this includes ministers received from other denominations. Synods have a similar responsibility for professional church leaders under their care. The colleges have responsibility to provide such training to candidates. Similarly, sessions must provide appropriate education for congregational leaders.

Two resources have been developed especially for congregational use. A brochure explains what our church believes about sexual abuse and harassment and the first steps to be followed in the case of a complaint. *Training for Sessions and Congregations in dealing with Sexual Abuse and Harassment* (1996) is a workshop outline. A new video produced by the Faith Trust Institute, (formerly the Centre for the Prevention of Sexual and Domestic Violence), *A Sacred Trust: Boundary Issues for Clergy and Spiritual Teachers*, has been added to these and other resources on the topic of sexual harassment which are available from The Book Room at Church Offices. The brochure also can be viewed on and obtained from the church's web site: [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv).

#### **Recommendation No. 21** (adopted, p. 40)

That presbyteries and synods be reminded to ensure that all professional church workers under their care have attended a workshop on how to understand and deal with sexual abuse/harassment by church leaders.

## **CALLS IN CONGREGATIONS WITH TWO OR MORE MINISTERS**

### **OVERTURE NO. 3, 2003** (A&P 2003, p. 574-75)

**Re: To study the experiences of and prepare guidelines for multiple ministerial teams**

### **OVERTURE NO. 4, 2003** (A&P 2003, p. 575)

**Re: Definitions of "senior, associate and assistant minister", their relationships with the courts and each other**

### **General Assembly Special Commission for Appeal No. 7, 1997** (A&P 1998, p. 255-63)

The Multi-Minister Working Group was formed by Ministry and Church Vocations to respond to two overtures referred to the Life and Mission Agency, Ministry and Church Vocations by the

129th General Assembly. The prayer of Overture No. 3, 2003 from the Presbytery of Vancouver Island was "to study the experiences of and prepare guidelines for multiple ministerial teams". The prayer of Overture No. 4, 2003 also from the Presbytery of Vancouver Island, was for "definitions of 'senior minister, associate and assistant minister' and their relationship with the courts and each other."

The working group is composed of Peter D. Ruddell, convener, Linda Ashfield, Terry Ingram, Ken Cressman, Elspeth Singh and Susan Shaffer, Associate Secretary, Ministry and Church Vocations. The members bring experience of congregations with more than one minister from a variety of perspectives, including senior minister, associate minister, co-minister, elder, clerk of session, convener of congregational search committee, presbytery clerk and member of presbytery pastoral relations committee.

The Associate Secretary in consultation with the convener of the working group developed questionnaires for presbyteries, sessions and ministers dealing with experience of congregations with two or more ministers at one time. As well, the lower courts were asked for their response to a report approved for study and comment by the General Assembly last June. This report, developed in response to a direction from the General Assembly Special Commission for Appeal No. 7, 1997 (A&P 1998, p. 263), requested feedback on three answers to the question of whether an associate minister should be permitted to apply for the senior minister position if it became vacant (A&P 2003, p. 415-418).

The questionnaires and study report were sent to sessions and presbyteries in October 2003. Retired ministers or others on the appendices to presbytery rolls who had had experience with multiple minister teams were identified and questionnaires were sent to them as well. The reply date for responses was January 31, 2004. At the time of writing of this report (mid-February), 141 responses have been received, with more arriving daily.

The working group has spent time discussing and identifying issues arising from multiple minister teams, from the perspective and personal experience of the group members. Also, contacts are being made through their ecumenical networks to learn how other denominations have experienced and addressed these same issues. A set of questions was prepared to assist in these contacts.

Next steps involve the review of the responses to the questionnaires from across this denomination and consideration of ecumenical information. A final report will be presented to the General Assembly in 2005.

**Recommendation No. 22** (adopted, p. 40)

That this report be an interim response to Overtures No. 3 and 4, 2003 and to the directives of General Assembly Special Commission for Appeal No. 7, 1997.

**OVERTURE NO. 21, 2002** (A&P 2002, p. 521)

**Re: Presbytery making time-limited appointments of ministers**

Overture No. 21, 2002 was referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly. It asks for changes to the Book of Forms that will enable presbyteries to make time-limited appointments of ministers of Word and sacraments to congregations when requested by the sessions.

Consultations were carried out with representatives of the presbytery that submitted the overture and with the Clerks of Assembly. The response below seeks to answer the following questions:

- What is the overture requesting and why?
- What is the current legislation?
- How can the concerns identified in the overture best be addressed?

**The Overture's Request**

The overture asks for changes to the Book of Forms that will widen the circumstances in which presbyteries are permitted to make time-limited appointments of ministers of Word and Sacraments to congregations. The prayer of the overture asks that a presbytery be authorized to make a time-limited appointment "when requested by the session of the congregation".

In providing reasons why the proposed changes are needed, the overture points to occasions when congregations wish to seek ministers for specific purposes that the congregations consider to be time-limited. Setting up a youth program and assisting a senior minister are two examples that are given. As well, the overture makes a parallel between the time-limited appointments for ministers requested by the overture and term service for ruling elders. Overall, the overture implies that the requirement to follow the call process for a minister can be an unnecessary burden to congregations, an obstacle that would be eliminated if presbytery were permitted to make time-limited appointments "for valid and appropriate reasons".

Furthermore, consultation with representatives of the presbytery that submitted the overture highlighted the presbytery's concern about its financial liability. The presbytery has strong concerns about approving a congregation's call to a minister in cases when the congregation is in a precarious financial position or when the congregation might wish to redirect its funds from the particular ministerial position to some other project. The presbytery believes it will be liable to make up any shortfall if the congregation does not provide the called minister with the promised stipend and allowances for a reasonable period of time. The representatives stated that the presbytery sees time-limited appointments as the only way to limit such liability. The presbytery would prefer the use of one-year appointments that include a provision that the congregation may be permitted to extend a call (without term) at the end of the appointment (or after a few appointments).

### **Current Legislation for Calling or Appointing Ministers of Word and Sacraments**

#### **Call and Induction**

Ministers are normally appointed to full-time service or to part-time service of one-half time or greater by call and induction. The process of call and induction gives the congregation the highest degree of involvement in the choice of its minister. For this reason, it is the preferred way of establishing a relationship between a minister and a congregation. Under the direction of the interim moderator, the search committee established by the session carries out the tasks of search and selection; the congregation votes to call the minister; the members of the congregation sign the call document, which includes a guarantee of stipend that the congregation promises the presbytery it will provide to the minister; the adherents of the congregation sign a separate document to indicate their concurrence in the call; these call documents are presented to the presbytery; the presbytery approves the guarantee of stipend and the call, and places it in the hands of the minister, who accepts it; the presbytery then holds a service of induction and installs the minister for an undefined period of time (without term). Such ministers are given the title "minister", "associate minister" or "assistant minister". (Book of Forms section 201.1)

There is one exception to the rule that ministers are called and inducted to periods without term. Assistant ministers may be called and inducted to congregational ministries for a specified term (Book of Forms sections 235.2 and 241.1).

#### **Appointments without Call and Induction**

In certain cases, ministers serve in congregations on a full-time or part-time (50 percent or greater) basis without the process for call and induction being carried out. Such appointments are normally limited by a specified term (with one exception as described in point 3 below). There are three types of situations when time-limited appointments to full or part-time (50 percent or greater) are permitted.

1. When it is inexpedient to proceed to call, a presbytery may appoint a minister to a stated supply position in a congregation for a fixed period not exceeding one year (Book of Forms section 213.2). The session and especially the congregation may have only minimal input into the decision to appoint. The limitation of term to one year is intended to safeguard the right of the congregation to choose its own minister from among all eligible ministers and certified candidates for ordination. Ministers appointed to stated supply positions in congregations are installed by presbyteries in recognition services.
2. When extraordinary circumstances indicate the need for specialized interim ministry, a presbytery may appoint a minister to an interim ministry position in a congregation for a fixed period not exceeding two years (Book of Forms section 213.3). Again, the session and especially the congregation may have only minimal input into the decision to appoint. The limitation to a two-year term is intended to maintain the transitional nature of interim

ministry while at the same time safeguarding the right of the congregation to choose its own minister. Ministers appointed to interim ministry appointments in congregations are installed by presbyteries in recognition services.

3. In many congregations that are supported by funds from *Presbyterians Sharing...* administered by Canada Ministries, ministers serve under appointment of the Life and Mission Agency. Such appointments are normally for a term of one or three years. Appointments without term are also possible after the completion of one three-year appointment. The congregation follows the same search and selection process as for called positions, up to and including the step of voting its approval of the candidate. However call documents are not prepared and signed, and the minister is installed in the congregation by the presbytery in a service of recognition.

It should be noted that retired ministers and ministers serving in congregations on a part-time basis of less than 50 percent are appointed by presbyteries and installed in a service of recognition (Book of Forms section 201.2).

### **How To Address the Identified Concerns**

To assess whether the requested change in legislation is the best remedy for the concerns identified in the overture, it is necessary to consider what makes 'call and induction without term' valuable, what happens when such calls end, the implications of what the overture is requesting, the nature of presbytery liability and alternate remedies.

#### **The Value of Call and Induction without Term**

The Presbyterian Church in Canada believes that the office of minister of Word and sacraments is a gift of Christ to the church, intended to provide for its continual renewal and nurture for ministry. We believe further that Christ continues to endow and call individuals to serve in this pastoral and teaching role (The Preamble and Ordination Questions, Book of Forms section 409). From the time of Calvin, it has been central to the Reformed tradition that people choose their minister. So the call process should be followed whenever possible. The fact that the call and induction of ministers is the preferred or usual arrangement (as stipulated in our legislation) seems absolutely appropriate.

When the pastoral relationship between minister, people and presbytery is established without term, it encourages the deepening of commitment. Because it is possible but not easy for those involved to extricate themselves from the relationship, the first challenges or difficulties that arise are more likely to find them trying to work it out rather than giving up and coasting until the term is finished. As an expression of deepening commitment, one might also expect to find strengthening stewardship. The result can be the maturing in its covenant relationship of this group of Christ's disciples.

By contrast, many Presbyterian ministers will be aware from some of their minister colleagues in other denominations who serve under yearly contracts that the pressure "to produce results" can be debilitating and counter-productive. It can diminish the ability of the minister to serve as leader and prophet, thereby challenging the people with the claims of the gospel. The short-term nature of relationships can be an impediment to deepening stewardship on the part of the people. As well, by placing the main emphasis on results, it finds the church mirroring the corporate world with its "produce or get out" attitudes.

#### **Ending a Called Pastoral Relationship**

As stated earlier, when a minister is installed in a congregation by call and induction it is possible but not easy to end that relationship. Most often, ministers leave to accept another called position in the church or to retire. However in some other cases pastoral relationships are ended because the congregation does not have the funds to continue to support the ministry or the pastoral relationship has broken down, or especially in cases of additional ministers, the congregation has decided to pursue its ministry in a new direction that requires different leadership. In such cases, the church requires the congregation to provide a transition allowance to provide a bridge for the minister between this call and the next call (or secular job).

#### **The Implications of What the Overture is Requesting**

If widened permission for time-limited appointments is granted, it may serve the purpose of signaling the congregation's precarious financial position. However it may also open the door

for an increase of term appointments. Surely many congregations seeking a sole minister and many seeking an additional minister for a first (or tenth) time could argue that they are unsure they will be able to continue to support that ministry over the long term. It is a part of the reality of the church today (and perhaps it is not that new either). Widening the permission for time-limited appointments may encourage the setting aside of the 'call and induction without term' type of covenants which this denomination has believed and found to be valuable.

Contrary to a statement in the overture, the requested time-limited appointments are not comparable to term service for ruling elders. The primary reason for the provision of term service for elders is a desire to share the burden of the ministry of the ruling elders. Limiting the obligation of the elder to serve to a specified term is seen as a way of encouraging people chosen by the congregation to consider that God might be calling them to this office. The primary reason for term service for elders is not to make it easy to extricate ourselves from the relationship or to limit liability when the relationship or funding fails.

Furthermore, the liability of presbyteries to cover shortfalls in stipend and allowances of ministers may not be as pressing as is sometimes thought. The Clerks of Assembly advise that the congregation and its members, having signed the guarantee of stipend promising the presbytery they will fulfill standard obligations, are responsible to provide stipend and allowances to their ministers. In most if not all cases, it should be possible for congregation and minister, seeing the financial resources dwindling, to involve the presbytery in ending the pastoral relationship while there is still enough money to provide the minister with the transition allowance required by church policy. When ministers have served in the congregation for 4 years or less, the transition allowance is equal to 4 months stipend and allowances given monthly (i.e. not given as a lump sum). In the absence of such foresight, it remains the responsibility of the congregation - not the presbytery - to provide what is needed, even to the extreme of the sale or rental of their assets (e.g. the building, equipment).

Finally, in a financially weak congregation the provision that a call could be processed after the one-year appointment acknowledges a vital spiritual reality: the congregation may grow in its capacity to support the ministry. In a sense, the presbytery would be acknowledging all the realities of the situation - both the congregation's current weak resource base and its potential for improvement. However, there is a better way to do so, a way that works within current legislation without encouraging the setting aside of 'call and induction without term' covenants.

#### Call and Induction without Term with Stated Cautions

The church's current legislation can meet the needs identified in the overture, with a minor adjustment in practice. The church should continue to use the process for call and induction without term as its preferred way to establish pastoral relationships. Presbyteries should continue, through interim moderators, to approve all congregational profiles before they are circulated and before the profiles of candidates are considered by the search committee. In cases with serious concerns about congregational viability, the presbytery should know this and ensure that the description of the congregation states the details clearly. Further, a statement could be made on the congregational profile that the call to the selected candidate will be without term, that is, the congregation and the presbytery would be pleased to have the pastoral relationship continue indefinitely. However, in case the congregation's resource base does not improve, the church's policy regarding transition allowances will be followed.

The existing legislation leads to the following scenarios for full-time or part-time (50 percent or greater) ministry positions:

1. When the congregation is not ready to call a minister, the presbytery makes a stated supply appointment (term of up to 1 year).
2. When a congregation is not ready to call a minister and requires specialized interim ministry, the presbytery makes such an appointment if possible (term of up to 2 years).
3. When a congregation is ready to call a minister to a position that will be supported primarily by *Presbyterians Sharing...* funds, which are limited by grant structure and process, the presbytery normally requests a time-limited appointment. (Appointments without term are possible after the completion of one three-year appointment.) The current practice of allowing the congregation to follow the call process up to the point of signing the call document will continue. When an appointment will not be renewed,

- enough notice will be given to the minister before the end of the term to meet the church's transition requirements.
4. When a congregation is ready to call an assistant minister for a specified term, it uses the existing provisions. For instance this might occur when a particular ministry task was time-limited such that the additional minister would not be needed at the conclusion of the project.
  5. When a congregation is ready to call a minister but there are serious concerns about its ability to support the ministry over a long-term period, these realities are well documented in the congregation's profile. Further, the profile states the intention to call without term, but also that the church's policy regarding transition allowances will be followed in the event that it becomes necessary to end the called pastoral relationship. (These statements could be included in the preamble to the recommendations that result in presbytery processing the call; they would therefore be recorded in the presbytery minutes.)
  6. When a congregation is ready to call a minister in all other circumstances, it follows the process for call and induction.

As a companion practice already observed by some, presbyteries may choose to review and approve all congregational profiles before they are circulated and before ministers' profiles may be considered by the search committee. This requirement would provide a context for the presbytery as a body (and not just through the interim moderator) to be involved in the details of the congregation's thinking and planning early on in the search process.

In conclusion, there are good reasons for continuing to establish pastoral relationships in the ways outlined in the church's existing legislation. Moreover, the needs identified in the overture can be addressed adequately within this legislation. Therefore, for the above reasons, the following recommendation is presented.

**Recommendation No. 23** (adopted, p. 41)

That the prayer of the Overture No. 21, 2002 be not granted.

## **SUPPORT FOR PROFESSIONAL CHURCH WORKERS**

### **Support for New Ministers**

The early years of ministry are critically important in the life of an ordained minister of Word and sacraments or a designated diaconal minister. Experience in this denomination and others, as well as research by the Alban Institute, have shown that the first five years of ministry can help a new minister lay the foundation for long and fruitful service in the church. Unfortunately, these beginning years can also lead to a new minister's discouraged resignation from the ministry or settling into unhealthy patterns that persist throughout a series of troubled ministries.

In recent years, a number of denominations in North America have developed programs to support their new ministers. These programs recognize that the seminary years cannot possibly provide all the learning a new minister needs and that new ministers need mentoring and support as they move for the first time into a myriad of new contexts and assume new roles and identities.

In June 2001, a three-year Canadian ecumenical pilot program was launched. "Starting Well: First Years in Ministry" brings new ministers together annually to reflect on their contexts and encourage their participation in collegial groups. The modular format of the program makes it possible to enter the program in any year, without having attended in previous years. In 2001, 15 new ministers gathered at Knox College for four days for the first module of the program. In June 2002, 9 new Presbyterian ministers gathered at Emmanuel College, Toronto with 8 other new ministers for the second module. Last June, 8 new Presbyterian ministers gathered with 11 others for the third module. Each minister was given opportunities to address personal concerns arising out of his/her own practice of ministry. Group activities included worship, small and large group discussion, lectures, and the examination of case studies written by the participants. The Associate Secretary of Ministry and Church Vocations served as 1 of 2 program facilitators. In all three events, the participants were enthusiastic about the event and their desire to participate in the coming year.

In light of the positive response from new minister participants, the design team is committed to ensuring that the program continues to be offered yearly. Plans are underway for the first event

of the second three-year cycle to be held at Toronto School of Theology in June 2004. The design team includes representatives of all the sponsoring groups: Churches' Council for Theological Education, Knox College, Emmanuel College, Toronto School of Theology, and staff from denominational ministry offices of the Presbyterian and United Churches. As in the previous three years, Ministry and Church Vocations has written to all new Presbyterian ministers to invite their participation and offer subsidies to those travelling a distance. The Associate Secretary of Ministry and Church Vocations will again serve as a facilitator of the event.

The design team is taking steps to communicate what it has learned to other providers of theological education across Canada, hoping to interest them in offering similar ecumenical programs.

### **Support for Ministers Approaching Retirement**

The ecumenical design team for the "Starting Well: First Years in Ministry" program has developed into a coalition interested in the provision of continuing education designed for all ages and stages of ministry. The decision has been made to focus next on the retirement years and the five years leading up to them. Initial plans are underway for "Ending Well", to be offered in 2005.

### **Continuing Education**

In 2003, the Continuing Education Committee provided grants to fourteen individuals with an average grant of \$521 to each. The total amount of grants distributed by the committee was \$7,300. Courses that are being sought by applicants include Biblical Study, Interim and Transitional Ministry, Counselling, Preaching and Christian Education, as well as D.Min. and Ph.D. degrees. It is the hope and prayer of this committee that congregations and presbyteries will encourage their ministers to make use of the many opportunities for continued growth and study on a yearly basis. Thanks are due to the members of the committee for their commitment of time and energy: Kathleen Gibson (resigning after many years of faithful and insightful service), Peter Ross and Helen Hartai.

### **Personnel Services**

Personnel services link people searching for a call with congregations seeking someone to call. Through the congregational profile, professional church workers and candidates certified for ordination can learn about congregations. Through the personal profile, professional church workers and candidates certified for ordination can introduce themselves to a search committee and search committees can receive profiles of candidates. An up-to-date listing of ministry opportunities and interim moderators is maintained on the church's web site: [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv); follow the link to Ministry Opportunities and Interim Moderators.

In addition to ministry opportunities leading to calls, the referral services continue to be used for stated supply and interim ministry appointments.

Some time is spent doing outplacement, career and crisis counselling for professional church workers. For those who request it, personal profiles are also reviewed and critiqued.

At the time of writing this report in February, Ministry and Church Vocations records indicated that 65 professional church workers and graduating students, representing 5.1 percent of ministers now on the rolls of presbyteries, were seeking a call. There were 68 pastoral charges looking for a minister, representing 7.1 percent of the pastoral charges in The Presbyterian Church in Canada.

### **OVERTURE NO. 25, 2003 (A&P 2003, p. 584)**

#### **Re: Providing clearly stated stipend and benefits information for part-time ministers**

Overture No. 25, 2003 from the Session of Ailsa Craig with the support of the Presbytery of London was assigned to the Life and Mission Agency (Ministry and Church Vocations). The overture asks the General Assembly to instruct Ministry and Church Vocations to provide a resource to congregations that clearly states the stipend ranges and benefits for part-time ministers. The congregation had received conflicting information from staff at the Church Office and considered the explanation of stipend and benefits for part-time ministers in *Calling a Minister* (the guidebook for presbyteries, interim moderators and sessions when searching for a

minister) to be unclear. Ministry and Church Vocations contacted the interim moderator and an elder from the congregation where the overture originated to determine what conflicting information was received and what was unclear in the current resources. To address the concerns raised, Ministry and Church Vocations will expand the section on stipend and benefits in the supplement on part-time ministry in *Calling a Minister*.

Therefore the following recommendation is presented.

**Recommendation No. 24** (adopted, p. 41)

That the prayer of Overture No. 25, 2003 be answered in the above terms.

**Women's Perspectives**

*Women's Perspectives* is a newsletter that keeps women, both lay women and women who work professionally in the church, in touch with each other. It provides a place for women to share with the whole church their theological perspectives, biblical insights, special interest, joys and concerns. Two issues were published in 2003. The May 2003 issue, "Women Elders", was edited by Ms. Erin Crisfield, Ms. Norah Lewis and Ms. Tamiko Corbett. The focus was on ruling women elders in The Presbyterian Church in Canada. The November 2003 issue, "A Rainbow of Justice", was edited by The Rev. Fairlie Ritchie, The Rev. Carol Smith, and Ms. Gail Turner. Its focus was on the search for justice.

Over the past few years, costs of production have risen and subscription rates have dropped off. In order to overcome the high costs of paper publishing and to encourage new subscribers, the Editorial Committee decided to move to an electronic format for the magazine. Subscriptions are now offered free of charge, and subscribers receive their issues by email. November's issue was the first electronic issue of *Women's Perspectives*. Past articles and issues can be viewed on the church's web site [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv), click on Women in Ministry/Women's Perspectives.

**Women in Ministry Committee**

The Women in Ministry Committee has a mandate to support women in ministry, to advocate for women within the structures of the church and to develop an educational strategy for the church at large concerning the role of women. A major focus this past year has been the support of women in ministry through continued communication. One of the committees meetings was held in the Hungarian Church in Welland where we were joined by women from Presbytery of Niagara and enjoyed a Hungarian meal.

The Women in Ministry committee experienced considerable change in membership in 2003. Several members who had served for a number of years stepped down, and the committee welcomed new members.

The committee has been working to establish greater communication with regional representatives. Funding necessitates that active members be within driving distance of Toronto, but every region of the country has a representative who receives information. All regional representatives are encouraged to give feedback to the committee and are invited to attend meetings if they are in the area. While the committee has always had a student representative from the Knox College community, we now have student representation from Presbyterian College and Vancouver School of Theology by correspondence. The committee has listed an e-mail address, [wim@presbyterian.ca](mailto:wim@presbyterian.ca), on its homepage, [www.presbyterian.ca/mcv/wim](http://www.presbyterian.ca/mcv/wim) which allows for broader contact.

The committee provided financial assistance for several educational endeavours. We purchased books for the libraries of Knox, Presbyterian College and Vancouver School of Theology; all of whom expressed their appreciation for the gifts. We provided financial support for the transition of the newsletter *Women's Perspectives* from paper to electronic format. It is hoped that the new format will promote greater communication for women doing ministry in all its forms in the church and beyond. The committee also assisted a student to attend a "Theology & Spirituality" summer course at Oxford University in England.

In response to Memorial No. 1, 2001, the Clerks of Assembly conducted a study of the gender of ruling elders that was reported to General Assembly in 2003 (A&P 2003, p. 285). The Women in Ministry Committee will pursue its interest in this topic by doing more work with the available data.

## **THE ORDER OF DIACONAL MINISTRIES**

In 2004 the Order of Diaconal Ministries met for our Biennial Council with the theme "Sing a New Song". From March 14-16, 2004, we spent three days in Christian community at the Salvation Army Conference Centre at Jackson's Point. The Council does much more than deal with the necessary business items of the church. We worship, support each other in work and life, experience good fellowship and discuss issues and concerns of the church. Mary Helen Garvin led the workshops.

Our executive consists of Frances Sullivan, Ann Blane and Kathy Ball. They are supported by a task group that was set up to plan the Council Meeting led by Margaret Near. The present Administrator/Treasurer for the Order is Frances Sullivan.

Our mailings are sent to 147 members. These members continue to be a vital part of The Presbyterian Church in Canada working as laity and professionals. We have eleven professionals serving in diaconal ministry positions within our church; there are some that are in cognate work outside the denomination. Twenty-eight members have been ordained as ministers of word and sacraments. Many of the Order continue to further their education; currently three members are working towards ordination to ministry of Word and sacraments. Bursaries are awarded to diaconal ministers to assist them in post graduate studies for Christian Education and Pastoral Care. Our members are recognized nationally as they participate in committees and organizations, and internationally as they participate in the Diakonia of the Americas and the Caribbean (DOTAC), the World Federation of the DIAKONIA and the Association of Presbyterian Church Educators (APCE) by attending events and providing leadership.

Frances Sullivan, Administrator

## **SPECIAL MINISTRIES**

### **Canadian Forces Chaplaincies**

Nine ministers of The Presbyterian Church in Canada continue to serve as Regular Force Chaplains. They are:

Major Robert E. Baker	CFB Kingston
Major Lloyd M. Clifton	No. 8 Wing, Trenton
Captain Charles Deogratias	CFB Gagetown
Lieutenant Colonel David C. Kettle	Army Command Chaplain, National Defence HQ
Lieutenant (N) Bonnie Mason	CFB Halifax
Captain Dwight Nelson	CFB Petawawa
Captain Robert H. Sparks	1 Canadian Air Defense HQ, Winnipeg
Major Edward Wylie	Post-Graduate Training
Commander George L. Zimmerman	Commandant of the Chaplain School and Training Centre, Borden

There are also four other ministers of our church who serve as Reserve Force Chaplains. All serve the needs of the members of the Canadian Forces (CF) with distinction and dedication.

A new Chaplain-General was welcomed in 2003 when Brigadier-General Ron Bourque succeeded Commodore Tim Maindonald in that position.

In September 2003, The Rev. Dr. Alan McPherson succeeded The Rev. Dr. Tom Gemmell as the Presbyterian representative to the Interfaith Committee on Canadian Military Chaplaincy (ICCMC). Each of the major denominations contributing chaplains to the Canadian Forces has a representative on the ICCMC. There is also a representative from the Pentecostal Church and from the Canadian Council of Churches. Their primary responsibilities include: being a common channel of communication between the church and the Government of Canada on ecclesiastical matters; general oversight of chaplain ministry for members of the Canadian Forces and their families; serving as a link between chaplains and the churches; nominating the candidates for Colonel and Brigadier-General to the Minister of National Defence. A significant on-going responsibility is that of endorsing qualified applicants for military chaplaincy prior to the military starting their recruiting process.

Chaplains serve all who come to them, in terms of the often stated rubric that chaplains "minister to their own, facilitate the worship of others, and care for all." New ground was broken in

December 2003, with the graduation from the Chaplain Training School of the first Muslim chaplain to serve in the Canadian Forces. It was in recognition of the changing make-up of the Canadian population and those who serve in its armed forces that, a few years ago, the civilian body overseeing the chaplaincy was transformed from a Canadian Council of Churches Committee into the present Interfaith Committee. The same graduation also included the first chaplain from the Evangelical Free Church of Canada, and the first Salvation Army officer to serve as a chaplain since the Second World War.

Each year the Canadian Forces Sunday Schools contribute to a project which focuses on other children. For 2003-2004, the opportunity to select the Sunday School Mission Project was that of our denomination, and *Something Extra in Malawi* was chosen - a project to assist Blantyre Synod of the Church of Central Africa Presbyterian in the mammoth task of caring for AIDS orphans. With the help of The Rev. Rick Fee and his staff, project information was sent to all the Canadian Forces Sunday Schools.

The chaplains of the Canadian Forces serve wherever Canadian Forces members are found. Some serve with ships at sea, others are away serving with land and air forces on peacekeeping and peacemaking operations. All share in the rigours of long separation from home, daily danger and significant challenges encountered by our courageous military and naval members deployed in the interests of international peace, humanitarianism, and world stability. The sacrifices and risks taken by our military chaplains today deserve the highest accolades and the gratitude and honour of the church. No major operation by the Canadian Forces in the last fifty years has gone without a chaplain. We honour the men and women chaplains from The Presbyterian Church in Canada who serve the men and women of the Canadian Forces with commitment, care and compassion.

Alan M. McPherson  
Convener, Canadian Forces Chaplaincy Committee

**OVERTURE NO. 23, 2000** (A&P 2000, p. 525)

**Re: To study recognition for lay persons in special ministries**

Overture No. 23, 2000 from the Presbytery of Hamilton was assigned to the Life and Mission Agency (Ministry and Church Vocations) in consultation with the Committee on Church Doctrine. Such consultation took place early this year and resulted in the commendation by the Committee on Church Doctrine of the following report.

The overture asks the General Assembly to study the matter of recognition, endorsement or mandate for ministry of lay persons in the name of The Presbyterian Church in Canada. The presenting issue was the requirement of the Canadian Association for Pastoral Practice and Education (CAPPE) that people in advanced level CAPPE programs be “endorsed for ministry by an appropriate religious authority”. CAPPE prepares ministers, theological students and lay persons, through competent supervision, for ministries of pastoral care (in hospitals, prisons, long-term care facilities) and pastoral counselling.

### **CAPPE Programs and Admission Standards**

CAPPE offers programs of supervised pastoral education at basic and advanced levels. The basic program is designed to help the learners become more self-aware in the practice of care giving, to develop the ability to function within a care giving team, and to grow in their understanding of human experience by integrating what they have learned from theology and the social and human sciences. Requirements for admission into the basic program are set by the local educational centre that is providing the training. Applicants for the basic program are asked to state their religious affiliation and the name of the particular faith group with which they associate, but there is normally no requirement for approval or endorsement by the faith group.

The advanced programs lead to professional certification as a specialist in clinical pastoral care or pastoral counseling, to positions of professional chaplaincy in institutions, and to certification to teach and supervise CAPPE programs. Requirements for admission into advanced programs are set by CAPPE. Completion of two basic units of supervised pastoral education is required to enroll in an advanced unit. In addition, as a person moves through the advanced stream, there are requirements for increasing amounts of formal university or college education (B.A. level

and Master's level in theology), supervised practical experience and demonstrated competency in the ministry specialization. Finally, admission into an advanced program requires the approval of the person's religious faith group. In particular, the person must provide:

- evidence of current endorsement by a recognized religious faith group to function as a spiritual and religious care provider;
- and evidence of continuing good standing (within the last 3 months) in a faith community affiliated with one's chosen religious tradition.

The second of these church-related requirements is not complicated. In our denominational context it means that, to pursue advanced CAPPE education that leads to professional certification in pastoral care or counselling, the person would need to be a member in good standing of a congregation, and would need a letter from the session stating that this was the case.

However the first church-related requirement is much less straightforward for us. It means that, to pursue advanced CAPPE education that leads to professional certification in pastoral care or counselling, the person must be endorsed "to function as a spiritual and religious care provider" by some entity within the church. This "mandate for ministry in the name of The Presbyterian Church in Canada" is the subject of Overture No. 23, 2000.

### **Endorsement in the Name of the Church**

Does The Presbyterian Church in Canada authorize individuals to serve in professional pastoral roles "in the name of the church"? Yes, it does. This denomination has an extensive process of preparation and discernment for those seeking to minister as ordained ministers of Word and sacraments or designated diaconal ministers. This process, which normally covers a period of at least four years, involves a number of individuals and groups in the church in the discernment of the person's call to ministry. The first 'approval' step finds the session of the congregation where the person is a member recommending him or her to the presbytery. The presbytery, which has the responsibility to certify the candidate as a suitable candidate for ministry, receives input from the guidance conference and a psychological assessment. Throughout a candidate's seminary education in one of the colleges of this denomination, over a period of three years or more, the college provides regular feedback to the presbytery to assist in its guidance of the candidate and its annual decisions about recertification of the candidate. When the candidate serves in a congregation in fulfilling the practical requirements of his/her theological education (field education or internships) he or she is accountable to the certifying presbytery for that ministry. The final steps leading up to eligibility to seek a call in the church involve both theological college and presbytery: the college must agree that the candidate has completed the assigned M.Div. course work and displays readiness for ministry in The Presbyterian Church in Canada, and the presbytery must agree that the candidate has passed its examination for certification for ordination. The session and the members of the calling congregation have an essential role in extending a call to the certified candidate for ordination. After the presbytery approves the call, the presbytery proceeds to ordination or designation.

Ministers of Word and sacraments and diaconal ministers remain accountable for their pastoral and personal conduct to the presbytery where they are members. Presbyteries "hold the certificates" of the ministers on the roll of the presbytery, and make decisions permitting their transitions in ministry (e.g. accepting another call, retiring). Notwithstanding the important roles of sessions and colleges in the candidacy process for ministry described above, it is the presbyteries that have responsibility for ministry. Presbyteries are the bodies that 'endorse' individuals - first to prepare (certification) and later to serve professionally (ordination or designation) "as spiritual and religious care providers in the name of the church".

The question raised by Overture No. 23, 2000 is whether The Presbyterian Church in Canada has a similar process of preparation and discernment for lay persons who are seeking professional certification as pastoral caregivers or pastoral counsellors and who do not wish to enter ordained or designated diaconal ministry. Are presbyteries, which have the responsibility for ministry, equipped to mandate or endorse such lay persons to function professionally "as spiritual and religious care providers in the name of the church"? No, they are not.

It must be pointed out that we do "call out" lay persons to provide "spiritual and religious care" within the ministries of our congregations. For instance, ruling elders are ordained to serve as

members of the session to provide leadership, pastoral care and oversight to the congregation. Congregational deacons are ordained to offer pastoral care within the congregation and its ministries, under the direction of the session. Sunday school teachers and youth group leaders are commissioned, often in a Sunday worship service in September, to provide spiritual leadership and care, again under the direction of the session. All these congregational leaders - elders, deacons, Sunday school teachers and youth group leaders - offer "spiritual and religious care". To select them the congregation must practice discernment, an expression of the work of the Holy Spirit among them. However, these congregational leaders are not being authorized or endorsed to function in a professional capacity as "spiritual and religious care providers". Furthermore, these congregational leaders serve in areas for which the session has responsibility and under its direction. They do not serve under the direction of the presbytery, which is understood to be responsible for ministry.

At the present time, The Presbyterian Church in Canada does not have a process of preparation and discernment that equips presbyteries to endorse lay people for professional pastoral roles. If the church decided to equip presbyteries for this responsibility, it would be important to put in place a process that is as rigorous and thorough as the existing candidacy process for ordained and diaconal ministry. Like the existing process, it would involve a number of individuals and groups in this church in the discernment of the person's call to ministry. It would give those discernment groups opportunities to get to know the person and to receive independent in-depth perspectives on him or her. At the same time, the discernment process for lay professional caregivers would need to meet some unique needs. Lay persons in advanced CAPPE programs carry out their training within institutions that are outside this denomination (e.g. hospitals). A discernment process that equips presbyteries to endorse lay persons for CAPPE training programs leading to professional certification would need to find ways to give the church appropriate levels of involvement.

In conclusion, until such time as a suitable discernment process is put in place, presbyteries should decline to endorse lay persons to function as spiritual and religious care providers for the purpose of meeting CAPPE admission requirements for advanced programs. Also, the provision of such a discernment process would require careful planning, consultation, training, and commitment on the part of the church. For these reasons, the following recommendation is presented.

**Recommendation No. 25** (motion to refer made and divided; Part A adopted, Part B ruled out of order, p. 41)

That the prayer to Overture. No. 23, 2000 be answered in the terms outlined above.

#### **OVERTURE NO. 11, 2002 (A&P 2002, p. 516)**

##### **Re: Role of parish nursing within the denomination**

Overture No. 11, 2002 from the Presbytery of Huron-Perth was referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly. It was studied by a task group consisting of The Rev. Dr. Lonnie Atkinson, minister in a congregation with a parish nurse; Mrs. Margaret Douglas, parish nurse; Ms. Fran Hudson, parish nurse and administrative assistant for the Canadian Association for Parish Nursing Ministry; Mr. William Lyall, convener of the parish nurse committee of a congregation; Ms. Margaret A. MacLeod, nurse, diaconal minister and graduate of M.Div. program (convener); The Rev. Lillian Wilton, minister and nurse. The overture asks that the role, accountability and qualification standards for parish nurses serving within The Presbyterian Church in Canada be defined in particular ways.

The overture points out that a number of congregations across this denomination have introduced parish nursing ministries and requests that parish nursing be recognized as complementary congregational pastoral care ministry. Stating that parish nurses, as professional church staff, should be accountable to a governing body in the church, it suggests that parish nurses should be under the direction and care of the church courts that have employed them. Further, the overture proposes that the qualifications and standards of the Canadian Association of Parish Nursing Ministry (CAPNM) be adopted as suitable for parish nurses practicing within The Presbyterian Church in Canada.

"Parish Nursing is a health ministry of faith communities which emphasizes the wholeness of body, mind and spirit. Rooted in the vision of Christ as Healer, this ministry grows out of the belief that all faith communities are places of health and healing and have a role in promoting

wholeness through the integration of faith and health” (Canadian Association of Parish Nursing Ministry).

The Presbyterian Church in Canada is already aware of the value of parish nursing ministry. In a report to the General Assembly on the Canadian Health Care System, parish nursing was identified as a relatively new program which allows the church to reclaim its role in health care. The report describes the functions that make up parish nursing ministry (A&P 1998 p. 411-412). At the time of the writing of this report 20 parish nurses were serving congregations within The Presbyterian Church in Canada in 5 provinces (and 3 additional congregations were actively seeking a parish nurse). It would be appropriate for our denomination to accept standards to govern this ministry and identify structures of care and accountability. Parish nurses should be placed under the direction and care of the body that has engaged them and be accountable to that body (e.g. session, presbytery, synod, board).

CAPNM standards require a parish nurse to be a registered nurse holding current registration with the provincial college or association of nurses and to complete a basic parish nurse education program. Such programs are provided in ecumenical and interfaith settings and are available in Ontario, Alberta and Saskatchewan and in some other provinces whenever there are enough applicants. For general information on parish nursing ministries see the association's website: [www.capnm.ca](http://www.capnm.ca).

CAPNM has developed core competencies for basic parish nurse education programs. These programs are designed to equip parish nurses to demonstrate competence in the following areas: orientation to parish nursing, spiritual maturity and theological reflection, personal and interpersonal skills, teaching and facilitation, worship, faith community context, collaboration, management, practicum and continuing education. The core competencies for basic parish nurse education programs were reviewed by the task group and found to be appropriate for our denomination.

Several of the core competencies in the basic parish nurse education program require knowledge of the particular faith tradition where the parish nurse is ministering:

- basic understanding of theology including an understanding of the scriptural and doctrinal foundations of the faith community with regard to health, wholeness, illness, death, healing and health promotion;
- ability to connect one's personal experiences of faith, spirituality, theology and religion within the broader disciplines of one's chosen faith tradition and the field of academic theology;
- ability to work out congruence of the faith community's ethical principles with one's nursing ethical principles;
- ability to participate in personal, interpersonal and group prayer within a particular faith tradition;
- understanding of the core elements of a worship service, and an ability to plan and participate in worship;
- understanding of the principles and procedures of church polity and management within the uniqueness of a particular faith tradition.

Since the ecumenical basic education programs do not deal with the core competencies that require knowledge of one's own faith tradition, The Presbyterian Church in Canada will need to develop courses for Presbyterian parish nurses in such areas as worship preparation, spirituality, Old and New Testament and polity. These courses would be at level similar to the Certificate Program in Christian Faith and Life that Knox College offers. The Principal of Knox College has indicated that the college is willing to discuss setting up a certificate program for parish nurses with the possibility of on-site and on-line courses being available.

Parish nurses would be subject to the requirement of all professional church workers within The Presbyterian Church in Canada “to attend or demonstrate they have attended a workshop on how to understand and deal with sexual abuse and harassment by church leaders” (A&P 1994 p. 385, 44).

Provincial nursing associations have funding for nurses to take continuing education courses and are likely to recognize parish nurse training as a valid use of these funds. For example, the College of Nurses of Ontario recognizes parish nurse ministry as a special interest group for

nurses and the RNO (Registered Nurses Association of Ontario) offers monetary incentives to nurses taking continuing education. Nurses can enquire of their own provincial association or CAPNM.

For the reasons outlined above, the following recommendations are presented.

**Recommendation No. 26** (adopted, p. 41)

That The Presbyterian Church in Canada acknowledge parish nursing as a ministry in the denomination with the following requirements:

1. that parish nurses be under the direction and care of the body that has engaged them and be accountable to that body (e.g. session, presbytery, synod, board);
2. that The Presbyterian Church in Canada accept the Parish Nursing Core Competencies as developed by the Canadian Association of Parish Nursing Ministry as the standard for basic parish nursing ministry training, noting that these competencies include the requirement for current standing as a registered nurse;
3. that parish nurses be required to complete a basic parish nursing ministry program;
4. that parish nurses demonstrate they have attended a workshop on how to understand and deal with sexual abuse/harassment by church leaders.

**Recommendation No. 27** (amended and adopted, p. 41)

That the Committee on Theological Education be asked to develop a Presbyterian parish nursing certificate program to provide the necessary education in our own faith tradition.

**Recommendation No. 28** (adopted, p. 41)

That parish nurses in The Presbyterian Church in Canada be required to complete the Presbyterian parish nursing certificate program when it is established.

**Recommendation No. 29** (adopted, p. 41)

That the above be the response to Overture No. 11, 2002.

**OVERTURE NO. 17, 2003** (A&P 2003, p. 580-81)

**Re: Establishing educational standards for lay missionaries**

**OVERTURE NO. 20, 2003** (A&P 2003, p. 582-83)

**Re: Establishing standards, educational programs and responsibilities for lay missionaries**

The subject of Overture No. 17, 2003 and Overture No. 20, 2003 is the church's practice of appointing lay missionaries to provide pastoral and teaching leadership in congregations. Since the overtures deal with similar issues and make related requests, they will be considered together. Both were referred to the Life and Mission Agency (Ministry and Church Vocations and Canada Ministries) to consult with the Committee on Theological Education. In the case of the second overture, consultation with the Clerks of Assembly is required as well.

Overture No. 17, 2003 from the Presbytery of Kamloops asks for the development of a standard of training and licensing for lay missionaries. Overture No. 20, 2003 from the Presbytery of Assiniboia asks for the establishment of standards, an educational program and responsibilities for lay missionaries.

The overtures point to the reality that some small congregations especially in rural and remote areas are unable to call an ordained minister of word and sacraments. Such a situation can arise because the congregation's financial resources are too limited or because no ordained minister is available to serve in that location. Presbyteries are appointing individuals to serve as lay missionaries in such congregations, although the term 'lay missionary' exists only as a category on the schedule of minimum stipend and allowances. As the overtures indicate, no General Assembly has decided on the definition, standards or role of the 'lay missionary'. The overtures provide several reasons why having a common understanding of the term 'lay missionary' would assist the church, and make specific suggestions about the nature of the requested standards.

**Consultation**

To learn more about the situations giving rise to the overtures, Ministry and Church Vocations gathered together commissioners from the Presbyteries of Kamloops and Assiniboia at the General Assembly in 2003. This was followed by consultation with the principals, dean and representatives of the boards of governors of the three theological colleges. Finally, consultation was arranged with the following group: Laurence DeWolfe (member) and Joyce Harrison (convener) of the Committee on Theological Education; Stephen Farris, Dorcas Gordon and

John Vissers, Dean and Principals of the theological colleges; and Gordon Haynes, Associate Secretary, Canada Ministries.

From these consultations has emerged a consensus that The Presbyterian Church in Canada needs to establish standards, educational programs and responsibilities for lay missionaries. Today several congregations in small centres and rural settings face the realities described in the overtures. As rural areas depopulate in favour of cities, one might expect this to be increasingly the case. Moreover, in the past The Presbyterian Church in Canada trained lay persons called "catechists" to serve in congregations where ordained ministers were not available. Finally, models for ministry are being explored across the church where clusters of congregations share a minister of Word and sacraments while training and equipping lay leaders to offer significant portions of the pastoral and teaching leadership. For these reasons, the following recommendation is presented.

**Recommendation No. 30** (adopted, p. 41)

That standards, educational programs and responsibilities be established for lay missionaries.

**Next Steps**

Establishing such standards, educational programs and responsibilities will require addressing some key questions. What forms of lay missionary service does the church need? It will be important to obtain feedback from presbyteries across the church about their needs. What educational programs are necessary to equip individuals for these roles? It will be important to learn from the several training initiatives for lay pastoral leaders that have taken place in this church, for catechists in the past and more recently. By what process will the church seek to discern, along with the individual lay person, that he or she is being called by God to serve in these roles? By what process will presbyteries oversee such ministries? How will lay missionaries relate to sessions and presbyteries? What responsibilities will qualified lay missionaries fulfill?

To facilitate this work, the following recommendation is presented.

**Recommendation No. 31** (adopted, p. 41)

That the Life and Mission Agency, in consultation with the Committee on Theological Education and the Clerks of Assembly, be authorized to establish a task group to design standards, educational programs and responsibilities for lay missionaries, for presentation to the 132nd General Assembly, with the expectation of an interim report in 2005.

In conclusion, the following recommendation is made.

**Recommendation No. 32** (adopted, p. 41)

That the prayers of Overture No. 17, 2003 and Overture No. 20, 2003 be answered in the terms outlined above.

**OVERTURE NO. 23, 2002** (A&P 2002, p. 522)

**Re: Develop standards and pay scales for lay staff**

Overture No. 23, 2002 from the Presbytery of Ottawa was referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Assembly Council and the Clerks of Assembly. The overture requests the establishment of guidelines for appropriate qualification standards and stipend scales for paid lay staff. Further, it asks that the sections of the Book of Forms that govern these matters presently (sections 112.7.1-112.7.4) be revised to reflect the denomination's current practice. Since more time is needed to carry out this work, the following recommendation is presented.

**Recommendation No. 33** (adopted, p. 41)

That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture No. 23, 2002 to the 131st General Assembly.

**MINISTRY AND CHURCH VOCATIONS ADVISORY COMMITTEE**

Mr Alex Bisset, Ms. Betty Crossley, Ms. Jo-Ann Dickson, The Rev. Dr. Clyde Ervine (by correspondence), The Rev. Dr. Tom Gemmell (by correspondence), Mr. David Lapthorne, The Rev. Dr. Stuart Macdonald, The Rev. Elias Morales, The Rev. Kathryn Strachan.

## **CALLED TO COVENANT: STRENGTHENING CONGREGATION-PRESBYTERY RELATIONSHIPS**

The Called to Covenant project of the Life and Mission Agency was designed in response to needs identified within our denomination to strengthen congregation-presbytery relationships. This four-year project had a mandate to carry out a process of consultation, research and reporting, in consultation with the Clerks of Assembly. A ten-member working group from central Ontario was appointed, augmented by seven corresponding members from across Canada so there are members from all the synods. The Rev. Dr. Tom Gemmell served as project co-ordinator from October 1999, until health concerns necessitated his resignation in March 2003. The Rev. J.P. Ian Morrison served as co-ordinator from that time. The project was funded from the church's 1998 budget under-expenditure and from some bequests.

### **The Design of the Project**

What beliefs, attitudes and behaviours will help the church to live out its covenantal relationships faithfully? The project design phase identified several key areas for improvement, some requiring changes in mind, heart and will, others requiring the strengthening of skills and abilities. To live faithfully in covenant, presbyteries, congregations and ministers must be willing to engage in ministry as a team that involves ministers, lay people and church courts. They must be willing and able to examine the values that direct their actions (their lived or operative values) and to set and monitor goals that are workable. Further, presbyteries, congregations and ministers must be open to challenging and reaffirming or changing their understandings of ministry. Finally, they must be willing and able to address problems and face conflict with a Christ-centred confidence.

To help the church improve in these areas, the project was designed with a number of goals. Firstly, the project endeavoured to stimulate discussion of a congregation's ministry as a team that involves minister, session, committees and Board of Managers with accountability one to another for the defining, planning and evaluating of its ministries. In addition, the project sought to help increase the willingness of presbyteries, congregations and ministers to engage in accountability that is creative, caring, fair and edifying to the church. The project intended further to strengthen presbyteries in their role of providing pastoral oversight to ministers and congregations and to help presbyteries to intervene effectively when congregations are in crisis. Finally, the project aimed to stimulate discussion about how to handle conflict in the church constructively.

To accomplish these goals, the project focussed on discovering and developing tools and procedures: for presbyteries to provide pastoral oversight to ministers and congregations; for congregational leadership to plan and review the ministries of their congregations, with the assistance of their presbyteries as needed; and for presbyteries to intervene effectively when congregations are in crisis. As well the project sought to discover and develop means for enhancing the understanding of pastoral oversight among presbyteries, congregations and ministers. Finally, the project has and will be communicating what it has learned, discovered and developed with congregations and presbyteries across the denomination.

### **Defining the Issues**

The first phase of the project involved church-wide consultation to gather data and identify key issues. The dynamics of healthy covenantal relationships between congregations and presbyteries were described. So too were concerns in three areas which have remained the foci for the project: regular pastoral oversight of congregations and ministers by presbyteries, planning and review of congregational ministries, and crisis intervention by presbyteries. The consultations also revealed that several presbyteries have been using a number of strategies to strengthen covenantal relationships within their bounds.

### **Studying the Responses**

The second phase involved contacting sessions and presbyteries for feedback related to the key issues and strategies involved in strengthening congregation-presbytery relationships. The responses from across the church (130 sessions and 14 presbyteries) supported the continued focus on the 3 key areas (regular pastoral oversight, planning and review of congregational ministries, crisis intervention), while providing valuable insights and suggestions. Other ideas have come from the working group's research into strategies developed by other denominations.

## Discovering and Developing Resources

The third phase of the project has been the development of a document discussing the findings of the Called to Covenant project. During this phase the draft document was reviewed by participants at a second consultation event that included the working group, the corresponding members, and representatives from across the church. As well, feedback was solicited from the sessions and presbyteries who responded earlier to the questionnaire in the second phase of the project.

The document is envisaged as a smorgasbord of options that are available to address the issues that exist in our covenantal relationships. Rather than being regarded as a one-size-fits-all resource, they are intended to inspire creative use, adaptation and invention within the myriad ministry contexts found in this branch of Christ's church.

The contents of the document are described briefly below.

**Chapter 1, Called To Covenant:** explores the biblical and theological basis for call and covenant in The Presbyterian Church in Canada. It grounds covenantal relationships within the church in the primary, foundational covenant with God into which God has called and drawn us through Christ. The meaning and nature of covenantal relationships is discussed, with particular attention to the three-way covenant between ministers, congregations and presbyteries. How can the church live within these relationships more faithfully? Of foremost importance is learning to hold these covenants in high esteem, so that we can accept the reality that we are accountable to one another - attitudes that require accepting the counter-cultural nature of the gospel. The church needs also to engage continually in confession, repentance, restoration and the renewal of those covenants, as well in behaviour that builds trust. Interactions where congregations and presbyteries are most intimately involved - regular pastoral oversight, congregational planning and crisis intervention - are key areas where improvement is needed and has been requested. Equipping these bodies to carry out their roles and tasks competently will do much to strengthen their relationships, at the same time building up the church for its mission.

**Chapter 2, Called To Care (1):** focuses on the ministry of regular pastoral oversight by presbyteries. It outlines a number of basic approaches for improving pastoral oversight, and then applies them to significant contexts where the paths of presbyteries and congregations cross, notably: presbytery meetings, congregational visitations, pulpit vacancies, presbytery education events, and session meetings and congregational events. Resources currently in use in some presbyteries are included in this section.

**Chapter 3, Called To Be and To Do:** discusses the ministry of congregational planning. Congregations plan and review their ministries as an expression of Christian stewardship. The activities of planning - praying, talking, listening, studying, experimenting and reviewing - are directed towards spiritual discernment of God's call to the congregation. Who is God calling us to be and what God is calling us to do, in this particular place at this particular time? When engaged in this ministry planning and reviewing their life together, they at the same time live out an essential biblical reality, that "we are members of one another". The role that presbytery can play in the congregation's planning and review of its ministries is described and resources for planning are provided.

**Chapter 4, Called To Care (2),** explores the ministry of crisis intervention by presbyteries. The responsibility of care for congregations and ministers gives the presbytery the duty and the authority to intervene when congregations experience barriers to the way ahead. It also places on presbyteries the responsibility to be ready and able to help when needed. To do so, the greatest perceived need at this time is the development of human resources. Who will go for us? What training do they need? Efforts to develop people who can intervene will likely require input from synod and General Assembly levels, given the scarcity of resources in some presbyteries. At the same time, the essential role of the congregation in any intervention is recognized. One of the congregation's primary tasks is to acquire an openness to the Holy Spirit, the willingness to be transformed and renewed without which no amount of skilled leadership can bear fruit.

The Life and Mission Agency plans to publish the document and make it available to sessions and presbyteries in the fall of this year.

### Acknowledgements

The Life and Mission Agency wishes to thank all those who have contributed to this work. Particular mention should be made of The Rev. Dr. Tom Gemmell, who served as project co-ordinator until health concerns necessitated his resignation; The Rev. J.P. Ian Morrison, who served as project co-ordinator from that time; The Rev. Dr. Art Van Seters, who provided theological input into the first consultation and facilitated the second one; The Rev. Susan Shaffer, who brought the work of the small task groups together into what will be the four chapters of the document; the working group members: The Rev. Dr. Jim Czegledi, The Rev. Deborah Dolbear-Van Bilsen, The Rev. Hugh Donnelly, Ms. Lynn Geddes, The Rev. Gordon Haynes, The Rev. Kate Jordan, Ms. Maureen Kelly, The Rev. Cheol Soon Park, Ms. Anne Phillips, The Rev. Dr. Brian Ross, The Rev. Dr. Harry Waite; the corresponding group members: Ms. Margaret Calder, The Rev. John Dowds, The Rev. Dr. Basil Lowery, The Rev. Kerry McIntyre, The Rev. Cedric Pettigrew, The Rev. Annabelle Wallace, The Rev. Dale Woods; participants at the 2 consultation events: The Rev. Jean Bryden, Mr. Ian Dudgeon, Ms. Lisbeth Duncan, Ms. May Gillis, Ms. Barbara Marshall, The Rev. Mark McLennan, The Rev. Jim McKay, The Rev. Don Muir, The Rev. Margaret Mullin, The Rev. Tom Rodger, Mr. Ken Smith, The Rev. Bert Van Cook; and the Clerks of Assembly. We wish also to thank the sessions and presbyteries across the church who engaged in conversations about the covenantal relationships under review and provided helpful feedback. They are listed below.

In the Synod of the Atlantic Provinces, responses were received from the Presbyteries of Cape Breton, Halifax & Lunenburg, St. John, Miramichi, and Prince Edward Island. We also received replies from the following congregations:

Charlottetown, St. Mark's	Sackville, First
Dartmouth, Iona	Saint John, St. John and St. Stephen
Dean, Sharon	Summerside, Summerside Presbyterian
Miramichi, St. James	Sydney, Bethel
New Minas, Kings	

In the Synod of Quebec and Eastern Ontario, responses were received from the Presbyteries of Quebec, Montreal, Seaway-Glengarry, Ottawa, and Lanark & Renfrew. We also received replies from the following congregations:

Athelstan, Athelstan Presbyterian	Ottawa, Erskine
Avonmore, St. Andrew's	Ottawa, Knox
Carleton Place, St. Andrew's	Ottawa, St. Andrew's
Fort Coulogne, St. Andrew's	Ottawa, St. Stephen's
Kemptville, Oxford Mills	Vanleek Hill, Knox

In the Synod of Toronto and Kingston, responses were received from the Presbyteries of Kingston, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Algoma & North Bay, and Waterloo-Wellington. We also received replies from the following congregations:

Baden, Livingston	Mount Forest, St. Andrew's
Bramalea, St. Paul's	Nobleton, St. Paul's
Cambridge, Knox Preston	Oakville, Hopedale
Cambridge, Knox's Galt	Port Credit, St. Andrew's Memorial
Conn, Knox	Sault Ste. Marie, St. Paul's
Elmira, Gale	Sunnidale Corners, Zion
Grand Valley, Knox	Sutton, St. Andrew's
Guelph, Westminster-St. Paul's	Toronto, Faith Community
Harriston, Knox-Calvin	Toronto, Glebe
Hespeler, St. Andrew's	Toronto, Graceview
Hillsburgh, St. Andrew's	Toronto, Melville
Horning's Mills, Knox	Toronto, Riverdale
Huntsville, St. Andrew's	Toronto, St. Andrew's Humber Heights

Kapuskasing, St. John's  
 Kitchener, Doon  
 Madoc, St. Peter's  
 Missisauga, St. Mark's

Toronto, St. Giles, Kingsway  
 Unionville, Unionville Presbyterian  
 Uxbridge, St. Andrew's-Chalmers  
 Wasaga Beach, Wasaga Beach Community

In the Synod of Southwestern Ontario, responses were received from the Presbyteries of Hamilton, Niagara, Paris, London, Essex-Kent, Sarnia, Huron-Perth and Grey-Bruce-Maitland. We also received replies from the following congregations:

Bayfield, Knox  
 Brantford, Alexandra  
 Brantford, Knox  
 Brantford, Mount Pleasant  
 Camlachie, Knox  
 Chatham, St. James  
 Corunna, St. Andrew's  
 Cranbrook, Knox  
 Dresden, St. Andrew's  
 Exeter, Caven  
 Fenwick., First/Rockway  
 Fonthill, Kirk-on-the-Hill  
 Hamilton, Central  
 Hamilton, Chalmers  
 Hamilton, Southgate  
 Hamilton, St. Columba  
 Harrington, Knox  
 Listowel, Knox

London, St. Lawrence  
 London, Westmount  
 Lucknow, Lucknow Presbyterian  
 Monkton, Knox  
 Niagara Falls, Stamford  
 Petrolia, St. Andrew's  
 Sarnia, Laurel-Lea-St. Matthew's  
 Sarnia, St. Giles  
 St. Catharines, Scottlea  
 St. Catharines, St. Giles  
 St. David's, West St. Andrew's  
 Tiverton, Knox  
 Walkerton, Knox  
 Windsor, Paulin Memorial  
 Windsor, Riverside  
 Windsor, St. Andrew's  
 Woodstock, Knox  
 Wyoming, St. Andrew's

In the Synod of Manitoba & Northwestern Ontario, responses were received from the Presbyteries of Superior, Winnipeg and Brandon. We also received responses from the following congregations:

Hartney, St. Paul's  
 Stonewall, Knox  
 Thunder Bay, Lakeview

Winnipeg, Kildonan  
 Winnipeg, St. James  
 Winnipegosis, Knox

In the Synod of Saskatchewan, a response was received from the Presbytery of Northern Saskatchewan. We also received replies from the following congregations:

Prince Albert, St. Paul's

Saskatoon, St. Andrew's

In the Synod of Alberta & the Northwest, responses were received from the Presbyteries of Peace River, Edmonton-Lakeland, Central Alberta, and Calgary-MacLeod. We also received replies from the following congregations:

Blueberry Mountain, Munro  
 Calgary, Grace  
 Edmonton, Callingwood Road  
 Edmonton, Millwoods

St. Albert, Braeside  
 Sylvan Lake, Memorial  
 Wanham, Knox

In the Synod of British Columbia, responses were received from the Presbyteries of Kootenay, Kamloops, Westminster and Vancouver Island. We also received replies from the following congregations:

Campbell River, Trinity  
 New Westminster, Knox  
 Penticton, St. Andrew's  
 Sooke, Knox

Summerland, Lakeside  
 Vancouver, Kerrisdale  
 Victoria, Trinity

**Recommendation No. 34** (adopted, p. 41)

That sessions and presbyteries be encouraged to continue working to strengthen the covenantal relationships they share, making creative use of the resources developed by the Called to Covenant project.

## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Staff	Director:	Richard Fee
	Resource and Communications Co-ordinator:	Karen Watts Plater
	Program Co-ordinator, Americas and Asia:	Guy Smagghe
	Program Co-ordinator, Africa and Middle East:	Bella Lam
	Program Co-ordinator, Administration, Finance,	
	Refugees:	Colleen McCue
	Summer Interns:	Kyle Marnoch
		Laura Smith

### INTRODUCTION

Sharing, helping and reaching out to others has been part and parcel of the church of Jesus Christ since the apostles first gathered in Jerusalem and then spread throughout the known world. The Good News has always been through "word" and through "deed". Collections were taken and sent to those in need as recorded in 1 Corinthians 16:1-4 and Romans 15:23ff. Within The Presbyterian Church in Canada, this biblically based expression of love, concern and interest in others is taken seriously and is very much a part of the fabric of our church. In our church the work of emergency relief, community development, and refugee sponsorship is undertaken by Presbyterian World Service & Development.

The United Nations Consolidated Humanitarian Appeal for 2004 stated this:

Some 80 million people are struggling to survive the painful consequences of conflicts and natural disasters. They are victims and survivors, sometimes of several crises at once: war, drought, poverty, and HIV/AIDS ...

Behind the statistics are ordinary people, each with their lives, hopes and dreams. They are people living in extraordinary situations ...

People struggling to survive against overwhelming odds rarely want our pity. Instead they need our practical support to help them to respond, recover and get their normal lives back ...

Pitiful images of helpless victims do a disservice to people's efforts to survive. They mask the reality that most people do not wait passively for aid, but struggle hard to cope, drawing on all their capacities, resources, and courage ...

Citizens of many nations share a basic humanitarian ethic that prompts them to help people caught in the world's crises ... That we should treat others as we would like them to treat us is a central tenet in many religious and moral codes. Those who can should help those in need ...

In 2003, humanitarian assistance contributions fell well below requirements to fund projects and meet identified needs ... Humanitarian funding requests are large in absolute terms, but pale in comparison to other global expenditure patterns. Currently, the world spends some US\$10 billion on humanitarian aid, compared to US\$794 billion on the military ...

It is within this context that PWS&D reaches out to many people on behalf of The Presbyterian Church in Canada in the name of Jesus Christ in situations of desperation and crisis.

### FINANCIAL SUPPORT

The PWS&D Committee appreciates the steadily increasing support it has received from individual Presbyterians and congregations over the past number of years. In 1991 total congregational and individual revenue was \$747,086. In 2003 that figure was \$2,174,369. Government support for our program has remained at the same level for the past several years. These figures do not include our food security programming with the Canadian Foodgrains Bank.

Support for PWS&D from the 1,009 congregations and the 199,335 individual members and adherents of The Presbyterian Church in Canada is remarkable when one considers our proportional size in comparison to the figures of other denominations.

**2003 Revenue and Expenditures**

<b>Revenues</b>	<b>\$2003</b>	<b>\$2002</b>
Undesignated contributions	1,226,358	1,287,264
Designated contributions - emergency relief	365,255	357,309
Designated contributions - projects	578,728	493,109
Canadian International Development Agency (CIDA)	398,000	398,000
Government of the Province of Saskatchewan	7,537	8,116
Other income	27,512	24,890
<b>Total</b>	<b>2,603,390</b>	<b>2,568,688</b>
<b>Expenditures</b>	<b>\$2003</b>	<b>\$2002</b>
Disaster, Relief and Rehabilitation	443,655	607,780
CIDA/PWS&D Overseas Program	537,922	509,934
Presbyterian constituency funded projects	876,861	927,060
Memberships, partnerships and coalitions	216,180	287,150
Resource, communications, promotion, grants	104,974	120,438
Program support	153,662	144,819
Administration	172,004	156,466
<b>Total</b>	<b>2,505,258</b>	<b>2,753,647</b>

**Undesignated Contributions**

Donations, which are not designated to any particular program, help the PWS&D Committee make plans for assisting our overseas church partners and community-based partners in their development planning. Such general donations also provide PWS&D with a fund with which to respond quickly to emergency disaster situations. We are able to forward funds within hours of hearing of an earthquake, flood or civil disturbance while making plans to issue an appeal based on specific information received from our network of churches and agencies around the world. The committee is also given the flexibility to respond to small, non-media driven disaster situations that never attract large funders. The impact of the churches in these situations is often considerable. The increase in the past few years of these undesignated donations has been greatly appreciated.

<b>Year</b>	<b>Total Undesignated Revenue (\$)</b>
1995	573,104
1996	571,025
1997	603,998
1998	835,252
1999	883,355
2000	1,056,993
2001	1,117,779
2002	1,287,264
2003	1,226,358

**Bequests**

In 2003, PWS&D received \$200,012 in funds from individuals who named PWS&D as a beneficiary of their estate. These special gifts allow PWS&D to fulfill our mission to share Christ's love around the world.

**Designated Contributions**

PWS&D has observed that congregations and individuals often wish to identify with designated projects. They also express the need for direct information on emergency disaster situations for which they have made donations. We attempt to respond to all of these requests, matching congregations with projects and ensuring that we send out timely and pertinent information on the programs that are being supported.

PWS&D receives emergency appeals every week, but carefully selects those that would be appropriate. An appeal is issued when the disaster is very large and requires significant funds, and when there is large media coverage and congregations are asking how they can respond. We also receive funds for the smaller, less publicized disasters.

**EMERGENCY RELIEF PROGRAM**

Individuals and congregations donated \$365,255 to PWS&D designated for emergency appeals in 2003. PWS&D was able to respond to a wide variety of world stage situations because of our membership in Action by Churches Together (ACT) and the Canadian Foodgrains Bank (CFGB). We join other members of both organizations, contributing not just our funds but our staff expertise, our network and our collaboration. Contributions from other members in the CFGB, together with matching grants from the Canadian International Development Agency (CIDA), allowed PWS&D to once again design and implement significant relief programs in Ukraine, Democratic People's Republic of Korea (North Korea), Malawi and Tanzania.

<b>Description of Contribution</b>	<b>Amount</b>
Afghanistan Relief (ACT)	\$6,192
Badger, Newfoundland Flood Relief (Canadian Red Cross)	\$58,539
British Columbia Forest Fire Relief (Canadian Red Cross)	\$25,000
Cuba Hurricane Relief (ACT)	\$20,000
Congo Relief (ACT)	\$10,000
India Orissa Flood Relief (ACT)	\$20,000
Iran Earthquake Relief (ACT)	\$29,923
Iraq Relief (ACT)	\$78,441
Iraq Relief (Manara Ministries)	\$20,000
Liberia Relief (ACT)	\$15,000
Malawi Famine Recovery and Mitigation (ACT)	\$65,000
Malawi Flood Relief (CCAP-Livingstonia)	\$5,000
Mauritius Cyclone Relief (Craft-Aid)	\$2,500
Operating Budget, Rapid Response and Capacity Building (ACT)	\$30,000
Palestine Relief (ACT)	\$1,345
Tanzania Bariadi Earthquake Rehabilitation (AICT)	\$40,555
West Virginia Floods (PDA-PCUSA)	\$27,064
Total:	<u>\$454,559</u>

Please note that the chart above does not include relief work done through the Canadian Foodgrains Bank. Please see the CFGB section on pages 414-19 for details of additional relief work done through CFGB.

**India** - PWS&D is co-ordinating an appeal for assistance for the Bhil people in Jobat, Mendha, Amkhut and other small, remote communities in this region. Projects submitted by International Ministries and the Women's Mission Society will be administered by PWS&D and will help people rebuild their homes, restore church property, and help and protect the health and education ministries of the Church of North India.

**Malawi** - The latest reports on the Malawi food situation are showing that domestic maize production in the last season, combined with imports from Tanzania and Mozambique, are close to meeting the needs of the 11.6 million people in the country. However, food security continues to be a major concern because most of the population does not have sufficient resources to purchase food. In Malawi, 65.3 percent of its population is living below the poverty line and 28.7 percent of these are extremely poor. Access to food has become a more serious problem because of two consecutive years of crop failure.

PWS&D contributed to an Action by Churches Together (ACT) appeal in Malawi. The appeal is helping to not only procure essential food supplies, but also to prevent the food crisis from repeating itself in the 2003-2004 season by assisting people to develop their own capacities to recover from the shock of the crisis. Seeds and agricultural inputs are being provided to the farmers, enabling them to become more food secure by producing adequate and diversified crops.

**Tanzania** - PWS&D supported the Bariadi Earthquake Rehabilitation Project in 2003. Working together with Africa Inland Church of Tanzania (AICT), the goal was to provide materials and technical support for the building of 50 earthquake resistant houses that were damaged by the disaster. In addition, disaster management workshops were organized by AICT in the communities affected by the earthquake.

**Iran** - On December 26, 2003, a 6.3 magnitude earthquake destroyed homes and building in Bam, Iran. An estimated 30,000 people were killed, 30,000 injured and 100,000 left homeless in this city built of mud brick, not equipped to withstand a big earthquake.

PWS&D sent an email appeal to all congregations on December 27, 2003. The appeal was then sent out by mail the first week in January. As of February 2004, PWS&D was able to send \$25,000 to Action by Churches Together (ACT) to support the work of ACT members helping to rebuild Bam. Shelter, psycho-social programs and rebuilding the economy are some of the most urgent needs being addressed by ACT.

**Iraq** - PWS&D helped bring relief to people in Iraq through Action by Churches Together (ACT), the Canadian Foodgrains Bank and Manara Ministries. Prior to the war in Iraq relief centres in Baghdad and other key cities were prepositioned with relief supplies. After the war, ACT members helped provide food, shelter, soap, towels, toiletries, blankets and quilts to refugees and internally displaced peoples.

**Liberia** - Throughout the spring and summer of 2003, fighting in Liberia's civil war was fierce, displacing tens of thousands of people who ended up living in appalling conditions. Peace agreements were signed, and broken, throughout the summer, with final ones signed in August 2003. The situation however remained precarious throughout the fall and winter of 2003. The list of humanitarian problems is extensive: family separations and displacements; post-war trauma; the rape and sexual abuse of women and children; widespread medical problems that include malaria, diarrhoea and malnutrition.

Through Action by Churches Together, PWS&D has helped provide relief supplies to support internally displaced people. Counselling programs were also set up to help people recover from the trauma of the war.

**Badger Floods** - In February 2003, a flash flood on the Exploits River filled the streets and homes of Badger, Newfoundland with water. The water then froze, destroying many buildings. The entire village of 1,500 was evacuated to emergency accommodations in neighbouring Grand Falls-Windsor.

Upon the request of churches in Newfoundland, PWS&D issued an appeal to support the community of Badger. PWS&D made an initial donation to the Red Cross of \$5,000 to help with relief efforts. The Red Cross eventually set a target of raising \$3 million to help the community of Badger rebuild. As donations came in from across Canada, PWS&D was able to make two subsequent contributions. A cheque from PWS&D for \$22,000 was presented by The Rev. Ian Wishart to the Canadian Red Cross during an Easter Sunday service at St. Matthew's Church in Grand Falls-Windsor, Newfoundland. A final cheque of \$31,539 was later presented to the Canadian Red Cross by The Rev. Ian Wishart in St John's, Newfoundland.

**BC Forest Fire** - Major forest fires in British Columbia's interior and northern regions resulted in the evacuation of thousands of residents and destroyed hundreds of homes. PWS&D issued an appeal and was able to send \$25,000 to the Red Cross to support relief efforts.

The Canadian Red Cross provided for basic recovery needs of British Columbia forest fire victims that would not be met through insurance companies or other agencies. Red Cross helped address needs related to accommodations (including rent and utility assistance), food, clean-up, clothing, household furnishings, school supplies and home repair. The Red Cross also supported provincial relief operations by working in concert with other response agencies to ensure the basic needs of those affected were met; registering evacuees to give responders an accurate picture of how many people were displaced and what support was required; operating a service that reconnected evacuees with concerned family members; and managing the bureau that coordinates staffing of disaster workers and volunteers (excluding fire-fighters).

## **CANADIAN FOODGRAINS BANK**

The PWS&D program within our membership at the Canadian Foodgrains Bank (CFGB) remains a significant avenue for us to contribute in many ways to emergency relief and rehabilitation. This very unique ecumenical organization provides a forum for the giving and receiving of resources to contribute where PWS&D might not otherwise be active.

**2003 PWS&D/CFGB Revenue**

Description of Revenue	Amount (\$)
Interest at CFGB	5,842
Grain Donations	8,245
Grain Cashed Out	140,506
CFGB Cash Donations	189,980
CFGB Cash Receipted	124,469
CIDA via CFGB Program	1,481,808
CFGB Member Transfers	261,570
General Account Transfers	343,691
Special Reserve Transfers	50,000
Total PWS&D/CFGB Program Revenue	<u>2,606,111</u>

**PWS&D/CFGB Commitments (2003-2004)**

Description of Contribution	PWS&D	Other CFGB Members	CIDA	Total Value
DPRK Food Security and Food Relief	\$126,270	\$1,404,189	\$3,632,584	\$5,163,043
Ethiopia Drought Relief	\$7,000	\$273,941	0	\$280,941
Liberia Relief	\$5,000	\$181,994	0	\$186,994
Malawi Food Security and Food Relief	\$257,969	\$54,167	\$1,055,205	\$1,367,341
Nicaragua Food Security	\$26,516	\$26,516	0	\$53,032
Tanzania Food Relief	\$30,262	\$30,262	\$242,093	\$302,617
Ukraine Food Security	\$19,858	\$38,548	0	\$58,407
Total				<u>\$7,412,375</u>

**Democratic People's Republic of Korea** - Agricultural production continues to recover as a result of favourable weather conditions, increased application of fertilizer, improved availability of electricity for irrigation pumping stations, and greater availability of fuel and spare parts for tractors. However, domestic production still falls well below the minimum food requirement and substantial food aid will be needed well into 2004.

For four of the past seven years, the DPRK program has been the Canadian Foodgrains Bank's largest program worldwide in terms of total tonnage and ranks second (only to Ethiopia) in terms of the largest program over the past twenty years of operation. PWS&D remains the lead agency for food aid shipments into DPRK. Although the DPRK program has included food security and public engagement, the majority of its assistance (93.5 percent) has been allocated to food aid. Evidence shows that the timely delivery of food rations for over 6 million people at different times over seven years has contributed to the sustenance of a population during a time of extreme food shortages. CFGB food aid assistance has contributed to the nutritional improvements documented in the UNICEF/EU national nutrition surveys in 1998 and 2000. These studies pointed to a significant drop in acute malnutrition rates (from 16 to 9 percent in children under 7 years old), indicating the end of famine conditions, if not chronic malnutrition, in the continuing food crisis. From 1998 to 2003, CFGB contributed almost \$800,000 for seeds, fertilizers and other agricultural inputs to some 75 co-operative farms in order to increase food production. Overall, agricultural monitors reported that crop production improved, with increased crop yields ranging from 20 to 50 percent from previous years.

Along with food aid, CFGB sought to increase the knowledge and capacity of North Korean agricultural experts by hosting a profitable two week agricultural exchange for eight North Korean delegates. The CFGB successfully raised awareness of the DPRK situation among its members' constituencies, the Canadian public and the Canadian government from which it sought and gained permission to use CIDA matched funds that have risen to over \$24 million since 1996. Other benefits of the CFGB's public engagement include continued support from its members through annual delegations to DPRK, collaboration with the Canadian-Korean community, and maintaining Canadian interest in DPRK through conferences on humanitarian needs, peace and reunification. The CFGB can rightly be proud of the linkages, good-will and networks that have been established within the DPRK. We were there in advance of the Canadian government and have sought to foster better relations and a more open dialogue on many fronts.

In September 2003, PWS&D shipped 2,120 tonnes of wheat flour to DPRK at a cost of over \$1.4 million. The wheat flour was combined with other ingredients at local food factories to produce over 2,500 tonnes of fortified cereal milk for 833,000 recipients in nurseries, baby homes, kindergartens, children centres, orphanages, as well as pregnant/lactating women. Eight CFGB members supported PWS&D in this effort. In February 2004, ten CFGB members supported PWS&D in another shipment of 8,000 metric tones of Canadian wheat worth approximately \$3.6 million.

**Malawi** - Working together with the Canadian Foodgrains Bank (CFGB) and the Canadian International Development Agency (CIDA), PWS&D has provided over 2,000 metric tonnes of corn to ten districts in northern Malawi, focusing the food distribution on the most vulnerable members within those communities, such as lactating and pregnant women, children under five, widows, orphans and the elderly.

**Nicaragua** - Through this new program, Soynica aims to increase the capacity of the inhabitants of communities in northern Nicaragua to improve their access to food and overall quality of life. The general objective is to generate participatory processes that allow the populations of 36 communities in Nueva Segovia and Madriz to address basic needs and local interests in the area of nutrition and food security. Through workshops, educational opportunities, monitoring and provision of supplies, farmers in these areas are empowered, and are able to act on their own interests and needs. As a result, families are healthier and eat more nutritious foods. A total of 360 families participate in this project. Denise van Wissen, Presbyterian Church in Canada staff posted with Soynica (see International Ministries' report, p. 369, 477-78), provides the nutritional expertise in this project.

**Tanzania** - The on-going drought around the Lake District in Tanzania has forced over 300,000 poor households to go without regular meals. PWS&D's partner, Africa Inland Church Tanzania (AICT), has been actively working with seven villages to implement a food aid program. PWS&D is supporting AICT in their efforts to alleviate hunger and malnutrition in the most affected communities by providing beans, corn, sorghum seeds and maize seeds.

AICT believes that by providing food aid in conjunction with seeds for farmers, it will discourage the practice of eating the seeds for food instead of using them for planting. Local participation is a key component of the program, with community leaders fully involved in the distribution process. Women play a key role as they receive the rations for children, as well as helping to monitor the project's impacts on pregnant women and babies.

### Presbyterian Growing Projects

This past year saw several churches marking special tenth anniversary celebrations for their "Growing Projects". Partnerships between urban and rural churches have been supporting these unique ventures in mission. The following congregations and community groups donated various percentages of their crops to the PWS&D account at the Canadian Foodgrains Bank.

Growing Projects 2003	% to PWS&D	Acres/Crop	PWS&D Share of Cash Donations	PWS&D Share of Crop
Admaston & Area		48/soys	0	\$2,191.12
Big Head River, Meaford	40	14/wheat, 8/soy, 25/barley, 12/hay	\$7,214.51	\$3,134.49
Binbrook, Knox	100	14/corn	\$2,949.00	\$2,051.00
Central, Brantford	100	5/wheat	0	\$1,394.16
Chesley Community	50	18/soys	\$3,284.00	\$666.00
First, Hibbert	50	8/soy	0	\$1000.00
Glencoe Crop Share	3	1/soys	\$2,680.00	\$1,362.86
	growers			
Harriston Community Churches	35	46/wheat	\$226.05	\$3,273.95
Henderson Site	50	10/corn	\$1,745.00	\$1,888.80
Huntingdon (PQ) "Olympic Challenge"	33		\$3,520.00	(stored) 0
Invernaugh Community	33	10/wheat	\$619.70	\$978.70

Jarvis, Walpole	50	22/winter wheat	\$100.00	\$2,900.00
Kent & Area Presbyterians	100	4/corn	\$937.14	\$2,107.89
Kirkwall-West Flamborough	100	26/wheat, 21/soys	\$2,257.91	\$6,138.65
Knox, Dawn	100	10/soys	\$50.00	\$2,678.97
Knox, Drayton	100		\$1,465.00	\$3,778.81
Knox, Listowel	100	23/corn	\$659.13	\$8,353.59
Knox, St. Andrew's (Dutton)	100	11/soys	0	\$2,882.08
Loaves and Fishes	TBA	300+/wheat, corn, soys		
Malawi (St. Paul's, Thornbury)	100	12/grain	\$4,930.10	\$3,298.25
Milverton	2	Corn (storage)	0	\$198
Mt. Brydges Area	50		\$3,550.00	\$1,482.17 (stored)
Niagara Presbyterians	100	15/corn	\$554.25	\$5,478.18
PCS Monkton	100			
PCS Teeswater	100	60/corn, wheat	\$6,315.97	\$21,184.03
Riverview	40	40/wheat	\$1,560.18	\$4,321.19
Rodney	75	25/corn	0	\$5,455.07
St. Andrew's - Calvin	100	30/corn, soys	\$2,695.65	\$11,104.35
St. Paul's, Carluke	100	33/soys, barley, wheat	\$8,490.35	\$6,308.82
St. Paul's, Leaskdale	100	30/barley	\$2,227.00	\$2,141.55
St. Paul's, Paris	20	14/soys, 3/grain	0	\$1,048.11
Shakespeare- North Easthope	100	6/wheat, 20/soys	0	\$6,748.89
Sharing God's Harvest (Wallaceburg)	33	45/soys, 25/wheat	\$7,498.34	0
Tri County	20	10/soys	\$80.01	\$691.19
Tweedsmuir, Orangeville	100	Pumpkins, squash, gourds, corn, sunflowers	\$2,512.00	\$2,321.00
Ugali	100	25/soys	\$384.61	\$438.68
Warwick	5	13/wheat	\$172.75	\$126.00
Woodstock	17	60/corn	\$4,880.47	0

The following Presbyterian congregations are strategic partners in community-based growing projects or another church's project by contributing to start-up costs:

Knox, Meaford (Big Head River)  
 Knox Calvin (Harriston Community)  
 Knox, Strathroy (Henderson Site Project), Chalmers, London (Henderson Site Project),  
 New St. James, London (Henderson Site Project);  
 Athelstan (Huntingdon); St. Andrews (Huntingdon); Riverfield (Huntingdon); Georgetown  
 (Huntingdon);  
 Gale, Elmira (Inverhaugh Community);  
 Knox, Jarvis (Jarvis - Walpole Community); Chalmers, Walpole (Jarvis - Walpole  
 Community);  
 Knox, Sheffield (Kirkwall West Flamboro); Knox, Dundas (Kirkwall West Flamboro);  
 Chalmers, Hamilton (Kirkwall West Flamboro);  
 First, North Pelham (Niagara Presbyterians);  
 St. Andrews, Guelph (P.C.S. Monkton); St. Andrew's, Stratford (P.C.S. Monkton);  
 Chedoke, Hamilton (P.C.S. Monkton); Rosedale, Toronto (P.C.S. Monkton); Knox,  
 Stratford (P.C.S. Monkton); Knox, Mitchell (P.C.S. Monkton); Atwood, St. Marys (P.C.S.  
 Monkton);  
 St. Andrew's, Hanover (P.C.S. Teeswater); St. Andrew's, Tillsonburg (P.C.S. Teeswater);  
 St. Andrew's, Wingham (P.C.S. Teeswater); St. Andrew's, Islington (P.C.S. Teeswater);  
 St. Andrew's, Scarborough (P.C.S. Teeswater); St. Andrew's, Owen Sound (P.C.S.  
 Teeswater); Knox, Teeswater (P.C.S. Teeswater); Knox, Belmore (P.C.S. Teeswater);  
 Knox, Tiverton (P.C.S. Teeswater); Knox, Burgoyne (P.C.S. Teeswater); Knox, Ayton  
 (P.C.S. Teeswater); Leaside (P.C.S. Teeswater); New St. James, London (P.C.S.  
 Teeswater); Chalmers, Whitechurch (P.C.S. Teeswater); South Gate, Hamilton (P.C.S.

Teeswater); St. Paul's, Warton (P.C.S. Teeswater); Kinlough (P.C.S. Teeswater); Tolmie, Port Elgin (P.C.S. Teeswater); Lochwinnoch (Riverview); St. Andrews, Arnprior (Riverview); St. Andrew's, Molesworth (St. Andrews - Calvin Project); Calvin, /Kitchener (St. Andrews - Calvin Project); Knox, Goderich (St. Andrews - Calvin Project); Knox, Wallaceburg (Sharing God's Harvest); Watford (Warwick); Knox (Woodstock); South Nissouri (Good Neighbour Project); First (Seaforth Community Project); Lucknow (Lucknow Community Project); South Kinloss (Lucknow Community Project); Erskine (Proton Community Project).

Please note that the above list of congregations may not be complete. Please contact PWS&D if you notice any omissions.

David Hobbs of Armour Heights Church, Toronto, has commenced his second year as PWS&D Volunteer Co-ordinator for the Ontario Presbyterian Growing Projects. David encourages rural and urban linkages for growing projects and liaises with congregations in the PWS&D/CFGB program.

**Canadian Foodgrains Bank - Food Study Tours** - For the last several years, PWS&D has encouraged members of our churches to consider joining a CFGB Food Study Tour. These are excellently planned and facilitated exposure tours that afford the participants opportunities to see where Canadian food aid is being delivered and to observe projects that are assisting people improve their own agricultural industry.

Year	Name	Address	Countries Visited
1992	George Bullen	Goderich, Ontario	Ethiopia/Kenya/Zimbabwe
1994	John Tollenaar	Monkton, Ontario	Ethiopia/Kenya/Eritrea
1995	Steve Webb	Monkton, Ontario	India/Bangladesh
1996	Dave Clements	Rodney, Ontario	Ethiopia
1997	Sandra Franklin-Law	Eckville, Alberta	Ethiopia/Kenya
1998	Adrian Rehorst	Teeswater, Ontario	Ethiopia, Kenya
2000	Karen Plater	Toronto, Ontario	Nicaragua, Honduras
2001	Truus Dales	Meaford, Ontario	Cuba, Haiti
2001	Peggy Kinsman	Lucknow, Ontario	Ethiopia
2001	Jean-Frederic Beauchesne	Toronto, Ontario	Ethiopia
2002	M Lyn Hill	London, Ontario	Bangladesh
2002	James Watson	Mount Hope, Ontario	Nicaragua, Honduras, El Salvador
2003	John Meek	Orangeville, Ontario	Malawi, Mozambique
2003	Amy Sedlezky	Brampton, Ontario	Ethiopia
2004	Mary Jesse	Regina, Saskatchewan	Zambia, Zimbabwe
2004	Stephanie McDonald	Glencoe, Ontario	Honduras

**Food for All Walk** - After 211 days and approximately 11.3 million steps, on October 25, 2003, George and Betty Zondervan completed their "Food for All" walk across Canada. The Zondervan's began the walk on March 30th in Vancouver, British Columbia, to raise awareness about the Canadian Foodgrains Bank.

While Betty drove, George walked almost every day for 7 months, distancing 8,027 kilometers from British Columbia to Halifax, and including Newfoundland and Labrador. They stayed with 105 different host families, went through seven pairs of shoes, and spoke at schools, churches and institutions along the way. Seventeen programs, 85 newspapers and 23 radio broadcasts reported on George's walk. Through donations, the Zondervans raised over \$77,000, which with matching funds from the Canadian International Development Agency (CIDA) could provide \$380,000 to combat hunger.

Canadian Presbyterians helped host and raise awareness throughout the walk. Jean Davidson, former director of PWS&D joined her husband Allen Aicken to help Betty and George Zondervan launch the walk on March 30th in Vancouver British Columbia. The Moderator of

the 129th General Assembly, The Rev. Dr. P.A. (Sandy) McDonald was part of the closing ceremonies at Pier 21 in Halifax, Nova Scotia. In between, Betty and George were hosted and supported by numerous individuals and congregations from across Canada.

### **OVERSEAS DEVELOPMENT PROGRAM**

The 2003 PWS&D overseas development program had excellent projects in both the CIDA supported partnerships and our own Presbyterian constituency funded projects. Both supported projects designed and implemented by local partners. In the CIDA program, matching funds continued to extend the impact of donations to PWS&D. The following are some of the program highlights.

#### **Africa Program**

PWS&D is supporting community based development programs in Kenya, Tanzania, Malawi, Mozambique, Nigeria and Ghana. Areas of focus include food security, water and sanitation, health and primary education. Gender equality and environmental sustainability are overarching themes that have been integrated into all of our programs. As the HIV/AIDS pandemic continues to devastate the African continent, PWS&D is looking at the possibility of issuing a special HIV/AIDS campaign to provide greater resources towards prevention, education, palliative and home based care for people who have been affected by the disease.

#### **Kenya: Presbyterian Church of East Africa (PCEA)**

PWS&D is working with the HIV/AIDS Committee of PCEA in administering a Training of Trainers (TOT) Program. The course consists of two sessions, with an additional field training component. The impact of this program is based on a "multiplier effect". Once the TOTs have graduated from the program, they train other Community AIDS Educators (CAEs). The CAEs then reach out to members of their parishes to raise awareness and educate them on prevention as well as dealing with the stigma of the disease. Churches throughout Africa have wrestled with the appropriateness of various educational interventions in dealing with the pandemic. To bring the discussion of human sexuality, traditional practices and a serious examination of culture into the open has not been easy. For these reasons, the TOT program has been exceptionally progressive.

One of the key determining factors of the effectiveness of CAEs' work is to ensure pastors support HIV/AIDS education in their parishes. In February 2004, PWS&D approved a proposal from PCEA to run a five-day course for thirty-five ministers. The training covered topics such as HIV/AIDS facts and statistics, stigma of AIDS, home-based treatments, counseling, and how to support the activities of TOTs and CAEs in their own communities.

#### **Kenya: Shauri Yako Community Support Centre (SYCSC)**

SYCSC is a community based organization working in the Shauri Yako, a community just north of Nairobi. PWS&D is supporting SYCSC in the areas of children protection, youth development, HIV/AIDS control, and environmental protection. The target population is vulnerable children and youth, many of whom have lost one or both parents. SYCSC has a mentoring and counseling program for high risk youth who are unemployed and out of school. The program engages these young people in productive activities such as cleaning up the local river banks and organizing informal soccer tournaments.

#### **Tanzania: Africa Inland Church Tanzania (AICT)**

As part of a long term response to the shortage of food in northern Tanzania, AICT has completed the first year of a three-year Integrated Community Seed Program in 2003. The main purpose is to improve food security in Kigwanhona village and neighbouring communities. This is achieved through the provision of drought resistant sorghum seed; setting up of a community seed bank; construction of shallow wells; and farmers extension training.

In 2003, more than 1.5 metric tonnes of sorghum and maize seeds have been produced and placed in storage by the farmers. This has formed a community seed reserve, which will lessen the impact of future crop failures. The project has also established a revolving "tool bank". It has sold ox ploughs, wheelbarrows and other farming inputs at subsidized prices to about 600 farmers in the communities. The aim of this fund is to ensure that at the end of the program,

over 2,700 farmers will be able to access improved seeds and agricultural inputs, thus increasing food production in the target communities.

### **Malawi: Church of Central Africa Presbyterian (CCAP)**

PWS&D sponsored an exchange between our Southern partners who are engaged in HIV/AIDS work. Synod of Livingstonia hosted the visit in December 2003. Representatives from the Livingstonia Synod AIDS Program (LISAP), Blantyre Synod, Presbyterian Church of East Africa and Africa Inland Church Tanzania gathered together for a six-day conference. Participants visited some of the HIV/AIDS projects administered by the Ekwendeni Hospital and LISAP. It was an excellent opportunity to share ideas and best practices on how to conduct palliative care for people living with AIDS, different ways to deal with the increasing number of orphan headed households, as well as looking at other areas of collaboration. All the partners found the visit a valuable experience, as they are facing similar challenges within their own HIV/AIDS programming.

The Soil, Food and Healthy Communities (SFHC) department, under Ekwendeni Hospital, started a second phase of their organic matter technology program in 2003. In the first phase, SFHC worked with farmers on how to improve soil quality and crop yields by using organic fertilizers and environmentally sound farming methods. SFHC is currently expanding its outreach to more villages. In phase I, a total of 1,200 farmers benefited from the program over the three-year duration. Due to the success of the program and the tremendous amount of interest in the farming communities, from May 2003, over 1,700 new farmers signed up to be part of the project. In this second phase, SFHC will integrate child nutrition with its agricultural training.

The Projects Office of the Blantyre Synod continues to implement a Home Based Care (HBC) program for Orphan Families in Crisis (OFIC). In 2003, 72 volunteers of the OFIC program plus another 50 volunteers from other collaborating agencies have been trained in home based care, HIV/AIDS prevention and advocacy. The purpose of the training is to create a pool of knowledgeable volunteers who are equipped with the basic skills to help care for people living with AIDS and to provide guidance for their families. In the period between March to October 2003, 329 patients were registered with the program.

PWS&D is supporting a three-year Advocacy for Grassroots Empowerment program from 2003-2005 in partnership with Church and Society of the Blantyre Synod. For the past year, Church and Society has been focusing on promoting constitutional awareness and citizen participation in the democratic process. As Malawi gets ready for another important general election in 2004, Church and Society is setting the ground work for its electoral education program in the coming year. PWS&D, through our Canadian Foodgrains Bank program, contributed to a Right to Food project in 2003. This food security project with Blantyre Synod was designed to do the following: to raise awareness on viable grassroots approaches to the Right to Food issues; to increase grassroots participation in decision making at the local government level; to increase the bargaining power of the poor in Right to Food issues; to defend the least protected and most economically vulnerable groups; and, to advocate that central government parliamentarians pass a Right to Food bill so that it becomes a law that responds adequately to issues of poverty and economic governance.

The Development Department of the Synod of Livingstonia is administering a Clean Water and Sanitation Program that is supported by PWS&D. The Development Department has been constructing boreholes and shallow wells in northern Malawi communities. A Village Level Operation and Maintenance (VLOM) system is being used to manage the water stations once a well or a borehole is completed. The elected community members are expected to manage the day-to-day maintenance and minor repairs of these wells and boreholes. In addition, the villagers are also trained on water hygiene and sanitation to decrease the incidences of water-borne diseases.

### **Mozambique: Co-operation Canada Mozambique (COCAMO)**

PWS&D is a member of COCAMO, a coalition of non-governmental organizations, faith-based development agencies, and unions that engage Mozambican civil society on development and social justice issues. PWS&D in 2003 supported three projects of COCAMO in Nampula. AMASI, meaning "water" in the local language, is a program run by women to maintain and

manage their water wells. SALAMA, meaning “good health”, trains health care workers and mid-wives on reproductive health care in remote villages. Lastly, Caixa das Mulheres de Nampula is a savings and credit union for low income women of Nampula, who would not otherwise be able to access credit for income generating projects.

### **Nigeria: Presbyterian Community Services and Development (PCSD)**

PCSD is the development branch of The Presbyterian Church of Nigeria (PCN). In 2003, PWS&D in partnership with PCSD launched a new three year HIV/AIDS awareness and education program. The main objectives include providing training on HIV/AIDS education and counseling to four of PCN's synods, as well as creating communication materials to promote behaviour change towards HIV/AIDS. Ministers trained in the program will then incorporate HIV/AIDS prevention activities into their church programs. It is expected that at the end of the project, at least 150,000 church members will have been reached.

PCSD also completed a Women Empowerment Project in May of 2003 that received support from PWS&D. The project was able to train over 200 women leaders and community mobilizers in Abia state as a means to achieve greater gender equality. Their mandates were to engage women in recognizing their basic human rights, to encourage women's participation in the political sphere through exercising their voting rights, and to support women running for political offices. PWS&D is now working with PCSD on a proposal for a second phase of this project in order to build on the successes already achieved.

### **Ghana: Presbyterian Church of Ghana (PCG)**

PCG is implementing two projects as part of our 2003-2004 CIDA program. The first is People's Participation Program (PPP), which promotes self reliance among the rural poor. By forming small self-support groups, members work together on income generating activities. PPP functions as a network for savings and credit support through a revolving loan fund, in addition to providing linkages to farm inputs. Members of PPP are engaged in various income-generating activities such as handicrafts and small scale agriculture. In 2003, close to 200 people have received credit for their businesses through the PPP initiative.

The second project is Garu Community Based Rehabilitation (CBR). PCG continues to provide training and education to physically or mentally challenged persons. In addition to teaching vocational skills such as weaving, shoe repair and dress making, the project is also training and supporting visually impaired farmers on sustainable agricultural activities. Advocacy on the rights of differently-abled persons makes up an important component of the work.

In October 2003, a Partners Biennial Forum with PCG was held here in Canada. It was an opportunity for PCG and all of its overseas partners to address a number of issues, including the development activities of PCG and its strategic plan for the future. Besides the seven delegates from Ghana, we hosted representatives from Scotland, USA, Netherlands and Germany.

### **Monitoring and Evaluation**

As part of PWS&D's on-going efforts to ensure transparency and accountability of how programs are implemented overseas, staff make visits to our partners as a way to monitor and evaluate the projects, as well as to strengthen our partnership with the agencies with which PWS&D is working.

In November 2003, Bella Lam and Karen Plater travelled to Kenya, Tanzania and Malawi for a monitoring visit. The main objectives of the trip were to introduce the new Africa Program Co-ordinator to our partners; to address issues of program management such as reporting and finance; and to explore the possibilities for future initiatives. The visit provided an opportunity for our partners to share with us their views and concerns. It was also a chance for PWS&D to monitor the progress of our partners' various programs.

In Kenya, discussions were held with staff from The Presbyterian Church of East Africa on the successes and challenges with the Training of Trainers program. We also visited some of the city slums in Nairobi to meet with the beneficiaries of the program. In Tanzania, PWS&D was able to see first hand the areas most affected by the drought. This provided valuable background information as PWS&D was working on a food aid proposal for Tanzania with the Canadian Foodgrains Bank at the time. Finally, the trip to Malawi encompassed visits to many of the

programs currently supported by PWS&D. As time was limited, we spent most of the trip with the Synod of Livingstonia. The Africa Program Co-ordinator will be going to Mozambique in March and April of 2004, and a longer visit to the Blantyre Synod will be made at that time.

## **Asia Program**

### **India**

India is the country of focus for PWS&D's community development work in Asia. Our work there can be divided into two parts. The first part is the work that we support through the Church of North India - Synodical Board of Health Services in the Bhil region of Central India. Pauline Brown, staff with International Ministries, continues to be a leader in these community health programs (see International Ministries' report, p. 368). The Jobat and Mendha Community Health Programs continued to expand and improve the health of people in 86 villages. There were 114 village health workers carried out over 3000 visits to pregnant women, helped to safely deliver over 400 babies, and followed up with over 2000 postnatal visits. They carried out thousands of health education sessions in their communities and helped thousands of people get treatments for the most common health problems such as fever, colds, diarrhea, sore eyes, night blindness, scabies, measles, cuts, malnutrition and many other health conditions. Furthermore, they referred over a thousand cases to hospitals and clinics. 1,500 children were immunized in fifteen villages. Home gardens were started by more than 1,000 families, producing fruits and vegetables to improve family diet. Skills development programs were held where 250 women learned how to use sewing machines. Twenty-five percent of them have increased their family income as a result. Many more activities took place with the effect of improving family lives in these isolated villages. Access to water continues to be a challenge. Poor monsoons have forced farmers to sell their animals at great loss.

Communities in the Bhil region have recently become the target of anti-Christian movements. Churches and houses have been set ablaze and Christian leaders imprisoned. PWS&D is working with The Church of North India on several rehabilitation projects.

In Barwani and Ratlam, the recently developed program has actively been training community health workers and setting up self-help groups. These savings groups save on a regular basis and make credit available at reasonable rates for income generating initiatives. 37 such groups have been set up.

The HIV/AIDS project with the Banchhara community completed its first phase. Many young women in these communities are commercial sex workers and up to 50 percent of them are HIV positive. Opportunities have been provided to them for alternative income generating activities with various degrees of success. Most of the work is still at the level of building a good rapport with the community.

The second part of our work in India is in the state of Tamil Nadu in and around the cities of Chennai and Madurai. Much of the work that we support in the region consists of educating people about the services offered by the government and in helping them gain access to those services. For example, the self-help groups of twenty women who save regularly and who get loans for small enterprise development can also receive grants from the government. Our partners help the self-help groups get organized and access those benefits. The women's associations linked to the Institute for Development Education (IFDE) have joined together in a federation called "Rainbow". Working together with greater numbers has helped them to have more influence on local authorities to find solutions to their local problems.

Our partners are also involved in vocational training. Each one has their own typing, computer and tailoring programs, located in the slums and villages, providing unique opportunities for youth to acquire skills that can open the doors to the job market. The work of Roofs for the Roofless and the Madurai Non-formal Education Centre continued to strengthen community organizations through vocational training, alternative schooling, evening tuition and self-help groups.

Through the World Council of Churches, PWS&D also continued to support the Dalit Solidarity Peoples' (DSP) organization in defense of the rights of the most marginalized and oppressed people in India. This program acknowledges, appreciates and respects the religious, regional, linguistic and ideological differences among Dalits and yet emphasizes solidarity among them on the basis of their socio-religious disabilities. The present DSP is primarily engaged in

encouraging the Dalits to elevate themselves from the bondage of their inhuman condition to the state of full human beings, people who are conscious of their own value and potential.

### **Monitoring and Evaluation**

In December 2003, Guy Smagghe and Richard Fee undertook a monitoring visit to South India which covered the work supported in the state of Tamilnadu, in and around the cities of Chennai (Madras) and Madurai. We also took the opportunity to contact the Church of South India regarding its work with the Dalit and Adivasi, and to visit a project run by church's Auxiliary for Social Action (CASA) near Madurai.

The trip was useful in clarifying the nature of our involvement in the region, and in identifying aspects of our partnerships that need to be strengthened. Roofs for the Roofless opened a community college two years ago. The impetus for these colleges is to provide youth with a real chance at getting a job. In India, millions of people have university degrees but cannot find a job. Therefore, not only is there job skills training, but the first part of the training includes learning life skills, basic English, computer, self-confidence and workplace skills such as punctuality, teamwork, etc.. These skills have markedly improved the employability of the students. The centre works with potential employers to set up work placements for the students. We believe that this community college model is one that other partners could learn from to complement their vocational skills training.

Our visit with CASA showed us how men can be actively involved in community development programming along with women and youth. They have found innovative ways to bring together men of similar trades to form unions in the rural areas. CASA brings together women's groups, youth associations and trade unions for training sessions in their resource centers.

### **Central America/Caribbean Program**

#### **Dominican Republic**

In 2002-03, Sonrisas (the Foundation for Disease Prevention and Children's Dental Health) carried out the fourth and fifth phases of their project of community health awareness through computer training supported by PWS&D. Topics included oral health and hygiene, sexually transmitted diseases and HIV/AIDS, drug abuse and first aid. PWS&D will be funding one more phase of the project in 2004 to conclude its work with Sonrisas.

#### **El Salvador**

The Women's Research and Training Institute (IMU) entered another important phase in 2003 with a new program focusing on education and human rights training for women. Study circles are established where women can educate one another based on their experience and knowledge. This empowering process will result in women having a more influential role with local governments in order to ensure just and equitable development of their communities. Furthermore, the expectation is to have a decreased incidence of violence against women and children at the domestic level.

IMU is helping women to generate an income for their families by supporting micro-enterprise development through micro-credit projects. IMU also plays an important role in providing health care services in remote communities not being served by public services. Health promoters and medical brigades reach out into the villages to ensure greater coverage and to promote preventative health and hygiene practices. A community pharmacy provides essential drugs at low cost to the beneficiaries.

Finally, IMU helps women in public offices in municipalities by setting up inter-municipal links so that they can carry their weight in their positions and not become subdued to an established male-dominated environment. Work is also being done with four municipalities to review all policies, including recruitment, so that they are more inclusive of women's rights and are not discriminatory.

In 2003, Marielle Murphy Perez, a student from the International Development Studies program at the University of Toronto was placed with IMU with the support of International Ministries. (see International Ministries' report, p. 368). IMU continues to appreciate the presence of students on placement there. Marielle was the fourth student to be placed with IMU. Both sides have gained much from the experiences.

Canadian congregations supported the construction of nine houses in El Salvador through PWS&D. These houses were built under the co-ordination of the Dios Compasivo Baptist Church (Compassionate God). This was part of the earthquake rehabilitation efforts undertaken since 2001. The Rev. Jim Patterson and Ms. Brenda Patterson, staff with International Ministries, continued to be actively involved in this work in 2003 (see International Ministries' report, p. 368, 476-77).

### **Guatemala**

PWS&D supported the work of the Fraternidad de Presbyteriales Mayas (FPM) in three sectors this year: education, health and income generation initiatives and training. In turn, the core administration was supported by the United Church of Canada and the pastoral development work was funded by the Women's Missionary Society.

In education, the work is divided in three themes: literacy, basic education (adult primary education), and civic and legal education. While this work is carried out, there is also lobbying with the government authorities so that they understand the importance of providing basic education and adult literacy. Out of 51 students, 45 received a certificate of literacy. Training was provided to the facilitators. The teaching materials provided were effective, some of them in Kek'chi and others in Spanish. Out of 46 students in primary education, 44 successfully completed the year and are prepared to continue further. 15 women participated in the workshop on national organizations such as the Indigenous Rights Commission, the Peace Court and Ministry of Public Affairs.

In health, the FPM trained midwives so that they can effectively accompany pregnant women in remote areas and help to deliver babies. There was also training in nutrition and in post natal mother and child care. Preventative health education and natural healing techniques helped to improve the health of the people in the villages.

Much of the emphasis of the work of the FPM is in what they call "socio-productive projects". Women learn how to run small businesses like raising chickens, pigs, cattle, growing vegetable gardens, and the accounting and marketing skills that are needed to make the ventures profitable. The FPM provides seed funding for revolving funds which in turn provide credit to individuals to establish their small businesses. Last year, 242 women participated in 15 training courses across the country.

The activities associated with the Centre for Integrated Studies and Community Development (CEIDEC) in the past two years resulted in the installation and operation of four corn mills, one sewing workshop with eight manual sewing machines, one community poultry farm with 200 hens producing eggs and also the introduction of hydroponics technology. Training associated with each project was provided with the message that the investment in the project must be permanent or at least long lasting.

Of the 32 communities that actually work with CEIDEC, 27 are members of the Association of Lovers of the Earth (Amantes de la Tierra) and 5 are part of the Indigenous Association (CONIC). Twenty-eight of the 32 communities now have women's organizations. They not only have the support of their communities but are also recognized by the municipal authority of Livingston, the capital of the region.

In the community of San Miguel Las Pilas, a health post was built with the assistance of a group from St. Paul's Church, Simcoe, Ontario. This work tour was organized through the Mission Interpretation Co-ordinator's office, facilitating links between congregations and the overseas partners of The Presbyterian Church in Canada. As part of a comprehensive and integral community development plan, CEIDEC helped the community to acquire the land that they now live on. The group went to Guatemala in February 2003.

In October 2003, a group from Knox Church, Dunnville, Ontario, went to work on a pilot project to introduce bamboo houses in Izabal. PWS&D helped to fund this initiative with the long term goal of improving the living conditions in the villages. This new technology is based on local production of building materials and will therefore make better housing easily available for all. It might also become an income generating activity for some as they acquire marketable construction skills.

## **Nicaragua**

Nicaragua is the second poorest country in the Americas after Haiti. PWS&D supported work both in rural areas for food security projects and in urban areas where our partners help children get off the streets and back into schools, and where youth and adults learned skills that can help them earn an income for their families. In Managua, PWS&D supported the strengthening of networks of health and nutrition educators.

The work of the Integrated Centre for Life and Hope for Women and Children (CIVEMN) is strongly rooted in the Christian ethos of service to the poor. They offer quality education to children, youth and adults in a healthy environment such as caring for fruits trees and growing vegetables. CIVEMN provided loans to many inhabitants of Nueva Vida, the community that came about after the devastation of hurricane Mitch. The loans are used to set up and develop small businesses which result in increased income for the families. Also, pig and poultry projects were realized in 2003, mainly in the Boaco region, one of the poorest in Nicaragua.

In order to prevent the spread of sexually transmitted diseases (STO), and to reduce the incidence of STDs among women, CIVEMN co-ordinated efforts with institutions that work on issues related to women's health. One hundred and seventy-eight cases were treated in three years, most of them from Nueva Vida.

To assist youth acquire vocational skills, sewing, hairdressing, tailoring, and typing are offered. These skills in turn can open doors for them to find jobs. Last year 120 women attended workshops on the benefits of soy beans in the daily diet.

The work of the Institute for Human Promotion - Community and Family Program (INPRHU) in promotion and social development is directed at participants so that people themselves can motivate and promote change in their communities for the benefit of their children. One example is the mothers' committees that act in schools, defending their children's right to access to education, ensuring that education is free and that students stay in school.

INPRHU's work revolves around building citizenship among these children and their families. The creation of diverse opportunities such as involvement in committees, assemblies and capacity building on various themes, constitute diverse strategies for the achievement of this purpose.

In the markets INPRHU works with merchants, making them aware of better ways to protect the boys and girls who arrive each day to work in the market. This is also true of guards, police and market authorities. INPRHU's efforts focus on awakening an awareness of mechanisms that can be used to protect the lives of children. Currently, INPRHU is a point of reference for people in the markets. Participating families have been integrated into working committees. They know the laws that protect them and their children, and they have a new perspective on the risks their children face working in the market and the distinct value of schooling.

Asociación Soya de Nicaragua (Soynica), with the support of PWS&D, supported 28 groups of health and nutrition educators in 26 barrios of Managua and in a barrio of Ciudad Sandino. Particular attention is given to pregnant women and to mothers with their newborns. They promote the benefits of breastfeeding and run demonstrations of meals that improve nutrition at a minimal cost. There are now 191 women organized in the AHORA network. Out of them, 44 women have become leaders who take on issues with local authorities regarding nutrition and health.

In 2003, PWS&D entered into a three-year agreement with the Asociación Cristiana de Jóvenes (YMCA Nicaragua) for an agro-forestry project in the Boaco region, one of the poorest in the country.

The plan is to assist 23 families each year, for a total of 69 families in three years. The families will be those with numerous children. They will receive a Swiss heifer, for the double purpose of meat and milk, with the objective of improving the nutritional status of the children and contributing to the improvement of their economic situation. Offspring will be provided to other families who can benefit from the project as well. The hope is that by the end of three years over 140 families will have benefited from this project.

An educational program will be carried out with the families in order to promote agro-ecological management, in this way preserving and improving the environment in the beneficiary communities. The project promotes the protection and care of water sources, and reforestation using appropriate technology such as drip irrigation in order to assure the production of pasture and perishable crops.

Dr. David Villalonga, a veterinarian posted with the ACJ under International Ministries, continued to provide professional guidance and leadership in this project and in other projects of the ACJ (see International Ministries' report, p. 369, 478-79).

In 2003, the Batahola Centre received a grant from PWS&D for its vocational training activities. In this poor part of Managua, youth and adults have access to good quality professional training such as literacy, basic education for adults, computing, typing and natural medicine. The Rev. Dr. Joe Reed lives at Batahola and is providing pastoral care at the centre, as an International Ministries staff (see International Ministries' report, p. 368, 472-73).

### **Regional**

The Maquila Solidarity Network, a Canadian network that works with groups around the world where exploitative working conditions need to be addressed, continued to provide PWS&D with regular updates on struggles that need our support. They are working with Southern partners on corporate campaigns to promote effective 'codes of conduct' monitoring. They also sponsor innovative south-south exchanges that bring together Latin American women's groups working in the garment sector with their Asia counterparts working in free trade zones.

PWS&D provided a grant to TransFair Canada which helps to promote and license fair trade coffee companies. Fairly traded coffee helps provide a sustainable income to small farmers in co-operatives in coffee producing countries. It is also an alternative to the ever stronger free trade agenda which is often damaging to communities in poor countries.

### **CONGREGATIONAL INITIATIVES**

In 2003 a few congregations received matching funds from PWS&D for projects they initiated with partners outside the main sphere of PWS&D's work, usually in countries where PWS&D does not have partners. Each congregation developed the partnership, evaluated the program's sustainability, and developed a plan to monitor and evaluate the work.

Trafalgar Church, Oakville continued to raise support for the library and community centre of Masooli-Kitettika, Uganda. St. Cuthbert's, Hamilton helped support AIDS programs run by St. Stephen's Hospital Church of Uganda. Innerkip Church continued to help build a school with a Baptist Church in Nicaragua. First Hungarian Church, Vancouver helped the Reformed Church of Szekelyudvarhely (Odorheiu Secuiesc, Romania) purchase a community camp for disadvantaged children. Knox Church, Goderich supported expansion of the Libertad School in Nicaragua. The Hungarian Church in Montreal helped Nagydobrony school farm in Sub Carpathian Ukraine purchase a tractor. Paterson Memorial Church in Sarnia helped the Christian Aid Committee of the Zimbabwe Presbytery support grandparents caring for orphans and provides courses for women at the Presbyterian Training Centre. Knox Church, Stratford helped provide a braille printer for the Cooperativa Buen Futuro in El Salvador. West Adelaide Church and the Sarnia Presbyterial helped the Evangelical Church in Myanmar develop health care programs in rural communities in Myanmar. Knox Church, St. Catharines helped dig a well for a community in Ranipur India.

### **Women's Missionary Society (WMS)**

PWS&D and WMS have entered into year two of a three-year project with the Chigodi Women's Training Centre in Blantyre Synod, Malawi. In 2003, eighteen workshops have been conducted, focusing on groups such as the Women's Guild, minister's wives and female youth groups. The program included interactive sessions on the issues of Gender and HIV/AIDS, self-esteem strengthening activities, role playing and other communication exercises aimed to empower the women participants.

WMS is providing \$25,000 per year for three years to support the work at Chigodi. PWS&D will continue to administer the grant and monitor the program. We are encouraged by this

greater collaboration and sharing of information between WMS, the Chigodi Centre and PWS&D in this unique partnership.

### **International Ministries Initiatives**

Through our collegial and close co-operation with International Ministries, PWS&D helps administer a number of development projects that come about due to the work of International Ministries' staff in the various regions. We have highlighted them throughout this report.

### **DEVELOPMENT EDUCATION PROGRAM**

**Advent/Lent Liturgies:** The 2003 Advent liturgies were written by The Rev. Dr. Stewart Gillan, Executive Director of the Churches Council on Theological Education and former Presbyterian Church in Canada mission staff in South Africa. The 2004 Lent liturgies were written by The Rev. Kirk Summers from New St. James Church, London. Translations of the Advent Liturgy in French and Korean were available.

**Educational Materials:** Once again, PWS&D produced a poster, placemat, bulletin cover, bookmark and children's resource with a common theme. The theme for 2003/2004 was: "Weaving a Culture of Peace with Reconciliation". The photo used was of a woman in Angola, by Paul Jeffrey of Action by Churches Together. They were produced in conjunction with the Anglican and United Churches, saving on costs, and were distributed in a fall mailing with the Advent and Lent liturgies.

**Side by Side:** PWS&D produced a new 24 hour educational event for youth called *Side by Side*. This event for youth, 16 to 25 years old, helps them learn about relief and development issues affecting people in Africa, Asia and Latin America. The event also raises funds to support PWS&D's relief and development work. Participants in *Side by Side* spend 24 hours together learning how we can work to achieve justice and equity in the world. The *Side by Side* event is designed for church, presbytery or synod youth events. The game was used at a workshop at Canada Youth 2003 with great success.

**PWSDevelopments:** PWS&D produced two issues of PWSDevelopments which were inserted into the Presbyterian Record and distributed to churches with standing orders.

The spring 2003 issue covered Garu Community Based Rehabilitation Centre and Gambaga Outcast Home in Ghana, the Institute for Human Promotion in Nicaragua, rebuilding after the India earthquake, the PWS&D at the Ottawa Marathon, hiking for PWS&D, and the network of donors that supports PWS&D.

The fall 2003 issue covered organic matter technology in Malawi, challenges of relief work in Iraq and the Palestinian territories, updates from work in the Bhil region, reflections from the intern working with the Institute for Research, Training and Development of Women (IMU) in El Salvador. The issue also shared how Presbyterians continue to make connections with various projects by making a donation in honour of a significant birthday, fundraising at community events, and how a Sunday school can lead a church in mission awareness.

**Something Extra:** Minor revisions were made to *Something Extra* at the beginning of 2004 and made available by photocopy and on the web.

**Speaking Connections:** PWS&D staff and committee members continue to engage congregations by speaking on Sunday and at special events. The requests for speakers continually increase. We find this is the best way to connect congregations and church groups with overseas work.

Southern partners who attended the PWS&D Committee meetings took time to speak to groups and congregations after the meetings. In the spring 2003, Donald Manda from the Livingstonia Synod in Malawi and Deysi Cheyne from the Institute for Women in El Salvador spoke to groups in southern Ontario. After the fall 2003 meetings Deysi Cheyne spoke to congregations and groups in Manitoba and Saskatchewan, while Anita Mahendiran spoke to groups in Manitoba and southern Ontario.

When PWS&D's 2003 fall committee meetings were held in Winnipeg, committee members, staff and southern partners dispersed to churches in the area to speak on Sunday morning. A presbytery wide event on Friday evening was very well attended.

**HIV/AIDS Educational Resources:** This year PWS&D produced worship resources that churches could use on World AIDS Day (December 1) or any other chosen day to help them reflect on issues related to HIV/AIDS.

**Website and Email Connections:** The website is ever evolving. PWS&D summer interns worked hard over the summer of 2003 to revamp and update the PWS&D project pages. They were redesigned to include background information on the countries, and information on projects supported by PWS&D. A new photo gallery was added to the site that allows congregations and individuals to download and print photos for displays or use in PowerPoint presentations. PWS&D continues to post its resources online so that congregations can access material electronically. The popular annual report and the PowerPoint presentation from General Assembly 2003 were also placed on the website.

PWS&D also submits current news for PCConnect, and uses the email tree for emergency updates and information between the regular monthly publications.

**PWS&D Sunday:** Congregations are encouraged to mark the first Sunday in February or any another selected Sunday as PWS&D Sunday. PWS&D produced resources for this special day including a call to worship, prayers, children's story, reflection and benediction.

**Presbyterian Record, Glad Tidings and Presbyterian Message:** PWS&D continues to enjoy the support and encouragement of the three main published media of the Presbyterian family. We believe the constituency appreciates the news and insights that are shared from our partners, stories of faith and courage, hope and challenge.

**Overseas Exposure Tour Grant Program:** PWS&D exposure tour grants continued to help a great diversity of people experience life and mission in developing countries in 2003. The grants helped individuals and congregations learn first-hand about mission overseas. Recipients commit to raise awareness about needs overseas and the work of the denomination when they return home. A group from the Synod of British Columbia visited denominational work in Nicaragua and El Salvador. A group of six students from Presbyterian College learned about challenges of life and ministry in Cuba. Mike and Debbie Burns, elders from Knox Church, Waterloo, saw first-hand the impact HIV/AIDS is having on communities in Malawi, and how the church is addressing the needs. PWS&D helped the 2003 YIM team visit Ghana. Various ministers and lay leaders were assisted for their study leave tours to Eastern Europe, El Salvador and Cuba. Jennifer Hanson, a pre-med student from Richmond Church, British Columbia, learned of the challenges of life in a rural clinic in South Africa. Joan Montgomerie from Calvin Church participated in a peace march in Israel/Palestine.

## **ECUMENICAL COALITIONS**

### **World Council of Churches**

PWS&D supported the World Council of Churches through grants towards the Dalit Solidarity, India (\$20,000) and the HIV/AIDS Initiative in Africa (\$10,000).

### **KAIROS: Canadian Ecumenical Justice Initiatives - Global Partnerships Program**

The Presbyterian Church in Canada is one of the ecumenical members of KAIROS. In 2003 KAIROS signed a new three year agreement with CIDA. This is another way that contributions to PWS&D get matched with CIDA funds. The program's goals are economic justice and peace building. When PWS&D contributes \$65,000 to the KAIROS Global Partnerships Program it is matched from the CIDA grant. The other contributing members are the United Church of Canada, Primate's World Relief and Development Fund (Anglican), Canadian Catholic Organization for Development and Peace, Evangelical Lutheran Church in Canada, and the Mennonite Central Committee. The Canadian International Development Agency (CIDA) contributed to this program with \$1,546,215 in 2003.

Under the theme "Economic Justice", KAIROS' aim is to support effective civil society participation in public policy discussion and formulation in order to eliminate poverty and promote a just and sustainable economic system. The following strategies will be given priority: a) the implementation of debt cancellation and international financial reform; b) the promotion of ecologically sustainable economic development; and c) the implementation of just trade practices and agreements.

Under the theme "Peace Building", KAIROS' aim is to support effective civil society participation in conflict resolution and peace building processes. The following focus strategies will be given priority: a) Strengthening of human rights protection and implementation of human rights legislation; b) Strengthening conflict resolution processes such as people to people peace processes; and c) Identifying and addressing precipitating factors of conflict.

In Africa, the program supports the work of the following partners, mostly with a regional focus. Sudan continues to be a priority country for the churches.

<b>KAIROS Africa Partner Organizations</b>	<b>2003 (\$)</b>
African Development Education Network (ADEN)	55,000
African Women Economic Policy Network (AWEPON)	85,000
Fellowship of Christian Councils and churches in West Africa (FECCIWA)	70,000
Fellowship of Christian Councils and Churches in the Great Lakes Area and the Horn of Africa (FECCLAHA)	35,000
New Sudan Council of Churches (NSCC)	109,000
Sudan Council of Churches (SCC)	130,000
Third World Network (TWN)	50,000
World Student Christian Federation (WSCF)	41,000
Total	575,000

In Latin America and Caribbean, the program supports the work of the following partners. There are three focus countries: Cuba, Colombia and Mexico and some regionally-based work.

<b>KAIROS Latin America and Caribbean Partner Organizations</b>	<b>2003 (\$)</b>
Cuban Council of Churches (Cuba)	30,000
Christian Centre for Reflection and Dialogue (CCRD- Cuba)	40,500
Martin Luther King Centre (Cuba)	35,000
Council of Evangelical and Protestant Churches of Colombia (CEDECOL)	23,000
Corporation for Life: Creative Women (Colombia)	62,000
Popular Feminist Organization (Colombia)	40,000
Centre of Ecumenical Studies (Mexico)	46,800
Tepayac Human Rights Centre (Mexico)	65,000
Movement for Peace, Justice and Dignity (Mexico)	55,000
Research Centre on Political and Economic Community Action (CIEPAC - Mexico)	55,000
Latin America Council of Churches (CLAI)	40,000
Ecological Debt Campaign	25,000
Other	60,000
Total	577,300

In Asia and Pacific, the program supports the work of the following partners. The focus countries are the Philippines, Indonesia, East Timor and India. There is substantial regionally based work as well.

<b>KAIROS Asia Partner Organizations</b>	<b>2003 (\$)</b>
Workers Assistance Centre, Inc. (Philippines)	66,000
Ecumenical Consortium for Just Peace (Philippines)	100,000
Yakoma-PGI/Social Communications Foundation of CCI (Indonesia)	51,000
KONTRAS: The Commission for Disappearances and Victims of Violence (Indonesia)	40,000
Mindanao Inter Faith People's Conference	33,200
Justice and Peace Commission, Diocese of Dili (East Timor)	48,000
Protestant Church of East Timor (East Timor)	16,000
Henry Martin Institute: International Centre for Research, Interfaith Relations and Reconciliation (India)	5,000
National Alliance of Women (India)	3,000
Committee for Asian Women (Thailand)	60,000
Asia-Pacific Mission for Migrants	51,000
Jubilee South	10,000
Asia Student Association	35,000
Pacific Network for Globalization	62,000
Total	580,200

In the Middle East, the program supports the work of the following partners. The focus continues to be on Palestinian issues but through regional partners, inter-faith work is also carried out in Iraq.

<b>KAIROS Middle East Partner Organizations</b>	<b>2003 (\$)</b>
Middle East Council of Churches (Lebanon)	23,940
Department of Service to Palestinian Refugees (Jerusalem)	98,000
Bat Shalom (Jerusalem)	10,000
Jerusalem Centre for Women (Jerusalem)	15,000
Sabeel Ecumenical Liberation Theology Centre (Jerusalem)	20,000
Total	<u>166,940</u>

### **Education and Animation Committee of KAIROS**

KAIROS' 2003-2004 education and action campaign is *Cultivating Just Peace*. In this campaign, KAIROS helps churches challenge the idea that peace can be secured by force, recognising this as the vision that feeds the War on Terror. "Cultivating Just Peace" proposes an alternative vision, long promoted by the churches, in which universal respect for human rights and freedom from fear and want are seen as the path to 'true' security (see Justice Ministries report for more information, p. 376).

### **Heads of Agencies Network (HOAN)**

The Heads of Agencies Network serves as a body bringing together Christian development and relief agencies, which are in association with the World Council of Churches. Issues of common concern and collaboration are brought to this network which has seen enhanced collaboration with partner churches in developing countries. We have joined with Norwegian Church Aid, Christian Aid (UK) and others on innovative programs in several countries. Since 1995, this grouping of organizations has given birth to Action by Churches Together (ACT) and the Ecumenical Advocacy Alliance (EAA).

### **Ecumenical Advocacy Alliance (EAA)**

The Ecumenical Advocacy Alliance is a unique, broadly-based ecumenical body, launched in Geneva on December 9, 2000. It has pledged to undertake educational projects in regards to the issues of global trade and HIV/AIDS. The members of this organization, housed within the World Council of Churches, vowed to "speak out with one voice against injustice, to confront structures of power, practices and attitudes that deprive human beings of dignity and to offer alternative visions based on the Gospel." In 2001 PWS&D became a member of the EAA as did the United and Anglican Churches of Canada.

### **Canadian Council for Refugees**

The Canadian Council for Refugees (CCR) is a "non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world, and to the settlement of refugees and immigrants in Canada." Its membership is made up of organizations concerned with the settlement, sponsorship and protection of refugees and immigrants. In 2003, the CCR identified priority areas of concern in order to give increased focus and direction to activities. The CCR continued to draw Canadians' attention to the erosion of rights of immigrants and refugees, particularly Arab and Muslim immigrants and refugees. The CCR recognizes that negative public opinion contributes to the adoption of bad immigration and refugee policies, as well as making newcomers in Canada feel unwelcome. The CCR makes a priority of defending refugees and immigrants through the media and public education campaigns.

### **Canadian Council for International Cooperation (CCIC)**

The Canadian Council for International Co-operation (CCIC) is a coalition of over 100 Canadian voluntary organizations working globally to achieve sustainable human development. It seeks to end global poverty, and to promote social justice and human dignity for all. CCIC works on aid policy, foreign policy, trade and poverty, training for policy influence, public engagement, ethics, and organizational development for its members. PWS&D is an active supporter and member of two working groups: Americas Policy Group and the Africa-Canada Forum.

The Americas Policy Group's mandate is to provide a space for collective reflection and the articulation of co-ordinated policy positions, as well as dialogue, and advocacy with the Canadian government, other governments, and other decision-making bodies. Its current priorities revolve around Canada's free trade negotiations with Guatemala, Honduras, El

Salvador and Nicaragua (CA4) and the campaign of intimidation directed at human rights defenders in Colombia.

The Africa-Canada Forum purpose is twofold: (i) to improve the quality and impact of the work of participating groups through reflection and analysis of current programming relationships in Africa; and (ii) to improve the co-ordination of policy development and strategies for joint action and advocacy, in dialogue with African counterparts and colleagues. Its current focus is on the \$100 million Canada Fund for Africa which came out of the G8's commitment to NEPAD and the concerns on the Private Sector focus of the fund.

### **Saskatchewan Council for International Co-operation (SCIC)**

PWS&D continues to be a member of SCIC and receives an annual grant from SCIC for two projects. In 2003, PWS&D received a total of \$7,537 for IMU in El Salvador and for INPRHU in Nicaragua. These funds help us to meet our contribution to the CIDA program.

### **Other Coalitions**

PWS&D continues to maintain membership in Mines Action Canada, Partnership Africa-Canada (PAC), and the Inter-Agency Coalition on AIDS and Development (ICAD).

### **REFUGEE MINISTRY**

On May 16, 2003, The Presbyterian Church in Canada renewed its Sponsorship Agreement (SAH) with Citizenship and Immigration Canada (CIC). The renewed Sponsorship Agreement incorporates the legislative changes which came out of the implementation of the Immigration and Refugee Protection Act (IRPA), passed in 2002. As part of the renewal process, PWS&D revised the Refugee Sponsorship Application Form used by The Presbyterian Church in Canada to ensure that congregations undertaking refugee sponsorship are able to meet their commitments.

PWS&D continues to encourage congregations to undertake refugee ministry through the refugee sponsorship program. In 2003, PWS&D's website was expanded to include more information about refugee issues, and how congregations can get involved. The *Refugee Sponsorship Handbook for Presbyterian Congregations* and the Refugee Sponsorship Application Form were placed online.

In order to systematically co-ordinate and share information with congregations and individuals wanting to get involved in assisting refugees, PWS&D has placed a high priority on improving tracking and reporting mechanisms on refugee sponsorship activity. An annual Sponsorship Activity Report Form was designed to help congregations report on the refugee sponsorship application, from the time the application is submitted, until a year after the refugee has settled in Canada. This will help PWS&D to track and monitor the entire process of sponsorship and support congregations that encounter difficulties along the way.

In 2003, The Presbyterian Church in Canada approved 48 refugee sponsorship cases from five congregations across Canada. If all cases are successful, this will result in 69 new refugees coming to Canada. The sponsoring congregations included: Beaches, Toronto (1); First, Brandon (2); First, Edmonton (2); First, Thunder Bay (41); Varsity Acres, Calgary (2). The refugees and refugee families sponsored in 2003 originated from Burundi, Democratic Republic of Congo, Ethiopia, Iraq, Myanmar (Burma), Sierra Leone, Somalia, and Sudan.

In 2004, Canadians will celebrate the 25th anniversary of the Private Sponsorship Program. Through the Private Sponsorship Program, over 185,000 refugees who would not have otherwise been able to come to Canada were resettled between 1979 and 2003.

This one-of-a-kind program has allowed ordinary people from across the country to help refugees settle in Canada. While Canada is one of the few countries in the world that annually offers resettlement places to thousands of government-sponsored refugees, groups across Canada have offered additional sponsorships above the government numbers. Private sponsorship does not rely on government resources, but rather taps the energy and resources of faith communities; like Presbyterian congregations, ethnic groups and families. Private sponsors provide personalized local support of a quality that the government is not often able to provide.

The Presbyterian Church in Canada's involvement in refugee sponsorship began with the overwhelming response to the resettlement of Indo-Chinese refugees in the late 1970s and early

1980s, and has continued to the present. Private Sponsorship has shown itself to be fulfilling for both refugees and congregations, as refugees gain an opportunity to establish themselves in a new land, and congregations play a meaningful role in helping refugees become future Canadians.

### **COLLABORATION WITHIN THE LIFE AND MISSION AGENCY**

The staff and committee continued to work closely with International Ministries, Mission Interpretation, Education for Discipleship, Youth in Mission and Justice Ministries. The Memorandum of Understanding was further refined to help guide our collaborative work.

### **PWS&D COMMITTEE**

The national committee of PWS&D continues to be a strength and a blessing. Highly qualified and dedicated volunteers gather for twice-annual meetings and regular teleconference calls to oversee the policies and decision making. Committee members promote the work of PWS&D throughout the year in their regions. PWS&D congratulated Ms. Caroline Bertram for her election into the Prince Edward Island Legislature, but this meant she felt constrained to resign from the committee. Ms. Susan Woods from the Synod of Manitoba also resigned from the committee due to work constraints. The Rev. Dianne Ollerenshaw has replaced The Rev. Dr. Roy Gellatly as the Synod of Alberta representative, and Ms. Anna Sheridan-Jonah has been named the Synod of the Atlantic Provinces representative.

Canadian members: The Rev. Kathleen Ballagh-Steeper, Mr. Michael Hwang, Ms. Mary Jesse; The Rev. Andrew Johnston (convener); The Rev. Derek Macleod; Mr. John Meek, The Rev. Dianne Ollerenshaw, Mr. Geoff Olsen, Ms. Anna Sheridan-Jonah.

Southern Partners: Dr. Anitha Mahendiran (Director, Institute for Development Education, India) and Ms. Deysi Cheyne (Director, Instituto de Investigacion, Capacitacion Desarrollo de la Mujer, El Salvador).

Ex-officio members: The Rev. Dr. Ronald Wallace, Mr. Stephen Allen, Ms. Annemarie Klassen, The Rev. J.P. (Ian) Morrison.

WMS representative: Ms. Barbara Marshall

**Recommendation No. 35** (adopted, p. 33)

That congregations be commended for their generous support of the entire PWS&D program during this past year, especially the urgent action appeals for emergency situations around the world.

**Recommendation No. 36** (adopted, p. 33)

That congregations which observed PWS&D Sunday on the designated first Sunday of February (or another day) be commended and encouraged to continue this observance, and that all congregations be so encouraged.

**Recommendation No. 37** (adopted, p. 33)

That congregations which have included PWS&D as a line on their offering envelopes be commended and other congregations be encouraged to do likewise.

**Recommendation No. 38** (adopted, p. 33)

That the Assembly note with appreciation the many bequests that have been received by PWS&D recognizing how these funds enable a great deal of work to be accomplished.

**Recommendation No. 39** (adopted, p. 33)

That the Assembly thank the many congregational contacts who promote and educate congregations on the work of PWS&D and that it encourage congregations that have not yet named congregational contacts to do so and inform PWS&D.

**Recommendation No. 40** (adopted, p. 33)

That the Assembly thank all congregations that submitted applications to sponsor refugees and to encourage other congregations to consider engaging in refugee ministry through the sponsorship of refugees.

The Rev. Andrew Johnston  
Convener

## RESOURCE PRODUCTION AND COMMUNICATION

Staff	Associate Secretary:	Keith Knight
	Production Design Co-ordinator:	Pat Martin
	Web Administrator:	Ian MacCready

### RESOURCE PRODUCTION

Over the past several years, the Resource Production and Communication department has produced a wide range of resources that were developed by the various departments within the Life and Mission Agency. While we played a creative role in developing those resources, we also played a reactive role; we simply produced materials that came our way. Many of those materials reached the congregations through our regular mailings of PCPak. There is something daunting when a 500 gram package filled with paper reaches a minister's or a session clerk's desk.

A year ago we raised the question as to whether this method of resource distribution - namely printed materials in PCPak - was the most efficient and effective way to get these resources into the hands of local church leaders. Given the rapid development of internet technology and the increased use of CDs and DVDs, we wondered if there might not be a better way to deliver the product.

We decided to consult the churches. In doing that, we deliberately chose not to consult churches within a comfortable commute of Toronto. We deliberately sought the collective wisdom of the churches within the Synod of British Columbia and Presbytery of Western Han-Ca, reasoning that if we can meet the needs of the churches in Western Canada, then the rest of the country will be ably served. The Associate Secretary visited every presbytery within the synod and the Presbytery of Western Han-Ca at least once over the course of the fall and winter. On a few occasions, those consultations took place within a retreat or multi-day setting. This provided an opportunity to meet with individuals over meals, coffee and during social gatherings. Discussions obviously stretched beyond the specific resource needs of congregations to broader communication needs. These dialogues led to formal discussions within presbytery on the role of technology within worship, how to use websites and emails to facilitate evangelism and pastoral care, as well as to respond to a wide range of questions dealing with perceptions of Church Offices.

What began as a specific goal dealing with a specific task became a broad dialogue and a 'listening tour' of the issues facing the churches in British Columbia and, by extension, across the entire denomination.

There seemed to be a resounding chorus of appreciation for all of the resources which Church Offices staff produces. When one considers the relatively modest size of our national office staff and then considers the wealth of reports, discussion papers, studies, educational resources and videos that we produce, we do have an incredibly talented staff within the Life and Mission Agency.

Those who attended presbytery were asked whether the current format of PCPak, a package of print materials, was still a valid and useful method of resource distribution in this technological age. There seemed to be consensus that all of the resources: For Elders, Equip, For Leaders need to continue to arrive through the mail but they also need to continue to be made available in downloadable form on the internet. There seemed to be a growing awareness that churches need to view the website as a natural source for worship and educational resources ... a national Presbyterian resource centre.

The needs expressed by Korean congregations within the Presbytery of Western Han-Ca are quite specific. There are currently 40 Korean congregations across Canada, and that number is growing. So, therefore, is the need to provide resources in Korean. While many churches use materials in Korean provided by the Presbyterian Church (USA), these resources often need to be adapted to the Canadian context. During the consultation there was a strong desire to receive at least some of our resources in the Korean language, specifically brochures that promote *Presbyterians Sharing...* and that promote planned giving. There is an increased desire by the Han-Ca churches to reflect the fact that they belong to The Presbyterian Church in Canada; an increased desire to connect to the national mission of the church; an increased desire to feel part of that mission by giving to it and supporting it. This department will work with the appropriate

departments within the Life and Mission Agency to find ways to produce appropriate resources in the Korean language.

We are a denomination of small churches, and our resources need to continue to reflect that fact. There also seems to be an ongoing need to provide direction and guidance when it comes to the use of technology. Churches want guidance when considering which church membership software program to buy, what kind of computer is the best, what is the greatest value when buying a video projector, what is the best church music software program.

The most significant concern focused on the dissemination of PCPak: who gets it, and is it used most effectively. It was pointed out that, with the new national database, we will finally be able to select precisely who receives it. Until now, we had to choose either the clergy list or the clerk of session list; we couldn't blend them. This will pose our biggest challenge over the coming year.

Resource Production and Communication has heard those requests and is responding to the need. Most clergy and elders across British Columbia recognize that the day may come when all of our resources will only be available in downloadable format from the internet, rather than a package of paper coming through the mail. But that day has not yet arrived.

We will continue to provide an increasing number of our resources on the internet, but we will match those with print formats as well. As we are well aware, the largest cost surrounding the development of resources is the cost of printing. If we can eliminate those costs by having the resources only available online we will be able to save the church several thousands of dollars annually. That day will come ... certainly within this decade.

## **COMMUNICATION**

Life and Mission Agency on CD. The various departments of the Life and Mission Agency are working together to create a PowerPoint presentation on their ministry, a blend of text, graphics and pictures, which will become available in CD form to show to congregations, presbytery meetings and other venues.

This department is moving closer toward the creation of The Book Room Online, a website that will give congregations access to an online catalogue of resources and books. This is designed to give church education staff and others at the local level access to books found in The Book Room but also educational resources found in the Resource Distribution department where they can order resources.

While this will involve an increased cost with respect to software, hardware and human resources, there is clearly a willingness on the part of all of the players (i.e. WMS, Finance Office, Book Room, Resource Distribution, and Resource Production and Communication) to make this happen. In fact, a WMS staff person is already heavily engaged in inputting all of the Book Room inventory; a tedious and time-consuming task. There are three issues: developing an appropriate program, determining the cost, and finding the funds to cover the cost.

The denominational website last fall added a Church Finder feature so that visitors can type in a church name, street address, city, province or a postal code to locate a Presbyterian church. We are also looking into improving the Mapquest feature to provide more precise maps for congregations in more remote areas. Church Finder has been warmly received and well used, both within the Church Offices and beyond.

Most churches subscribe to the free monthly electronic newsletter, PCConnect. This newsletter is almost three years old, and it provides regular updates on what is happening within Church Offices and across the denomination. Churches are signing up regularly, and individuals may also register online to receive this free e-newsletter. Departments within Church Offices submit their monthly news to the associate secretary who edits the newsletter. PCConnect is well received by congregations. Recipients cite the fact that they feel 'connected' to what is happening at Church Offices, as well as to overseas staff, and more aware of national and global issues.

## **INTERNET ADVISORY COMMITTEE**

The Internet Advisory Committee met at the end of 2003 to develop short and long range goals for the website, trying to determine what the church's technology will look like in 2013.

PCCTalk plays a significant interactive role within the denominational website. It has become the gathering place for Presbyterians to share concerns, ask questions, debate the issues, and generally interact with others. There are times when the issues become theologically heavy and when there is truly a need for a moderator or a referee. Ian MacCready, the web administrator, has fulfilled this role for several years. Due to time constraints, and because he does not feel theologically qualified to make the kinds of judgments that sometimes need to be made about discussions, he has formally passed that responsibility on to The Rev. Harry Bradley of Hamilton, a member of the Internet Advisory Committee. The committee has also determined that there is a need to create a higher profile for the code of conduct within the PCCTalk webpage. The committee will develop that code of conduct and give it increased prominence on the page.

There is also a felt need within the committee to make PCCTalk more productive. It is seen essentially as a theological forum, even though many who come there do so with basic questions in mind. It was suggested that PCCTalk also provide a more practical forum to discuss, for example, the effectiveness and role of video projectors in worship ... learning from the collective experiences of those who have gone through the learning process. There are a number of practical discussions that can take place.

PCCTalk is a place where 'community' happens. Many participants only know each other within this electronic world. The associate secretary has suggested having a face to face meeting of the PCCTalk participants during June's General Assembly. This has been met with keen interest so steps will be taken to arrange for a meeting place, perhaps over a luncheon, where Back Room Brawl participants will actually meet face to face. We might print up t-shirts that say: "I survived a REAL Back Room Brawl."

Daily Devotional reaches thousands of people with devotionals that are written by more than 100 contributors. These devotionals are provided daily on the denominational website and are also sent out by email to 4,200 people in almost 60 countries, including United Arab Emirates, Antigua and Barbuda, Australia, Belgium, Bermuda, Bolivia, Brazil, Botswana, Switzerland, Czech Republic, Germany, Denmark, Egypt, Spain, Finland, Micronesia, France, Greece, Hong Kong, Croatia, Indonesia, Ireland, Israel, India, Japan, Kenya, South Korea, Sri Lanka, Mexico, Maldives, Malaysia, Namibia, Netherlands, Norway, Nepal, New Zealand, Oman, Peru, Philippines, Qatar, Puerto Rico, Romania, Russian Federation, Sweden, Singapore, El Salvador, Swaziland, Thailand, Taiwan, Ukraine, United Kingdom, United States, Venezuela, Samoa, Yugoslavia, South Africa, and Zimbabwe.

This ministry is being provided by a team of Presbyterian volunteers across the country, under the leadership of The Rev. Robin Ross. Dozens of prayer requests and words of encouragement are received daily from around the world.

Dreams shared: There is a strong desire by the committee to help congregations when it comes to websites. Some possibilities include creating a template for congregation websites, by finding a way to place used computers into local church offices, and also to create networks of highly skilled men and women across the country to address the technical requirements needed by The Presbyterian Church in Canada. These dreams seem to be attainable and the committee will be working away at all of these areas.

Downloadable website on Personal Device Assistants (PDAs): Daily Devotional currently has its devotions available in PDA format. It was pointed out that it would require a lot of time and energy to reformat all that currently exists on the PCC website to make it downloadable in PDA format. Perhaps a diminished site, or email system only, could be available for downloading. In the absence of a specific request, this will not be pursued at this point.

### **THE INTERNET'S POPULARITY**

Five years ago, the denominational website received 500 visits over the entire year. That number has increased incredibly to about 600,000 visits per year currently, a reflection of the popularity of internet technology.

This department receives a monthly analysis of the website: a 300-page statistical report that points out the most popular pages we have, daily breakdowns of the number of visitors, where those visitors come from, and what they are accessing from our website.

While these figures are for February 2004, they accurately reflect the kind of traffic that regularly flows to [www.presbyterian.ca](http://www.presbyterian.ca).

Only about 30 percent of visitors to the website come from Canada. Just over 58 percent are international visitors and 10 percent are of unknown origin. The average visit length is 12.5 minutes.

- Visits: We received 47,073 visits in February. That averages out to 1,623 per day.
- Pages: Those visitors viewed a total of 162,829 pages over the course of the month for an average of 5,614 per day. Of those, 123,956 were documents and the remaining 38,873 were dynamic pages or forms such as PCCTalk.
- Hits: The website received a total of 648,235 hits over the course of the month. If your computer has a Presbyterian page as its home page whenever you log onto the Internet, it would record a hit whenever you log on. That translates into 22,000 hits per day. There were 16,786 home page hits.
- Visitors: There were 20,505 unique visitors to the website during February. Of those, 16,833 visited once and 3,672 visited more than once.
- Top pages: What are the most popular pages?
  - The home page received 12,027 visits over the month.
  - PCCTalk was the most popular with 5,209 visits staying for an average of 1.5 minutes.
  - Church Finder received 1,864 visits, staying 17 seconds.
  - MCV Ministry Opportunities received 1,296 visits, staying just over 3 minutes.
  - Archives received 1,053 visits, staying 1 minute.
  - PWS&D received 1,030 visits staying 2 minutes.
  - MCV received 832 visits lasting 1.5 minutes.
  - Presbyterian Documents received 817 visits lasting 2.5 minutes.
  - Jobs received 778 visits, lasting 1.25 minutes.
  - Record received 666 visits lasting just over 1.5 minutes.
  - Who We Are received 564 visits, lasting 2.5 minutes.
  - Worship received 565 visits, lasting 1.4 minutes.
  - LMA (Life and Mission Agency) received 536 visits, lasting 2 minutes.
  - IM (International Ministries) press releases re Bhil field received 774 visits lasting 1 minute.
  - Children/Youth received 450 visits, lasting 1.26 minutes
  - WMS received 436 visits lasting 1.23 minutes
  - YIM (Youth In Mission) received 435 visits lasting 2 minutes.
- Downloading files: The most popular files to download come from the Assembly Office, with Stewardship and Ministry and Church Vocations running close behind. A downloaded file is where a visitor decides to save a certain page from the website onto their own computer.
  - 2003 Acts and Proceedings provided 7,100 downloads.
  - Book of Forms provided 1,977 downloads.
  - Stewardship/spirituality-money provided 1,645 downloads.
  - MCV/Calling A Minister provided 1,306 downloads.
  - 1992 Acts and Proceedings provided 994 downloads.
  - 2002 Acts and Proceedings provided 951 downloads.
  - 2001 Acts and Proceedings provided 837 downloads.
  - Stories of Mission provided 803 downloads.
  - PWS&D Lent 2004 provided 729 downloads.
  - 1997 Acts and Proceedings provided 634 downloads.
  - Social Action Handbook provided 578 downloads.
  - 1994 Acts and Proceedings provided 474 downloads.
  - Catechism draft provided 445 downloads.
  - MCV Practice of Ministry provided 445 downloads.
  - Faithful Response provided 410 downloads.
  - Sexual Orientation provided 358 downloads.
  - Evangelism's Denominational Membership Decline and Recovery of Congregational Health report provided 311 downloads.

- Most Downloaded Files by Visits:
- The following received individual visits in February that resulted in downloading a file each time
  - 2003 Book of Forms received 158 visits.
  - Stories of Mission received 142 visits.
  - PWS&D/ Lent 2004 received 124 visits.
  - 2003 Acts and Proceedings received 119 visits.
  - Canada Youth 2003/ music bibliography received 109 visits.
  - Assembly Office/ iac/ letter to the prime minister received 108 visits.
  - Documents/catechism draft received 105 visits.
  - PWS&D Sunday 2004 received 103 visits.
  - Children and Youth/ Lent stories for children received 94 visits.
  - MCV/Candidacy Process received 90 visits.
  - Faithful Response received 88 visits.
  - MCV/Practice of Ministry received 87 visits.
  - MCV/Calling a Minister received 85 visits.

### **Membership**

Two new members have joined the Internet Advisory Committee: The Rev. James Smith of Vancouver, who is the convener, and The Rev. Harry Bradley of Hamilton. In December, the committee mourned the loss of one of its valued members, The Rev. Richard Hein, who passed away suddenly.

The Rev. James Smith (convener), The Rev. Harry Bradley, Ms. Jane Anne Waller, Mr. Ian MacCready and Mr. Keith Knight.

### **CONCLUSION**

This report of the stewardship of the Life and Mission Agency concludes with the final words of the mission statement. "In all times and seasons, we give glory to the God of all creation, to Jesus Christ, the Son, and to the Holy Spirit by whose presence all are blessed." The Life and Mission Agency staff and committee members consider it a privilege to share in Christ's ministry to the church and the world for which Christ died.

### **SUPPLEMENTARY REPORT CANADA MINISTRIES**

#### **MINUTE OF APPRECIATION**

##### **Warren Whittaker**

It is with gratitude that we recognize Warren Whittaker's 25 years of full-time service in inner-city Winnipeg and 20 years as a member of the Order of Diaconal Ministry. In ministering to people in an economically disadvantaged neighbourhood that has witnessed increased gang-related activity in recent years, Warren offers stability and hope. His love for and commitment to God and children is recognized by the presbytery, the Flora Avenue community and various agencies within the City of Winnipeg. Warren's faithfulness and dedication have earned him much respect. In October 2002, he was awarded the Queen's Golden Jubilee Medal which was presented to him publicly by the City Councillor for the Flora House area.

Warren was one of the first three male graduates of Ewart College, receiving the Diploma of Christian Education in 1979. In that year, he was appointed as Mission Worker at Flora House in the City of Winnipeg. In November 1984, Warren was designated a member of the Order of Diaconal Ministries as Mission Worker. With his teaching background and qualifications, Warren was quick to make contact with the public schools in the Flora House area. He has earned the respect of many teachers in the City of Winnipeg and has established a solid and long-standing link between the school and the Mission.

It is hard work with few of the supports one assumes (and has) in most ministry situations in Canada; and therefore Warren's longevity attests both to his perseverance, commitment and passion for this specialized ministry.

Warren's unassuming character, genuine affection for others, consistent diligence have made him an able voice in presbytery and beyond for the call to care for those more 'at risk' in Canada's abundance.

**Recommendation No. 41** (adopted, p. 40)

That the above minute of appreciation for Warren Whittaker be adopted.

**INTERNATIONAL MINISTRIES**

**AFRICA**

In late March and early April, the Associate Secretary for International Ministries traveled extensively in East Africa visiting partners in Kenya and Malawi, and also attending a theological conference in Zambia. In Kenya, he met with the new General Secretary, of the Presbyterian Church of East Africa (PCEA), The Rev. Samuel Muriguh, and the Moderator, The Rev. Dr. David Githii. He was then given a tour of a number of PCEA ministries in Nairobi and surrounding communities by the projects co-ordinator, The Rev. Gibson Gichuki, and the chairman of the HIV/AIDS Committee, Francis Kihiko. In the company of our missionary Dr. Rick Allen, he attended an AIDS awareness event for government workers, and then proceeded to western Kenya, to the village of Londiani to meet with some of the trainers of Trainers and Community Aids Educators who are engaged in AIDS awareness and education training projects under Dr. Allen's training and direction. A highlight of the visit was the three days spent with The Rev. Joseph Mothali, minister of the Londiani PCEA Church. Living in the home of a Kenyan pastor and visiting in the local church community provided an excellent opportunity to experience and to learn about the life of the church in Africa within a village setting where most of the people live. Dr. Allen who organized the itinerary for the Kenya portion of this trip to Africa also proved to be an excellent resource and teacher on many aspects of African life, and in particular, on the Kenyan context of African Christianity.

In Zambia, the Associate Secretary attended a Theological Conference entitled "Mission in the 21st Century: Tensions Between Mission as Evangelism and Mission as Development". The conference was held in Livingstone, Zambia, near Victoria Falls. A number of very interesting papers on mission in the African and other world contexts were presented by a number of distinguished scholars which were followed by very lively discussions among the participants. Beyond the educational opportunity provided to learn about the many aspects of mission in Africa, one of the greatest benefits of the conference to the Associate Secretary was the opportunity to meet and to network with his counterparts from churches and mission organizations in Europe, Asia, and North and South America, as well as from many African churches.

Following the conference in Zambia, the Associate Secretary journeyed to Malawi where he visited both the Synod of Blantyre and the Synod of Malawi. In Blantyre he stayed in the home of newly appointed missionaries, Joel and Rebecca Sherbino. Joel has been appointed to serve as associate minister at St. Columba's Church and as Ecumenical Officer in the General Assembly Office of the Blantyre Synod of the Church of Central Africa Presbyterian. Rebecca is working in the Projects Office of the Synod. Both of them have been warmly received by the members of the CCAP, and are settling in well. In Blantyre the Associate Secretary met with the General Secretary, The Rev. Daniel Gunya and then with the leaders of the various church departments. He also attended the graduation ceremony of the Mulanje Mission Hospital Mission School, visited with the Director of the Chigodi Women's Centre, the Vice Principal of Zomba Theological College, and the Director of TEEM (Theological Education by Extension in Malawi).

In the Synod of Livingstonia, he met with the General Secretary, The Rev. Matiya Nkhoma, The Rev. Sangster Nkhandwe, Director of the Projects Department, and The Rev. Donald Manda, Deputy Director of the Projects Department. Following the visit to the General Assembly Offices, visits were also made to the Ekwendeni Hospital, Bandawe Girl's School and Lojwa Demonstration Farm.

The year 2004 also marks the 50th anniversary of the mission partnership between The Presbyterian Church in Canada and the Presbyterian Church in Nigeria. In celebration of this special occasion we have invited the Princess Alu Ibiam, Regent of Unwana, and The Rt. Rev. Dr. Mba Idika, Moderator of the Presbyterian Church in Nigeria to attend and bring greetings to

our General Assembly in Oshawa. In return, the Presbyterian Church in Nigeria has invited the Moderator-designate, The Rev. Rick Fee (a former missionary to Nigeria) to attend and to bring greetings to their General Assembly. It is our hope and prayer that this exchange of moderators will serve to strengthen the already strong bond of friendship between our two churches.

## **MINISTRY AND CHURCH VOCATIONS**

### **COMMITTEE ON EDUCATION AND RECEPTION**

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of this church, for diaconal ministers of this church seeking ordination to the ministry of Word and sacraments, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. It is also the committee's responsibility to review the applications of ministers from other denominations who wish to work within this branch of the church.

### **CASES IN WHICH ACTION HAS BEEN COMPLETED**

#### **Special Course Candidates Certified for Ordination by Presbyteries as Shown**

1. Henry J. Sikkema, Presbytery of Grey-Bruce-Maitland

#### **Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown**

1. Henry W. Huberts, Presbytery of Paris
2. Paul Sakasov, Presbytery of Grey-Bruce-Maitland

#### **Ministers of Reformed Churches Received by Presbyteries as Shown**

1. Ahn, Samuel, Presbytery of Eastern Han-Ca
2. Cho, Kyungmann, Presbytery of Eastern Han-Ca
3. Choi, Byung Ryul, Presbytery of Eastern Han-Ca
4. Duplessis, Willem Jacobus (Kobie), Presbytery of Brampton
5. Genis, Kobus, Presbytery of Edmonton-Lakeland
6. Kim, Hong Bum (David), Presbytery of Brampton
7. Kim, Hoo Sik, Presbytery of Western Han-Ca
8. Kim, JangHo, Presbytery of Eastern Han-Ca
9. Kim, Jin Woo, Presbytery of Eastern Han-Ca
10. Kwak, Kyung Ryul, Presbytery of Eastern Han-Ca
11. Lee, Gap Lae, Presbytery of Western Han-Ca
12. Ma, Sung Ho, Presbytery of Eastern Han-Ca
13. Mulder, Nicolaas F.S., Presbytery of Lindsay-Peterborough

#### **Ministers of Other Churches Received by Presbyteries as Shown**

1. Graeme Illman, Presbytery of Pickering
2. Charles M. Kahumbu, Presbytery of Ottawa

### **CASES IN PROGRESS**

#### **Special Course Candidates**

1. Julia E. Apps-Douglas, Presbytery of Hamilton  
Has completed 26 credits of her 3-year program in theological study
2. Robert G. Bowen, Presbytery of Calgary-MacLeod  
Has completed the Arts component of his program
3. Brynn C. Carson, Presbytery of Seaway-Glengarry  
Has completed 1 year of Arts and 14 courses of theological study
4. Benoit G. Cousineau, Presbytery of Ottawa  
Has completed 1 year of Arts and 2 years of theological study
5. Edward Lee, Presbytery of Eastern Han-Ca  
Has completed 8 courses of his program.
6. C. Craig MacInnis, Presbytery of Lindsay-Peterborough  
Studying part-time. Has completed 16 credits of his program

7. Heather J. Malnick, Presbytery of Barrie  
Has completed Arts component and 8 credits of her program of theological study
8. James E. Stewart, Presbytery of Barrie  
Has completed 2 semesters of Arts of his program
9. Daniel L. West, Presbytery of Grey-Bruce-Maitland  
Has completed 29 credits of his 3-year program of theological study
10. Dennis D. Wright, Presbytery of Pickering  
Has completed 1½ years of theological study

#### **Graduates of Other Theological Colleges Applying for Certification for Ordination**

1. Marilyn Chan, Presbytery of Oak Ridges  
Studies on hold
2. Oceanna Hall-Heston, Presbytery of Edmonton-Lakeland  
Studies on hold
3. Matthew Young Bae Kim, Presbytery of Edmonton-Lakeland  
Continuing studies in theology
5. Jeanie Lee, Presbytery of Eastern Han-Ca  
Has completed Arts component and 6 courses of theological study
4. Gwen Roberts, Presbytery of Halifax & Lunenburg  
Has completed 2 semesters of theological study

#### **Members of the Order of Diaconal Ministries Applying for Certification for Ordination**

1. Terrie-Lee Hamilton, Presbytery of East Toronto  
Continuing studies
2. Ruth M. McCowan, Presbytery of Vancouver Island  
Studying to complete theology component of her program
3. E. Beth Anne Yando, Presbytery of Northern Saskatchewan  
On hold

#### **Ministers of Other Churches**

1. Richard Cleaver, Presbytery of Paris  
Has completed assigned studies in theology

#### **CASES TO BE DROPPED**

**Recommendation No. 42** (adopted, p. 38)

That the cases of Doo Hoe Kim, Philip Kim, Erik Kraglund, Bradley Nelson and Jacqueline Ross be dropped.

#### **NEW APPLICATIONS**

##### **Special Course Candidates**

1. Rick F. Baerwinkel, Presbytery of Kingston  
**Recommendation No. 43** (adopted, p. 38)  
That Mr. Rick F. Baerwinkel complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average and with subjects to include History, English and Philosophy prior to enrolling in theology.
2. Mary Lea Craig, Presbytery of Barrie  
**Recommendation No. 44** (adopted, p. 38)  
That Mrs. Mary Lea Craig complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.
3. Ron D. Fischer, Presbytery of Ottawa  
**Recommendation No. 45** (adopted, p. 38)  
That Mr. Ron D. Fischer complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.

4. Teresa L. Grant, Presbytery of Ottawa  
**Recommendation No. 46** (adopted, p. 38)  
That we encourage Ms. Teresa L. Grant to continue to explore her faith and call to ministry, and to work to complete an entire Bachelor of Arts degree, before moving into theological study.
5. Peggy A. Kipfer, Presbytery of Waterloo-Wellington  
**Recommendation No. 47** (adopted, p. 38)  
That the application of Ms. Peggy A. Kipfer for a General Assembly Special Course be declined at this time.
6. James H. Knott, Presbytery of Grey-Bruce-Maitland  
**Recommendation No. 48** (adopted, p. 38)  
That Mr. James H. Knott complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.
7. Darla E. Maiuri, Presbytery of Oak Ridges  
**Recommendation No. 49** (adopted, p. 38)  
That Ms. Darla E. Maiuri complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.

#### **Graduates of Other Theological Colleges Applying for Certification for Ordination**

1. Blair D. Bertrand, Presbytery of Ottawa  
**Recommendation No. 50** (adopted, p. 38)  
That permission be granted to the Presbytery Ottawa to examine Mr. Blair D. Bertrand for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 23, 2004, and subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.
2. Edward Lee, Presbytery of Eastern Han-Ca  
**Recommendation No. 51** (adopted, p. 38)  
That permission be granted to the Presbytery of Eastern Han-Ca to examine Mr. Edward Lee for certification for ordination, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.
3. Jeongmee Lee, Presbytery of Eastern Han-Ca  
**Recommendation No. 52** (adopted, p. 38)  
That permission be granted to the Presbytery Eastern Han-Ca to examine Mrs. Jeongmee Lee for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 23, 2004, and subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.
4. Saehoon Lee, Presbytery of Eastern Han-Ca  
**Recommendation No. 53** (adopted, p. 38)  
That permission be granted to the Presbytery Eastern Han-Ca to examine Mr. Saehoon Lee for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 23, 2004, and subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.
5. Beth M. Mattinson, Presbytery of Halifax-Lunenburg  
**Recommendation No. 54** (adopted, p. 38)  
That permission be granted to the Presbytery of Halifax-Lunenburg to examine Mrs. Beth M. Mattinson for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 23, 2004, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

6. David Pan, Presbytery of East Toronto  
**Recommendation No. 55** (adopted, p. 38)  
That permission be granted to the Presbytery of East Toronto to examine Mr. David Pan for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 23, 2004, and subject to satisfactory completion of the courses assigned previously in Presbyterian Church History and Polity, Preaching and Contemporary Ethics.
7. Samuel Park, Presbytery of Eastern Han-Ca  
**Recommendation No. 56** (adopted, p. 38)  
That permission be granted to the Presbytery of Eastern Han-Ca to examine Mr. Samuel Park for certification for ordination, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.
8. Alton J. Ruff, Presbytery of Oak Ridges  
**Recommendation No. 57** (adopted, p. 38)  
That permission be granted to the Presbytery of Oak Ridges to examine Mr. Alton J. Ruff for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 23, 2004, and subject to satisfactory completion of a university undergraduate degree, followed by 3 semesters of theological study at one of the colleges of this church.
9. Jonathan W. Tait, Presbytery of Halifax-Lunenburg  
**Recommendation No. 58** (adopted, p. 39)  
That permission be granted to the Presbytery of Halifax-Lunenburg to examine Mr. Jonathan W. Tait for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 23, 2004, and subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.
10. Christopher Yue, Presbytery of Westminster  
**Recommendation No. 59** (adopted, p. 39)  
That permission be granted to the Presbytery of Westminster to examine Mr. Christopher Yue for certification for ordination, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church.

#### **Members of the Order of Diaconal Ministries Applying for Certification for Ordination**

1. Creola M.E. Simpson, Presbytery of Brampton  
**Recommendation No. 60** (adopted, p. 39)  
That permission be granted to the Presbytery of Brampton to examine Dr. Creola M.E. Simpson for certification for ordination, subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.

#### **Ministers of Other Churches Applying for Reception**

1. Steven N. Baldry, Presbytery of Hamilton  
**Recommendation No. 61** (adopted, p. 39)  
That The Rev. Steven N. Baldry be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to satisfactory completion of 3 semesters of theological study at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government.
2. Jack N. Duckworth, Presbytery of Vancouver Island  
**Recommendation No. 62** (adopted, p. 39)  
That The Rev. N. Jack Duckworth be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 2 semesters of theological studies at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government.
3. Soo Han Yoon, Presbytery of Eastern Han-Ca  
**Recommendation No. 63** (adopted, p. 39)  
That The Rev. Soo Han Yoon be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 2 semesters of

theological studies at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government.

**Ministers and Certified Candidates of Reformed Churches Declared Eligible for Reception**  
(All are required to complete successfully an examination in Canadian Presbyterian Church History and Government prior to induction - Book of Forms, sections 248.12 to 248.12.6. In some cases, additional studies are required prior to induction.)

1. Tamás Biro, Hungary
2. Ha Moon Cho, Presbytery of Eastern Han-Ca
3. Yong-Wan Cho, Presbytery of Western Han-Ca
4. William Dean, Presbytery of Prince Edward Island
5. Nam Heon Jeong, Presbytery of Eastern Han-Ca
6. Carey Jo Johnston, U.S.A.
7. Jae Hag Kim, Presbytery of Western Han-Ca
8. Gap Lae Lee, Presbytery of Western Han-Ca
9. Kyung Seuk Min, Presbytery of Eastern Han-Ca
10. Victor Shepherd, Presbytery of Oak Ridges
11. Mee Ja Sohn, Presbytery of Eastern Han-Ca

Rosemary Doran  
Convener

Susan Shaffer  
Secretary

**PRESBYTERIAN WORLD SERVICE & DEVELOPMENT  
FACED WITH A PLEA AND CONVINCED THAT GOD IS CALLING:  
THE CHURCH RESPONDS TO THE HIV/AIDS CRISIS  
“TOWARDS A WORLD WITHOUT AIDS”**

On a recent food-study tour to Zambia and Zimbabwe, PWS&D Committee member, Mary Jesse of Regina was brought face to face with a world full of HIV/AIDS. Illustrating how AIDS has infiltrated every aspect of society, Mary recounted the story of listening to a group of pre-school orphaned children in the Mandevu Presbyterian nursery school in Lusaka, Zambia reciting this poem about AIDS.

Oh AIDS,  
You took my mother  
You took my father  
Oh AIDS I hate you.  
You came knocking at my door  
and treated me worse than a dog.

**Our Partners Are Calling Us**

As recorded in Acts 16:9-15, Paul was convinced that there was a plea for help from the people of Macedonia. His response was immediate, "... being convinced that God had called us to proclaim the good news to them." Today our church partners in Africa, Asia and Central America have issued a cry for help to cope with the global scourge of the HIV/AIDS pandemic. With increasing intensity, they have stoically faced this situation for two generations, having wrestled with the physical, sociological, spiritual and theological implications of this disease. Today they are tired and have reached out for strength from their partners. We believe that now is the time for true Christian witness and solidarity. We must stand with our partners and care for those who often feel abandoned by their own communities and governments.

**Our God is Calling Us**

Through Jesus Christ, we know that God's will is for life. "I came that they may have life, and have it abundantly." (John 10:10) The words of Christ and the message of the Spirit are for a witness to life and life eternal. We are called to lay the foundations for a kingdom that is coming, the City of God. Our response is to bear witness to this life-giving proclamation of hope in the face of raw human reality. We proclaim this glorious hope in the face of stark realities here on earth.

The reality of HIV/AIDS is that there is no cure. The reality is that currently this disease has the upper hand. We are witnesses to the profound impact of HIV/AIDS on women, men, children,

and communities around the globe. The pandemic is exacerbating existing emergencies, reversing development gains, and creating new crises on a global scale. The HIV/AIDS crisis is growing, but its tragic course of suffering is not inevitable. As Christians called to work for justice, silence and inaction are not viable options. We must join together as a church community to actively respond to the suffering and the injustice we witness.

### **We Shall Respond**

The path, "Towards a World Without AIDS", requires sustained faith, political will, global solidarity and a significant increase in financial resources. In response to God's call and our partners' urgent requests PWS&D calls on the General Assembly to endorse a church-wide response with an initial fundraising objective of \$500,000, over and above regular contributions to PWS&D and *Presbyterians Sharing...*, as a first phase response. This initial response will be part of a long-term program to support global partners in the pursuit of a world without AIDS and increase church awareness of, and engagement in, HIV/AIDS-related issues. Its primary thrusts will be:

- **HIV/AIDS Prevention Education** that addresses the root causes of injustice in order to raise awareness and prevent the spread of HIV/AIDS.
- **HIV/AIDS Advocacy** that positively influences HIV/AIDS-related public policy decisions and resource allocation in favour of human dignity and human rights for all.
- **HIV/AIDS Practical responses** that ease the suffering and reduce the stigma and discrimination of people infected or affected by HIV/AIDS.

### **THE BACKGROUND**

**What is AIDS?** AIDS stands for the Acquired Immune Deficiency Syndrome and is caused by the Human Immunodeficiency Virus. HIV/AIDS is not just a health issue. It is a social, economic and political issue both in Canada and around the world.

**How many people are infected with HIV/AIDS?** According to UN statistics more than 30 million people have died of AIDS-related illnesses since the start of the disease. Worldwide there are currently more than 42 million people living with HIV/AIDS.

**Who is affected?** People in every corner of the world are touched by HIV/AIDS. Women are most affected since, as a group, they are often deprived of the right to make decisions and to live free from violence and poverty. While Africa continues to be the region most affected by HIV/AIDS, the disease is ready to explode to similar levels in China and India, as well as the Caribbean. More than 95 percent of all HIV-infected people live in developing countries. Here the disease primarily affects young adults in their peak productive and reproductive years. HIV/AIDS also exists in Canada, where over 55,000 people are infected.

**What does this mean for development?** Agricultural production, health care provision, education services and small businesses are seriously affected due to a rapidly declining work force, preventing individuals and entire communities from enjoying their right to food, health, security, education and dignified work. Communities are strained as they try to care for over 14 million children who have been orphaned as a result of AIDS. The environment is threatened by a demand for trees to build coffins and by increasing levels of poverty. HIV/AIDS is not only caused by, but also acts to generate inequality, stigma, poverty and human rights violations that development initiatives are designed to address.

**Is there a cure for HIV/AIDS?** There is currently no cure for HIV/AIDS, but with anti-retroviral (ARV) drugs, good nutrition, clean water and exercise, it is possible for people to remain well for many years.

**What needs to be done to move "Towards a World Without AIDS"?** The UN estimates that by 2005, US\$10 billion will be needed annually to fund effective prevention, care, treatment and support programs in low and middle-income countries. In 2004 the resources available from private, national and international sources total only US\$4.7 billion. Financial resources are clearly crucial, but achieving a world without AIDS also involves changing attitudes, eliminating prejudices and discrimination, building local and global alliances, and working for economic, political and social justice.

## THE PRESBYTERIAN CHURCH IN CANADA HAS BEEN ACTIVELY RESPONDING

The Presbyterian Church in Canada is already involved in moving "Towards a World Without AIDS". Acting on HIV/AIDS-related appeals made by the General Assembly of in 1997 and 2000, the following are just a few examples of the church's successful work in HIV/AIDS outreach:

- With the support of International Ministries, Dr. Rick Allen is directing an HIV/AIDS "Training of Trainers" program with the Presbyterian Church of East Africa in Kenya and Rebecca Sherbino is supporting community-based HIV/AIDS programs with the Church of Central Africa Presbyterian, Blantyre Synod in Malawi.
- International Affairs Committee, assisted by Justice Ministries, International Ministries and PWS&D, has distributed HIV/AIDS educational resources for congregations throughout The Presbyterian Church in Canada. These resources have served to educate Canadian constituencies on the issues surrounding HIV/AIDS as "A Matter of Justice".
- The Women's Missionary Society has supported HIV/AIDS education initiatives at Chigodi, a women's centre in Malawi, as well as a prevention education initiative in Kenya that involved producing HIV/AIDS informative bookmarks.
- Presbyterian World Service and Development has been working with its partners in Africa, India and Central America to address the problem of HIV/AIDS through programs aimed at prevention and caring for those affected and infected by HIV/AIDS. In 2003 PWS&D provided nearly \$175,000 in funding for HIV/AIDS projects.

## THIS SPECIAL APPEAL

The Venerable Nangula E Kathindi of Namibia spoke in her 2003 E.H. Johnson award address saying, "One of the biggest challenges of the church in Africa today is to promote an adequate response to the scourge of HIV/AIDS, the greatest threat to abundant life in contemporary Africa." She declared that, "Communities affected by the HIV/AIDS pandemic, drought, poverty, violence against women and children have become new frontiers of mission." She went on to challenge the church to find new ways of dealing with stigma, fear and discrimination against those infected and affected. "The burden of dealing with death is so real in our communities. So many people are dying every day; our pastors are literally tired of burying the dead." The Rev. Kathindi concluded with a message of hope and a call to action, "I believe that the message of the Risen Christ still has meaning in a desperate situation like ours. The Church of Christ can still give hope to God's people in such a hopeless situation. Christ must still be demonstrated in what we do and in who we are as his followers in Africa. We depend on the power of the Holy Spirit that sustains us."

The Presbyterian Church in Canada is already involved in HIV/AIDS outreach but deeper involvement is required. A co-ordinated church-wide effort, above and beyond the endeavors currently sponsored by PWS&D and *Presbyterians Sharing...*, is needed. Today, claiming and proclaiming the promises of Jesus, we are called to lead in new ways - expressions of compassion, efforts for justice, examples of acceptance, and standing with church partners in their hour of need. Churches and individuals are encouraged to embrace this church-wide response in their communities and to work to raise awareness and raise funds. Accessible to all church departments and administered by PWS&D, this initial fund of \$500,000 will allow the church to respond to overseas partners' requests as well as to projects within Canada. The denomination cannot hope to address the whole HIV/AIDS crisis, but as UN Envoy Stephen Lewis emphasizes, "the situation of people living and dying with AIDS is so desperate" that even "the most basic help will bring solace and hope."

### **Recommendation No. 64** (adopted, p. 33)

That an appeal be issued to congregations and individuals to support a church-wide response to the world-wide HIV/AIDS crisis that would support our partners in a long-term program of gospel care and relief.

### **Recommendation No. 65** (adopted, p. 33)

That all committees and agencies of The Presbyterian Church in Canada collaborate in this unified, integrated denominational appeal, co-ordinated by Presbyterian World Service & Development.

**Recommendation No. 66** (adopted, p. 33)

That the members and adherents of The Presbyterian Church in Canada be called upon to pray regularly for:

- the children who have lost parents to HIV/AIDS,
- adults infected and affected by HIV/AIDS, struggling with daily life and worried about their families,
- communities and nations scourged by HIV/AIDS,
- all searching for a cure and a vaccine for HIV/AIDS, and working in ministries of care and relief, and
- ourselves that we may be moved to further action, to the good of neighbour and the glory of God.

**PROGRAM SUPPORT AND ADMINISTRATION**

**RESIGNATION AND RETIREMENT OF THE GENERAL SECRETARY**

The Rev. J.P. Ian Morrison, General Secretary of the Life and Mission Agency advised the Life and Mission Agency Committee of his intention to retire on or about September 1, 2005. The Assembly Council Executive and the Life and Mission Agency staff have also been informed of this decision. Ian Morrison has served as General Secretary since September 1996 and prior to that he was Associate Secretary, Canada Ministries.

The Life and Mission Agency Committee accepted Ian's decision with regret and members of the committee expressed appreciation for Ian's leadership, faithfulness, commitment and dedication to the life and mission of the church as a whole. The committee members also expressed their strong support and affection for Ian. A minute of appreciation will be included in the report to the 131st General Assembly.

The Life and Mission Agency Committee concurs with the recommendations as outlined by the Assembly Council (p. 234) for facilitating the search for the successor to The Rev. J.P. Ian Morrison.

**Recommendation No. 67** (adopted, p. 41)

That the Assembly Council, through its Executive, be given power to issue in approving any changes or revisions to the position description for the General Secretary, Life and Mission Agency.

The Rev. Dr. Ian Gray  
Convener

The Rev. J.P. Ian Morrison  
General Secretary

**MISSION REPORTS: CANADA MINISTRIES**

**SYNOD OF ATLANTIC PROVINCES**

**St. Matthew's Church, Grand Falls/Windsor, Newfoundland, The Rev. Ian S. Wishart:** How many Presbyterian churches have services on Christmas morning? St. Matthew's does, and there are more in church than on any Sunday of the year. Worship is conducted by members of the congregation, led by George Scott, the clerk of session, and the ages of those attending range from 3 to 95 years. Everyone joins in singing Christmas hymns and then goes home to cook Christmas dinner.

St. Matthew's is a small congregation in Grand Falls/Windsor, the centre of Newfoundland. The community grew up around a paper mill, but it is now a centre for government services, wholesale distribution, educational institutions, a hospital and a busy call centre. The Presbyterian Church is the oldest in the town. It will be celebrating its 100th birthday soon. Some of the church families go back to the church's beginning.

Service is conducted every three weeks. I usually drive from St. John's on Saturday and return on Monday morning in the winter. The spring and fall months allow me to return home Sunday nights. The distance is 430 kilometers, a beautiful drive on a sunny day, more of a chore when faced with rain, fog or snow. For many years the church was closed in the summer, but in 2003 the schedule was maintained during July and August by The Rev. John Duff. The congregations apologized for the poor attendance, but are Toronto churches crowded on a summer Sunday

morning? The Rev. David Sutherland of St. Andrew's Church in St. John's has taken an occasional service. The Rev. Donald MacKay, the synod worker, has also conducted worship at St. Matthew's.

In February 2003 the neighbouring community of Badger was struck by a sudden flood. There had been other floods, but this was different. Blocks of ice washed through the streets and flooded homes and vehicles, while leaving belongings of all kinds frozen. The people of St. Matthew's responded at once. Money was raised, clothing was donated and meals were provided for the refugees that bunked in Grand Falls/Windsor. Our congregations also sent clothing, bedding and food. Presbyterian World Service & Development also launched an appeal. Gifts from across the country amounted to \$60,000 which was given to the Red Cross campaign. A thanks is expressed for this generous support through PWS&D.

Like other congregations, St. Matthew's has lost some of its most loyal older supporters. The congregation is much smaller than it once was. There are a few new faces, but there is not a wide population of Presbyterians in the province to support local growth. This is not a unique problem. However, the congregation is being maintained, and normally there are young people, old people and other in between at services of worship.

**Kings Church, New Minas, Nova Scotia, The Rev. Tim Archibald:** "Wow!" That's how I feel about what God has accomplished in ministry through Kings Church in 2003! It's been an unforgettable year of vision, risk, growth, spiritual deepening and development. The Spirit has been actively enlivening and energizing us to be more fully "Jesus' community of grace in service to all!"

With a vision to expand our ministry, we accepted a 60 per cent increase in our financial budget at the beginning of 2003. And expand we have! With new members and new adherents, we added about 50 people to our community of faith. We hired a director of music, an administrative assistant and increased the minister's stipend.

A host of new groups have begun at Kings in 2003, including the kids' chorus, the Golden Girls, the outreach team, Little Lambs toddler and the care team. More people are recognizing their own gifts for ministry and have taken a risk by offering themselves in service for these new initiatives. A prayer path labyrinth was prepared by one of our new members over a two day period leading up to Advent. Our expanding small groups program has strengthened community in our congregation and aided the process of Christian transformation.

We've also offered our building in the service of the wider community; along with our own increased activities, our building is being more fully utilized. One night in January, there were five different groups meeting at Kings.

In 2003 we contributed more money to fulfill our ministry; we gave more money away to help others in need, both locally and globally, than ever before. There was an increase in envelope offerings of \$10,000; \$26,000 was applied to principle repayment and interest costs. We have grown our commitment to outreach. We have increased our givings to *Presbyterians Sharing...* by 18 per cent, to PWS&D by 27 per cent and to the benevolent fund by 330 per cent. Our being "Jesus' community of grace in service to all" has made a difference in our world.

Plus, there's more to be done! One of our growth points in 2004 must be to give more financially toward sustaining our ministry. For 11 years, other Presbyterians in Canada have given to Kings to support our ministry. But we are no longer an infant congregation. It's time for us to support our own ministry so that other new congregations can be planted. In October a team from Kings attended Stewards by Design. Since then we've done a four-part stewardship series in worship and plan a stewardship campaign later in 2004. We are learning to feel more comfortable talking about money as a faith issue.

We express our thanks to Presbyterians across Canada whose givings to *Presbyterian Sharing...* have ensured the continued support and development of this ministry at Kings, New Minas. Your example teaches us the importance of being people who share with others.

**Campus Ministry, University of New Brunswick, Fredericton, New Brunswick, The Rev. John Valk:** Though the weather has been cold in January, the new semester quickly heated up. Numerous activities are again under way.

Joanne Barr and I spent about an hour with the review team which is doing an assessment of UNB Students Affairs and Services. The two member team had good questions for us about campus ministry. One area they were concerned about was the lack of an interfaith chaplaincy.

A number of times this month I had the opportunity to listen to students who had questions and concerns about their Christian faith. I was reminded of a recent study that indicated that students do want to engage in these discussions. The challenge is finding ways in which to do so, for they do not readily come to the office. Developing relationships with students in a classroom context has certainly proven to be most successful in opening dialogue. I have also written three letters of reference this past week for students, one of which is exploring mission work overseas.

My study on Abraham continues on a weekly basis, but the numbers are not quite where I would like them. I will experiment with something different.

I spent a Friday evening with the new IVCF executive team. I had been invited to speak on biblical perspectives on leadership. It was also a time to look ahead and do some planning for the new semester. I meet on a bi-weekly basis with the leadership co-ordinator, to assist him in planning and direction. I also wrote a letter of support for The Rev. Michael Veneema, who is the new IVCF regional director for Nova Scotia and Newfoundland. Michael Veneema was a former member of the campus ministry council.

On another evening I spent time with a local social justice group, composed largely of students. They had particular concerns about biblical perspectives on social justice. It was an engaging evening with good questions and discussion.

I submitted some material about campus ministry to a writer from Christian Courier, who is working on an article about Christian Reformed campus ministry in Canada. It should be published soon.

The student standing and promotions committee is not the easiest committee on which I sit for it deals largely with students who have committed academic offenses. But it is important to ensure that students get a fair hearing, as it is to deal appropriately with students who have sought to take advantage in inappropriate ways.

## **SYNOD OF QUEBEC AND EASTERN ONTARIO**

**Campus Ministry, Concordia University, Montreal, Quebec, The Rev. Ellie Hummel:** What do 60 dozen buns, a professional wrestling match and questions around faith have in common? The answer is simple: These are all things I have dealt with in the past year as ecumenical chaplain at Concordia University.

One of the joys and challenges that I face every day in my ministry is that I never know what is going to happen at the office. Sure, the majority of my time is spent talking to students, whether one-on-one or in groups, about questions of faith, ethics and values. Sometimes we also just talk about movies, the weather, school and life in general. But then there are the unexpected questions and dilemmas. I will never forget the phone call I received one evening during orientation last fall just as I was leaving the office. The student union had finished their week of free burgers and hotdogs and they had 'a few' buns left over, about 60 dozen. They wondered if I would be able to find a home where they were needed. Many phone calls later, I had two humongous garbage bags of buns in my office to be picked up by a homeless shelter the next day.

Then there is the time when a student offered us a creative fundraising idea for the Student Emergency Food Fund which we have for students who are financially strapped. Someone offered to hold a wrestling show with proceeds going to our fund. The show is yet to happen, but the advertisement for it has certainly created many though-provoking discussions.

Then there are the many personal encounters I will never forget. Encounters with students who come into my office, desperate, feeling alone and not sure what to do. Most of them simply want someone to listen. They do not want to be seen as a number or a problem to be solved. It is my ministry simply to be there for them; to listen, to see them as another fellow human being, a child of God, who needs to be loved. Or sometimes students come with a very specific question: "How do I read the Bible?" or, "What is God?" While they are often looking for a simple answer, we usually engage in a process of discovery and learning. Sometimes students

come to share their joy, relief or surprise after they received a mark or learned something that deeply connected with them. I never know who will walk into my office and with what kind of situation. I am simply called to accept them and respond to their needs. All of them are looking for a welcoming and safe space where they can be themselves and where they can bring their questions, joys, fears, challenges and hopes.

And that is what university chaplaincy is all about. It means being open to whatever happens and whoever walks through the door. It means relating the gospel and the good news about Jesus Christ through actions and words that are appropriate and meaningful to individuals. It means making the message relevant in a secular, multi-faith environment. It is by the grace of God that I exercise this ministry and with the strong support from many people who believe in this ministry. Thank you for your contributions of finances, personal contacts, resources and prayers. May God bless us all as we live out our varied ministries.

**Ghanaian Church of Montreal, Montreal, Quebec, The Rev. Samuel Kofi Danquah:** The Ghanaian Presbyterian Church joined Canada Ministries about three years ago with grand hopes and expectations. The congregation is grateful to the church in Canada for its support, including the appointment of a minister from Ghana to pastor the congregation to new heights. We are thankful to Canada Ministries.

This ethnic-based congregation meets the needs of many Ghanaian Presbyterians scattered around the area. The congregation is currently ministering to about 120 adults, 30 young adults and 40 children or infants.

Some of the programs we have put in place include the normal Sunday morning worship services, a two hour Bible study meeting on Wednesday evenings, and a Friday evening prayer group. These programs have attracted members of other churches from the Ghanaian community.

An end-of-year revival program was organized from December 29-31, 2003. Members fasted and prayed during the last three days of the year. It was organized under the theme "The day is drawing nearer."

The youth group is one of the most active in Montreal. They positively impact the life of their peers in the Ghanaian and other ethnic communities. They meet every Sunday evening and spend time studying the scriptures, organizing symposia and debates and praying for support in their lives and for the growth of the church. On December 20, 2003, the youth group organized a soul-inspiring music concert. There is a junior youth group whose age ranges between 12-16 years. These young Christians are a joy to meet. They sing so marvelously and are encouraged to study the scriptures.

Our greatest challenge is to ensure that our youth is supported adequately. In view of this, the congregation has set up an education scholarship to support the life of our young members and future generations. The scholarship covers schooling from primary to college levels.

Because of the steady growth of membership in the church, we are looking for a permanent and larger place to worship. Efforts made so far have not yielded the desired results, which is frustrating. However, we will continue with our efforts because another challenge and vision of this congregation is to reach out to our 4,000 Ghanaians settled in Montreal.

We are looking forward to a growth in membership during 2004 and building a strong and disciplined youth. Even though our finances are growing steadily, we still need support to fulfill our desire to move to a permanent place of worship.

The Presbytery of Montreal has helped nurture this young congregation to its present position. We therefore owe the presbytery our gratitude. It is our prayer that they continue to give us the direction and support that has allowed us to come so far.

We once again wish to express our appreciation to Canada Ministries and *Presbyterian Sharing...* for all the support and 'motherly care' given to us in areas such as the appointment of a full-time minister and the financial aid to support the new position. For all that we have been blessed with, we thank God.

**Montreal Bible Church, Montreal, Quebec, The Rev. Cirric Chan:** We have a dream! In our dream we build a church. That church is like a family.

We are a church building upon God's word, trusting in God's Word; obeying God's Word, and extolling God's Word. That is why we call ourselves a Bible church. We are Montreal Presbyterian Bible Church.

We are a family, a house full of God's children living in harmony. We are willing to follow Jesus Christ to pursue the truth, testify the salvation, love one another, and preach the good news.

We want to spread the good news of Jesus Christ, our Saviour and Lord. We have established a community in Montreal with a strong faith in God through his unfailing Word.

The ministry started on August 4, 2002, at my townhouse in Ville Saint-Laurent. Six people attended the first Sunday worship service and the luncheon celebration afterwards. By the third Sunday, we had moved to a Chinese Restaurant, Red Ruby Restaurant, in Chinatown. We had 14 adults and three children. We stayed in Chinatown for three months, then moved again to the First Presbyterian Church in Verdun on November 17. We were joined by 17 brothers and sisters from the Taiwanese Robert Campbell Church. We had grown to 32 adults and three children.

We found our home in First Presbyterian Church. Every Sunday afternoon, after our morning worship services, we held different kinds of programs that help new immigrants from Mainland China better establish themselves in Montreal.

In January 2003, we received some good news. Presbytery approved the Bible Church to become a mission of The Presbyterian Church in Canada.

On June 8, 2003, the Presbytery of Montreal held a Sunday service and recognized The Rev. Cirric Chan as a missionary for the new church. In that afternoon service, we had 200 attendants, including guests, visitors and members.

We have had new visitors every Sunday since our move to First Presbyterian Church. We thank God for leading us to such a wonderful location. We are surrounded by new immigrants from Mainland China. In 2003, an unofficial estimate reported that over 3,000 Chinese people were living in the area. Furthermore, newcomers from China increase every year. In fact, we have newcomers attending our services who have just arrived in Montreal a week ago, two weeks ago, one month ago.

Recently, First Church decided to sell their church building. This leaves us without a place to worship. At this moment, we don't know where God will lead us. We definitely need your help, in prayer or in whatever way possible.

**Action Réfugiés Montréal, The Rev. Glynis Williams:** One of the tests of a civilized society is in how well we treat those who are in need, those who are persecuted, those who are strangers in our midst, those whose cause is unpopular. The first three descriptions definitely apply to refugees, all too often the fourth one does as well.

We naturally tend to be supportive of people facing persecution for opposing a regime we also oppose. It is easy to ignore the pleas of those who support causes with which we disagree or who face persecution for reasons we cannot fathom. Yet the commitments to which Canada is bound by international treaty and to which we are all bound by shared humanity, make no such distinction.

This year, Action Réfugiés celebrates its tenth anniversary. During the past decade we have tried, within the limits of our resources, to respond especially to the needs of refugees who have nowhere else to turn. Out of that commitment has grown our successful twinning program which matches refugee women with volunteers from the host community. We visit weekly the men, women and children who are held in the immigration detention centre, a place which resembles a medium security prison. In addition, we sponsor refugees from overseas from such countries as Rwanda, Burundi, Afghanistan, Iraq and Ethiopia. Many have lived years in refugee camps or without status in precarious urban situations. An overall focus exists on the needs of women and children.

In recent months, Action Réfugiés Montréal *has* been deeply involved in the issue of sanctuary. A few refugees whose claims have been refused sought safety in churches. Compelled by conscience, these congregations have offered their buildings as sanctuaries, believing the people to be at risk of persecution should they be returned to their countries of origin. This is not a decision taken lightly. Churches that decide to provide sanctuary do so in order to protect human life and because they believe that errors have occurred in a flawed system. These flaws are two-fold. First, a single decision maker now grants or rejects refugee status. Secondly, even though Parliament approved an appeal on the merits when it passed into law the Immigration and Refugee Protection Act, this appeal process was indefinitely postponed by the former Minister of Immigration. A lack of resources was the reason cited.

When the sanctuary church members realized a parking ticket can be appealed but not a refugee claim, these Christians felt a moral obligation to respond with compassion and justice to the fearful persons in front of them. Although not a legal right, there is a centuries-old tradition of respect for religious space by the authorities. We have only to remember the many lives saved during the holocaust to realize that in the past, sanctuary has prevented injustices and provoked a second sober thought by the authorities about the legitimacy of laws and practices. As an organization, we have attempted to support these courageous folk in this difficult situation.

The churches have long been in the forefront of ministry with and among refugees. In these challenging times, it is good to know that The Presbyterian Church in Canada continues to support this work, demonstrating our love for God through our love of neighbour. Thank you for your faithfulness.

### **SYNOD OF TORONTO & KINGSTON**

**Boarding Homes Ministry, Toronto, Ontario, The Rev. Rodger Hunter:** Worship in boarding homes takes place in small groups. In a setting of joy, friends assemble and release their lives in the presence of love and the Word. Barriers are broken down. Care and compassion are extended by the residents of the boarding home and by church visitors. This new community of faith proclaims its oneness in Jesus. In these rich, spiritual gatherings the human condition is opened up and is met in all its beauty and affliction.

Across the country, in privately operated boarding homes, people are waiting to be truly met. They long to be loved just as they are, to be respected and to be considered of value. They hope that the gospel of love will compel church people to join them. But most are still waiting. They spend their days alone with their hurt. Conditions in the homes compound their trouble. There is material poverty and overcrowding, there is a hurtful lack of privacy and all these are added to the pain of health problems. There is much to be done. God calls us to form gentle, healing Christian community.

The residents of our boarding homes are gifted and a source of great blessing. Their courage is an inspiration. They often have wonderful prayer lives and deep insights into how our God relates to the trials and joys of life. Most of the residents of these privately operated boarding homes suffer from mental illness. They have seen more than their share of disruption in life, and many have been treated with contempt and have suffered horrible rejection. They remain a people of dignity and beauty. Some have even been turned away from their home churches and therefore the great gifts that they have to offer the body of Christ cannot be harvested unless people from our churches take the initiative and gather with them in their boarding homes to celebrate life in Christ.

Boarding Homes Ministry (BHM) has the privilege of inviting congregations to form teams of church members that will link with a home and establish regular visits. We visit weekly or bi-weekly, praying together, reflecting on scripture and enjoying the company of friends.

“We hope that you will come back to the house more often”, a resident comments. A church member adds, “The ministry is important. It lets our church forge Christian community outside of the church building - a healthy and strengthening activity for any church. It is like sharing with a family.”

There is an urgent need for ministry. BHM has been active in Ontario, New Brunswick and Nova Scotia promoting its model of community building. BHM currently has ministries in 14

homes in Toronto, one in Newmarket and two in Windsor and there remains so much to be done. Such boarding homes can be found in most of our towns and cities.

**Ghanaian Church, Toronto, Ontario, The Rev. Enoch Pobee:** Last year was busy and successful. Thanks to the almighty God for giving us the physical, mental and emotional strength to handle all that came our way. The congregation went through an emotional roller coaster when we said farewell to The Rev. Akunor and his family on June 1st, after being with us for five years.

We welcomed The Rev. Enoch A. Pobee and his family on July 20th, to hold the position of senior pastor for the congregation. His recognition service was witnessed by the congregation on October 26th and officiated by The Rev. Elias Morales, the moderator of the Presbytery of West Toronto.

The congregation has grown numerically to about 300 fully registered adults, 60 adherents and about 120 children. We estimate that three newcomers joined the congregation every Sunday. The Rev. T.S. Akunor confirmed five young adults on July 13th and The Rev. Enoch Pobee confirmed six adults in November.

The evangelical committee organized a series of retreats and revivals throughout the year under various themes. The aim was to expose members to new forms of ministry and to build their faith in God. There was a three-day, power-packed congregational retreat held at Mohawk College in Hamilton on June 20th-22nd. Revival 2003 was held December 29th-31st, together with our brothers and sisters from the Methodist Church, the main speaker being The Rev. Enoch Pobee.

The youth group with 32 active members and 18 non-active members was busy throughout the year. A youth choir was launched in August with about 28 members. The choir won a music award and a Bible quiz contest at University Presbyterian Church. Our youth soccer team also won an award for being the best team in the community. The youth group successfully hosted the 2003 North American Youth Conference from July 25th-27th. Participating youth were from Toronto, Montreal, New York City, Virginia, Maryland and Worcester.

All the church groups remained active in 2003. The men's fellowship held a membership drive to attract more members. They also paid off the Ford Windstar van they purchased for the church in 2001.

Special fundraising activities like a sing song and "Kofi ne amma" were used to raise funds for our building project. The annual harvest, the major fundraising activity of the year, was held on Sunday, December 7, 2003 with successful results.

There was a ground breaking ceremony at the site of the church building project in October 12th, which was witnessed by The Rev. Dr. Gyang-Duah, Clerk of the General Assembly of the Ghana Presbyterian Church.

We hosted the North American missions' field conference consisting of Presbyterian Churches of Africa on April 5th-6th. Delegates participated in the Presbyterian Church Partners' Biennial Forum, which was held by Canada Ministries in Toronto from October 6-10. Seven delegates from Ghana, consisting of six senior ministers and a lay person, were in attendance. Members of the congregation hosted all seven delegates for a couple of days at the end of the forum.

Since our challenge for the past years has been the ability to accommodate our growing congregation, our aim this coming year is to complete the church building project with God's help.

**Korean-Canadian Family Ministry, Toronto, ON, The Rev. Myung (Grace) Chun Kim:** By God's grace our ministry has grown tremendously over the last 15 years. On December 6, 2003, we had a special concert to celebrate our 15th anniversary. More than 700 people participated in this event. From a handful of volunteers who have helped start this ministry in 1988, we now have 130 volunteers serving 16 homes for the aged throughout the Greater Toronto Area. We hold 33 separate hymn singing programs each week with an average of 900 residents in attendance.

We have a great partnership with the administrators of Bendale Acres and Castleview Wychwood Tower. Special programs and easier admission for Korean seniors have been put in place because of this partnership. However, these Korean residents still face many cultural challenges. Most of the 50 Korean residents at Castleview Wychwood Towers have difficulty expressing themselves in English, are unhappy with the western food and are having a hard time adjusting to the new culture and environment. Because of these challenges, we are committed to raising \$200,000 and our Korean Senior Home Building Committee is looking into buying property sometime in 2004.

We are in the process of reorganizing our volunteer allocation into local bases so that each home is served by volunteers from a nearby church. This would reduce traveling time while increasing the sense of closeness and community between the residents and the volunteers.

Another immediate need is to hire someone to help alleviate The Rev. Grace Kim's heavy workload. We have become too big for one minister to oversee everything. By 2004, we are hoping to add another paid staff member to improve the quality of our service. This means we need to do more fundraising and look into alternative avenues for financial support.

This past year had been wonderful as well as difficult. Seeing our seniors singing hymns and being embraced by their love each week has made all of our effort worthwhile. Seeing many residents suffering from loneliness, fear and emptiness brings tears to our eyes. SARS had complicated the lives of many residents as well as our worship schedule. Limited financial resources made things difficult at times but the eagerness of our volunteers made up for what was lacking. If we have touched one senior with the love of Jesus Christ then the hundreds of miles traveled, the thousands of hours the volunteers have invested and the many headaches and heartaches have been worth it. We know that it is Jesus Christ, himself, we meet every week.

"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'" (Matthew 25:40)

**Keswick Church, Keswick, Ontario, The Rev. Kirk MacLeod:** This past year has been another exciting and challenging year for Keswick Church. It is hard to believe how far we have come and how much farther we need to go. Although we remain in a rented facility (the Georgina Ice Palace) with all its limitations the church continues to grow. We were fortunate that when our Sunday school outgrew the hall in which they worshipped, there was a gymnasium to provide the extra space that was needed. However, as our school continues to expand, the more we desire our own space.

Two things immediately come to mind when I consider 2003. The first is the ever blossoming ministry to our senior teens. We have a wonderful group of mature senior teens in our church, who continue to attend services and even bring their friends. It has not been uncommon on any given Sunday to see an entire row of high school kids in our church. These youth have also impacted our church not simply by their attendance but by their actions. These kids continue to amaze me with their maturity and I thank God often that our church is in good hands for many years to come with these young people in our midst.

Another highlight for Keswick Church was our summer ministry. Like previous years we were fortunate to receive a grant from the Cooke's Fund to hire a summer student. Again, like previous years our student ran four excellent back yard clubs (an outdoor Vacation Bible School). In fact we have seen three families join us at worship because of the outreach that happened. In September we held our first combined back yard club reunion and fall kick-off. A local farmer from the community allowed us to use his farm for our hoe-down which included games, songs, food, a hay ride and line dancing. It was truly a wonderful day!

There are many other highlights like a women's get away that involved 23 women, a weekly soup kitchen (sharing with other churches) and we surpassed our *Presbyterians Sharing ...* allocation by more than \$1,200!

The next year will be exciting and challenging. Keswick Presbyterian Church, with the permission of the presbytery, has acquired an architect to do conceptual drawings. At the same time we are designing a financial plan that can make the dream of having our own home a reality. We find it a slow process but one we want to thoughtfully and prayerfully consider. It is

our desire that in the coming year we will not simply talk about a building but see, if only on paper, what our building may look like and begin a stewardship campaign.

Another challenge we look forward to taking on in 2004 is to look at how we minister. With the active leadership of the session there are four areas we wish to examine and develop. The first area is discipleship. For a church to develop faithful followers of Christ we must grow mature Christians. Thus we wish to develop programs that can provide the spiritual nourishments our people need. A second area is in relation to pastoral care. All churches need to know how to care for one another and for the stranger in our midst. We are no exception. In the coming year we wish to begin the process of finding, training and establishing programs that can help us better serve one another. The third area is worship and how we speak to an ever-changing world. Finally, we need to establish policies, procedures and manuals for all these things and set a structure in place that is not dependant on one person or one group. These are major changes that will continue to evolve and help us become the church God wishes us to be.

**Knox Church, Crieff, Ontario, The Rev. Cathy Kay:** Knox Church, Crieff, took the first step towards self-supporting, single-point status in 2001 after more than 100 years as a two-point charge with Duff's Church in Puslinch. Both congregations are now pursuing their own visions while maintaining a friendly and co-operative relationship.

The most immediate challenge for Knox is a financial one, and a grant from Canada Ministries together with some financial support from the Presbytery of Waterloo-Wellington has made it possible for Knox to call a full-time minister. Initially served by students under presbytery appointment, Knox called the newly-graduated Cathy Kay as its minister in 2003. A service of ordination and induction was held in Knox on May 25, 2003.

While there has been a significant increase in congregational financial stewardship in the past two years, a fundraising and visioning committee has been formed to address long-term financial stewardship challenges, while a number of highly successful fundraising events have addressed short-term concerns. Knox enjoys the leadership of a committed session and board of managers.

Within the congregation, there has been some increased attendance at worship from new families and increased participation by some less active members and adherents. In addition to an already-strong music programs, a WMS group and the Friends of Crieff Community Outreach Group, a new Women in Conversation group was established in the fall of 2003. The church school has moved to a 'rotation model' program in 2003 with great success. Plus, a new Bible study group for adults, both young and old, is planned for spring 2004. The youth group established in 2001 continues to thrive, participating in a presbytery youth event (which we will host in 2004), and attracting young people from both the congregation and the community.

The pastoral focus continues to be on visitation, both as an encouragement to existing members and as a means to connect with new and potential members.

The next year will be a crucial year for Knox, Crieff as it seeks, with God's guidance and blessing, to move to the reality of self-supporting, single-point status.

**Campus Ministry, University of Guelph, Guelph, Ontario, The Rev. Lucy Reid:** Campus ministry is often like a patchwork quilt of images because of the diversity of who we work with and the different ways they are served. Some of the pieces of the quilt at the University of Guelph look like this:

- A workshop on meditation is being held in a student residence. Thirty students are walking slowly on a labyrinth laid out on the floor. Later they talk about the sense of peace it brought them, as their focus turned from the stress of a new semester to an inner quietness.
- A local church is filled with people from many different congregations singing hymns and listening to a massed choir of more than 100 voices, as together they raise money for the ecumenical ministry on campus. Between the hymns, students speak about their experience with the ministry.
- At 8 am, candles flicker in the Multi-Faith Resource Centre's comfortable lounge as a group of women celebrate their spirituality at their weekly gathering.

- In a downtown church a basement hall is filled with individuals and families from all over the world for the annual Thanksgiving dinner offered to international students.
- With the war on Iraq under way, students, faculty, staff and members of the wider Guelph community are standing in front of the chaplaincy centre holding a vigil for peace. People from many different religious groups come to the microphone offering prayers from their own traditions.

Diversity is a key characteristic of campus ministry. At Guelph the ecumenical campus minister is part of a multi-faith team, working with Christian, Jewish, Hindu and Muslim colleagues. As always, there is the challenge of building trust, raising awareness of faith issues and finding the financial support to continue full-time. But the patchwork quilt of campus ministry is vibrant and wide, bringing the many names and faces of God to the university.

**St. Giles Church, Cambridge, Ontario, The Rev. Penny Garrison:** Once the vision, mission, values and principles statements were accepted by session and adopted at the annual meeting, they were reproduced, framed and hung at various spots throughout the church building, and printed in our weekly bulletin.

In reviewing our priorities and our existing human resources we determined that our focus this year would be on children's ministry rather than on youth. There are few teens at St. Giles at present, but a growing and good size number of children are regularly involved in the church. We decided to put our emphasis on them and 'grow' with them; they will be teens soon enough!

As a result, we decided in the spring that we would introduce a new program for the children during Sunday school time. The teachers and session agreed that it was time for a change. After exploring a number of options, the Children and Worship program was chosen. The decision meant that a number of people worked diligently over the summer and into the fall to make weekly story pieces, create the worship areas and develop the program. The results have been wonderful! We have seen people get involved with children's ministry who normally have not participated. Some new gifts and talents have been discovered as people became involved. We have a growing, happy and enthusiastic group of children and leaders.

On the third Sunday of Advent the children and their leaders led a dramatic presentation, during worship called On the Way to Bethlehem. Following the service, everyone was invited to the church hall which had been transformed into time to a Bethlehem marketplace. There, the costumed children and leaders sold a variety of craft, art and baked goods that they had been producing over the fall months. People had to exchange their Canadian currency for denarii in order to make their purchases. The event was well received, a great success, lots of fun, and raised a significant amount of money. Some of the money was put toward a local family that St. Giles supported at Christmas time.

During the fall of 2003 two adult Bible studies began. One met on Monday nights and looked at the life and ministry of Jesus and the impact he had on individuals as recorded in the gospel of Luke. It was led by a layperson from the congregation. The other study was on Tuesday afternoons and focused on people's life-changing encounters and conversations with Jesus from the gospel of John. This was led by The Rev. Garrison. Both groups enjoyed lively discussions, lots of sharing, prayer and support.

A new prayer chain was formed in response to a challenge and encouragement during a sermon on the power of prayer within the community of faith. One member felt called to co-ordinate the prayer chain and as a result 12 people have joined the team.

As a way to enhance the music ministry and encourage more congregational participation two new ideas were initiated. On the third Sunday of the month, we are meeting 20 minutes earlier for worship for "songs of praise". People select their favorite hymns and songs, and the first and last verses are sung. We have had a good and growing response to this initiative. On the fourth Sunday of the month, individuals or groups have been invited to sign up to share a musical presentation with the congregation in worship. We have had soloists, duets and groups singing and playing musical instruments. Once again, gifts have been discovered and rediscovered to the benefit of all.

Along with our traditional fellowship events that include the Shrove Tuesday pancake supper, beef dinner, Good Friday breakfast, salad supper and silent auction, German supper, euchre evenings and quilting and pie-making bees a number of new or renewed fellowship activities took place. Our first annual winter outing was held at nearby Crieff Hills Retreat and Conference Centre. The day outing included a number of indoor and outdoor activities and finished with a dinner. In June a golf tournament and dinner was enjoyed by a number of our members and guests. Later that month we had our first ever outdoor worship service and picnic in a community park. We worshipped, ate and played hard in the great outdoors!

The women's group of St. Giles hosted the World Day of Prayer service last March. More than 16 churches and 200 people participated in a wonderful, uplifting ecumenical service. This event helped to put St. Giles on the map! As well, two of our members participated once again in the City of Cambridge's live nativity drama.

We strengthened our relationship with the Cambridge Self-Help Food Bank, the Cambridge Firefighters' basket fund and a local seniors' home this past Christmas through our donations of over 140 pairs of mittens, several hundred pounds of food, presents for 32 seniors, presents plus gift certificates for 10 teenagers, sponsoring a family's Christmas dinner and presents for all family members and a cash donation.

The Rev. Garrison joined the Neighbourhood Conflict-Crisis Resolution Services Advisory Board this past fall. Through this involvement, she had the opportunity to link with and support community groups that are working with individuals, families, schools and groups within the community. The church also partnered with the Christopher Champlain Centre, a neighbourhood community group to provide space for a Family Playgroup and Young Peacemakers group. This newly-formed partnership has provided us with many opportunities to serve our neighbourhood and make connections with people.

Our God has certainly been faithful, steadfast and present as we have journeyed together this past year. We continue to seek God's will in all we do, sharing the good news of Jesus Christ's love, grace, forgiveness in our homes, church, workplaces and neighbourhoods. We aim to be strong in our love for each other, committed to faithfully serving our Lord and each other and open to new opportunities for ministry in the year 2004.

**Kitchener East Church, Kitchener, Ontario, The Rev. Mark Richardson:** The year 2003 was full of blessings from God! It was busy as we sought to grow in our outreach to the community and to the world. For ten weeks in the spring we held a youth Alpha course which was well received by not only our own youth but also by their friends. Youth ministry is indeed vital and we are seeking the Lord's direction for new leadership for them. Please pray for this.

As a community of faith we enjoyed seven special events that helped build us into a stronger community and we are looking forward to even more in 2004. The outreach focus of the congregation has been growing and this is exciting to see. A team of three, two adults and a youth, went on a two-week mission trip to Honduras and came back excited to share how we make a difference in people's lives. In the spring we invited the neighbourhood to a family concert with a Christian children's entertainer. We had a great time touching many families' lives with the love and care of Jesus at this event. Our annual Vacation Bible School continued to grow. It reaches into the community with 80 per cent of the children coming from homes outside the church.

Small group studies and fellowship opportunities are enjoyed. The session began working on a forward-looking visioning process which tied in beautifully with our participation in the Stewards by Design conference held in Canmore, Alberta, at the end of October. At the same time, the fall and early winter were busy for the session and the congregation as the process of calling a minister began. We became self-supporting at the end of December. Our search has ended with the congregation voting 87 per cent in favour of calling our current minister, The Rev. Mark S. Richardson, to journey with us into the future God has planned. We would like to thank Canada Ministries for their ongoing support over the years.

We know that God is seeking to do gracious and exciting things with and through us. We pray that we boldly walk with God to share His love and grace with everyone. As we begin our status as self-supporting church, all praise goes to our loving and ever-generous God!

## SYNOD OF SOUTHWESTERN ONTARIO

**Campus Ministry, McMaster University, Hamilton, Ontario, The Rev. Carol Wood:** Diversity at McMaster University brings both cultural richness and cultural tensions to the community. Political and religious tensions around the world are brought to the small microcosm of the university campus. While I am not a diplomat, I feel called to try to facilitate dialogue between Palestinian students and Zionist students. One of the mandates of our campus ministries council is to respond to needs and emergencies. The need for dialogue became evident last March during the Iraq war. Since March 2003, three dialogue sessions have been held. With the help of Dr. Joanna Santa Barbara, a professor in peace studies, and staff from the human rights office, we have made a commitment to try to foster better relationships among these students and to help them work through grievances.

Thus far, this endeavour has not produced great results, but the process has been underway a relatively short time and these dialogues must fit into an already busy student schedule. Perhaps our greatest success is that students continue to come to the table for discussion. For me, it is the vision of Jesus as a peacemaker that inspires me to pursue dialogue as a path to reconciliation.

Dialogue happens in other settings as well. We are aiming to bring together representatives of eight Christian groups to work on "Christ@Mac Week." Each year we wrestle with the tension between evangelism and building up the existing Christian community. Regular meetings throughout the fall resulted in busy programming for the week of January 26. The week included a dynamic worship service, a public lecture by a Christian physicist and a professor in the religious studies department, and a coffee house. The lecture teased out the 'hard friendship' between science and faith and explored the tensions for a 'thinking' Christian.

A newly formed Fourth Day Fellowship program changed our previous focus on a weekly meal to food for body and soul. Each week an average of 15 students gather to discuss current events and issues that affect people of faith. A sense of community has grown as individuals become more transparent about their own beliefs, thoughts and struggles.

The regular work of counseling and support of students continues. Issues range from a crisis of faith or finance to eating disorders and depression. Working amid the university community, there are wonderful opportunities to mentor, to be challenged and inspired by hundreds of students from all faiths and backgrounds. I am grateful to be able to share ideas and concerns with my colleagues at the chaplaincy centre and colleagues from four neighbouring universities. The McMaster campus is also blessed with committed faculty, staff and denominational representatives who are willing to offer their support for programs, such as lunch discussions, Thanksgiving dinner for international students, Bible studies and worship and exam hospitality.

**Campus Ministry, Brock University, St. Catharines, Ontario, The Rev. George Addison:** The Brock ecumenical chaplaincy is a partnership between the university and the faith groups. I am supported by the ecumenical chaplaincy committee, which represents the Anglican, Presbyterian and United churches. As chaplain, I work with two other chaplains: Roman Catholic, Raoul Masseur and Christian Reformed, Peter Schuurman in Campus Ministries.

We are involved in a range of activities that relate our Christian faith to the Brock University campus, including:

- Worship opportunities: Our weekly 'Time Out' brings together students, faculty and staff members for a time of informal worship. This year we are experimenting with a number of guest speakers. We also co-ordinate the Rita Welch Meditation Room, the new Multifaith Centre and Muslim Prayer Room. These rooms are used by individuals and small groups. Campus Ministries also hosts large events such as Ash Wednesday, Remembrance Day and memorial services on campus.
- Faith and Learning: Along with our partners, we organize and participate in a number of opportunities for faith education. I have taught courses on restorative justice and life after death through continuing education. I have also been asked to teach a course on Education, Faith and Culture by the education faculty. Currently I help lead an active Alpha group on campus. The chaplaincy regularly sponsors interesting speakers on a range of subjects and participates in events, such as the Eco Summit and conferences of the philosophical society.

- Social Justice: As chaplain, I have been involved in a number of aspects of social justice, from environment to peace concerns. I helped organize a Teach-In on Militarism in September and plan to be part of protests over the occupation of Iraq in March 2004. All the chaplains work closely with Brock International and the Ontario Public Interest Research Group on campus in raising awareness of global concerns.
- Counseling and Support: Our offices and lounge are visited regularly by students for friendship, support and counseling. We are open to people of all faiths. Every evening during exams we provide a drop-in centre for stressed-out students, our cookie ministry. We thank our ecumenical partners, especially the United Church women, for the home-baked cookies!
- Faith and Diversity: As Brock has grown, it has developed from a regional university to a world university. The campus is much more diverse in terms of race, culture, ethnicity and religion. Chaplains play a key role in promoting tolerance and understanding at the university. This year we are involved in Faith Fair 2004, March 2nd-3rd. The Faith Fair includes more than 15 faith groups and a conference on faith and the environment. The chaplaincy also worked with a range of faith groups in developing the new Multifaith Centre, which will be fully developed next fall. I personally have been exploring the practical and theological dimensions of pluralism as part of my doctoral studies at Colgate-Rochester-Crozer Divinity School.

**DaySpring Church, London, Ontario:** The first task in 2003 for DaySpring was to implement a new mission statement emphasizing the following four areas: welcoming within the community, contributing to the well-being of others, worshipping together and growing in faith. An action plan was approved to establish teams of elders and laity to work on the four areas of our mission statement. The formation of these working groups, giving elders and the laity a functioning framework, was timely as our minister was called to another charge shortly afterward.

The departure of our minister from DaySpring in May and the process of finding his replacement was the dominant concern for the remainder of 2003. In May, an interim moderator was appointed and a search team was constituted. Everyone at DaySpring agrees we were blessed by the guidance of our interim moderator. We were thankful for his sermons, for those he selected to fill our pulpit, for his leadership on session and for his wise counsel to both session and the search team. We wish him continued blessings.

Session continued to take a leadership role within the congregation and encouraged participation in two workshops, Hope and Hospitality on September 6, 2003, lead by The Rev. Dr. Jim Czeglédi and The Decision-makers Conference at Lakeshore St. Andrew's in Tecumseh, Ontario. We were pleased with the number of members who attended. Session also spent a great deal of time in discussion of the Christian education program with the main concerns centering on the Sunday school and youth programs. Spencer Edwards, the synod youth consultant, was invited to meet and dialogue with session and others. Our challenge is to find imaginative leadership and programming so that our young people can grow in their Christian faith.

It is important to acknowledge the special efforts of the many who worked hard to keep DaySpring such a warm and vibrant congregation. Above all, it is important to acknowledge the nine years of service of our minister. His extraordinary gift of preaching inspired us all. His children's stories were one of a kind. We appreciated his leadership and his many innovative ideas. We wish him God's blessing in his new charge.

We thank you for your prayers. They are so important to us. If we are to continue to worship and serve God, we must continue to pray for each other that we will be able to discern God's will for the people of DaySpring.

## **SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO**

**Anamiewigummig Fellowship Centre, Kenora, Ontario, The Rev. Henry L. Hildebrandt:** In the many and varied activities of the fellowship centre we are reminded that the basis of our work is the healing ministry of Jesus Christ. He touched the untouchables (like the leper in Mark 1:40-45) with the love of God by transgressing the boundaries that separate the outsider from the insider.

Those whom we encounter day in and day out at our drop-in largely belong to the outsider category. The sense of not belonging combined with poverty and addictions, produce hopelessness, alienation and anti-social behaviour. Often one's patience is tried to the utmost by those who have been on the street or in prison for a long period of time. Our experiences force us to wrestle with what it means to manifest unconditional love and compassion. I have been spending some time recently with an alienated and homeless young man reading with him stories from the Gospel of Mark. He has great difficulty reading. Our experiment is an effort at literacy; learning to read and learning to see one's personal story in the light of the story of Jesus. "Are we doing Bible study?" was his parting question at one of our sessions. Although our progress is often impeded, our relationship has been long-term enough for him to trust that the effort to walk together into a new future will continue.

Our 24-hour shelter program is up and running again which includes a staff comprised of Aboriginal and non-Aboriginal workers. It is heartening to see the cooperation and their zest as they work together as a team along with Doris Horne, our drop-in supervisor. A nourishing meal is provided every day. In the last month we have also been able to do a major kitchen upgrade with the help of aboriginal funding through the Nechee Friendship Centre. Even the contractor for this project has expressed his pleasure in doing the work, for the coming and going of people here has given him a new perspective on life. Installation of new windows in the summer has helped to make our building much more comfortable in what has been a rather harsh winter. Thanks to a WMS grant, we are doing a major roof repair job to keep our building serviceable.

Our small worshipping community keeps meeting regularly on Sunday afternoons. Two of our core participants, Ada and Marion, along with my wife Sarah and others conducted a service last February when I was away continuing my education. Although we are few in numbers, there are surprise visits by people who remind us that we should always be ready to account for the hope that is within us (1Peter 3:15). A few of us went to Winnipeg in December to see and hear a dramatic performance of Handel's Messiah in one of Winnipeg's large churches.

Over the past year I have had involvement at our local Morningstar Detox Centre in their once a month five-day, stabilization-withdrawal program. A few members of the ministerial take turns in doing sessions in Christian spirituality. I was also asked to preside over two memorial services there to help staff who are confronted with the grief and loss of people who pass through their doors.

Pastoral work over the past year has included visits to several outlying First Nations communities to conduct funeral services. On one occasion, Ada Morrison, one of the members of Anamiewigummig, came with me to Grassy Narrows to help with singing the hymns. Another trip was to the island of Shoal Lake No. 40 on a beautiful autumn day. After the service one of the sons of the deceased remarked with wonderment at how his mother could hold together the Christian faith with her aboriginal heritage. He was touched by the hymn, Abide With Me.

We continue to work with a traditional elder, Nancy Morrison, who hosted a blueberry and raspberry feast in summer and who still presides over the occasional healing workshop at the centre. One of those workshops included a visit from Leon Jourdain, the grand chief of Treaty No. 3. In the summer months we also employed an extra worker, Lise Charette-McKay. This has become possible with the help of a homelessness grant which is also used to help people with transportation, short-term and start-up accommodation, clothing, etc.

Last, but not least, a new initiative has begun by the local First Presbyterian congregation to support financially the work of the fellowship centre. The Rev. Rod Lamb, in co-operation with the session, has highlighted some of the basic needs of the Centre in their bulletins. We pray that this may spark a deeper desire to explore what it means for the church in mission to be an alternative or contrast society.

**Flora House, Winnipeg, Manitoba, Ms. Sandy Guziak, Outreach Worker, Mr. Warren Whittaker and The Rev. Margaret Mullin, Co-directors of Winnipeg Inner City Missions:** Reflecting over the last year, it is hard to believe so many things took place. Flora House was busy with children and adult programs, Sandy was sick for almost three weeks, planned a

wedding and got married. There is a reoccurring cycle of events that all draw staff attention toward the theme of healing and reconciliation.

About two years ago a woman called Linda joined Flora House's cooking club. At the time she was in a common law relationship. Over time the Flora House community and I were able to befriend Linda. About a year ago, Linda's common law relationship became severed. Linda was faced with living on her own. Linda was challenged at our weekly adult Bible study to stay single for one year. The purpose of this challenge was to give Linda time to heal from her broken relationship. Linda took the challenge and is proud to say that she did not date that whole year. If you would meet Linda you would know that she is a worrier, stubborn, extremely cheerful, meticulous and a hard worker. Linda has gone through 13 surgeries, all for the same problem and has also had a rough adulthood. But in the last year, we have watched Linda be transformed by God. Warren and Margaret Mullin prayed that Linda's recovery would be easy and that she would be protected by God's armour during her 13th surgery last May. Linda came out of recovery with no altercations or problems, a first for her. The Lord has transformed Linda over this past year by giving her the confidence to take care of herself and filling her with his peace. Over the year Linda had attended many Presbyterian services with Warren. Linda conveniently lives down the street of St. John's Church and has made contact with some of the ladies there. Linda's latest wishes are to be baptized this fall. Linda says she feels like a new creation.

In conclusion, it has been a great pleasure to serve the Flora House community and watch individuals grow in the Lord. Two children in the after-school clubs were baptized at camp, sent there with the financial help of Family Life Centre. Praise be to the Lord.

**Winnipeg Inner City Missions, Flora House/Anishinabe Fellowship Centre, Winnipeg, Manitoba:** In January, 2003, the governing structure of Flora House and Anishinabe Fellowship Centre changed. Both missions came together as one larger mission with two separate locations. They were incorporated under the name of Winnipeg Inner City Missions (WICM), The Presbyterian Church in Canada. A joint board of directors was formed from members of the two previous mission boards. Existing and new policies and procedures were reviewed or formulated to make the operations consistent.

At each location a food bank took place throughout the entire year, weekly at Anishinabe and biweekly at Flora House. Emergency food was also given out once per month when supplies were available. For a minimal charge, the missions provided good used clothing.

Both places have a phone available for community use, and counseling, referral, advocacy services were offered to those that needed this assistance. Plus, a parish nurse provided medical information, advice, medical referral and advocacy assistance to community residence who needed support. Bus fare was provided for any appointments. Christmas hampers were given again this year to families associated with our missions.

Three students were hired from the immediate area to work in the children's summer program. A grant from the Green Team made this possible. Our computer lab club members were able to use the computers throughout the day at both missions to work on resume writing, job searches, researching for school assignments, surf the internet, use the email and play games. We also made the missions available for community members to have family gatherings in a larger safe setting.

The mission also provides twelve step programs. Twice weekly Cocaine Anonymous meets at Flora House and Alcoholics Anonymous meets at Anishinabe.

At Anishinabe the children's programs were co-ed. At Flora House children were divided into various after school clubs according to sex and age. Flora House ran a weekly children's Sunday afternoon program; two teen programs each week, one for boys and one for girls; and a weekly parent/pre-school child program each Tuesday morning for an hour during the school year. Sandy Guziak, children and youth worker, mentored a small group of girls weekly over lunch, while Sandy Belisle, parish nurse, started a weekly girls sharing circle.

At Anishinabe, there was a program Monday to Thursday for 5-12 years old. During the school spring break, a Daily Vacation Bible School was held at Flora House from Monday to Friday. The Mennonite High School in Gretna, Manitoba provides 10 students as leaders. Each student

contributed \$200 of his or her own money to participate in this mission event. This has become an annual event.

During the summer, each mission has a day camp program for children Monday to Thursday. Each day included two meals, bible teachings, crafts, outings to local parks, museums, the zoo, swimming pools, a farm, amusements parks, etc. Assistance was also given to children and families to attend summer outdoor overnight camps.

An adult training program for four adults (First Steps to Employment) was offered at Anishinabe. In September a drumming group was started there as well. A cooking club continues to operate at Flora House. The parish nurse offers a safe food handling course for the participants. This certificate will enable the members to operate a small catering business. Flora House also established a LAP (Learning and Play) program for moms and pre-schoolers. A weekly adult Bible study group took place during the school year at both missions.

Both missions have computer labs staffed at Anishinabe by John Constant (Aboriginal) and at Flora House by Gary Kopichhanski (Métis). Both labs operate three hours during the evening hours. Money from the Live the Vision program will enable us to continue this program for four more years. At Flora House children make use of the lab four evenings a week and adults have a computer club once a week. At Anishinabe children use the lab during children's club hours. Teens and adults make appointments during the evening.

Expansion plans for WICM continue for the property immediately south of Anishinabe. A twenty unit transitional housing building with increased office and outreach space for WICM is in the plans. Architectural plans are being developed in more detail. Committees, including community people, are working to develop design, policy, procedures and programs. Informational general community meetings are being held. We need your prayer and financial support.

Miracles do happen: A member of the worshipping community has designed an awesome logo. He has come off the street and out of street gangs through the ministry at Anishinabe Fellowship House. At Flora House, Warren has been asked to participate in baptisms, affirmations of faith and a wedding. The growth in spiritual awareness and faith is evident at both missions. The community members at Anishinabe are amazing. They are beginning to see themselves as an active, important part of the mission. Anishinabe is their home and they are taking some responsibility in maintaining it and the programs. A woman from Flora House receiving a Christmas hamper was thrilled when she was asked what she wanted for herself beyond what she needed. She was thrilled to tears.

We need your prayers, your continuing financial support, your volunteer time and your ongoing interest. Our most pressing need that is beyond WICM's ability is for a small bus for Sunday transportation and children's outings.

## **SYNOD OF SASKATCHEWAN**

### **Saskatchewan Native Circle Ministry, Saskatoon, Saskatchewan, The Rev. Stewart Folster:**

The highlight of 2003 was the work we did with the people. Worship numbers on Sunday vary from 8-75, depending on the weather, who's in town or if we have potluck and something to celebrate. Numbers are not important to us. We are a mission and not a congregation. We try to lead people to change their lives from hopelessness, addiction and despair to the light that Christ brings. Sometimes that light comes from our healing circle, while other times it comes from addiction services, a sweat lodge ceremony or a referral to a native elder. The Word of God is another powerful tool that we use in our work. We encourage people to take a step closer to becoming a person who worships God at the church every Sunday.

Last year we held Bible study until the end of June. Members of that group found it difficult to find a time to meet. Some were taking adult education courses, while others were in the process of finding work (which was hopeful). Holding Bible studies for youths and adults is in our goal for this year.

Our parent support group met several times to plan sessions and outings. They visited the forestry farm, took part in the Aboriginal Day celebrations and took in a native theatre production at Christmas which was called "How the Chief Stole Christmas". Our group really

needed the opportunity to forget about their worries of life, laugh and have fellowship. Working closely with the healing circle we discovered that you can't spend all your hours healing and talking and crying. You have to enjoy what the Creator has blessed us with and what we can share with each other.

Our worship circle wanted to take part in mission and outreach work last year. So, we took 13 people to serve the turkey dinner to the homeless and needy at the Friendship Inn on Thanksgiving Sunday. We served 1,200 people that day. It was great for our group, who would normally have a need to make use of this kind of service, to actually be on the other side and get an opportunity to serve. The children's mission study offered the spring of last year also gave us a lot to celebrate. It was called "Partners - Meeting First Nations Friends in Canada." Our youth from the circle took part in this study with the city-wide kids klub. The children's study raised enough money to present a generous gift to each of the native ministries which fall under the care of Canada Ministries. We received \$1,600 last year from that fund and another \$1,274.69 is designated for 2004. We have been able to offer a lot to the youth such as Bible study and education opportunities as a result of the generosity of so many Christian youth groups and leaders in The Presbyterian Church in Canada. The Lord has been good to us.

On December 21st, we celebrated Christmas with a candlelight service, potluck, turkey and our traditional Christmas sharing game. The children also had a Christmas craft day where they made centerpieces for their kitchen tables. I also have to mention that on November 23rd, we had a potluck dinner and worship. We presented gifts to Merle McGowan, in honor of her many years of dedicated service to the Sunday school of the native circle. When Merle retired from our Sunday school in September, the people of the circle decided that they would like to learn how to do their own teaching and share the duties of Christian education. They have weathered the storm and are holding their own yet today.

The last thing I want to mention in this report is something about our relationship with our twinning partner, the Church of St. Andrew and St. Paul, Montreal. They sent three of their church elders to visit us last February. Our people welcomed them with open arms and have really come to see them as part of our family. The Church of St. Andrew and St. Paul has given us a different kind of hope. It has shown us that there are individuals and groups in Canada who believe that this ministry in Saskatoon has potential and that there is hope for a much bigger future in native ministry.

In our own small way, we continue to help people on a one-to-one basis and we continue to bring the good news of Jesus Christ to the poor and anyone else who wants to worship with us. To Canada Ministries and to the individuals and groups who continue to allow us to offer this ministry, we say thank you and God bless you as you plan for the journey ahead with our Lord.

**Campus Ministry, University of Saskatchewan, Saskatoon, Saskatchewan, The Rev. Ursula Wiig:** The last three years have been a time of transition for the chaplaincy due to changes in both the chaplain's position and the United Church's financial policies with regards to campus ministry. Since the transition we have continued to offer Sunday morning worship, spiritual care and counselling, and USCM events in cooperation with other campus ministers. We also found time to experiment with new activities.

New this year was a weekly meditation group. Though slow to get established, the group now has an appreciative core of students and staff who attend on a regular basis. Another new venture was a monthly college and careers gathering. It was hoped the gathering would provide an opportunity for young adult groups and individuals from Anglican, Presbyterian and United churches to get together. I also tried to initiate two study groups, but neither got off the ground. However, for a few weeks in the fall several students joined me for supper and discussion, inspired by half hour videos of contemporary men and women of faith. For our carol service this year, we tried something a little different as well. Along with a big potluck meal, we held a service after exams on the last Sunday before Christmas. The service proved successful. Other worthwhile activities that have the potential to become annual events are the Black Music and History service in February or March, and the international students' outdoor experience in June.

Given our strong African contingent, it seemed appropriate for the chaplaincy to participate in the United Church of Canada's Beads of Hope Campaign. At our Black Music and History service we launched a global HIV-AIDS appeal on campus. During Advent we also co-

ordinated a food hamper collection for Sexually Exploited Youth Speak Out, a support group for youth who have been sexually exploited and/or are still involved in the sex trade in Saskatoon. LeeAnn, a member of that group, joined us one Sunday morning to talk about some of her experiences.

Despite taking on the position of assistant minister at St. John's Cathedral in August, Shawn Sanford Beck continues to work with the Student Christian Movement (SCM). In the fall term a small but strong faith group met weekly in Shawn's apartment. SCM also supported a couple of student activists who went into Palestinian-occupied territories to help with the Olive Harvest campaign. In February, a panel on non-violent resistance was sponsored by the SCM. The lively, well-informed panel, made up of the two student activists and a member of the Christian Peacemaker Team from Hebron was well received.

The chaplaincy society board continues to work to strengthen the foundations of its ministry and to raise our visibility both on and off campus. We are encouraged by the new and, in some cases, increased support by our denominational partners and by the University of Saskatchewan. In addition to providing office space through the University Student Enhancement Fund we were also able to develop a web page on the university system at [www.usask.ca/uscm/ecumenical](http://www.usask.ca/uscm/ecumenical). Creating the web page took a lot of time and energy, but we hope that it will help promote the chaplaincy and keep people informed about what's happening on campus.

Though by no means secure, the chaplaincy is certainly more stable than it was three years ago. We are now in a position where a full-time chaplain for eight months seems to be sustainable. However, the dream of a year round chaplain does not appear to be feasible in the near future. Given this state of affairs, it is a good time for us as a community, with God's guidance, to stop and reflect on our mission: who are we, what are we doing, how do we best do it and where do we want to go?

## SYNOD OF ALBERTA

**Strang Church, Dixonville, North Peace Territorial Ministry, Alberta, The Rev. B. Joanne Kim:** Greetings in the name of Jesus! As the minister appointed to the North Peace Territorial Ministry and Strang Presbyterian Church in Dixonville, Alberta, I am happy to share our news. When I look back, it seems like only yesterday when I knelt before God with questions about God's calling to the North Peace Territorial Ministry (NPTM). While this was a difficult decision for me and my family to make, I left Burnaby with the assurance in God's promise that "I am with you always."

Although Dixonville is an isolated rural area, every moment I spend here is filled with God's grace and love. I have been provided with valuable time for learning about rural life as well as being blessed by God through the wonderful people I met, particularly in the Strang congregation. I experience the mystery of God's presence not only through His people, but also through the endlessly open roads and clear blue skies. The glorious sunrises, awesome sunsets and the breathtaking Northern Lights will linger forever in my heart.

During the summer, with support from the Strang congregation, the presbytery and I decided to continue the work begun by The Rev. Allen Young, my predecessor. Almost every afternoon, for about the first four months, I found myself hopping into a 4x4 and distributing over 100 posters, joyfully announcing the North Peace Territorial Ministry. However, there was only one response. After my ordination, I returned to Dixonville, but instead of seeking for the people who could be interested in Presbyterian worship, I decided to wait for God's guidance. In November 2002, God surprised me with His vision for the NPTM through a group of Koreans in the Peace River area.

I have been privileged to lead weekly worship services for both the Strang congregation in their church and the Korean group in home workshops. Other Koreans scattered throughout the Peace River Region (Grimshaw, Peace River, Grand Prairie, Beaver Lodge, Fairview, McLennan and High Prairie) opened their homes for worship after hearing about our services. For special occasions, both groups gathered at Strang Church for a joint service. They were inspired to sing hymns in their own ethnic languages. Ultimately, it was a heart warming worship experience for all of us. After a year of house churches, the Korean group was mature enough to search for a suitable worship space in a church building in the town of Peace River.

I give all glory and honour to God for His guidance. The Strang congregation, the Korean group and I remain grateful to Canada Ministries, presbyteries, congregations, Christian groups and individuals for their continued support through their prayers and financial assistance. This support made the North Peace Territorial Ministry possible. Blessings upon you and yours!

**Knox Church, Wanham and Blueberry Mt. Churches, Munro, Alberta, The Rev. Shirley Cochrane:** The congregation at Knox remains stable. The Sunday school is rather intermittent but we continue our popular community children's outreach program dubbed 'Snack Attack'. We meet on alternate Tuesdays after school at the church in the spring and autumn. Our program includes a snack, a devotional, crafts, games, and singing - whatever we can fit into the hour. The average attendance is around 12 children.

Every Monday morning several women gather for a time of prayer. From this we developed a visiting ministry. On Monday afternoons two women elders and I spend the afternoon visiting other women in the community or congregation. This seems to be appreciated and we plan to continue both the morning prayers and visitations.

The major project for the congregation this year has been to extend the living area of the manse by building an addition. After harvest a number of the men set to work and the new room was completed in early December. The next project is to improve the drainage at the church. High humidity caused by water collecting under the building is a major cause for concern. The plan is to consult a structural engineer to help us develop a course of action to correct this in the coming spring.

We continue to raise funds to support the ministry through a fry booth at the annual plowing match. This year the Canadian championship brought teams of horses and tractors from all across Canada.

Through the year we also held two community suppers which were well attended. The choir continues to take part in community ecumenical events. Our informal ladies group catered several events throughout the year and are key to putting together the 16th annual candlelight worship service.

The early part of the year looked rather bleak for the congregation at Blueberry. Declining population in the area meant fewer faces in the pews. Finances were such that we were not sure we could continue for another year. By the grace of God, and by the efforts of all of us, we have made a small turn around. Realistically we probably will not grow in leaps and bounds, but by encouraging friends and neighbours to attend and by increasing our givings we have had a good year. To date we are on target for our budget. In November we moved into our winter schedule where we have worship services on alternate Sundays until the end of March. Most of the congregation is seniors who find it difficult to get around during the heavy snow fall season.

I continue to participate as the associate chaplain for the hospital in Spirit River, for the Alberta Pastoral Care Association, and for the local ministerial association.

Unfortunately, Canada's one infamous case of BSE (Mad Cow Disease) was found in our area 13 miles south of Wanham. No, the cow did not belong to our congregation, nor were there any cattle quarantined from the farms within our two church families. Sadly it has had devastating effects all over Canada. The newest blow to the cattle industry which hit on Christmas Eve has farmers now in a wait-and-see mode.

The drought conditions were not as bad in the Peace River Region as in other parts of the province and crops did reasonably well. However, not everywhere had enough rain to get a top grade harvest. As one farmer in our congregation said, "Canola is good, but the barley is only about 40 per cent; all I can do is bail it to feed for the cows I can't sell." Still, morale has been pretty good.

We are thankful for the many blessings in our ministry and look forward to the challenges of the coming year, trusting that we are in our Lord's care and love.

**Sherwood Park Church, Sherwood Park, Alberta, The Rev. Glenn Ball:** The past year has been one of continued growth and exploration as we find out not just the things that we can do well, but the things that God wants us to be doing. Worship and Sunday school continue to be

strong, our Vacation Bible School had a record number of registrations and we have been able to organize an active confirmation class/youth group.

In biblical studies, we completed two Alpha courses in 2003, a follow-up to the Alpha program, two quilting Bible studies and a quilting Bible study retreat. In November, the Sherwood Park Ecumenical Mission Fest invited us to share their learning week by providing our facilities and lunch for a noon hour Bible study on Revelation with Bishop Thomas.

We have been delighted to share our faith with the community of Sherwood Park through concerts, sales and our church facilities. In February, Steve Bell and Dave Zeglinski visited from Winnipeg and shared their love of Christ through music and stories. In March, the band "Once Lost" from Providence College in Otterbourne, Manitoba, shared their music and their faith. From High Prairie, Alberta, a band called "Dagnet" shared their love of Jesus through rock music. Over spring break we were delighted to provide our facilities to Ron Johnston for a drama workshop geared towards children and teens. The Sherwood Park Quilt Guilds used our building in May for their first quilt show and sale. The following weekend in May, Connelly-McKinly Funeral Home provided us with a bus to take interested quilters on a day long "Quilt and Shop 'Til you Drop" event. Connelly-McKinley also graciously provided us with a bus to do a tour of churches around Lamont County. Also in May we organized a garage sale.

Since May, there have been regular Tuesday and Saturday meetings of Weight Watchers. In November, we had 25 crafters and 200 people in attendance at our second annual Christmas craft fair. These events are changing the response we get from the community. Now instead of being asked, "Where is your church?" we are hearing, "I was at your church for..." and "You are the church that did..."

The elders have worked on establishing goals and directions for the congregation. At the end of 2003 they had just begun a study on intentional church growth using Rick Warren's book, *The Purpose Driven Church*.

We are seeing growth in our pastoral ministry. We continue to offer chapel services at two long term care facilities and at Bosco Homes for Children. Our work with Bosco has led to some of our greatest joys. The ladies of the church and the quilt guild were able to make 33 quilts for Bosco residents. For these young people who come with next to nothing and have very little joy in their lives, the quilts were a significant expression of God's love for them.

Two new programs we introduced in 2003 were a ladies' morning walking group and a ladies' morning craft group. Continuing programs such as the men's monthly breakfast and kids' club nurture people with the love of Christ. Our eight-member choir remains faithful and blessed to sing to God's praise new anthems (even in Latin!).

This was our first year budgeting with a declined portion of the grant from Canada Ministries. The first part of the year was a challenge financially, but by September we were meeting our needs. At the end of the year we finished strong and were able to refinance the loan to Canada Ministries for the repairs on the furnaces, through the generosity of one of our members.

We look forward to the upcoming year as another year of challenge and growth. Thanks to all for your strong vote of support on December 7th, as you voted to have me appointed "without term as the minister of Sherwood Park Extension Church".

**Callingwood Road Church, Edmonton, Alberta, The Rev. John Calvin Rhoad:** Callingwood Road Church made a relatively smooth transition on January 1, 2003, to self-supporting status. We began 2003 with a deficit in the range of \$7,500, but by the end of August we had a small surplus. Though we were not originally happy with the accelerated grant reduction imposed on us by Canada Ministries, we are now happy to be self-supporting and taking our full place within the Presbyterian Church family.

We continue to reduce our remaining mortgages with The Presbyterian Church in Canada and hope to have most of it paid off by the end of December 2004. We are also proceeding with plans for facility and parking expansions. Hopefully work will commence in 2005.

We still have a large number of people involved in Cursillo and in Reading through the Bible. We anticipate that more than 40 will be involved in each program by the end of 2004.

We also support our mission congregation's (Parkland First Church in Stony Plain) application to be declared a New Church Development in 2005. The congregation was constituted in 1997 and placed by our local presbytery in association with Callingwood Road. In 2002, presbytery began to provide a small grant to help with the costs of the mission thus lightening the financial burden on Callingwood Road.

**St. Andrew's Church, Olds, Alberta, The Rev. Fiona Wilkinson:** "What are we going to do?" This is the question that St. Andrew's in Olds has been wrestling with over the past couple of years. A year ago, they prayerfully made the decision to keep their doors open and to emphasize church growth and evangelism. Their first goal was to call a full-time minister; this was achieved in September, 2003. Of course, having a minister does not mean the church will suddenly be filled with worshippers and financial constraints will disappear! What it does mean is that after two years, St. Andrew's has some stability, that isn't to say that the leadership was faltering; on the contrary, it has been because of strong leadership and a committed church family that St. Andrew's has been serving Olds for over 100 years.

Planning for 2004 is well under way. It will begin with two Saturdays devoted to developing a mission statement and vision for St. Andrew's. This will help us to work together from a common starting point and create a reference point. We can ask ourselves, "Is what we're doing faithful to our mission statement?" We hope that out of this visioning we will find our niche in Olds.

A local newspaper has donated a weekly column to be used at the church's discretion. We will use our column to increase awareness for St. Andrew's.

Our stewardship campaign begins on the first Sunday of Lent. Its focus will be "what will you give up in order to give?" using the Let God Lead curriculum. These five weeks will include a Bible study, a commitment service and closing luncheon. This will lead us right into Easter where we have the example of Christ, who gave up his life, to give to us!

The choir continues to have an old-fashioned hymn sing the last Sunday of the month which brings in many seniors from the neighbouring apartment complex. Hopefully, better advertising and promotion will bring more people in to sing. The choir is also looking into purchasing some music books with choruses in them to teach to the congregation. We are blessed with a young guitarist who accompanies our organist on Sunday mornings. We also have a few children learning to play the bag pipes, piano, trumpet, flute and one taking singing.

In January we have our annual Robbie Burns supper. This event brings out 100 people from the church and community. Highland dancing, clogging, poetry, ghost stories and singing are provided by local talent. The congregation meets downstairs every Sunday after worship for coffee and goodies. Once a month we have a potluck lunch or special meal. This year we are trying a progressive supper if we can figure out the logistics.

Lack of regular attendance in Sunday school continues to frustrate the teachers, as they never know how many or which age group to prepare a lesson for. We will continue to strive to seek new ways to improve our Christian education program. We have added a computer with Christian games, as well as a tv and vcr for movies. A library, with books for children to read, a colouring table and comfy chair in the narthex enables our 'fussy' ones to have a break with mom or dad. Once a month we have a kids' club, which caters to children from 6-12 years of age. A couple of children have started to attend Sunday school because of this program. Our Vacation Bible School runs in the summer for a week, while this does not bring children to Sunday school, it increases the attendance at our kids club.

In September we will be working on leadership development to encourage some people to take a more active role in the church. In this changing world we find that people are over-committed. It is hoped that with an increased understanding of the role of the church in peoples lives and a strong belief in the mission of the church, our members will be eager to add the work of St. Andrew's, on behalf of Jesus Christ, to their schedules.

Thanks to Canada Ministries, *Presbyterians Sharing...* and The Presbyterian Church in Canada for helping St. Andrew's continue to minister to the people of Olds.

**United/Presbyterian Campus Ministry, University of Calgary, Calgary, Alberta, The Rev. Tim Nethercott:** I am deeply grateful to the church for providing me the opportunity to minister to young adults on the university campus. It is true that the students now entering post-secondary education have a greater hunger for religious and spiritual teachings than did their older brothers and sisters. Ten years ago, the chaplains' centre was a relatively quiet place. Now it is full to overflowing. I find it a great blessing, as a middle-aged clergyman, to be at the centre of a congregation of young adults. I wish everyone in the church could have this experience. I believe that a new day is coming for our ministry with young adults.

Things are going well. Participation in Tuesday worship continues to go up. A small group continues to attend our Wednesday Bible study and we have added a Thursday night gathering at a local café.

I have the privilege of working with Amnesty International on campus and various other student groups. They are welcoming and happy to have the support of the churches. We continue to work closely with the Lutheran student ministry and did a joint retreat this winter.

We await the construction of a new chaplains' centre in a much more central and visible location. A new multi-faith worship space is also scheduled for construction this year.

With the university's help we are putting together a program which will keep congregations up to date on good news from the campus ministry and, we trust, put the ministry on a solid financial footing. We welcome your prayers as we move with confidence into the coming year.

#### **SYNOD OF BRITISH COLUMBIA**

**Cariboo Church, Cariboo, British Columbia, The Rev. David and Ms. Linda Webber:** He passed me again the other day. It was the Safeway truck and it was midnight. He was grinding his way north to stock the shelves in some northern hamlet and as usual he inspired me. For me, mission work is always wrestling with the question, "Is it worth it?" From almost every direction there are voices saying no. After all, how important can it be to charge all over the Cariboo-Chilcotin in a 4x4, meeting for worship with a few ranchers, loggers and Aborigines? The Safeway truck at midnight puts it all in a new light for me. It is a parable: Mission work in God's reign is like a Safeway truck. If the truck did not arrive, people would starve and yet when it arrives, the shelves are well stocked and people are fed. There would be a tragedy if one person starved when food is available and all that is missing is transport.

What follows is a kind of transport report. The Cariboo-Chilcotin covers one-fifth of the province of British Columbia with a large but scattered rural population. With regards to the church, in many rural communities we are the one store in town. If food for the body is important, how much more important is food for the soul? In Christ we can fill the soul.

Since The Rev. John Wyminga and The Rev. Shannon Bell-Wyminga's move to Nazko in the north about four years ago, Linda's and my part in this mission has been focused primarily in the south-central half of the Cariboo-Chilcotin where we have served a good sized traditional, rural congregation in Lac la Hache and house church congregations in Watch Lake, Sheridan Lake, Canim Lake, McLeese Lake and William's Lake. We meet with each group on a weekly basis doing all the stuff in each place that a church would do in Vancouver or Toronto. The Rev. Charles McNeil helped out every second week at Lac La Hache and Watch Lake on a pulpit supply basis in the winter and full time for three months in the summer. As of September 2003, Charles has taken on the ministry at Lac La Hache full time, working under contract until February 2004, at which time he will be appointed half time by the Life and Mission Agency. This has allowed Linda and me to focus on the house churches.

Some of the house churches are small (ten or less people) while others are as large as some urban congregations. The only thing that you can count on with house churches is change. For example, McLeese Lake a couple of years ago had less than a half dozen people participating. Now it is 30 plus people, with a talented worship band consisting of a half dozen teens and a passion to reach out for Christ to the community. This has taken effect in a variety of ways, including special children's ministries, drama presentations and most recently, a weekly Sunday night community dinner. The people of the house church do all the evangelism work; we just deliver gospel groceries once a week. Similar but different things are happening in all the house churches. Delivering the Good News is the one constant. After five services in four days and

about 1,200 kilometres, I have finished doing what usually happens in a traditional urban/suburban congregation in a little over an hour on a Sunday morning; that is, worship with about 75. Then, there are still many other ministry responsibilities and I am often exhausted by the end of the week. But so is the Safeway truck driver.

Linda oversees all the children's ministry in the south, as well as getting out our quarterly newsletter, Northern Light, which has been crucial for raising support across the church.

**Cariboo Church, Cariboo, British Columbia, The Rev. John Wyminga and The Rev. Shannon Bell-Wyminga:** Greetings from Nazko! The Nazko house church continues to expand. We are now meeting with up to 20 people. We are excited to be planning a baptism service, a first in Nazko. This house church is becoming a means of support for some who are recovering from alcohol addiction. While one person was away for treatment we prayed for her and sent her cards of encouragement. At times our discussions and prayer time involve supporting those who remain alcohol-free.

The Parson Meadows house church, a half hour drive from the Nazko village, continues to worship every other week in the home of an elderly ranching couple. This was one of the original house churches of the Cariboo Church.

The kids' Bible class program is well-attended. The vast majority of the children in the Nazko School are registered in the Bible class although not all attend. We have anywhere from 10-18 children on any given day. These children are very attentive and inquisitive during our circle time when we share a Bible story and pray.

For the last several years we have hosted a team from the Korean Love Corps Ministry. This ministry sends teams of Koreans and some native people to reserves throughout the province. In Nazko this ministry has taken on a unique character. Unlike other Love Corps teams, the Nazko team all comes from one church, the Vancouver Korean Presbyterian Church and generally about half of them have been before. The long standing relationships that result and the accountability to us have helped to avoid many pitfalls of short term missionary. This year the Koreans expanded their ministry by sending a small team of youth during their spring break in February. This has enabled friendships to continue and deepen, and the message of Jesus that is lovingly shared.

Last year Shannon began a new ministry called Girls' Circle which is modeled after a program she saw while visiting Flora House in Winnipeg. It is an opportunity for high-school aged girls to get together and talk about the issues they face. Shannon takes the opportunity to reflect on the subject from a biblical perspective. Shannon is enthusiastic about this ministry.

Probably the highlight of our year was the All Nations Healing Gathering we hosted in Quesnel, the urban centre nearest to Nazko. We welcomed Jonathan Maracle, a Mohawk musician, and his band Broken Walls, and Richard Twiss, a Lakota/Sioux speaker and writer. They entertained with a young group of hoop dancers from Vernon. The Quesnel event included an afternoon workshop dealing with the subject of "Jesus and Culture" and an evening concert in the local park that gathered about 200 people. Through the event we developed some valuable contacts. I made a few follow-up phone calls to the chiefs and band councilors that attended and it seems that the event was well received. They were all encouraged to see Christians honour native culture rather than denigrate it. We are grateful for the generous financial support we received from the Journey to Wholeness Fund that helped with this event.

In September we were called upon to conduct a very difficult funeral for Bethany Clement, a 15-year-old member of the Nazko band. She committed suicide almost a year earlier when she jumped from a foot-bridge into the Fraser River. Her body was not discovered until eleven months later. We conducted a memorial service shortly after her death but with her body discovered we were asked to do the funeral. Even though it had been a year since her tragic death the grief in the community was still very raw.

Although our ministry in Nazko occupies a great deal of our time and energy we continue to be involved in other communities as well. We continue to travel north-west of Nazko to Punchaw every other week for worship with three families there. We also lead worship at the Wells Community Church every other Sunday, with the Anglican priest from Quesnel leading on the alternate services. Our journeys to Wells and other trips to town also enable us to maintain

several pastoral contacts in Quesnel. Who knows, perhaps one day these contacts will evolve into another house church!

Recently we have had several experiences that have helped deepen our awareness of the various issues we face in ministry. We have been blessed to get to know a native pastor named Bruce Brown. Bruce is a Haida man who helped to develop the Love Corps ministry with a Korean pastor from Vancouver. He is a culturally sensitive man with a wealth of insight.

We also registered for courses at the Native Ministries Consortium at the Vancouver School of Theology. Shannon took a course called Power, Addiction and Relapse and John did a spousal audit of a course called Youth Ministry Native Style. It was a great experience and a special blessing to get to know native people from all over the province of British Columbia and beyond. They even made special day care arrangements for the kids, making a family affair. While at the Native Ministries Consortium we also enjoyed a lunch with Mary Fontaine, a Cree woman seeking ordination in The Presbyterian Church in Canada.

We look forward to seeing what God has for the coming year in the northern part of Cariboo Ministry.

**Cariboo Church, Cariboo, British Columbia, The Rev. Charles McNeil:** Working in the Cariboo ministry has made the responsibilities of 2003 diverse. The year began with my taking services at Lac La Hache and the Red Willow house church service every other Sunday. The morning services at Lac La Hache were similar to most worship services but a little more informal and consisted of more congregational participation. This draws in our worshippers. The Red Willow services in the evening were always challenging for I had no idea how many worshippers would attend, or their spiritual experiences. In addition, the scriptures were often read in both English and German because our hosts and many of their guests are German speaking.

I taught part-time at the University College of the Cariboo in Williams Lake until the end of April. I found that teaching and preaching in the Cariboo complement each other. God works through many venues to bring about His divine will and purpose.

May through July I worked within the Cariboo house churches plunging into the ministry where there was need. The reality is there is much to do and only a few willing, gifted, equipped and loving hands to do it! Most of the time, I worked with Dave Webber in the southern house churches. When he was on study leave, deputation and holidays the house churches became my responsibility. I found our people to be receptive and helpful. In fact, there were a number of challenging situations which the people managed with my support and input. There was significant spiritual growth in a number of our people and it was clear God's hand was at work.

I also filled in for Shannon and John Bell-Wyminga in their part of the ministry. It was fun being up north because their children and youth included me in their ministry by giving me hotdogs to cook at one event and water balloons to fill at another. By the time I was done with filling the balloons I was soaked but satisfied. This was a brief introduction to a ministry with children challenged by the bumps and bruises of life.

There were also opportunities to connect through worship, fellowship and shared work with a variety of people. I was fortunate not to get lost visiting the outlying house churches, but wasn't much help to someone else who needed directions one night.

In September I began a half-time position in Lac La Hache. I have the good fortune of working with a core group of elders and others who are supportive and have challenging visions for ministry. We have a number of people who have returned to our fellowship and a couple of new families are coming to the area.

We are prayerfully taking stock of the area and its ministry needs. Much of my effort is concentrated on making connections in the community and being seen. Through consulting with the congregation and the core group we are beginning to set renewed priorities and establishing goals and objectives for doing ministry.

Toward the end of the year we had a wonderful Christmas Eve service. The attraction for the service was an amateur production of the Christmas story. Two families from the McLeese Lake

house church put on the wonderful presentation of the nativity with shared laughter, joy and reverence. We have had a good year and look forward with a sense of prayerful anticipation for what God had in store for us throughout 2004.

**Comox Valley Church, Comox, British Columbia, The Rev. D'Arcy Lade:** The congregation of Comox Valley Presbyterian Church (CVPC) is in good shape. I am happy to report that the congregation is paying down its mortgages at a rapid rate. The low interest charged on bank mortgages has aided the congregation's generous giving. If this keeps up, we should be able to start construction of phase two of our building program.

Before leaving building issues altogether, I would like to report that the entrance to the building has been graced with two beautiful stained-glass windows. One was given as a memorial, the other as a gift. They were made by a local artist.

Plans for two things were set out this year: first, pastoral care training for the elders (an eight week session is now under way with a retired minister, Charles Scott, leading the event) and second, the adoption of the Natural Church Development approach to being a church. In 2004, we will be pursuing the implementation of this as part of our answer to the covenant we must enter into with Canada Ministries and the presbytery under the new grant structure.

Comox Valley still provides worship for our young ones on Sunday mornings. Our greatest, and most heartfelt challenge, is to keep our teens. It seems that every year we loose them at a younger age. Before it was at the high-school level and now it is in junior high. We know that we are not alone in this struggle as Presbyterians!

Adult education is an ongoing practice here in CVPC. Twenty plus people have been attending the Kerygma Bible course, Discovering the Bible. The 15-week Old Testament portion was completed in 2003. The New Testament began in January.

Of future concern is the impact of the proposed policy regarding the vulnerable in our congregations. Session has looked long and hard at its implications and, while understanding its need and necessity, frets at the impact it may have on securing volunteers. We have sought to approach this in a positive way, however, and we will be applying more of its guidance into our practice of ministry here at CVPC whether it is adopted by the next Assembly or not.

A new prayer group started in our midst this past year. It is in addition to the prayer chain which has focused on people who are unwell. The new group meets weekly and prays for such things as congregational direction, the minister, the elders, the teachers and students and anything else that it on their minds and in their hearts.

There has always been a great caring and compassionate spirit in this congregation right from its inception. It is wonderful to be part of such a church. This summer I, the writer and minister of Word and sacrament among them, will have been here ten years. What great and wonderful years they have been. God has blessed us through times of joy and sorrow and struggle and fashioned a people who seek to know God's heart and will.

**West Shore Church, Victoria, British Columbia, Dr. Harold McNabb:** The year 2003 has been a year of gains and changes. We have seen consistent growth over the past year as we watch the neighbourhood expanding out toward us.

Our neighbourhood continues to grow and the western communities are in an unprecedented growth spurt. While the trends are good, it seems this is time for us to assess our work and focus our efforts both on growth and outreach as well as discipleship.

There have been some activities and developments of note in the past year.

- Wayne Stretch led us in strategic planning for our work and witness.
- Our summer fun-fest was a highlight for us all. We met hundreds of neighbours and once again made an imprint into this community in a notable way.
- We held a week-long Kids Kamp following the fun-fest and rejuvenated our interest in growth and outreach.
- Our annual Good Friday Service of the Nails was memorable, but is it time to do something different?

- Christmas was, as always, a time when we reached beyond ourselves, both in our Christmas Eve service and our family celebration.
- Our Sunday school has come to life and a committee is busily working at approaches to enriching worship life for our children.
- We cannot forget that West Shore has bragging rights to the annual Demolition Derby, and we have added a second driver for this summer.

I am aware of the ways individuals in our church are involved in ministry work beyond our congregation; and how as a church we need to be mindful of them and support them in their work.

The end of the year finds us approaching useable capacity for our little sanctuary, and session has delegated a committee to begin the work of considering alternatives.

I see examples of real spiritual growth and impact both within our congregation as well as beyond ourselves. I am optimistic about the future of our church and pleased at some of the forward thinking that has come from the strategic planning process which Wayne led us through.

Our church mission statement is: "As a fellowship of God's people in the western communities, our mission is to bring people to Christ through worship, teaching and nurturing, so that all may know and follow Him." The emphasis is on relationship. As Jim Czegledi reminded us, the good news is lived and transmitted in relationship. We have been placed in this community for those who will come. It continues to be a gift to me that I am in relationship with you all. Our gift to the world is the living God within us, in relationship with one another and offering relationship to all we meet.

**Prince Rupert and Kitimat Congregations, The Rev. Bruce Gourlay:** The year 2003 began with the idea of maintaining a new schedule so that there would be more regularity. On the first and third Sundays of each month I would be in Kitimat, and on the second and fourth Sundays I would be in Prince Rupert. Whenever there was a fifth Sunday I would be free to stay in either place or get away for Study and R&R. This new schedule was a major benefit especially when I was planning events with other clergy.

However, dividing my time between Prince Rupert and Kitimat has been far from ideal. It's not been possible to maintain consistency or do any weekly program such as Bible studies and other discussion groups. And especially in May and in October, there are times when I'm away for PYPS and for synod where when I miss one Sunday it means that I'm gone for at least three Sundays in a row.

The positive side to all of this has been the elders. They are the ones who are always consistently present and have had to take the leadership. They have truly been the ministers to the congregation and deserve much appreciation.

Members from the presbytery came to Prince Rupert and Kitimat both in March and in June. In March they met with various leaders from across the community to discuss the city's needs and how we might be able to help through an additional staff person, such as a counselor or youth worker. In June they met with the congregations.

As a result of these meetings presbytery is now looking at the prospect of sending a lay missionary in training to Kitimat. If this works out it would mean that she would stay and do ministry there while I return to Prince Rupert. It would be considered a team ministry and I would still be going to Kitimat, but probably only once every 6-8 weeks to lead worship, administer the sacraments, and moderate the session.

The summer was blessed with the arrival of the British Columbia Synod Mobile Vacation Bible School. One week in Prince Rupert, the next week in Kitimat. These were wonderful weeks and the congregations came out in force to help in every way. This had been the team's first two weeks ever and they were immensely pleased with all the congregations did. It was a true highlight of the summer both for the team and for us.

The autumn was busy in Kitimat since probably 80 percent of the congregation was actively involved in the Alpha program.

There is no way anyone could say that our corner of the province, so remote and isolated, has been ignored by the rest of the churches in the province this year. There have been a lot of discussions about what's going on in Prince Rupert and Kitimat. There was even an article in the Presbyterian Record about us with a photo of our building. People everywhere ask how the breakfast program is going. I think that this program has done a lot for very positive community relations and has helped to lift the spirit of the congregation.

**Soojung Church, Port Coquitlam, British Columbia, The Rev. Alfred Heung Soo Lee:** "Let the people know Jesus and share their joy in Him." This mission statement points our church members to seek experiences with Jesus and to tell about their belief in God. We have some positive news to report this year. First of all, on our second anniversary service, October 14, 2003, we invited the moderator of the Presbytery of Western Han-Ca, The Rev Sang Hwan Kim from Winnipeg, to speak. More than 100 people attended the service. Since then we have about 100 people in attendance on Sundays. We now have a wonderful and experienced choir conductor and 15 choir members with new gowns; choir gowns were donated by a non-member of our church.

A year ago, we had just one praise and worship team. Now even our youth group tried to organize their own service, praise and worship team. Our ladies' missionary group is well attended, however our men's group is looking for more members.

We hold many education programs. We have Sunday Bible school for children, youth and a college and career group. Our Friday night Bible Study group is attended by 20 people. Plus, every morning we have groups of around eight meet for prayer.

On top of our ESL ladies English conversational class and our Pinetree 55+ Silver English class outreach programs, we have added a Korean language school on Saturdays. This school runs in two semesters, spring and fall term. We have 32 registered students from grade 1 to grade 7.

We also had a drama production for outreach purposes, 20 young people dedicating their time from September to December to produce our musical, "Godspell." It was staged at the Burnaby Shadbolt Theatre for Arts and Performance in Burnaby. It was entirely produced and directed by our young people. It was a huge success; we staged 4 shows, which drew a total of more than 700 people. Wayne Stretch, regional minister of the Synod of British Columbia, commented: "It was a remarkable evening ... inspiring! In every respect, this high-quality production was glorifying to God. Not only was it entertaining and inspirational for many hundreds in attendance but it is an incredible testimony to the commitment and dedication to Gospel outreach on the part of this young, dynamic new church."

We finally moved into our new church facility where we are loved and cared by the lovely people of the Port Coquitlam Christian Assembly. Although it is a smaller building, our relationship is good with the leaders of the church; we hope to do many events together.

## INTERNATIONAL MINISTRIES

### CENTRAL AMERICA AND THE CARIBBEAN

**The Rev. Dr. Joe Reed, Area Missionary for Central America and the Caribbean:** He stands on the Carretera Masaya washing Managua windshields in front of a casino. He's obviously challenged; I suspect some kind of neurological problem since he can hardly hold the dirty rag and he stumbles. I don't know his name, but I've watched him grow from childhood. He's part of the landscape, certainly part of my own world. I feel good when I recognize him. I feel still better when he recognizes me.

Another face from San Salvador, the guy takes the orders at the most famous pupuseria ("pupusays" being a Salvadoran delicacy, tortillas filled with sausage or cheese) in the country, Patsy's. Everybody in the country knows the place; it's a small country, after all. Again, I don't know his name, but I know he's looked into the face of virtually everyone in the country. Everyone knows him and would recognize him.

Two faces: People who everybody in these communities know.

As I enter the 19th year of ministry in Central America, I realize the joy of long-term ministry. It's wonderfully comfortable to be at home with people like these and others. The kids that I

met in the market years ago now have kids of their own. I rejoice that I can call some by name. At the Huembes, the kids still call me Turbo, for the garish lettering that once blazoned my old car.

Ministry is always about people; wherever it takes place.

In addition to hosting several delegations this past year, I have also done quite a bit of speaking across Canada. I want to share a comment from one of the women at the Atlantic Missionary Society meeting in New Brunswick this fall: "It is good to have you, especially since we don't see nearly as many missionaries as we once did." She's quite right. The truth is that there are fewer of us and many new staff are joint appointments with other churches. I had known this fact, of course, but it wasn't until that comment that I realized that our constituency also noticed. My own commitment is to be more visible, to try to spend more time with all of you.

Many will know that I live in a Roman Catholic community in Managua. This year I have spent more time with the people there, listening to their stories and sharing their vision. I hope to do more of that in the coming year.

Another joy this year has been the on-going meetings of the "ex-*FLAMES*". This group is made up of participants in the *FLAMES* tour to Nicaragua. A number have returned since their first visit, bringing with them a series of visitors who want to return for long-term service once they retire. Several groups have stood out over the years but this one is quite special. We meet about three times a year. In fact, I see these folks more often than I do my family! They have brought a special blessing.

The year also marked changes at Wynford Drive. During the General Assembly meetings, the Central American staff present gathered for a farewell supper with Marjorie Ross whose long years of service to the church have marked us all. Marjorie hired most of us and we miss her. Ron Wallace and Margaret Zondo bring new strengths and visions. We all welcome them both.

**The Rev. Dr. Fernando A. Cascante, Christian Education Advisor, Education Ministry in Central American and Cuba:** I began the year with a two-day workshop (January 3-4) on the caring teacher and the ministry of the caregiver for a group of elders, teachers and pastors from three congregations in San José, Costa Rica. A total of 24 people participated. I tied this workshop with a group of 12 members of New Hanover Presbyterian Church while they were on a two-week mission trip. We had attended New Hanover Presbyterian Church for more than three years now; we consider them our church in Richmond.

In May, while leading a group of students visiting three Central American countries as part of a seminary course, I gave another two-day workshop in Costa Rica, this time on the theme Approaches to Christian Education. A total of 18 people participated. This trip gave me the opportunity to plan a course with the people of Latin American Baptist Seminary, in El Salvador (SEBLA) for November. I also explored possibilities of cooperation with Evangelical Centre for Pastoral Studies in Central America (CEDEPCA) in Guatemala, 2004.

The next big activity for the year was to serve as a facilitator for the E.H. Johnson Trust Mission Consultation, held at the Salvation Army Conference Centre, Jackson's Point, Ontario, from November 14th-16th. The theme was "Imagining Mission for the Twentieth-First Century". It was an intensive but fruitful time with participants from all over Canada, representing different sectors of the church (youth, pastors, retired missionaries and seminary professors).

My last trip was to El Salvador from November 23rd-29th to work with SEBLA. I spent a full week there teaching an intensive course for 28 participants. The course title was "The Educational Ministry of the Church". I also met with leaders of two different churches during the evenings and preached at one of them. Finally, I was the keynote speaker at the closing activity of SEBLA's academic year, with a lecture on the challenges and opportunities of Christian education in the church today.

I am grateful that my family's resident-status was finally approved. As you all know, after September 11, 2001, USA immigration policies have become extremely tight with increasing restrictions and control of immigrants as well as travel. An additional benefit of this status is that now my wife and children can work and I can pay college tuition for my children as residents and not foreigners.

An issue that deserves attention in 2004 is the need to be more internationally involved in Guatemala as a place to visit, as well as the churches of Fraternity of Evangelical Churches of Costa Rica (FIEC). Last year it was not possible for me to do anything in Guatemala, mostly because of internal issues within the Presbyterian Church there. And even though I twice led workshops in Costa Rica, only two FIEC churches participated. We need better communication from both sides.

I want to close with a word of gratitude to churches and individuals that hold my family and I in their prayers. Receiving post cards, birthday cards and Christmas cards saying that you are praying for our ministry is a real blessing and encouragement to us. They are a great reminder that we are not alone in this ministry with God's people.

**Mr. Ken Kim, Operations Co-ordinator, COVERCO and Ms. Kennis Kim, Guatemala:** Last year was a busy and happy year. We returned to Canada in late February to await the arrival of our triplets. Gabriel, Sophie and Clara were born on June 21st in Toronto. They were eight weeks premature and spent five weeks in the hospital before being released. They are happy additions to their big brother Noah, 3, who had to adapt to life in Canada.

In Canada, Ken is on deputation speaking in congregations during Sunday services and also meeting with groups like the Women's Missionary Society. Ken also continues work with the Commission for the Verification of Codes of Conduct (COVERCO) in Guatemala. COVERCO is a Guatemalan nonprofit, non-governmental organization (NGO), aiming to promote the rule of law and to strengthen civil society in Guatemala. COVERCO's primary work involves the independent monitoring of labour conditions, primarily in Guatemala's garment manufacturing industry, known as the "maquilas" and in Guatemala's agribusiness such as coffee and bananas.

Ken is a board member as well as the projects co-ordinator, overseeing COVERCO's numerous labour rights monitoring projects. COVERCO continues its innovative work to include training for both workers and management in labour and safety standards. Companies, international lending agencies, development organizations and governments consult COVERCO because of their expertise and experience. COVERCO is frequently invited to share its methodology and experiences at international conferences and consultations throughout the world.

Success and respect for COVERCO is tempered by the fact that the funding is still limited and we lack the resources to adequately equip and expand our work. Three break-ins at the office resulted in the loss of most of our computer equipment. We are still struggling to replace our losses.

Guatemala continues to struggle in its efforts to develop a peaceful civil society after 36 years of civil war. The government of President Alfonso Portillo was mired in corruption scandals and unable to reduce the levels of violence and crime that affect all levels of society. Human rights and labour groups continue to be harassed, intimidated, and in some cases, workers are killed. Such crimes are normally not solved. In late December the new President-elect was Oscar Berger, the former mayor of Guatemala City. The new president and his government face major hurdles in improving and rebuilding the government. They will need to tackle the challenges of improving public security, creating investment and job opportunities and alleviating high levels of poverty that characterize Guatemala today.

Kennis finished her work supporting the Evangelical Centre for Pastoral Studies in Central America (CEDEPCA). She co-ordinated the visits of more than a dozen groups from churches and institutions from the United States when the American missionary co-ordinating the program retired from the post. She is enjoying her more than full time position of being the mother of four young children.

Interest in Guatemala and Central America continues and support is strong for Presbyterian Church in Canada projects, including the Francisco Coll School, a small elementary school located within the garbage dump of Guatemala City. Visits by delegations include time with the Fraternidad Maya, an indigenous women's group doing impressive grassroots work in development, education and Conference of Evangelical Churches of Guatemala (CEIDEG), an ambitious development organization working to improve the lives of the poor.

Visitors to Guatemala in 2003 included delegations from St. Paul's, Simcoe (February) and Knox, Dunnville (October). Both congregations spent time working on building projects with

CEIDEG, a medical clinic and house-building using low-cost bamboo technology. They also spent time visiting other projects and learning about the general context of the people and the country. Visits by church groups continue to be an excellent way of educating our constituents about the importance of supporting the mission work of the church.

**Ms. Marlene Peck, Guatemala:** I began my teaching term with Francisco Coll School on January 5, 2003. The first few weeks were spent with the other staff planning, organizing and preparing for the upcoming school year. There was also a variety of helpful workshops for the teachers during this time. Because the school was built on an old landfill site, the building is gradually sinking and there needed to be major renovations done on two of the classrooms as well as the washrooms and offices. Classes didn't begin until January 27th.

The school opened with 203 students attending classes in grades 1-6. The average age of the students in Grade 6 is 14 and the number of students in each class drops off dramatically. For example, we had 44 students in Grade 1 but only 12 students in Grade 6. I taught English twice a week to Grade 4-6. Because this was the first time that English was taught, the school did not have any kind of curriculum. I found it to be a fun, but sometimes a difficult, challenge to find different and interesting ways of teaching basic English to these children. On the other three days of the week, I helped out with arts and crafts classes, assisted in the office, and taught small groups of children who had some learning disabilities. My Spanish was sufficient to communicate with the children but it was difficult trying to hold a conversation with the adults outside of the school.

We had a lot of parties at the school and found excuses for celebrating a lot of special days. For Mother's Day, we invited all the moms of the community for a party. We also celebrated Teacher's Day and Padre Francisco Coll Week. On July 25th we celebrated Christmas in July. We had a group of teenage boys from a private, Jesuit-run, Catholic high school in Cleveland, Ohio, help us out for two weeks. Their principal and other sponsors from Cleveland decided to do Christmas in July. This particular organization is called "CAM" and they also help fund this school. This was the second year for them to do a Christmas party for the kids. It was an amazing experience to be a part of the Bible reading, planning for the play about the birth of Jesus, preparation of lunch, organization of songs, dances and speeches which each grade would be involved with and choosing prizes for the various games which the children were expected to participate in.

It's easy to forget that these children live a different life outside the walls of this school. The school is built on an old city dump site which has been filled in. There is a separate community built here of about 500 shelters (their houses) and from 5,000 to 10,000 people live here. I don't pretend to know what it's like for them but there are some obvious signs of what it must be like. I have been given the opportunity to visit some of their "homes" with Sister Alba who is the director of the school. What we usually find when we go is a small, square shelter built from metal sheets, wooden planks or cardboard boxes. There is usually a mother and her six-plus children who live in this one room which consists of one big bed, shelves for pots, pans, clothing, etc. and a dirt floor. If they're lucky they might have a roll-up piece of carpet or cardboard to sit on as their kitchen table. They usually have another piece of dirt (three feet by five feet) outside where they cook over a fire, hang their laundry, and sometimes grow a little maize, vegetables or flowers. There is one small and inadequate public cement block building for the community with toilets, water for showering and doing laundry as well as a community tap across from this building to fill jugs and pails to carry back to their shelters.

The majority of these people are not educated and don't think it's very important to educate their children, so most of the children do not attend school. Even most of the mothers of the children at Francisco Coll do not know how to read or write and just sign papers with their fingerprints. Many members of the community work at the current dump. From what I understand, each person is paid Q10 a day or about \$2 Canadian. At Francisco Coll we finish classes at 12:30 pm so that the children can go to work at the dump in the afternoons and possibly make enough money for the next meal. This can be a big problem because the children think that it's more important for them to be making Q10 a day than going to school. We started off at the beginning of the year with 203 students but as the year progressed, the classes got smaller and smaller. Many of them drop out of school because they can't see themselves in the future as anything else but 'dump people'.

Another problem is prostitution and sexual abuse of young girls and boys. This is a personal and frustrating problem for me. I feel angry, guilty and helpless when I have been told about yet another girl from the school who has been sexually abused by her father, step-father, brothers, gang members or men who have paid mothers for "using" their daughters. Some of these girls end up pregnant at 14 years of age and have no way of taking care of themselves or their babies. Many of these babies are born premature, sick and deformed. The dump becomes an accessible burial place. We have had a group of medical students do a two hour presentation on sexual education and AIDS but I'm afraid that one lesson is not enough. An ongoing program would be more beneficial but this has not been fully accepted by the community.

During my time at Francisco Coll School I was suffering from a number of health problems. I returned home in September and since then I have seen my doctor at the International Health Institute in Toronto. It appears that I have asthma and that the contaminated air at the dump irritates it. I need to use an inhaler twice a day now and it has resulted in much easier breathing although there are still times when it becomes difficult to breathe normally.

I was supposed to return to Francisco Coll School in Guatemala for another year of teaching in January 2004 but feel it would be better for me to take some time to think and pray about some other options which might be available for me to continue working in a healthy, Christian environment.

**The Rev. Jim Patterson, Area Minister, Baptist Federation of El Salvador, El Salvador:** Yesterday, I went to church twice. The first service was a joyful affair at House of God Baptist Church, Cojutepeque, some two hours east of our base in Santa Ana. A brand new pastor, Daniel Martinez, was inducted and a new managing board and deacons' court were installed. The pastors and missionaries present for the occasion gathered around Daniel as he knelt before God and the congregation. We each dipped a finger in the oil of anointing, and then laid our hands on Daniel's head. Magda, the senior missionary, prayed that God's Spirit would guide and enable both Daniel and the congregation in their work of giving God's Kingdom a chance in Cojutepeque. The service was held in a classroom borrowed for the event. The congregation is middle class, mostly professionals and consists of not more than 40 members. Their mission to the community around them consists of various efforts to increase literacy, open work prospects for young people and helping the poor with legal counsel. Daniel will, supposedly, work half-time. He will be paid little. May God indeed bless them and guide them.

The second service was about three hours west at Compassionate God Baptist Church, Ahuachapán. Once again, the worship was quite joyful. The congregation had just finished several days of volunteer work in a massive eyeglass campaign put on by Lenscrafters and Lions International. They had also just spent several months dedicated to promoting the new clinic in Chancuyo. The people are still very poor, many are minimally literate and unemployment is higher than ever. However, as they came forward to receive the communion elements from Pastor Félix, they sang with gusto, "Jesus, remember me when you come into your Kingdom!" After the communion, I thought the service was finished. Instead, the deacons took over and proceeded to present Félix and his wife Gloria with very special gifts. It was a custom I had seen before, called Day of the Pastor. It was a way of saying thank you for their love and selfless hard work. This was the first time such a celebration had been held at Compassionate God Church. And well deserved, I might add! Félix and Gloria receive no stipend.

I attended the final sederunt of the Baptist Federation General Assembly. Relations with the directors of the federation have been, to say the least, tense for the past two years. In preparation for the Assembly several pastors and I had been working together to ready the delegates. This is no easy task; many of the delegates can't read and most are decidedly timid when faced with any kind of authority figure (the after-effects of war and repression). To our great joy and amazement, the nominating committee brought in a slate for the new board of directors that effectively brings a higher level of ethics and co-operation to the Baptist Federation of El Salvador (FEBES) leadership than we have experienced for some time. The slate was approved with a large majority. The payoff for me was the obvious immediate change in the atmosphere of the whole Assembly. The Assembly closed with all the delegates holding hands and singing, "United, united, in your name united". And it is true. Thanks be to God.

The year has been good. A large amount of time has been enjoyably spent sharing our work with Canadians and Americans who have come to visit, work, learn and deepen their faith. In

January, Lakeview Church, Thunder Bay, made a return visit to build three houses. April was busy with Dayspring Church, Edmonton, building two houses and the Sudbury medical team building a community clinic. October brought Knox Church, Dunnville, to meet with their sister congregation, Compassionate God Baptist Church and to help paint the clinic. The Synod of British Columbia visited in November on a mission awareness tour. Lenscrafters and Lions International mounted two massive sight campaigns in March and December. More than 39,000 people were examined and, if necessary, given eyeglasses. Brenda, my wife, was quite busy with the preparations and with the campaigns themselves.

Working to set up and making functional the new clinic in Chancuyo has absorbed a great deal of time and energy, with a lot of patient work still remaining. We are grateful to the Presbyterian World Service & Development partner, the Institute for Women in El Salvador (IMU), for their faithful and capable oversight of the project. Pastor Félix and the congregation of Compassionate God Church have poured a lot of energy into this project as well. We would like to send a special thanks to the Sudbury medical team whose generosity enabled the project to become a reality.

In Ahuachapán, Metapán and El Refugio the work with groups of women continues. Rebuilding self-esteem and helping people to organize themselves in order to better their own and their children's futures is slow but rewarding work. Theologically, socially, psychologically and materially, the transformations are beginning to become evident.

As our appointment moves into its final months, we reflect on what we have learned so far. We have been reaffirmed in our belief that the Church of Jesus Christ can be an amazing force for healing and transformation. We have seen how the street and prison ministry in Metapán has brought new life to people in real ways. We have witnessed the amazing power of love and solidarity in Ahuachapán, where the compassionate "God of the poor" gives life and energy to those whom the noise of religion has left in misery.

**Ms. Denise Van Wissen, Technical Advisor in Nutrition & Health, SOYNICA, Nicaragua:** My tasks this year have included the preparation of educational workshops for our nutrition promoters, and accompanying the promoters on visits to families of the malnourished children as a follow-up to the monthly 'growth promotion,' (weighing and height-measuring) sessions. At various forums throughout the year, I presented the results of our study of an alternative iron source, called Green Leaf Extract, since it's made from widely available, edible green leaves.

One educational workshop that we did with the rural families was entitled the Introduction to Gender Issues. In Nicaragua, the problem of 'machismo' is endemic. For example, it manifests itself in high rates of domestic violence and in the unequal repartition of meals. Another consequence of machismo is the low rate of female participation in community activities; gender roles are strictly defined in the rural communities. Although we at Soya Association of Nicaragua (SOYNICA) work primarily with women, for this session the team made a special effort to invite all the women's husbands and men from the community who aren't directly involved in our program. The objective of the workshop was to encourage both personal reflection and discussion, fostering more egalitarian division of labour in the family.

In Central America, according to Catholic tradition, every town has its own patron saint. Week-long celebrations are enjoyed each year with activities including bucking bull-riding competitions, greased pig-chasing for the kids, and grandiose equestrian parades down main street. As part of the celebrations, a group of organizations working in rural communities have organized an agricultural fair for the past few years. This year SOYNICA was pleased to take part. We invited the women we work with to come and sell their excess produce and each of our team members made a different dish from soybeans. As always when we have food fairs everything was sold before the end of the long, hot day.

The rural families we work with share and exchange some seeds with their neighbours and we distributed fruit tree seedlings (citrus, banana and other tropical fruits). Young pineapple plants were also given out to those who wished to plant them. Various agricultural implements such as machetes, spades, hoes and watering cans were repartitioned as further incentive to those families who had already shown initiative. We thank Presbyterian World Service & Development and the Canadian Foodgrains Bank (CFGB) for their funding, which makes the food and nutritional security program possible.

In July, eight months of hard work and many meetings culminated the first ever Central American 'ECHO' Regional Conference. Representatives from eight different Nicaraguan organizations and also from several Honduran organizations met for five days at a World Relief Resource Centre. The presentations and workshops focused largely on agricultural topics, but SOYNICA made sure that nutrition wasn't excluded; our workshop on Green Leaf Extract was very well received. A presentation on culture and development from a Christian perspective given by a Baptist pastor generated a lot of discussion. We plan to include responsible farming and Christianity as topics in next year's event.

It was a pleasure to have a group of Salvadoran women spend a week with us at work in the communities. Not only did they learn both planting and cooking techniques from rural women in their homes, but our team and the families learned new recipes from the Salvadorans! This visit was the second part of the South-South exchange; last year a co-worker and I traveled to El Salvador to do soybean workshops with group.

I found that doing a shorter spell in Canada this year, only a month and a half as opposed to 10 weeks two years ago, worked much better. It's always difficult to leave my dog and cat, the house and the yard. Mission Interpretation/Deputation has been a challenge for me but it's always inspiring to find that Christians in Canada keep up with our work overseas, and are interested in hearing my story.

Looking back over the year, there is so much to be thankful for! Our SOYNICA NORTE team has strengthened and solidified, and the rural families continue to diversify their food plants and thus their diets. Efforts in co-ordination with other organizations have been tremendously fruitful. Thank God for helping us to persevere, to help the families achieve visible results!

The team requests your prayers for strength and energy in their arduous work in rural communities, wisdom for their relationships with the families, and motivation for the families themselves, and that they might continue to aspire to improve their lot despite all the obstacles they face. Please pray also for political stability in Nicaragua, employment, and hope for all Nicaraguans struggling for a better life.

**The Rev. Dr. David Villalonga, Veterinarian, Association of Young Christians, Nicaragua:** Instead of mentioning how many workshops I did in 2003, let me mention their topics. They were veterinary and animal care, nutrition, environment, protection of water resources and gender issues. We carry out work in many other places like Boaco, Norwish and Chinandega.

During 2003, the YMCA continued to work on a three year strategic plan. I was the board president until last June, and am currently the president of the development committee. There are challenges and many things to accomplish in this new position. I am also preparing a new network for Nicaragua, where many organizations like World Vision, Heifer Project, handicap, Oxfam, and Asociacion Cristiana de Jovenes (ACJ) start working together. This link allows us to maximize our efforts and resources. Denise Van Wissen and I belong to ECHO. This committee prepares events related to development and agriculture in the area.

In Coloma, the Atlantic presbytery gave a special grant in 1999 and we founded a nursery farm that provided the trees to the community. That farm received support from many others such as HPI and World Vision. The 37 cows and 24 goats and lambs that were also donated became a good resource, showing people that they can improve their own living conditions. Right now we have introduced the program to 85 new families through donations of heifers and 12 more with goats and sheep.

We have a group of voluntary students from the university who work in preventative health care. Right now they provide medical assistance every 15 days, and we intend to continue that work. The problem is that ACJ, HPI and others groups do not support medical assistance. We are trying to make connections through others organizations.

In Boaco we have more than 59 families with heifers supported by HPI, the project holders in this case are ACJ and an agro-ecological project support by the same donors and PWS&D. We would like to give the people here a new view of life; the area is poor, dry, dusty, and sad but the idea is for the people to rebuild their spirit and their life. In Rivas we have 150 cows and we would like to establish a workshop centre for farmers that belong to ACJ, and we want to train people for the new development project in the next couple of years. We also want to create a

link in Central America with ACJ, to bring people together and teach farmers from the area to be rural promoters.

We also encourage people to work on organic products such as making cheese and byproducts from milk and crops. For that reason we need to teach workers how to meet the regulation and certify their organic products. By following regulations the goods will get the best price at the market.

**The Rev. John Fraser, Area Minister, Lucaya Presbyterian Kirk, Bahamas:** The Bahamas, and Grand Bahama in particular, continues to depend upon the tourist dollar. Although this past year has seen a slight increase in tourism, it is not anywhere near what it was prior to 9/11. In their attempt to increase tourism the government has allowed a second major casino to open in Freeport. The casino provides employment for many locals while at the same time managing to bring a few more patrons from abroad. I should point out that "locals" are not allowed to gamble and if caught could suffer a severe penalty. I am told that this was the only way that the local council of churches would allow the casino to open.

Outside of tourism there is not a great deal of diversification when it comes to the economy. There is a major expansion in the deep sea port. It is hoped that Grand Bahama will become a haven for ocean-going ships that need to dock for repairs and maintenance.

Last year saw the demise of the honeymoon stage in my relationship with the congregation. You know how in the first few weeks (dare I say months?) of one's ministry that you just can do no wrong? Well, 2003 saw a few souls of the Kirk say, "You can't do that." Not being able to please everyone was something that I realized early in my ministry.

December 31st saw the Kirk with all her bills paid and a previous overdraft eliminated. We are grateful for this because the summer months are very lean and like the tourism industry, we look for the return of the snowbirds in the winter. The Kirk is placing literature concerning our ministry in some of the major tourist establishments. We recognize that we are called to serve tourists as well as our local community. This outreach is something that I would like to pursue in the year ahead. Perhaps we can help ease their souls after having lost at the casinos. Just a little joke! Honestly, we are optimistic about the year ahead and excited about the possibilities of new work. Did I mention that we are in the process of selling the old manse?

The number one priority in my ministry continues to be preaching. I have a wonderful opportunity every Sunday to share the gospel, not just in our local worship service but on the radio and internet. We are blessed with being able to share a program called Great Hymns of the Faith and also to provide an edited version of our Sunday morning worship service over the airwaves. You can listen to us at [www.lucyakirk.com](http://www.lucyakirk.com). The biggest change to affect my work this past year was the move of three of my closest clergy friends. These were friends within the Lutheran, Methodist and Worldwide Church of God with whom I worked closely. I am busy now getting to know the new minister in the Methodist church. With the retirement of the minister at the Kirk of the Pines in Marsh Harbour I am taking turns with Alistair Gray doing a service in Abaco. It is nice having Alastair in Nassau and I look forward to frequent contacts with him in the year ahead.

For 2004 I want to see growth in our youth ministry. I especially want to see the development of lay leadership. We are also working on a pictorial directory which will be a first for this church. I would like to see our financial basis remain on firm ground; we have a wonderful new treasurer who has some great ideas in this area. We also have plans for a joint elders retreat among the three churches.

I am really looking forward to an upcoming visit from Ian Alexander and Elisabeth Cranfield. I believe that this will provide a wonderful opportunity to share some of my joys as well as frustrations. I believe that anyone coming to an Island ministry should be given a crash course in culture shock. In dealing with day to day issues I must constantly remind myself that this is not Canada, not the US and not even Scotland.

My wife's contract with one of the local schools was not renewed this year which caused some anguish. However, she has applied for a Florida teacher's license which will allow her, from our Island, to be an online teacher within the virtual online teaching system of Florida. Our youngest daughter, Crystal, has now joined her sister, Diana, at university in Canada. Natalie,

our oldest, remains with us in The Bahamas and is teaching at a local school. We are halfway through our three-year contract and who knows what the balance of the term will hold!

## EUROPE

**Steven Ross, Reformed Church of Sub-Carpathain Ukraine, Ukraine:** At the beginning of 2003, I had completed the first five months of my two-year contract as a manager of a wheat seed project funded by Presbyterian World Service & Development (PWS&D). This initial period of five months was essentially a learning phase. I attempted to help where I could, but I often found myself to be the “fish out of water”. When one is confronted by a new language and culture, a simple task like buying a loaf of bread can seem to be a daring challenge. When I arrived back in Ukraine in January 2003, it was my hope that my life and work would step past the point of training. I began to make a conscious effort to throw myself into the work that is being done by the Hungarian Reformed Church in Ukraine.

The highlight of my work year in Sub-Carpathian Ukraine was helping with the Canadian Foodgrains Bank (CFGB) wheat seed project. A program of this nature is new to this area. In many ways, it was a learning experience for the beneficiaries and the organizers of the program. For the beneficiaries, the idea that the project was being conducted because of true care for the people of Ukraine and not for individual profit was a novel idea. They are only familiar with the widespread philosophy of corruption and deceit that was, and is, so prevalent in the countries of the former Soviet Union. Along with the donation of one-hectare (two and a half acres) worth of wheat seed, the beneficiaries, with the help of a team of local agricultural experts, have been given a training seminar concerning soil preparation, fertilization and planting techniques. Although Ukraine is blessed with superb agricultural conditions the farmers are not trained.

Perhaps the thing that I take the most pride in is fact that this project is conducted in a Christian way. The work, as well as the relationships with the beneficiaries, has been conducted with care, honesty and, above all else, love.

The project was faced with the frustrations of horrible weather in 2002 and 2003. The fall of 2002 was extremely wet, not allowing the farmers to plant their wheat until early December. Unfortunately, many of the seeds were frozen. We waited for the spring of 2003 in hopes that the weather would be ideal, giving the farmers’ surviving wheat the best possible growing environment. However, the spring weather was short. By the beginning of May, we experienced extremely hot and dry summer conditions. When the seed was finally harvested in July 2003, we were left with only enough to give to 200 beneficiaries, as opposed to the originally intended 1,000. Because of the help from Mark Gordon, former Presbyterian Church in Canada missionary; Rick Fee, director of PWS&D; Joan Barkman-Azar, CFGB; and Canadian Presbyterians, who in the end are the ones who are supporting this wheat seed program through their gracious and faithful financial contributions, the seed program has been extended for one more year. The project will now run until the fall of 2005, giving it a chance to rebound from the poor weather conditions, and to see it reach its full potential.

There are four Reformed Church high schools in the Sub-Carpathian region of Ukraine. One of these schools is located in a village called Peterfalva where I have been teaching English. Although there are two English teachers at the school, their native language is Hungarian. It is important for the students to have experience with a native English speaker to hear the accent and expressions that cannot be taught by a person native to another language. This work has allowed me to get to know some great students and future leaders of Ukraine.

The acquisition of my Volkswagen minibus has been essential to my work in Ukraine. Because of the bus, I have been able to help with tasks that have not needed a full knowledge of the Hungarian language. I have become a sort of transport truck driver/bus tour guide. The minibus is sometimes used to transport local missionaries, pastors, teachers, students and youth groups around the area. I have inherited some regular jobs like bringing Bibles, children’s picture Bibles, evangelical magazines, used clothing, used toys, used household appliances (stoves, furnaces, washing machines, etc.) and used books from Hungary through the border to Ukraine. Dealing with the post-communist corruption and bureaucracy at the border is always a tedious task, but I gain strength in the fact that I am doing God’s work.

Since August, I have helped to create a Sunday school program in the Gypsy neighbourhood of my hometown in Ukraine (Beregszasz/Beregovo). The conditions in the neighbourhood are

clearly “Third World”. The problems that this group of people face are too numerous to illustrate in this short report. However, there is hope. For these people, the hope lies in faith in God and in the church. Although in a Gypsy neighbourhood such as this, change comes slowly, Hajni (my girlfriend from Budapest), Callie, Eszter, Ineke (three young missionary girls) and I have decided to start with the youngest in the community so they might learn there is hope and a healthier lifestyle through Jesus Christ.

Being a missionary in Ukraine is like the proverbial onion. With every passing day, the layers of culture and language seem to peel away. With every passing minute, I am getting closer to the heart. It has been a wonderful opportunity for me. I have recently extended my contract in Ukraine until the summer of 2005. I thank God for all of these amazing adventures and moments that I have been so fortunate to experience.

**Sonya Henderson, English Teacher, Theological Seminary of the Hungarian Reformed Church, Cluj, Romania:** Last year was a year full of challenges, opportunities and growth. I continued teaching English at the Hungarian Reformed Theological University in Cluj/Kolozsvár. My classes and students were varied and interesting. Throughout the year I also continued my work at the Lamont Centre, a centre for people with physical disabilities. There I taught English, helped organize various sporting events and competitions and held a weekly web site design class.

It was a particularly important year in the lives of people with disabilities in Europe because the European Union declared it officially the European Year of People with Disabilities (EYPD). In order to celebrate the EYPD and to highlight the rights and issues of people with disabilities in Cluj and Romania, I helped people at the Lamont Centre organize special activities each month. The largest event we organized was an international conference during the last week in September. The conference was designed to highlight disability issues in Eastern European countries. As one of the conference organizers, I am greatly pleased with the outcome. We had more than 120 participants from more than 21 different countries attending the 4½ day conference. Organizing a conference on such a large scale was entirely new to me and only once did I realize how many logistical problems we were facing. For example, Romania continues to be a physically exclusive society and the logistics of finding an accessible conference centre, transportation and accommodation were only some of the day-to-day issues that arose during the planning. Despite the many challenges, the conference went smoothly and on the final day, all participants worked together and drafted the Cluj Resolution, which can be found on the conference web site: [www.enableromania.ro](http://www.enableromania.ro).

It was a real pleasure for me to continue my work helping the Young Children and Worship (C&W) program in Romania. It was just two summers ago that I organized the first C&W training in Cluj. In January 2003, two of the participants from that initial training approached me with the desire to train more people. They had been using the program in their congregation and enjoyed it so much that they wanted to tell others about it and train them to use it in their own congregations. So we arranged a second introduction and training for the Young Children and Worship in Romania. This particular training was more of a challenge for me because it was all in Hungarian. I chickened out and did my part in English and a friend translated into Hungarian for me. Twenty-one diaconal and religious education students came to attend the 3½ day training which was received with much wonder and enthusiasm. The training could not have been possible without assistance from the Women’s Missionary Society, who graciously donated enough money from their Christian Literature Fund to purchase the Young Children and Worship books for each participant.

The summer months were full of travel between Romania and Hungary as I participated in summer camps for children and youth in both countries. This summer, I welcomed and hosted a Youth In Mission volunteer who was also involved in the camps. In Hungary, we worked in the Ars Longa children’s camps, where I have worked for the last few summers. In Romania, we participated in a camp in a small village where we had never worked before. These camps provide a wonderful opportunity to be with the children and youth of the area, to share our experiences, to challenge ourselves, to work and to be active members of the Christian community around the world. This experience wasn’t just for me, but for the YIM volunteers who come each summer to participate.

A highlight of my summer was the visit of Catherine Brown, the music director at First Church in Collingwood, Ontario. Catherine had been a host billet for some of the Hungarian choir members when they toured Canada in September, 2000. In 2002, she offered herself as a potential resource person for a music camp in Romania. And what a resource person she was! Energetic, inspiring and fun, the 17 participants of the camp didn't know what hit them. Each day of camp, we focused on a different part of the church calendar and, in this way, we made it through a whole church year in just one week. By the end of the camp, we had learned a large variety of songs, how to use rhythm instruments, and some techniques to help us become teachers of music. It was a truly wonderful week.

In October, I returned to Canada where I spent the last three months of the year doing mission interpretation in Ontario. Doing mission interpretation was a wonderful opportunity for me to come face-to-face with individuals, congregations, Women's Missionary Society groups and youth groups who have been such a support to me while working in Romania. It was an opportunity for me to share experiences with the people in Canada firsthand.

**Brian Johnston, English and Music Teacher, Theological Seminary of the Hungarian Reformed Church, Cluj, Romania:** The past year has been the most eventful one for me since I began my work as lay missionary in Romania in 1993. I continue to work at the Protestant Theological Seminary in Cluj, Romania, as an English teacher and a musician. There are still numerous students at various levels wishing to study English and there are a sufficient number of students joining the theological male choir to replace those graduating.

In early March the choir was invited to appear at the Kodaly Institute in Kecskemet, Hungary. I studied music there from 1982-1984. Both the Hungarian Reformed Church in Kecskemet and the Kodaly Institute worked well together, unfolding a successful weekend of seven performances. As well as singing for two church services we also participated in an elders' conference, sang at a teacher training college and at the music school in Kecskemet.

Just before leaving for Kecskemet we were honoured to perform a short program for the Canadian ambassador from Bucharest during a visit to our seminary. I am very pleased that we have been able to maintain such a good relationship with the Canadian embassy. We were also invited to participate in the Canada Day celebrations held in Bucharest on June 30th. President Iliescu also attended and our program consisted of selections sung in Hungarian, Romanian and English as well as the Romanian and Canadian national anthems.

In May, a study tour program was organized by Barbara Nawratil, mission interpretation coordinator for The Presbyterian Church in Canada. The participants also visited Hungary and Ukraine. Their limited time in Romania was certainly eventful and opportunities for interaction with the students were provided. On May 29th a concert was held in the sanctuary of our institute. Both of the institute choirs, soloists and Maria Georgescu from the Hungarian Opera participated. In addition to working with theological students I am also privileged to collaborate with two young conservatory students, Katalin Gyorgy and Zoltan Nagy, who continue to enrich our music program considerably. The highlight of the concert was the male choir singing a difficult rendition of Good News which reflected the constant strengthening of the ongoing relationship between Canadian Presbyterians and the Hungarian Reformed Church. Another item of importance which must be mentioned was the new, rich-sounding piano which was recently obtained thanks to individual donors and a generous gift from the Women's Missionary Society.

This was certainly a year for many visitors coming to Romania and we were again honoured when The Rev. Dr. Sandy MacDonald, the Moderator; his wife Chris; and Ron Wallace, Associate Secretary of International Ministries visited us in late September. They were able to attend a gala concert put on as part of a celebration for an International Disabled Conference taking place for the first time in Cluj.

In the first week of November, I and a section of the choir journeyed to Sovata, a small city 150 kilometres from Cluj. There we participated in a benefit concert organized to assist students lacking necessary funds for continuing education. The students were proud to take part in such an event which was combined with an opening of an exhibition of my photos "Impressions of Transylvania".

I organized my first opera gala on November 20th which was well-attended and exceptionally well-received. Elizabeth Conrad, a well known soprano from the Hungarian Opera, performed and assisted the choir with her vocal expertise during the rehearsals. Singing with guest professionals is a real inspiration to my choristers. We also had for the first time a large number of Romanians in the audience. One of my students wrote some meaningful words which I would like to pass on.

I think that this event was a good chance for bettering the relationship between the majority and the largest minority in Romania. It was a beautiful example of what can be a way towards a more peaceful coexistence. During that evening's performance the artists and the audience forgot that they were Hungarians or Romanians and they listened to the language of music.

Our final excursion of the year was to Miskolc in Hungary to celebrate the third weekend of Advent. We performed a concert in the Lutheran Church on Saturday and on Sunday morning contributed through song in two services. The hospitality was wonderful and although we were totally exhausted when we returned home we were better prepared to celebrate the true meaning of Advent. A note of gratitude must go to both the Hungarian and Lutheran congregations in Miskolc, Hungary.

This year was one of great fulfillment for me personally. I wish to thank all my Canadian supporters and particularly International Ministries, my great Canadian colleagues in Eastern Europe and my fantastic students who continue to inspire me in expanding my mission activities in Romania.

## **AFRICA**

**Sean Allison, Language Analysis and Development, Cameroon:** I am working on language analysis and development, literacy and translation with the Kotoko people of the Logone-et-Chari department of the far north province of Cameroon under the auspices of Wycliffe Bible Translators, SIL and The Presbyterian Church in Canada.

After enjoying a much-needed Christmas and New Year's break in the latter part of December, 2002, my wife Lezlie and I settled back into our work in the village of Makary, Cameroon. For the first three months of the year, Lezlie continued to teach the boys (Josiah, grade 1; Nate, kindergarten) while I carried on with Kotoko language learning and linguistic analysis. In March I attended a course on translation principles in N'Djamena, Chad, with two Kotoko men who expressed an interest in being involved in translating scripture into their language.

In April we made our annual trip to the south of Cameroon in order to attend SIL's spiritual retreat and conference. During this time the boys attended school with other missionary children. We were also able to enjoy a week's vacation together on the coast. Lezlie and the boys returned to Texas for the month of June to see her mother, and I made a two week trip to the US in order to attend a linguistics conference on African languages.

From July to October we were back in our village, in the north of Cameroon for the rainy season. This was a period of ongoing language learning and linguistic analysis for me while Lezlie and the boys launched into a new school year. During this time I put together a rough draft of a primer designed to teach those Kotoko speakers who are literate in French how to read and write their own language.

In November and December I worked on finishing up a rough draft of a document listing classical Arabic and Kanuri words that have been borrowed by Makary Kotoko speakers. This is a preliminary document to an in-depth analysis of the sound system of the language.

In mid-December we had the pleasure of having my mom, dad and their oldest grandson come for a two week visit to celebrate Christmas. We went to a game reserve here. The highlight of that part of my parents' visit was getting to see a herd of about 100 elephants make their way to a watering hole for a quick drink and a bath.

Throughout the course of the year we have continued to run a small library and computer lab. When in the village I hold a weekly class on some of the nuts and bolts of computers and word processing.

We are grateful for our Lord's provision and protection during this past year. We have also greatly appreciated the many cards and letters of encouragement that we've received from various Presbyterian churches across Canada. We look forward to glorifying and enjoying our Lord and Saviour in 2004.

**The Rev. Wallace Little and Mrs. Audrey Little, Malawi:** In May 2003, Audrey and I received an invitation from International Ministries of The Presbyterian Church in Canada to serve as volunteer missionaries on a short-term basis within the Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi. To receive such an invitation was a complete surprise to us, but we considered it to be a call from God, expressed through an executive arm of the church.

Since our arrival in Blantyre on October 5, 2003, we have found our gifts for ministry being put to good use. The Rev. Daniel Gunya, General Secretary of Blantyre Synod, appointed me as associate pastor of St. Columba CCAP, ministering with The Rev. McDonald Kadawati. St. Columba CCAP is the largest congregation in the synod with a membership of roughly 10,000 people. There are three services each Sunday, one at 6 am, another at 8 am and the last at 10 am. The 8 am service is in English with the other two in Chichewa. During a period of three months, I have either preached or given a meditation on 20 occasions. I have baptized 30 infants and nine adults. I have officiated at the sacrament of the Lord's Supper. I conducted 12 weddings and four funerals.

Church attendance is outstanding and there are many young people in the worship services. The Malawian people are noted for their musical abilities and several different choirs will often sing at any one worship service. There were two worship services on Christmas Day as well as New Year's Day. They held a music and drama night on Christmas Eve and an all-night prayer service on New Year's Eve. We were privileged to join six busloads of Sunday school children when they delivered gifts to orphan children in Mulanje on the Saturday before Christmas.

The second major part of my job description involved me as associate director of the resource centre. This is a new initiative of the synod under the leadership of The Rev. Colin Mbawa. The centre has been gifted with a large number of theological books from The Presbyterian Church in Australia, together with several computers. Some renovations are underway and new furnishings have been installed so that the centre can be used for small workshops. Both clergy and laity should benefit from the materials that will be made available there.

Working with The Rev. Mbawa, we have been involved in shaping three workshops. The first workshop, designed for moderators and clerks of presbyteries, was held at the Boadzulu resort on Lake Malawi for three days in November. It was called Strategic Planning and Capacity Building. A second workshop was held at Naming'asi Agricultural and Farm Training Centre during the second week of December for selected session clerks and elders from several presbyteries. During the same week we held our third workshop. This workshop was intended for department heads within the synod and ministers who had not attended the first workshop.

During our first three months, we have been able to visit several areas of the ministry undertaken by CCAP Blantyre Synod. During our first week in Malawi, we went to Neno where we had helped to initiate the construction of a new girls' secondary school. We distributed school supplies to about 50 students. These school kits had been given for this ministry by Christians in North Bay and the Almaguin Highlands. We were also at the Mulanje Mission and saw the Mulanje Mission Hospital, the Likuni Phala (a maize and soybean milling operation where nutrients were added to the ufa to fortify the recipients), the community day secondary school and a training centre where lay people from the surrounding villages were trained in certain issues of health and well-being. While we were in Mulanje, we also took the time to visit Likabula House, a youth retreat centre, where we met the synod youth director, The Rev. Innocent Chikopa.

We have also entered into the life of the expatriate community. We have valued our contact with two other missionaries of The Presbyterian Church in Canada, namely Clara Henderson and Heather Paton, both of whom are leaving the synod at the end of January. As well, we have met families from other partner churches and we have shared social events and Bible study sessions with many of them. The 5 pm Sunday service at St. Michael and All Angels Church is a good

place to meet the expatriate population. We enjoy these services and I have found myself preaching at these occasionally.

Because of the size of the main residence here, we find ourselves providing hospitality on numerous occasions, including the hosting of overseas visitors. During the month of November, we were happy to host Karen Plater and Bella Lam from Presbyterian World Service & Development. Audrey has the gift of hospitality and she takes the lead in much of this hosting. She has also contributed in other ways not already mentioned. She helps out each Tuesday afternoon, if possible, with others as they minister to a group of challenged Malawians at the Ndirande Club. Her hobby with a digital camera has been put to use on several occasions. She has provided photographs and brochures when asked to do so by the synod leaders. She has also worked with her brother back in Canada to establish a web site called The Littles in Malawi that has been used to keep many of our family members and friends in touch with what we have been doing. This site may be accessed at <http://seeeh.ca/malawi/>.

This report represents a summary of our activity during the first three months of our appointment to CCAP Blantyre Synod in Malawi. We consider it a great privilege to be invited to serve the Lord in this way and we hope and pray that others will think that we have served faithfully to best of our health and ability.

**Dr. Richard Allen, Community Health Physician, Presbyterian Church of East Africa, Kenya:** Last year marked my ninth year in Kenya with the Presbyterian Church of East Africa (PCEA) and 21st year with The Presbyterian Church in Canada. These nine years in Kenya seem to have gone particularly fast! The main focus of my work has been HIV/AIDS prevention.

The situation in Kenya with respect to HIV/AIDS remains serious with official figures indicating that just over 10 per cent of the adult population is infected with HIV. The figure of 10 per cent, however, represents a drop from 14 per cent two years ago. The coming few years will confirm if Kenya is really seeing a decline in the percentage infected.

The intervention in which I am involved consists of running Trainer of Trainers (TOT) courses. Individuals are selected jointly by parishes and the PCEA HIV/AIDS Committee. Once selected, they receive four weeks of training over a nine-month period. The main purpose of TOT is to train another category of HIV/AIDS workers called Community AIDS Educators (CAE). Members of the team are responsible for creating HIV/AIDS awareness within the community.

The strength of the training program is that both TOT and CAE function as volunteers doing the work of God in the area of HIV/AIDS prevention. A particular challenge to this, however, has arisen in the last year. Most Kenyans believe that large amounts of funds have come into the country for HIV/AIDS work and this in turn has affected the sense of volunteerism, both within and outside of the church.

Other challenges in the HIV/AIDS work include the continuing ambivalence of Kenyan churches to the HIV/AIDS issue and the introduction of the HIV/AIDS anti-retroviral drugs (ARV). Churches do not want to see people dying from AIDS, but at the same time the churches have difficulty dealing with the fact that the large majority of HIV infections occur through extra-marital sex. In the case of ARV, more emphasis is being placed on the distribution of these drugs, but the country does not have the infrastructure to deliver these drugs on a large scale and to follow up with individuals who take the drugs for a while but then default. Starting and stopping ARV leads to drug resistance.

On the political front, Kenya has just finished its first year with a new government. The previous government had been in power since Kenya's independence in 1963. The new government has tried to tackle corruption but this is no easy task. The new government is a coalition of several parties plagued by infighting, as one party challenges another for more influence and power. Kenya is also writing a new constitution. The process has been hampered by personalities and special interest groups. It is hoped that a new constitution will come into effect some time in 2004.

While the problems of HIV/AIDS and politics seem large, progress is evident if one tries to analyze objectively. The hand of God working through individuals can be seen.

**Arlene Leona (Randall) Onuoha, Presbyterian Church of Nigeria (PCN):** I first began working with the Presbyterian Church in Nigeria in November 1978, and have been there ever since, except for periods of furlough, maternity leave and during my five-year leave of absence from 1987 to 1991.

Presbyterian Women Empowerment Project (PWEF): We continued with this project into May 2003. When the workshops were finished we eventually had successful rallies in each local government area. Presbyterian Church in Canada staff came to visit in February 2003.

In March 2003, I went with four other Presbyterians to a WARC-sponsored conference on gender and HIV/AIDS at Makurdi in Benue State. It was refreshing to get away for a few days with a focused agenda and to go to a place where I was learning and discussing important issues.

My job was revised to exclude the PWEF. However, I am confident that Nnenna Onuoha and The Rev. Iro are capable and other staff could be hired to run any Women Empowerment Project the PCN wishes to do.

National Directorate of Missions (NDM): I have continued to be the finance officer and secretary of the National Directorate of Missions. Presently there are 20 mission stations with missionaries. Of these, 16 are in the north, three in the west and one in the east. There are also four mission stations which are presently vacant. So we have 16 regular missionaries and four ordained missionaries. We also have two helpers who receive allowances and one community health extension worker who runs a clinic in one of our mission stations. We also have a part-time co-ordinator/supervisor for the eastern zone, a part-time co-ordinating team for the western zone, and a full-time co-ordinator/supervisor for the northern zone. We have an office in Jos where the co-ordinator works. He does most of our orientation and training.

We began 2003 with great financial difficulties in NDM, preventing us from doing some of the things we had planned, such as our week-long strategic planning meeting in February, on-going training for all the missionaries in the field, employ new regular missionaries and provide orientation for them, open about 15 new mission stations, and visit most of the mission stations. We had also planned to buy a four-wheel drive vehicle or a bus for our northern co-ordinator. Part way through the year, however, things picked up tremendously for awhile. We had a week-long mission celebration and focused on mission in every parish. Programs were set up to sensitize the whole church to God's mission. Following the sensitization many who had pledged previously paid their pledges, some of the supporting parishes began to be more regular in their payments, and some parishes and presbyteries remembered their responsibility toward mission offerings. We were even able to buy a car (although not the four-wheel drive) for our northern co-ordinator to use.

In November 2003, I was appointed executive secretary of the NDM. This position will involve visiting the mission stations from time to time.

The NDM is preparing to expand in 2004. The BPT will post 15 ordained missionaries to us during the May postings. We also hope to employ up to 20 new regular missionaries late in the year if our finances enable us. We would like to open about 31 new mission stations and fill the four vacancies we already have. We already have a list of over 100 new mission areas where we would like to work in the future.

We will run an orientation course for the new ordained missionaries in June, 2004 and overlap it with training for all the missionaries currently in the field. Orientation will also be given to the regular missionaries whenever we employ them late in 2004 or early 2005. Each missionary will also do deputation where he/she will be sent to their supporting parish for deputation in the fourth quarter of the year. This was a positive experience when we did it in 2002. April 19-25, 2004 was Mission Week when we planned to have programs in every congregation to sensitize the people toward mission. We produced pamphlets and other publications for this, and a video of the mission fields.

I am still the finance officer of NDM. As such I am responsible for receiving all money sent to NDM, paying salaries and keeping appropriate records.

I am a member of Board of Faith and Order as secretary of NDM, and part of the publication department. Each year we produce a Bible study outline on a theme approved by the General

Assembly. Every parish uses that outline for their weekly Bible studies. The one for 2004 is *Jesus, Our Righteousness*. I am on the editorial committee for the Bible study writers.

In 2003 I helped to gather information to set up databases of information on PCN personnel, parishes, presbyteries and synods. This is to enable the General Assembly to have easy access to such information and to provide a system that will be relatively easy to update when any situation changes. This is ongoing work.

Presbyterian Urban Health Services: I am the secretary of the board of governors for the Presbyterian Urban Health Services. I also manage their finances, receive the monthly proceeds and from them pay the salaries, NEPA and other expenses that may arise. Two of our nursing staff resigned to move to health centres in their villages, owned by relatives. We hired new staff and increased salaries. As we continue to run the present primary health care centre we are trying to develop our new site. We bought some land a couple of years ago but have not yet had money to build on it. However, we have cleared the land and commissioned a nearby parish to start a chapel on one portion of the land to secure occupancy. We have also commissioned some church members to farm the remaining land until we are ready to break ground. We have made a plan for the building.

As secretary of NDM, I am also a member of board of personnel and training. I attend meetings and give my NDM report. From time to time I am also appointed to a sub-committee for one assignment or another.

Presbyterian Academy: Presbyterian Academy is a secondary school owned and run by Aba North Presbytery. It is presently situated on the General Assembly Office compound although we are still looking for a permanent site. I am a member of the school's management committee. We began with only JSS1 a few years ago and have increased by one grade each year. We now have up to SSS2. We have been registered for the JSCE exams and the past two years have had excellent results from our students who have written the JSCE. Our student population has more than tripled this past year. Presently we have about 170 students. I am financial secretary for the school, although there is an accounts clerk who handles the money. I sign the cheques and work with the accounts clerk.

I am a member of Aba North Presbytery and do my part in presbytery events and services. I also am a member of South Central Synod.

St. Paul's Presbyterian Church, Ogbor Hill Parish: I am one of the ministers in Ogbor Hill Parish although not employed by them. As such I preach whenever I am asked. I participate in other parish activities as I am able. I am in charge of the children's church at St. Paul's, mostly working with the leaders.

## **ASIA**

**Dr. Bill McKelvie, Diocese of Hyderabad TB Control Program, Pakistan:** Bill and Sheila have been working with the Diocese of Hyderabad, Church of Pakistan for the past 15 years. The last eight years Bill has run a Tuberculosis (TB) control program for the diocese. This program is comprised of six clinics which are run by local young men who have been trained to diagnose and treat the disease. Bill is medical director for the program which includes the following responsibilities: administration and overall direction for the program; supervision of the clinics; ongoing education for the paramedics; and fundraising.

In November, a local Pakistani doctor was hired. We are pleased to have Dr. Ebenezer in the program and the goal is to train and equip him to take over Bill's responsibilities.

This past year funding was obtained to give free TB drugs to patients. This has meant that the number of people seeking treatment has increased from about 500 in 2002 to over 850 in 2003. Unfortunately, the grant to provide the drugs has just expired. This grant was to tide us over until the government began to supply us with the drugs. Bill was promised free drugs from the government for the TB program, however, this promise has remained unfulfilled for an entire year. Each visit to officials seems to bring us one step closer. We pray that the drugs will be made available soon.

We have seen continued improvement in treatment results. The overall success rate for patients admitted in 2002 was 86 per cent, a 7 per cent increase from the year before. This means we

have now reached our target of 85 per cent. We have also seen an increase in the number of women presenting to our clinics. At one clinic, the big factor in increasing female patients was the construction of separate ladies' waiting room and bathroom.

The TB program faced a number of obstacles last year. In the spring, a cheque was stolen and Bill's signature was forged. About 160,000 rupees were lost. The subsequent internal investigation failed to identify the culprit, but one paramedic was found guilty of deception and unacceptable behaviour. While the money was recovered, there was a period of loss of mutual trust within the program. In December, one of the paramedic trainees resigned unexpectedly as did the accountant. We have replaced the accountant, but he lacks training and experience. Getting him up to speed is another demand on Bill's time.

Sheila continues to do Bible studies with women from a Hindu tribal background. She organizes a Sunday school program at our local church and teaches English to several children.

Both of us are actively involved in our local church; Bill preaches about once a month. We are also involved in the parish committee. We are encouraged by the ministry of our padre, Puna Lal, who has an effective discipleship ministry among people from his own caste. He is establishing worshipping communities in three villages he visits monthly. About 80 people are involved. We feel privileged to be able to encourage him and watch God work through him.

All three of our children are studying in Chiang Mai International School (CMIS), Chiang Mai, Thailand. Daniel will graduate from grade 12 this year. He has applied to engineering at Memorial University in St. John's, but is still unsure if this is the right field for him. We trust he will get a better idea after the general year at the university. Mark and Rebecca (13) will complete grade 8 in CMIS and, God willing, will start grade 9 in August in their old school in Pakistan. The expatriate staff will be almost entirely new, including the director. God has been faithful in preserving not only the lives of the staff and students, but in helping them to grow in God. We do not know what the future holds for Mark and Rebecca's education, but we submit it to God's care.

We have been learning that while God has promised to bless us, he calls us only to be faithful, not successful. We are His servants doing His work, not our own. The ultimate responsibility for 'success' lies with Him alone. This ought to free us from worry, but Bill still struggles with this form of low grade atheism. While we may be lacking in faith, God has been faithful to us.

**Alan Howard, Teacher, Woodstock School, India:** Have Rosalie, my wife, and I only been at Woodstock for half a year? It already seems as though our family has been living and working here for several years. We have experienced a relatively easy transition into the school community and have enjoyed good health.

Soon after our arrival we discovered that the school was desperately looking for a French teacher. Rosalie confessed that she had taught French for many years and was asked if she would take on those responsibilities on an interim basis until another French teacher could be hired. There was a great deal of work involved in getting prepared for and instructing all of the French courses. In spite of the great amount of time required, Rosalie found the teaching rewarding since the students are highly motivated and responsive. She has also been involved in planning and leading the Sunday dorm chapel, an opportunity for the middle and high school students to gather each Sunday morning to worship together. As of February 2004, Woodstock has a new French teacher for whom Rosalie acts as mentor while at the same time moving into her original assignment of dorm parent at Edgehill Dorm which houses and cares for the students in Grades 3-5.

I spent the first semester working at Edgehill as part of a team of four caring for the 40 students. I found my experience in children's camps and teaching to be of great value for my new role of "parent" to this large family. As in all families, the Edgehill family faces the challenges of how to juggle meals, games, school, loneliness and bedtime. But it is in the reality of everyday life that we teach the love of Jesus Christ and attempt to demonstrate it in our actions and responses. In addition to my regular duties, I have been involved in the school's hiking program and am working with a team of residence staff to develop a vision and philosophy for residences at Woodstock School.

Kirsten, grade 6, and Robynne, grade 5, have found life in Mussoorie to be different but extremely enjoyable. They have made good friends, find school challenging and positive and take advantage of the freedom to roam the hillside. They have been gracious in sharing their parents with our new "family", and indeed take full advantage of having so many friends and siblings on their doorstep.

During the past Christmas holidays our family traveled all over India. We celebrated our Lord's birth with Pauline Brown in Jobat and had a wonderful time visiting my childhood homes and friends. This was followed by chaperoning nine foreign students on a month-long tour of many of the religious and historical sites of India. This next year is an auspicious and busy one with Woodstock School celebrating its 150th anniversary. Many special activities are planned with alumni and friends from around the world visiting over these next months.

We feel blessed to have the opportunity to work and live as part of this Christian school. As students and staff from diverse cultures, faith traditions and socio-economic groups we have developed a deep appreciation for the uniquely diverse natural and human world which our God has created. We thank International Ministries for allowing us to be a part of this work.

**Dr. Richard Ling Schwarz, Surgeon, Green Pastures Hospital and Rehabilitative Centre, United Missions to Nepal, Nepal:** Many things spiritually, professionally and politically happened in our lives and in the nation around us in 2003.

Politically, the first eight months of the year we enjoyed the ceasefire and the sense of hope that came with it. Talks broke down in August and since then the fighting has claimed 2,000 lives. We see no resolution to this conflict in the near future. This affects our lives through frequent strikes which stop surgical camps and our children's school. We do not feel at risk although a dozen or so police have been killed in Pokhara.

Professionally, I continue as the reconstructive surgeon and medical superintendent at Green Pastures Hospital and Rehabilitation Centre. We have started running disability camps. We go to remote districts to not only operate on cleft lips and palates but also to contact disabled people and advise them on where and how they can receive rehabilitation. By working with community rehabilitation groups we can better reach people who most need our services and can connect them with long-term follow-up. We also try to work with local churches to get them involved in the patients' lives and their follow-up. From these disability camps we have been able to provide rehabilitation to many disabled children with club feet, burn contractures and cerebral palsy. Every year we see half dozen children who have never walked in their lives. With surgery, physio or braces/prostheses (or combinations), they are able to walk home. Praise God for an opportunity to be involved in such work!

I also work part-time in the regional government hospital doing plastic surgery, mostly cleft lips, palates and burns. I train other surgeons there as well. I have been running plastic surgery camps in remote areas, but fewer than before. The Nepali surgeon who has been working with me just went out on his first camp without my help in December.

Ling, my wife, has been busy serving on the International Nepal Fellowship (INF) Council. This has demanded a lot of her time as INF goes through a restructuring process, slimming down to be able to do more kingdom-oriented work by working with local churches. INF is also preparing to hand over to Nepali leadership this year. Ling also continues to help poor women in our church start small businesses, which have been going well.

We are both involved in an English house fellowship. I have been co-leading a Nepali house fellowship with Ramesh in a squatter settlement. Leadership of this house fellowship has been handed over to two young men from the neighbourhood. We have recently started a new house fellowship in a different neighbourhood. We are involved in Ramghat church as members. Ling teaches and trains the Sunday school and I am in the men's fellowship. The church continues to grow, with 70-80 adult baptisms per year.

## **EAST ASIA**

**Louise Gamble, Teacher, Presbyterian Bible College, Presbyterian Church in Taiwan, Taiwan:** This weekend I received a telephone call from another missionary commending our

school's students' superb use of the English language. These two students were conducting English Bible classes in a small Hakka village. This was great news because it is wonderful to hear our graduates are busy fulfilling two aims of our school: to be good English speakers, and to work towards the extension of the Kingdom of God! Some people have inferred teaching English is an inferior kind of mission work. This news was a contradiction to that idea!

The Presbyterian Bible College (PBC) is a small undergraduate college under the Presbyterian Church of Taiwan, offering programs in intensive English language study, church music, early childhood education and church service. It is our hope that throughout each program the students will be supported and challenged to live out their calling from God. Most recently the government's education department has promoted the use of English throughout the island's primary and secondary schools. PBC is continually strengthening our language programs to strengthen our students' futures.

I have continued teaching mostly within the English department. Formally I taught an average of ten hours a week, with an additional eight to ten hours of informal structured conversation with students from other departments of the school. Also, it seems my small apartment has become a sort of drop-in centre, so I am seldom completely alone! Of course, there are always staff meetings and committee meetings where I can increasingly participate without interpretation as my Mandarin language abilities improve.

Initially my appointment was for two years, but mid-way through my last spring term, we negotiated an extended year. I trust my presence and my life's experience contribute to the development of the curriculum and the staff growth. Dr. Ron Wallace visited our college during his quick Taiwan visit, and he got to see around our campus and meet with many staff members.

It has been a joy for me to be able to go into the regional aboriginal areas and join with Tayal believers, some of whom were known to me in my previous time here in Taiwan. This December I journeyed with other PBC staff to attend the Taiwan Association for Theological Education (TATE) meetings at Yushan Theological College, Hualien. It was a happy and stimulating time. Being in the midst of serious debates about important issues to the church, such as the attitudes to ancestor worship, biblical understanding of land ownership, and the place of women in the life of society and the church was a great experience.

These days I am often reminded that my stay in Taiwan will come to an end in June. I am truly grateful to The Presbyterian Church in Canada for the opportunity to return to Taiwan, and renew my personal love affair with the people and the ongoing work for God's Kingdom here.

**Joy M. Randall, Nursing Superintendent, Changhua Christian Hospital, Changhua, Taiwan:** I returned to Taiwan from furlough in early January. The hospital and nursing department continues being busy, especially since we have been in preparation for our hospital accreditations. Changhua is a medical centre so the accreditation criteria is at a higher level, whereas, our Erhlin Branch Hospital is a first educational level hospital so preparations for the accreditation are easier. The certification was postponed because of the arrival of Severe Acute Respiratory Syndrome (SARS).

Our Changhua Hospital was one of the main centres outside Taipei to respond quickly to the challenges of SARS. One of our wards that had special isolation rooms with negative pressure (used for tuberculosis) was transformed into the SARS ward. Some of our semi-private rooms were also changed to private rooms for suspect cases. Emergency rooms had special areas outside their door to prevent unknown infections from entering. Anyone with a fever was treated at those stations first. All staff, visitors and caregivers had their temperatures taken at least daily.

It was a continual learning process for all as we tried to prevent spreading, especially among our staff. We were one of the few medical centres in Taiwan not to have staff infected. We had over 50 suspect cases and several probable cases but only two were confirmed as SARS and both were able to return home.

Erhlin was less involved; the more serious cases of SARS were transferred to Changhua. However, the hospital still had to be on the alert. The hospital had a special service of celebration and thanksgiving in June for SARS. Many who spoke at the celebration felt it was God's guidance and help that saw us through the challenges of the new disease. Everyone in

Taiwan continues to be on the alert and are preparing for the possible return this winter. During SARS our patient numbers decreased by about 50 per cent but our hospital has almost returned to normal. We appreciated all the support and prayers of the people in Canada during SARS.

We opened our Nan Guo Medical Research building officially in November; however, it has been used continually over the past year. The 12th floor hall is the Landsborough Memorial Hall and the 11th floor is the Dr. J. L. Wilkerson Memorial. Many of our halls and lecture areas are named after previous missionaries. Our hospital museum continues to tell the story of the healing evangelical ministry in central Taiwan.

Erhlin Hospital is now a separate hospital with its own superintendent and administrative committee of which I am a member. We have many elderly people in our area and our medical department is busy. We need to increase our intensive care beds from 7 to 15. It is difficult to find committed and dedicated nurses to work on the medical ward. Our community health department is increasing the area where they travel and plans for future clinics, education and health related activities are being reviewed.

I had a special opportunity to visit Bhil, India, with Pauline Brown and others from Canada for 15 days in November. I am thankful for the special education grant and appreciate the support of International Ministries. Seven of us were there to celebrate the 100th Jubilee of the Chichaniya Church which was established by Dr. John Buchanan. I was amazed to see all the smiling faces of the Christians and especially the children when we arrived at the various churches. We were presented with many floral and peanut garlands and bows and arrows! The padres-elders that spoke were eternally grateful for The Presbyterian Church in Canada bringing the gospel to them.

Our visit to Indore and Jobat brought the needs and concerns of the Jobat Christian Hospitals and School of Nursing, Jobat Middle School and the community health projects in villages under the support of Presbyterian World Service & Development, to my heart. The school and the Abey Children's Home and residences in Amkut have so little food and water and yet they seemed clean and happy. Even from all my years in Taiwan I was not quite prepared for the state of the people in India. I had read of the community health projects using village workers to look after the people in their villages. This makes me thankful for all I have and how much Taiwan has progressed over the years both for the people and in medical care

I have appreciated the support of International Ministries, their staff and the prayers of many in Canada for these 34-plus years and look forward to God's help and guidance in the coming year as I prepare to retire from Taiwan on December 31, 2004.

**Michael Tai, Ph.D., Associate Missionary to Taiwan:** The missionaries from The Presbyterian Church in Canada used to play a very important role in the ministry of The Presbyterian Church in Taiwan. There were more than ten missionaries serving here at one time. The number of missionaries, however has steadily been decreasing in the last decade. With the retirement of Mr. Jack and Mrs. Betty Geddes in 2003, there remains only one full time missionary, Miss Joy Randall plus Ms. Louise Gamble, a volunteer and myself, an associate missionary. Some people think that time has changed and that missionaries are no longer needed or even appreciated overseas in the third world countries. I somehow believe this is not true. At least missionaries from Canada are still very much appreciated and welcome in Taiwan. Ms. Joy is packing and will soon leave here to retire in Canada. That will leave vacant the Canadian presence in The Presbyterian Church in Taiwan which Canadians helped establish close to 130 years ago. I pray that more Canadian missionaries will arrive soon as this is still a land where missionaries are still very much needed. As a Taiwanese-Canadian I know that Taiwanese people and society as a whole appreciate the Canadian presence. To those retired and retiring missionaries from Canada, I salute them.

2003 was a great year. I have been most grateful for the visit from The Rev. Dr. Ron Wallace, the associate secretary for International Ministries. Joy and Ron came together and spoke to my students at the Chungshan Medical University. Ron spoke on the call to serve from the Christian perspective. Joy also briefly introduced the work of Dr. Leslie Mackay whom everyone in Taiwan knows. Many questions were asked and Ron eruditely answered. Students told me that their visit was greatly valued and enjoyed. They hoped that this kind of visit could take place more often. How I wish we had more Canadian missionaries here.

I have started a new form of ministry on campus in 2003. I call it a "silent literary ministry". Thanks to the Presbyterian Record, Glad Tidings and the Presbyterian Message which I receive on a regular basis from the Life and Mission Agency. I asked the Maintenance Department of my university to build bookshelves outside my office to display these materials plus some devotional and spiritual books sent to me from an elder (Mrs. Lois Lawrence) of the Parkview Presbyterian Church in Saskatoon. Many students have borrowed these materials or came to read them periodically. This also motivated some students to come in to talk to me about Christian faith. I am pleased that this silent literary ministry works. If anyone is willing to take part in this ministry it would be most appreciated.

Besides teaching and student ministry, I have been involved in many committees' work of the Ministry of Health and the Ministry of Education of Taiwan. This requires my going to Taipei to attend meetings frequently. I however appreciate the chance to be part of decision-making in policies on health and on medical education of Taiwan.

The Ministry of Health has required every physician in Taiwan to take at least 18 hours of continuing education this year on medical ethics and law prior to their renewal of clinical licenses. This new regulation results in my receiving many invitations to speak to physicians' continuing education programs. This was a great opportunity for me to share my faith with them when lecturing on bioethics. Many Christian physicians have come forward to introduce themselves to me.

Since my main interest is in the areas of theo-bioethics, I joined some biomedical associations. The International Society for Clinical Bioethics has unexpectedly elected me the vice president of this academic group in 2003. This gave me chances to learn and meet more people internationally.

Working for Christ is indeed exciting. In the midst of my busy ministry, I need strength from God. Thanks to many Women's Missionary Society auxiliaries or Women's groups back home who regularly pray for me and sent cards to encourage me. May I take this opportunity to express my most heartfelt thanks to them. Though I could not answer them all, their encouragement is deeply appreciated. Your prayer is indeed my strength. Thanks be to God for His glory.

### **MACLEAN ESTATE COMMITTEE**

To the Venerable, the 130th General Assembly:

The responsibility of the Maclean Estate Committee is to oversee and administer Crieff Hills Community as a retreat and conference centre of The Presbyterian Church in Canada. A central focus is on lay leadership development and spiritual growth, along with a hospitality ministry to many groups both within and outside our denomination. Crieff Hills Community opened in 1975, and the 250 acre property was given to the church through the vision and generosity of the late Colonel J.B. Maclean to provide Christian education, instruction and retreat facilities in an idyllic setting.

Presbyterian congregations have increasingly been making use of the beautiful site and facilities near Guelph. The number of local Presbyterians coming to Crieff for day programs has increased by over 30 percent since the year 2000. In 2003, over 1,100 of the approximately 8,000 day guests were Presbyterian. Overnight retreating usage by Presbyterian congregations is up by 45 percent from the year 2000. Retreats planned by our congregations this year were attended by 1,500 individuals. The average stay for the 6,000 retreat guests from all denominations in 2003 was two days.

Educational conferences and workshops continue to serve the laity of the church. Events this year included days apart with leadership for elders, pastoral care-givers, spiritual growth, and church school leaders. Retreat conferences enjoyed were for pastors, church secretaries, a women's retreat, and an event for Youth in Mission.

Single day program highlights were welcoming guests for a barbeque and evening of entertainment with The Rev. Glen Soderholm during the 129th General Assembly held in Guelph, Ontario, and our Annual Barbeque in September, when our new amphitheatre in the round was dedicated.

On Good Friday we held a Passion Walk around the property and followed the same steps Jesus Christ walked. The good weather on Easter Sunday blessed a celebration of our risen Lord in a Sunrise service at the foot of the wooden cross. We also enjoyed hosting Christmas at Crieff once again.

Each season at Crieff brings its own beauty, as our guests appreciate and enjoy our many nature trails. The six retreat homes and three lodges continue to be upgraded. We are challenged with the ever changing demands of insurance and utilities. This year we have improved our information processing system, which will assist us with better record keeping and business management processes. We are grateful to Marylu Pentelow for her fine work with our quarterly newsletter. Crieff Hills Community has been blessed by the dedicated labour of many individuals who have helped with landscaping, trail clearing and marking.

The Maclean Estate Committee is focused on the future of Crieff Hills Community. We met six times during the year, and presently have a full compliment of twelve members. The committee made the decision to move away from the Carver Model of Board Governance, and has established new policies which are appropriate to our operation. Thanks to the members for their diligence and support in so many ways over the past year.

The committee also wishes to express its appreciation to the staff for their good work, support, dedication and co-operation. Full and part-time staff for Crieff Hills Community perform duties very well under the leadership of Managing Director Lawrence Pentelow. Staff are enthusiastic and committed as they carry out their work together in a team-based approach. Like a good team coach, he enables staff to take responsibility for decision-making and achieving performance standards. Hospitality is exercised in meeting and exceeding guests' needs. All members of the Maclean Estate Committee and staff are dedicated to the success of Crieff Hills Community, and will support the Managing Director in his ongoing efforts. Thank you for your continued prayerful support within the church membership.

We are sincerely grateful to our donors, without whose tangible help much of our work would not be possible. Please continue to share your vision on how Crieff Hills Community, your retreat and conference centre, can best serve the ongoing needs of the church and community. It is our experience that those congregations who have set aside funds to support their members in taking lay leadership training, are the most successful in getting people to participate in our programs, and in responding to the real needs of the church today through Christ's love.

For further information on our programs and retreat space, contact Crieff Hills Community, R.R. #2, Puslinch, Ontario, N0B 2J0; phone 1-800-884-1525; fax 1-519-824-7145; e-mail: info@crieffhills.com, or visit the web site: www.crieffhills.com

**Recommendation No. 1** (adopted, p. 37)

That presbyteries located within reasonable distance, be encouraged to invite Crieff Hills Community representatives to visit, and speak about the centre and programs in support of spiritual growth and development needs.

**Recommendation No. 2** (amended and adopted, p. 37)

That congregations promote lay education at Crieff Hills Community among their members, through adequate budget planning and regular promotion of the programs and opportunities available.

Marilyn Repchuck  
Convener

Lawrence Pentelow  
Managing Director

**NOMINATIONS - 2004****MODERATOR OF 130TH GENERAL ASSEMBLY**

The Rev. Dr. G. Cameron Brett	Cape Breton, Westminister (Late)
The Rev. Richard W. Fee	Halifax-Lunenburg, East Toronto, Waterloo-Wellington
The Rev. In Kee Kim	Pickering
The Rev. Dr. A. Donald MacLeod	Ottawa
The Rev. A. Harry W. McWilliams	West Toronto, Brampton (Late), Waterloo-Wellington
The Rev. Robert Martin	Seaway-Glengarry
The Rev. M. Jean Morris	Vancouver Island
The Rev. J.P. Ian Morrison	Westminister (Late)
The Rev. Cedric C. Pettigrew	Ottawa
Dr. Marjorie Ross	East Toronto, Niagara
The Rev. M. Helen Smith	Oak Ridges

**ASSOCIATE SECRETARY, PLANNED GIVING**

The Rev. Dr. Herb Gale	Northern Saskatchewan
The Rev. John Bannerman	Seaway-Glengarry
The Rev. Ken Wild	Seaway-Glengarry

**PENSION AND BENEFITS BOARD**

To the Venerable, the 130th General Assembly:

The Pension and Benefits Board met on two occasions during the year, in November and February, and will meet again in April. There were also meetings of the various sub-committees and many consultations by telephone, fax and email.

During the year the internal audit of all pension files was completed, a challenging task accomplished by our staff with the assistance of a consultant, Mr. Stan Borthwick. We now are confident that our computerized files are accurate. We record and express our appreciation to Mr. Borthwick and to the Pension and Benefits Board staff for the diligence and care with which the audit was carried out. Pensioners who had been receiving less than they should have had their pensions corrected and have received the arrears with interest. The cost of these payments was absorbed within the Pension Fund.

The media has reported on the financial problems of some pension funds because of the severe market down turn in the past few years. While our pension fund was affected by the market fluctuation, we have managed to retain a sound balance. In the last several months of 2003 there was an upturn in the market. Our actuarial consultants reported to the February meeting that they estimate that the plan would have a solvency surplus as of December 31, 2003 (i.e., excess of assets over liabilities) of close to \$8,000,000. At the December 31, 2002 valuation, the solvency surplus was \$7,000,000.

Late in 2003, copies of the Pension Plan Constitution were provided to all members of the plan to keep them informed on the plan as it exists. *Contact*, a newsletter to all retired members is provided from time to time to bring attention to changes in the plan as they are approved, and to provide other relative information that may be helpful.

During the year, an updated Policy and Procedures Manual has been prepared and is now in use by our administrative staff.

While the staff of the board is relatively new, they are working as an excellent team. The audit process, while difficult, provided an excellent learning opportunity. Moreover, the Senior Administrator and Administrator have been taking courses offered through Humber College which will lead to certification in Pension Administration. The members of the staff team are: Judy Haas, Senior Administrator; Nicole De Silva, Administrator; Kimberley Evans, Pension and Benefits Clerk - pension and group benefits; Liane Maki, Pension and Benefits Clerk - health and dental.

One concern of the board which we feel should be brought to the attention of the members, is the fact that the pension provided by membership in the plan is only one part of sound planning for retirement. We strongly recommend that each member of the plan should be consulting with a financial advisor as they consider their future financial needs and plan for retirement.

**PENSION PLAN**

The status of the following members of the pension plan changed during the period since our last report:

**Applications to Receive Pension Benefits**

**2002**

December Dr. Marjorie Ross

**2003**

January Mrs. Barbara McLean  
The Rev. Dr. George A. Tattrie

April The Rev. Allen J. Aiken  
The Rev. Joseph E. Riddell

May Mrs. Jeanette Whynotte

June The Rev. Dr. Steven C.H. Cho  
The Rev. Donald A. Freeman  
The Rev. Edward (Ted) O'Neill

July The Rev. G. Harvie Barker  
The Rev. Robert C. Garvin  
The Rev. Douglas Lowry  
The Rev. Dr. Warren McKinnon  
The Rev. Young Hwa Lee

August The Rev. Jean S. Armstrong  
The Rev. Dr. Ian A. Clark  
Ms. B. Joan Esdale  
The Rev. G. Clair MacLeod  
The Rev. James A. McKay

September The Rev. D. Alden Marshall

October The Rev. Nicholas Vandermeij  
Mr. Donald A. Taylor

November The Rev. Pok Young Ryu

December The Rev. Dr. Shirley J. Gale  
The Rev. Dr. Gerard J.V. Bylaard  
The Rev. Ralph MacKenzie  
Ms. Zainab Kamalia

**2004**

February The Rev. D. Laurence Mawhinney  
The Rev. Willem Joubert

March The Rev. Larry A. Welch

**Annuitants Deceased**

**2003**

Jan. 24 Mrs. Mary Doo

April 7 The Rev. Michael Fesenko  
April 13 The Rev. Robert D. Sandford Sr.

May 11 The Rev. Alan B. Embree

June 1 The Rev. Lucie A. Milne  
June 13 Mrs. Magda Csiszar

July 4 Mrs. Mary Gauntlett  
July 20 The Rev. Dr. Donald N. MacMillan

Aug. 6 Mrs. Agnes Jean Reid  
Aug. 10 The Rev. Dr. Peter J. Darch  
Aug. 10 The Rev. Dr. R. Stuart Johnston  
Aug. 13 Mrs. Geraldine Ransom  
Aug. 26 The Rev. Joseph R. MacDonald  
Aug. 31 Mrs. Carol Bell

Sept. 1 Mrs. Margaret MacLean  
Sept. 1 The Rev. William J. Morrison  
Sept. 7 The Rev. James J. Urquhart

Oct. 25 Mrs. Christine St. Denis

Nov. 7 Mrs. Audrey Kennedy  
Nov. 22 Mrs. Jessie Anne Hall

Dec. 13 Mrs. Catherine MacKay  
Dec. 14 The Rev. Frederick A. Pickering  
Dec. 22 Mrs. Elizabeth MacLellan  
Dec. 27 Mr. Hubert Budding  
Dec. 31 The Rev. Willis E. Sayers

**2004**

Jan. 2	The Rev. Raymond L. Gillis	March 15	The Rev. Samuel J. Kennedy
Jan. 6	Mrs. Evelyen Reid	March 16	The Rev. Ian P. MacSween
Jan. 7	Mrs. Marie Moore	March 26	The Rev. Alexander J. Simpson
		March 27	The Rev. Dr. Edward Ian McPhee
Feb. 17	Mrs. Elizabeth Houston		
Feb. 28	The Rev. Harry A. Crawford	April 1	The Rev. Maurice D. McNabb
Feb. 28	Mrs. Letitia McKenzie	April 10	The Rev. Stanley Self
		April 13	The Rev. Gordon Cunningham
March 1	Mrs. M.V. Joyce Ferguson	April 17	The Rev. Jacob Vanderwal
March 7	The Rev. William J. Graham	April 19	The Rev. Earl F. Smith
March 14	The Rev. Dr. Robert G. MacMillan		

**Active Members Deceased****2004**

Jan. 9 The Rev. Richard J. Hein

**Recommendation No. 1** (adopted, p. 34)

That the action of the Pension and Benefits Board in approving applications for pension benefits be sustained.

**MATERNITY/PARENTAL LEAVES**

There was an unresolved issue between the Pension and Benefits Board and the congregation of Waterdown Church with regard to the support of a minister on maternity leave. The Benefits Sub-Committee met with a committee of the Presbytery of Hamilton in an attempt to resolve the issue. It was determined that the minister concerned received in full the specified amount of financial support during her leave. The issue is whether or not the top-up of stipend granted under the regulations should also apply pro rata to the housing allowance of the minister. The board believes that under the regulations set by the General Assembly the top-up applies only to stipend, and not to other allowances. The presbytery holds a different opinion. It was agreed that the issue can only be resolved by direction of the General Assembly.

**OVERTURE NO. 27, 2003** (A&P 2003, p. 585-86, 20)**Re: A handbook containing maternity/parental policies and designated staff person**

In response to Overture No. 27, 2003, the administration staff of the board has prepared a draft handbook of Policy and Procedures and Resources regarding Maternity/Parental Leaves, and has referred it to Assembly Council (Support Services) (see p. 226), and the Life and Mission Agency (Ministry and Church Vocations).

**OVERTURE NO. 18, 2000** (A&P 2002, p. 523-24, 16)**Re: To study options to decrease cost of the health and dental plan****OVERTURE NO. 27, 2000** (A&P 2002, p. 527-28, 17)**Re: Cost of the health and dental plan**

The Pension and Benefits Board feels that Overture No. 18, 2000 and Overture No. 27, 2000 have, in fact, been answered in the responses received to the health and dental survey of 2000 and subsequent reports (A&P 2002, p. 443-47, A&P 2003, p. 499-500) and overtures of 2002 and 2003 (A&P 2002, p. 447-48).

In 2002, the board reported that it had reviewed the possibility of using co-insurance as a means of reducing health and dental costs and had also reviewed the method of funding the health and dental plan through the dollar base or by shared member cost. Co-insurance and dollar base funding were rejected, and we reported this to the General Assembly.

The board gave careful consideration to the action of the 2002 General Assembly and the details of the debate on its recommendation. The board therefore recommended that no changes be made to the unit cost per position funding to cover the total cost of the health and dental plan.

**Recommendation No. 2** (adopted, p. 34)

That the above statement be the answer to Overture Nos. 18 and 27, 2000.

**OVERTURE NO. 26, 2003** (A&P 2003, p. 584-85, 20)

**Re: Maternity/parental leave policies and cost sharing for this program**

Overture No. 26, 2003 was referred to the Pension and Benefits Board. The overture touches on areas relating to significant policy issues that centre on the termination of part of one benefit and extending another benefit as if it were cost neutral. The board does not feel it has the authority to change policy which should be best determined by the Assembly Council or Ministry and Church Vocations since it will impact on a very specific group of individuals within the church, for example, clergy and spouses, and has a dissimilar effect on those staff members who do not receive housing and allowances.

The Chief Financial Officer/Treasurer and the Senior Administrator, Pension and Benefits, would be happy to talk with other interested individuals as they search for a policy recommendation to address the needs of both these groups.

**Recommendation No. 3** (adopted, p. 34)

That Overture No. 26, 2003, be referred to the Assembly Council (Support Services) to consult with the Life and Mission Agency (Ministry and Church Vocations), the CFO/Treasurer and the Senior Administrator, Pension and Benefits.

**OVERTURE NO. 18, 2002** (A&P 2002, p. 519-20, 22)

**Re: Changes to pension plan re members involved in academic studies**

The Pension and Benefits Board understands the concern of the presbytery expressed in Overture No. 18, 2002 that students working towards advanced degrees on a full-time basis other than doctorates (Ph.D., Th.D.) are at a disadvantage in terms of pension contributions and pension benefits. The benefits for all the members of the pension plan, however, are based on the receipt by the board of both member and employer contributions. In the case of doctoral students whose programs have been approved by the church, the contributions are made by both the candidate and the General Assembly in lieu of the employer. There is no provision for the Assembly to make up the employer contribution for other than doctorate candidates. The board is prepared to consider applications from clergy proceeding to advanced degrees other than doctorates (Ph.D., Th.D.) on a full-time basis with the provision that the full employee and employer contributions are made. Note: legislation does not permit the member individually to make the total contribution required.

**Recommendation No. 4** (adopted, p. 34)

That the above statement be the response to Overture No. 18, 2002.

**CHANGES TO PENSION LEGISLATION**

Various provinces have amended their definition of "spouse", and it is therefore necessary to amend the Constitution of the Pension Plan to include these changes. We propose the following amendments to the Constitution of the Plan to achieve this:

**Alberta**

1.25 "Spouse" of a Member on any date means a person, who:

- (a) is married to and, at the relevant date, has not been living separate and apart from the Member for 3 or more consecutive years; or
- (b) if there is no person who qualifies under (a) above, has been living with the Member in a conjugal relationship
  - (i) continuously for the 5-year period immediately preceding the relevant date, or
  - (ii) of some permanence if there is a child of the relationship by birth or adoption.

**Manitoba**

1.25 "Spouse" with respect to a Member means a person designated by the Member, who at the relevant time:

- (a) was married to the Member,
- (b) not being married to the Member, cohabited with the Member in a conjugal relationship
  - (i) for a period of at least three years, if either of them is married, or
  - (ii) for a period of at least one year, if neither of them is married.

Newfoundland and Labrador

1.25 "Spouse" of a Member on any date means a person, who:

- (a) is married to and, at the relevant date, has not been living separate and apart from the Member for 3 or more consecutive years; or
- (b) if there is no person who qualifies under (a) above, has been living with the Member in a conjugal relationship for the 1-year period immediately preceding the relevant date.

Quebec

1.25 "Spouse" of a Member on any date means a person, who

- (a) is married to or in a civil union with the Member, or
- (b) is not married to or in a civil union with the Member but has been living with the Member in a conjugal relationship
  - (i) continuously for a period of at least three years, or
  - (ii) for a period of at least one year if
    - at least one child is born, or to be born, of their union;
    - they have adopted, jointly, at least one child while living together in a conjugal relationship, or
    - one of them has adopted at least one child who is the child of the other, while living in a conjugal relationship.

**Recommendation No. 5** (adopted, p. 13, 34)

That Section 1.25 of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised and amended as outlined above.

**RETIRING MEMBERS OF THE BOARD**

The Rev. Elizabeth Forrester, Mr. Robert Bethune and Mr. Robert Simpson will be leaving the board this year, having completed two successive three year terms as members. The board expresses gratitude to these three members, for their diligent and sensitive contributions to the work of the board and its various sub-committees.

**SUPPLEMENTARY REPORT**

**PENSION PLAN**

**Cost of Living Increase**

The last permission for cost of living increases to pensions was given by the Assembly in 2000, for the years 2000, 2001, 2002 and 2003. No cost of living increase has been given in 2002 and 2003, and the board does not anticipate sufficient surplus in the Pension Fund to enable such increases to be given this year. The board does wish, however, to be able to make the cost of living increases at such time as surplus in the Pension Fund may permit, and therefore makes the following recommendation.

**Recommendation No. 6** (adopted, p. 34)

That all pensions, which have been in course of payment for at least one year to retirees, spouses and children, may be increased, at the discretion of the board, as of January 1st in the years 2004, 2005, 2006, 2007 and 2008, by an amount up to any increase in the Consumer Price Index for all of Canada, for the 12 months up to August in the immediately preceding year, with a cumulative maximum of 3.0 percent per annum, provided adequate surplus is available; and if no cost of living increase has been granted in the immediately preceding year or years, the board may grant increases at a January 1st date greater than the current Consumer Price Index, provided adequate surplus is available.

**CONSTITUTION OF THE PLAN**

**Exemption from Payment of Congregational Assessment**

Section 7.1 of the Pension Plan Constitution, concerning employer contributions states in part: "Each congregation paying stipend for the services of a Member, within the past 4 years, shall pay each calendar year into the Pension Fund...". The Board feels the need to clarify the intention and process of the implied exemption after four years, and requests the Assembly's approval of the following interpretation to the Constitution, section 7.1, Employer Contributions.

**Recommendation No.7** (adopted, p. 34)

That the implied exemption in the Pension Plan Constitution, section 7.1 Employer Contributions be interpreted as follows:

A congregation which has not been paying stipend for the services of a Member (retired/active) for 48 months may apply through the Presbytery to be exempt from paying the congregational assessment to the Pension Fund. Payments will resume when the congregation commences paying stipend to a Member.

**Employer Contributions during Disability**

There has been a lack of clarity in section 11.1(a) of the Plan Constitution, and the board wishes to correct this by the following revision of the section (the change is underlined):

## 11.1 On the disability of a Member in Pensionable Service

(a) Contributions shall not be required from the Member or the Member's employer pursuant to Sections 6 and 7.2 during the period of disability.

(Note: Section 7.2 refers to employees other than ministers in congregations, such as employees of synod, presbytery, 50 Wynford Drive, colleges, etc.. Congregations will contribute to the Pension Fund on the basis of Section 7.1.)

**Recommendation No. 8** (adopted, p. 13, 34)

That Section 11.1 (a) of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised and amended as outlined above.

**Option for Paid-up Members to Purchase Benefits**

The Plan Constitution provides an option for paid-up members to retain the right to the spouse's and children's death benefits available to active members, by paying a premium. There are approximately 260 paid-up members, of which 7 have opted to pay the premium. No members who took the status of "paid-up" within the last 10 years have chosen this option. The board therefore wishes to remove the option. Changes proposed are underlined.

## 1. Section 16.5 be revised to read as follows:

16.5 A Member who has become a Paid-up Member prior to July 1, 2004 may retain all the benefits and rights under Sections 14 and 15 of a Member in Pensionable Service by paying to the Pension Fund annually in advance a premium equal to 3% of the amount of the annual pension which has accrued to the Member in accordance with Section 8, subject to a minimum premium of \$60 per annum. If at any time after becoming a Paid-up Member, such Member fails to pay the necessary premium, the benefits payable on the subsequent death of the Member prior to commencement of Pension shall be determined in accordance with Section 14.1. In such event, all benefits and rights under Sections 14.4 and 15 shall terminate and shall be reinstated to the member in lieu of benefits under Section 14.1 only if the Member ceases to be a Paid-up Member and again becomes a Member in Pensionable Service and full contributions are again made in respect of the Member's subsequent Pensionable Income.

## 2. Revise Section 16.6 to read as follows and insert the revised wording at the end of Section 16.5:

Notwithstanding the above, a Member who has become a Paid-up Member prior to July 1, 2004 shall not be required to pay a premium for the continuance of the benefits and rights under Sections 14.4 and 15 in respect of the first three months after having become a Paid-up Member and such benefits and rights shall continue during this period in lieu of any benefits pursuant to Section 14.1. If, by the end of this period of three months, such Member has not returned to Pensionable Service and resumed contributions in accordance with Section 6.1, the benefits and rights under Sections 14.4. and 15 shall terminate and benefits payable on the death of the Paid-up Member prior to commencement of pension shall thereafter be determined in accordance with Section 14.1 unless the Member pays the appropriate annual premium to the Pension Fund as described in Section 16.5.

## 3. Insert the following as Section 16.6

16.6 Effective from July 1, 2004:

(a) a Member who has become a Paid-up Member on or after July 1, 2004 shall not have the option to retain the benefits and rights under Sections 14.4 and 15

of a Member in Pensionable Service. The benefits payable on the death of such a Paid-up Member prior to commencement of pension shall be determined in accordance with Section 14.1. The benefits and rights under Sections 14.4 and 15 shall be reinstated only if the Paid-up Member returns to Pensionable Service and resumes contributions in accordance with Section 6.1.

- (b) any member who as of June 30, 2004 is paying the premium referred to in Section 16.5 may continue to pay the premium to retain the benefits and rights under Sections 14.4 and 15 of a Member in Pensionable Service in line with Section 16.5.

**Recommendation No. 9** (adopted, p. 13, 34)

That Sections 16.5 and 16.6 of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised and amended as outlined above.

**Responsibility of the Trustee Board for the Pension Fund**

On recommendation of a special commission appointed by the 119th General Assembly, the 120th General Assembly approved (1) that the Pension Board, administers the Pension Plan and recommends to the General Assembly changes to improve benefits for the members of the plan, and (2) that the Trustee Board is responsible for the investment, management and control of the assets of the Pension Plan (A&P 1994, p. 289-92, 69). This "division of labour" has been in effect for the past ten years. It has been discovered, however, that the Constitution of the Plan was never amended to indicate the responsibility of the Trustee Board. The board proposes the following amendment to the Constitution of the Pension Plan. These proposed amendments have been approved by the Trustee Board and the Pension and Benefits Board.

The Constitution of the Pension Plan be revised as follows:

1. Revise Section 4.2 to read:
 

4.2 Investments of the Pension Fund shall comply with the requirements of applicable legislation and shall be held in the custody of a life insurance company or trust company appointed by the Trustee Board of The Presbyterian Church in Canada and licensed to transact business in Canada, in a segregated account in the name of the Trustee Board. The Trustee Board is responsible for the investment, management and control of the assets of the Pension Fund, including the appointment of one or more custodians and one or more firms to provide investment counsel.
2. Revise Section 17.4 to read:
 

17.4 The Pension and Benefits Board may appoint such persons or firms to provide assistance to the Board, including but not limited to those providing legal, actuarial, administrative, clerical or accounting services, as it deems necessary or desirable. The Pension and Benefits Board and the General Assembly shall be free to act or not to act on the advice of the actuary or other persons or firms appointed in accordance with the provisions of this Section. In accordance with Section 4.2 hereof, the appointment of persons or firms to provide custodianship and investment counsel is the responsibility of the Trustee Board.

**Recommendation No. 10** (adopted, p. 13, 34)

That Sections 4.2 and 17.4 of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised and amended as outlined above.

**HEALTH AND DENTAL PREMIUMS FOR NEW POSITIONS WHICH ARE LIMITED IN TIME**

The Pension and Benefits Board has approved policy regarding health and dental premiums for new positions which are limited time. The specific requirements in order to be considered are:

1. Position must be new (additional to any existing position).
2. Position must be a time limited appointment and represent at least half time work.
3. Position must be approved by the presbytery. On this basis the congregation will be responsible for the health and dental premiums for the interim position for the period of the appointment plus 3 months.

The above conditions will also apply to any other similar time-limited position (e.g. maternity leave replacements).

The request must come through the presbytery prior to the commencement of the position.

J.J. Harrold Morris  
Convener

Judy Haas  
Senior Administrator

### **THE PRESBYTERIAN CHURCH BUILDING CORPORATION**

To the Venerable, 130th General Assembly:

The Presbyterian Church Building Corporation (the "Corporation") is a not-for-profit corporation incorporated under the Canada Corporations Act and is a registered charity under the Income Tax Act (Canada). The Corporation is subject to regulatory controls, which require annual filings of audited financial statements and annual renewals of registrations as a corporation and as a charitable organization with the Government of Canada and agencies of Provincial Governments. The operations of the Corporation are subject to annual audit by chartered accountants, annual credit analysis and review by bankers and review by legal counsel. During the year ended December 31, 2003, the Corporation continued to fulfil its objectives and assisted 61 congregations with building projects and 18 retired church servants with housing requirements. The audited financial statements as at December 31, 2003, evidence the continuing financial soundness of the Corporation. The Directors, General Manager and his colleague are committed to maintaining the highest standards of corporate governance and to providing excellent service and express thanks to all who contribute to the operations of the Corporation.

Mr. G.O. Huggan, a former Vice-Chairman and Director, and The Rev. Dr. R.G. MacMillan, a former General Manager and Director, both died during the past year. The Corporation extends condolences to their families and records with deep appreciation the good stewardship they both provided to the affairs and business of the Corporation.

The five nominees of the Board of Directors for election by General Assembly as Directors of the Corporation for a four-year term ending in 2008, are as follows:

**Recommendation No. 1** (adopted, p. 18)

That Mr. Jamie S. Campbell, Halifax, Nova Scotia; Mr. Donald Carman, Oakville, Ontario; Mrs. Joanne Instance, Winnipeg, Manitoba; Mr. Russell Merifield, Toronto, Ontario; and Mr. Thomas H. Thomson, Toronto, Ontario, be elected directors of The Presbyterian Church Building Corporation for the next four years and to retire in 2008.

### **DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION**

The incumbent Directors will complete the respective terms for which they were elected and retire as follows:

Retiring in 2004: Mr. James S. Campbell, Halifax, Nova Scotia; Mr. Donald Carman, Oakville, Ontario; Mrs. Joanne Instance, Winnipeg, Manitoba; Mr. Russell Merifield, Toronto, Ontario; and Mr. Thomas H. Thomson, Toronto, Ontario.

Retiring in 2005: The Rev. Dr. John R. Cameron, Stratford, Prince Edward Island; Mr. Robert Gartshore, Victoria, British Columbia; Mrs. Esther Inglis, Buckhorn, Ontario; the Rev. Dr. F. Ralph Kendall, Scarborough, Ontario; Mrs. Joycelyn MacKay, St. Laurent, Quebec; and The Rev. J.P. Ian Morrison, Scarborough, Ontario.

Retiring in 2006: The Rev. Evelyn M.I. Carpenter, Chatham, Ontario; The Rev. Gordon R. Haynes, Scarborough, Ontario; Ms. Sheila Limerick, Toronto, Ontario; The Rev. Dr. Kenneth G. McMillan, Thornhill, Ontario; and Mr. Kenneth Wilson, Saskatoon, Saskatchewan.

Retiring in 2007: Mr. Alex R. Grant, Calgary, Alberta; Mrs. Laura S. Kilgour, Edmonton, Alberta; Mr. Charles Manahan, Scarborough, Ontario; Ms. Lorraine McBride, Richmond Hill, Ontario; and Mr. Walter Moffat, Toronto, Ontario.

Thomas H. Thomson  
Chairman

James T. Seidler  
General Manager

## PRESBYTERIAN RECORD, INC.

To the Venerable, the 130th General Assembly:

### INTRODUCTION

In the report of the *Presbyterian Record* to the 129th General Assembly, the board stated that we are “seeking excellence in the working of our denominational magazine. Our goal is to have the *Presbyterian Record* as a ‘must read’ publication, that our members and congregations cannot live without.” (A&P 2003, p. 523) The board continues to strive for this goal, and the necessary challenges that it presents. 2003 was the first full year with David Harris serving as editor, while the board continues to structure and organize itself as a non-profit corporation. There have been both triumphs and challenges to our work, but trusting in God’s grace we continue in our efforts to serve the church.

### THE TRANSITION CONTINUES: CELEBRATIONS AND CONCERNS

At the recommendation of the General Assembly during restructuring more than a decade ago, the *Presbyterian Record* has worked towards being a separate non-profit corporation that serves the denomination. While some initial hopes had been that incorporation would come as early as 1994, formal incorporation did not take place until 1999. Since then, the board has sought to understand itself as a corporation rather than a committee of the church, as well as continuing to support our new editor in his role. We continue to fulfill our responsibilities as a board, which includes ongoing governance and oversight of the corporation. Last year we engaged our editor in a very careful review process, and have been pleased with his work so far. It has not been without its challenges, but we have also seen rewards in this work.

Perhaps as a reminder, in 1993, the *Presbyterian Record* Committee at the time adopted the following guiding principles (A&P 1993, p. 406-07, 27):

- (a) The *Record* seeks through the publication of its magazine to carry out a Presbyterian ministry to all members of the Canadian church, providing editorial material that may offer comfort, support or challenge all the while encouraging the growth in Christ’s grace of the readers of the *Presbyterian Record*.
- (b) While guided by church policies, people and traditions, the *Record* maintains an independent editorial policy, based on the belief that an open and honest church press helps to build a vigorous church.
- (c) The *Record*, while never disparaging others, will give primary expression to those things Presbyterian and Canadian, guided by the principles of fairness and justice in offering expression to the various voices and points of view within The Presbyterian Church in Canada.
- (d) The *Record* will solicit acceptable paid advertising to assist in maintaining the *Record* as a financially viable magazine.
- (e) The *Record’s* appointed committee and staff shall seek to be good stewards of both the material and human resources God has placed at their disposal.

In all of these, the board and staff of the *Presbyterian Record* continue to operate with these in mind. The *Record* has sought to provide balanced reporting on various issues, including controversial ones. This has sparked some criticism from some sessions that disagree with this policy. It has resulted in the loss of approximately 2 percent of our subscriptions this year. We regard this as unfortunate, but feel that we need to continue with the first guiding principle: to comfort, support and challenge. The Presbyterian Church in Canada is best served when the denomination as a whole works towards an accurate understanding of itself, in both its similarity and its diversity. We are examining these concerns seriously, but seek to balance them within the context of these guiding principles.

Perhaps a useful metaphor is that the *Presbyterian Record* tries to serve as a mirror in which the denomination is able to see itself. There will be, at times, things that we will see in the mirror that we do not like. However, putting away or changing the mirror does not mean that what we do not like goes away. We would hope that the *Record* challenges and supports both individuals and congregations within The Presbyterian Church in Canada to work towards living out the Gospel of Jesus Christ in a way that is authentic and honest.

## HIGHLIGHTS FROM 2003-2004

The staff of the *Record* has seen some changes this year. The *Presbyterian Record* welcomes Amy Sedlezky as a part-time writer to the staff, while also acknowledging the formal retirement of Eva Breeze in the circulation department. Eva still continues to work on a contract basis with us, as we begin to look at different ways of handling circulation for the magazine.

In terms of articles, the *FLAMES* Initiative has moved from its series of articles on evangelism to a focus on spirituality. We are grateful to all of the writers who have contributed in providing us with a window in deepening our relationship with God. Next year, the focus will be on education for laity and clergy.

We are grateful and encouraged by the presence of younger writers for the *Record*. In addition to Amy Sedlezky, freelance writers Michael Munnik and Alex MacLeod have offered their own character and insight to a number of important issues facing the church. Andrew Faiz has begun a series of offerings called "Pop Christianity", while David Webber continues a popular series of reflections on contemporary spirituality called "For the Journey". We are grateful for the contributions of these writers and many others who contribute to the excellence of this magazine.

## BUDGET, CIRCULATION AND SUBSCRIPTIONS

Most of the information can be seen within the audited statements subsequent to this report. As of December 31, 2003, the *Presbyterian Record* had 45,093 subscriptions. In all, this represents a 5.3 percent decline from the 47,611 overall subscriptions we marked last year. It is well within the limits that we expected, and continues to represent the challenges presented by our aging readership and declining size of the denomination as we had reported to the General Assembly last year. It is our hope that the continuing directions that we have undertaken as a board will work to slow this trend.

## CONTINUING DIRECTIONS

As always, we continue by God's grace. We are still in the midst of an ongoing transformation as we seek to address some very real challenges that we will continue to face in the future. We ground ourselves in not only the guiding principles adopted in 1993, but that we are also part of the Church of Christ. We continue in our work to make the *Presbyterian Record* a "must read" publication for the denomination. As reported to the 129th General Assembly, there will be changes in the style and format to the record within the next six to twelve months (A&P 2003, p. 523). In the near future, we expect to see a series of articles from various scholars addressing some of the challenges that our denomination faces as a whole.

As a board, we acknowledge the retirement from the board of three of our valuable members. Mary Wilson and Peggy Humby who have contributed faithfully to the work of both the former *Presbyterian Record* Committee, and now the new Board of Directors of *Presbyterian Record*, Inc.. We are also thankful for the service of The Rev. Herb Gale who is stepping down from the board as he assumes his new position as Associate Secretary for Planned Giving at the Church Office.

We are also grateful to David Harris and the staff of the *Presbyterian Record* for their ongoing work for excellence with this publication. We trust that God will continue to guide us in new and exciting ways!

## OVERTURE NO. 6, 2004 (p. 558)

### Re: Content of the Record to reflect the doctrine of The Presbyterian Church in Canada

The prayer of Overture No. 6, 2004 is that the General Assembly instruct the board of the *Presbyterian Record* to reflect more faithfully the doctrine of The Presbyterian Church in Canada. The concern raised in the fifth whereas is that the *Presbyterian Record* is becoming "less and less reliable as a barometer of the denomination and is becoming a source of conflict within the church, in spite of its basic purpose."

Upon examining the history of the magazine, the *Presbyterian Record* has always marked the ebb and flow of the internal dialogue within The Presbyterian Church in Canada. Contentious issues have always been a part of the make-up of the *Record* from its inception more than a

hundred years ago. Historically, the issues that appear in the pages of the magazine have consistently reflected the debate present within the denomination itself.

As quoted in the board's report to the General Assembly, the board of the *Presbyterian Record* seeks to follow the guiding principles as adopted by the 119th General Assembly in 1993. The first of those guiding principles reads:

The *Record* seeks through the publication of its magazine to carry out a Presbyterian ministry to all members of the Canadian church, providing editorial material that may offer comfort, support or challenge all the while encouraging the growth in Christ's grace of the readers of the Presbyterian Record. (A&P 1993, p. 406, 27).

The word in question in this phrase is "challenge". The directors and editor of the *Presbyterian Record* Inc. respectfully acknowledge the overture from St. Andrew's Church, Windsor. The board appreciates and shares the desire of the whole church to see the magazine play a positive role in the life of the denominational community. The directors believe that can best be done by promoting fair and open debate of issues of importance to all Presbyterians. Controversial issues often have numerous sides and positions presented. The accuracy of how these issues are impacting the life and work of Presbyterians are important for the *Record* to be an authentic voice. The *Record* seeks to be fair, not wishing to dismiss these issues when they arise.

The second statement in the guiding principles states "While guided by church policies, people and traditions, the *Record* maintains an independent editorial policy, based on the belief that an open and honest church press helps to build a vigorous church." (A&P 1993, p. 406).

There are many challenging issues which The Presbyterian Church in Canada faces. It is not the desire of the board simply to ignore the challenging issues of the day. The *Record* seeks to reflect back to Presbyterians in Canada what it is hearing from the denomination, including issues that are controversial in both society and the church. We would like to encourage people to continue writing their letters as it continues to help the church hear what its members are saying. It is our belief that the *Presbyterian Record* will continue to provide a prayerful, fair and open discussion of contemporary issues facing all Presbyterians, through our national magazine.

**Recommendation No. 1** (adopted, p. 37)

That the above be the answer to the prayer of Overture No. 6, 2004.

John F. Crowdis  
Convener

**REMITTS UNDER THE BARRIER ACT**

To the Venerable, the 130th General Assembly:

The following are the replies from presbyteries to the Remits sent down under the Barrier Act by the 2003 Assembly:

**REMIT A, 2003:** That section 122 of the Book of Forms be amended as follows and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 11, A&P 2003, p. 284, 24):

Revised section 122. the moderator and twenty-five percent of ruling elders on the session, or two, whichever is greater, constitute a quorum.

**Approved:** 41 presbyteries (1,288 ministers/diaconal ministers/elders on constituent roll)  
Cape Breton, Newfoundland, Pictou, Halifax-Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca, Hamilton, Niagara, London, Essex-Kent, Sarnia, Grey-Bruce-Maitland, Superior, Brandon, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

**Disapproved:** 2 presbyteries (84 ministers/diaconal ministers/elders on constituent roll)  
Ottawa, Huron-Perth.

**No Response:** 3 presbyteries (71 ministers/diaconal ministers/elders on constituent roll)  
Paris, Winnipeg, Assiniboia

**Total Presbyteries:** 46 (1,443 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

**REMIT B, 2003:** That section 201.1 of the Book of Forms be amended as follows and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 12, A&P 2003, p. 284, 24):

Revised section 201.1 Appointments of ministers to service in congregations shall always be by call and induction, except in cases of stated supply, retired persons, and appointment by the Life and Mission Agency. Such persons who must serve a minimum of half-time, may be ministers, associate ministers, or assistant ministers, but not assistants to ministers.

**Approved:** 42 presbyteries (1,300 ministers/diaconal ministers/elders on constituent roll)  
Cape Breton, Newfoundland, Pictou, Halifax-Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca, Hamilton, Niagara, London, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

**Disapproved:** 1 presbyteries (74 ministers/diaconal ministers/elders on constituent roll)  
East Toronto.

**No Response:** 3 presbyteries (71 ministers/diaconal ministers/elders on constituent roll)  
Paris, Winnipeg, Assiniboia

**Total Presbyteries:** 46 (1,443 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

### **SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS**

To the Venerable, the 130th General Assembly:

#### **INTRODUCTION AND TERMS OF REFERENCE**

The Special Committee re Review of Chapter 9, Book of Forms was formed by an action of the 125th General Assembly in response to a recommendation from the Committee on Church Doctrine: "That a special committee of the General Assembly be established, to include persons in the church experienced in civil and church law, to review Chapter 9 of the Book of Forms and recommend such changes as may be required to produce a legally current and clear code of procedure for ecclesiastical process." (A&P 1999, p. 235, 24)

#### **MEMBERS OF SPECIAL COMMITTEE**

The members of the special committee remain: Peter D. Ruddell (convener), Robert Garvin, James T. Hurd, Carey Nieuwhof, ministers; and Carol Westcott, elder.

#### **PROCESS FOR DRAFTING NEW LEGISLATION**

The special committee reported to the last General Assembly that new legislation with respect to Chapter 9 had been completed and that the new legislation had been forwarded to the Clerks of Assembly for their review. After the clerks had reviewed the work done by the special committee, the clerks proposed that they and the special committee join forces during the fall of 2003 and the spring of 2004 to complete the development of new legislation which would be reported to the 2004 General Assembly with a recommendation that it be sent down to the lower courts for study and report.

The clerks subsequently prepared their response to the special committee's draft legislation and met with the special committee in November 2003. The clerks' response contained an innovative approach to the shape and content of a new Chapter 9. The special committee then worked with the clerks' proposals and prepared a further draft of new legislation for the chapter which was passed into the hands of the clerks in January 2004. The clerks then built on the work of the special committee and produced yet a further draft of new legislation for Chapter 9.

As well, the clerks provided the special committee with a rationale for the changes made in the special committee's legislation noting where differences arose between their work and that of the special committee.

The clerks also referred, on their own or at the request of the special committee, some matters to the church's legal counsel. The advice received was very helpful and is reflected in the new draft legislation printed below. The new legislation that is being recommended for study and report by the lower courts will be fully reviewed by the church's legal counsel at the same time.

The special committee and the clerks met together in March 2004, and reached agreement on the new draft legislation for Chapter 9 which the special committee would recommend be sent down to the lower courts for study and report by January 31, 2005. The process followed by the special committee and the clerks has brought improvement, at each stage, in the proposed new legislation. The commitment of both the special committee and the clerks is that the legislation that finally goes down under the Barrier Act will be of the highest calibre and will meet the needs of the church in the important area of judicial process.

### **RATIONALE FOR DRAFT LEGISLATION**

The special committee, in consultation with the clerks, is pleased to set out the following rationale for the new draft legislation that appears below:

- that the legislation would respect fair process and natural justice;
- that any new legislation would draw from the strengths of our current legislation and ensure that any pertinent section of the current legislation would not be lost;
- that there would be a need to monitor the use of the new legislation by the church in order to judge its suitability for the church's needs and that after a period of time, likely five years, a review would be required;
- that because of the existing confusion in the church around the present legislation with respect to informal and formal process, these terms should be eliminated;
- that any new legislation would be presented in clear and fair steps so that it would user friendly;
- that three judicial processes - non-disciplinary cases, disciplinary cases, corrective cases - properly explained and outlined step by step would be an appropriate model for any new legislation;
- that all of the attendant problems around section 377 in the current legislation experienced by the courts of the church and concerns raised by legal counsel would be answered by specific legislation for non-disciplinary cases against ministers;
- that all procedures to be followed would be made as clear as possible;
- that, pursuant with legal counsel's advice, decisions in judicial process would be made on the balance of probabilities;
- that the church's Policies on Sexual Abuse and Harassment and Dissolution of the Pastoral Tie should be integrated with any new legislation;
- that a table of contents and formatting of the new legislation with bold titles would be used to make the legislation easily used and followed.

### **EXPLANATORY NOTES**

#### **Non-disciplinary Cases**

A non-disciplinary case is one that seeks to resolve certain disputes by means of a clear and fair process. It is particularly intended to be helpful in providing presbyteries a means by which they may fairly evaluate the effectiveness and viability of the pastoral tie when complaints against a minister have been made that don't form the basis of laying a charge, but might nevertheless be raising questions about the ongoing viability of the pastoral tie.

#### **Appeals**

An appeal is properly a means by which a higher court reviews the process and decision a lower court has taken in its conduct of a judicial case. This is reflected in the new legislation. Appeals, therefore, are reserved for decisions made in disciplinary and corrective cases (or the dissolution of a pastoral tie in a non-disciplinary case).

#### **Corrective Cases**

Corrective cases are introduced as a way to remedy actions or decisions taken by a court that might be in error. They provide a process for a court to try to resolve the dispute about the error

itself, or have it dealt with by a higher court as a corrective case. The decision made by means of a corrective case could be appealed.

### **Disciplinary Cases**

Disciplinary cases remain based on our current polity, but the steps in handling them are more clearly delineated.

### **Balance of Probabilities**

To establish a decision based on the balance of probabilities a court must be able to say that the existence of the contested facts is more probable than their non-existence.

## **NEW DRAFT LEGISLATION FOR CHAPTER 9, THE BOOK OF FORMS**

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## GENERAL

### Principles

313. Judicial process is the means by which courts of the church come to decisions on matters requiring authoritative resolution. It is used to prevent and correct offences by persons within the church and also to correct irregularities and errors committed by courts of the church.

314. Not all conflict in the church needs to result in judicial process. Members and office-bearers must attempt to resolve differences prior to resorting to judicial process (Matthew 18:15-17).

314.1 If such action fails to resolve the matter and after the matter has been solemnly committed to prayer with the health of the body of Christ in mind, it is permissible to consider initiating a judicial process.

315. Judicial process is not intended to interfere with matters that are purely civil and do not need to be dealt with in the church.

316. All professing members of the church, all office-bearers, ministers and members of the Order of Diaconal Ministries are subject to discipline and pastoral oversight through judicial process.

### Definitions

317. The following definitions shall apply in interpreting this chapter:

**Accuser:** An individual bringing an allegation of an offence by another individual to the attention of a court to which the accused is subject.

**Allegation:** A written summary of alleged offenses prepared by an accuser as the grounds for initiating a disciplinary case.

**Charge:** A written statement of an offense to be adjudicated by a court in a disciplinary case that, if proved, is grounds for censure.

**church:** The Presbyterian Church in Canada.

**Citation:** A summons to appear before a church court.

**Complainant:** An individual or a group of individuals bringing a complaint to the attention of a court to which the complainant is subject with the intention of commencing a non-disciplinary or corrective case.

**Complaint:** A written summary outlining the grounds for initiating a non-disciplinary case or a corrective case. In the matter of a non-disciplinary case, it specifies the ways in which an individual has failed or is failing to carry out the responsibilities of an office but which does not amount to an offense. In the matter of a corrective case, it specifies the ways in which a court is alleged either to have acted or failed to act.

**Member:** A professing member. (see section 73).

**Minister:** Minister of Word and Sacraments or member of the Order of Diaconal Ministries.

**Offence:** Any doctrine held, act or omission, contrary to the Scriptures or the Standards and Subscriptions (Chapter 10) of The Presbyterian Church in Canada.

**Office-bearer:** One who holds a position of trust or responsibility in a congregation or court, often by way of election or appointment. An office-bearer may in some cases be an adherent.

**Party:** An individual, a group of individuals, or a court having standing in a judicial process.

**Policy for the Dissolution of the Pastoral Tie:** (A&P 1998, p. 355-69, 27 and as revised from time to time by the General Assembly).

**Policy of The Presbyterian Church in Canada on Sexual Abuse and Harassment:** (A&P 1993, p. 314-26 and as revised from time to time by the General Assembly).

### Overview of Processes

318. There are four judicial processes: non-disciplinary cases, disciplinary cases, corrective cases and appeals.

318.1 Non-disciplinary cases result when a complaint is brought against a minister, member or office-bearer, that is not likely to result in censure, but that raises questions about the good order of ministry or the viability of the pastoral relationship.

318.2 Disciplinary cases result when an allegation is brought against an individual that, if processed as a charge against that individual, could result in censure. It involves actions or doctrine contrary to scripture or to the established regulations and standards of the church.

318.3 Corrective cases result when a complaint is brought against a court regarding an alleged irregularity or error committed by that court.

318.4 Appeals result when a party to a judicial process is dissatisfied with the decision made and, having valid grounds, requests a higher court to review the process and decision.

### **Jurisdiction**

319. Judicial process must commence with the court of primary jurisdiction, but the higher court, having given notice to the lower court, may instigate judicial process when the court of primary jurisdiction has been directed to do so and has refused or neglected to do so.

319.1 The session has primary jurisdiction over members including elders.

319.2 The presbytery has primary jurisdiction over ministers whether on the constituent roll or the appendix to the roll, or on the roll of a congregation, and certified candidates for ordination.

320. A member who is the accused in a disciplinary case may not be granted a certificate of transfer, even if the party moves from the bounds, until the case is decided and restoration has taken place.

321. When a disciplinary case is commenced against a member between his/her obtaining a certificate of transfer from one session and lodging it with another, the jurisdiction belongs to the session of the congregation with which he/she seeks to unite.

322. In the case of a minister, if an offence is alleged to have been committed outside the bounds of the presbytery to which he/she belongs, it is the duty of the presbytery within whose bounds the alleged offence has been committed, to send notice to the presbytery of which the alleged offender is a member, stating the grounds of a charge. The presbytery thus notified proceeds as in the case of an allegation presented within its bounds.

323. A minister, who has moved from a presbytery in which he/she had a pastoral charge or other ministry to reside within the bounds of another presbytery, is required to have his/her membership transferred from the presbytery that he/she leaves, to the presbytery within whose bounds he/she is living. Should an offence be alleged before the transfer of membership is completed, the presbytery within which the minister resides shall, after notifying the presbytery from which he/she came, have power to deal with the case.

### **NON-DISCIPLINARY CASES**

#### **General**

324. There may be times when relationships are strained within the congregation or between the congregation and/or session and the minister. This may result in complaints being made that are non-disciplinary in nature. Such complaints may include several minor acts of negligence, unsuitable actions, differences of opinion and personal misunderstandings or disputes, which, when taken together, undermine effective ministry.

324.1 Complaints against congregational members, elders or congregational office-bearers are dealt with by the session; complaints against the minister are dealt with by the presbytery.

#### **Complaints against members and office-bearers of the church**

325. Before bringing a complaint to the session it is the duty of the complainant to meet with the alleged offender to seek resolution of the issue (Matthew 18:15-17). It is only after such efforts have failed that a complaint may be brought to the session. The complainant must inform

the alleged offender of the intention to lay a complaint with the session, and of the nature of the complaint.

325.1 A complaint must be put in writing and filed with the clerk of session, with a copy given to the one complained against. It must be in respectful language, and must include a clear description of the complaint and the reasons for bringing it forward.

326. The session, upon receiving a complaint, appoints an investigating committee, with clear terms of reference, to ascertain for themselves the validity of the complaint, and to provide an opportunity for resolution. The investigating committee may meet with the complainant and the one against whom the complaint is brought separately but must meet jointly with them prior to preparing a report to the session. The report to the session shall arrive at one of three conclusions:

- a. That the matter has been satisfactorily resolved.
- b. That specific recommendations should be adopted to effect resolution.
- c. That a disciplinary case needs to be initiated.

327. Decisions regarding a complaint against a congregational member or office-bearer may be brought under review by means of a corrective case (see section 381ff).

### **Complaint against a minister**

328. The call to a minister of a congregation forms the basis of a covenantal relationship between the minister, congregation and presbytery. Regular presbytery visitations should, among other things, seek to ascertain and nurture the health and good order of this relationship.

328.1 Most issues between persons in the congregation and the minister will be dealt with prayerfully and face to face, without recourse to lodging a complaint. Before bringing a complaint against a minister it is the duty of the complainant to meet with the minister to seek resolution of the issue (Matthew 18:15-17). It is only after such efforts have failed that a complaint may be brought to the court of primary jurisdiction. The complainant must inform the minister of the intention to lay a complaint, and of the nature of the complaint.

### **Complaint**

329. A complaint against a minister must be put in writing and filed with the clerk of session with a copy given to the minister. It must be in respectful language, and must include a clear description of the grievance and the reasons for bringing the complaint forward.

330. The session, upon receiving a complaint against a minister cannot adjudicate the complaint, but shall forward the complaint within 15 days to the clerk of presbytery either with or without comment.

331. It is permissible for the minister and session to seek a pastoral resolution of the matter locally, thus providing the complainant the opportunity to withdraw the complaint at any time prior to the presbytery resolving to establish an investigating committee.

332. The session may decline to transmit the complaint to the presbytery if

- a. The complainant has failed to demonstrate an attempt to resolve the matter privately.
- b. The complainant has failed to provide a copy of the complaint to the minister and any affected parties.
- c. The complaint is not presented in proper and respectful form.

333. The action of a session in declining to transmit a complaint may be the basis of a corrective case on the part of the complainant.

### **Investigation**

334. The presbytery, upon receiving the complaint, transmitted through the session, examines the complaint to determine if it is in proper order and if so, resolves to appoint an investigating committee, with clear terms of reference, to ascertain for themselves the validity of the complaint, and provide an opportunity for resolution. The investigating committee may meet with the complainant, the session and the minister separately but must meet jointly with them prior to preparing a report to the presbytery.

334.1 The minister, who has the dual responsibility of being a member of the session and a member of presbytery that oversees his or her ministry, must cooperate with any procedures or investigations that seek to resolve the matter.

335. The investigating committee must conduct its investigation with sufficient thoroughness to prepare a report to the presbytery and arrive at one of four conclusions:

- a. That the matter needs no further action and is considered resolved.
- b. That the matter is settled and the terms of the resolution are reported to presbytery.
- c. That a non-disciplinary review of ministry is recommended or
- d. That there is warrant to lay charges against the minister, in which case a disciplinary case is initiated.

### **Review of ministry**

336. If the presbytery agrees to commence a non-disciplinary review of ministry, it shall notify the minister and session of this action and prepare clear terms of review.

337. The purpose of the review of ministry is to provide the opportunity for changes or actions to take place within the ministry that will help to rectify or improve the pastoral relationship, or to determine fairly that the pastoral relationship is no longer viable.

338. The terms of review shall note in particular the call to the minister and the importance of not sacrificing the minister to the unreasonable feelings of his/her session, or of a party in his/her congregation. The review itself may be structured as the presbytery deems fit but must be of at least four months' duration. The investigating committee, or another committee appointed for this purpose, shall be empowered by the presbytery to conduct the review.

339. At the conclusion of the review, the committee empowered to conduct the review shall prepare an evaluation of the ministry and report to presbytery, having given notice to the minister and session. The presbytery shall make one of three decisions:

- a. That the pastoral relationship is affirmed.
- b. That a limited extension of the review is warranted under the same or revised Terms of Review or
- c. That the pastoral relationship is deemed not viable.

340. If the presbytery determines that the pastoral relationship is not viable, the minister and session shall be cited in consequence of the proposed dissolution of the pastoral tie and the presbytery, taking care to hear from the review committee, the session and the minister, may proceed to a decision regarding dissolution. If the tie is dissolved, the provisions of the "Policy for the Dissolution of Pastoral Ties" shall be used.

### **Appeal**

341. The only decision in a non-disciplinary case that may be appealed to a higher court is the decision to dissolve the pastoral tie, and this can only be appealed by the minister. The session may be a party to such an appeal only if the minister files an appeal.

342. Other matters in the conduct of this process and concerns held by the session may be remedied by means of a corrective case (see section 381ff). Such a case could deal with alleged errors made by the court but not the decision to dissolve the pastoral tie.

343. If the decision to dissolve the pastoral tie is appealed, the minister remains in his/her position during the time of appeal unless the appeal is deemed frivolous or vexatious (see section 100), or the presbytery can show cause that grave harm will likely result if the minister remains in his/her position during the time of appeal.

343.1 In order to receive the full transition allowance available under the terms of the "Policy for the Dissolution of Pastoral Ties" a minister is required to release the congregation and the church from any further claims or appeals.

344. The decision of a presbytery to proceed with the dissolution of the pastoral tie during the time of appeal may be brought to the attention of the higher court by the minister and may be the cause for censure of the court and other remedy, if the decision is shown to be unjustified.

## DISCIPLINARY CASES

### General

345. Discipline is an exercise of the spiritual authority that the Lord Jesus Christ has appointed in his Church.

346. The purposes of discipline are the maintenance of the truth, the vindication of the authority of Christ, the removal of offences, the promotion of the purity and edification of the church, and the spiritual good of offenders.

347. An offence is anything in the doctrine or practice of anyone subject to discipline that is contrary to the Scriptures or the Standards and Subscriptions of The Presbyterian Church in Canada (Chapter 10).

348. The standards by which faith and conduct are tested are the Scriptures and the Standards and Subscriptions of The Presbyterian Church in Canada (Chapter 10).

349. If an alleged offence has not been addressed within three years it should not be revived with a judicial process, unless it is of a serious nature. Complaints falling within the "Policy of The Presbyterian Church in Canada on Sexual Abuse and Harassment" shall be considered to be of a serious nature and dealt with according to that policy regardless of when the alleged offence occurred.

### Allegation

350. Before initiating a disciplinary case, it is the duty of the accuser to meet with the alleged offender to seek resolution of the issue (Matthew 18:15-17). It is only after such efforts have failed that an allegation may be brought to the court. The accuser must inform the alleged offender of the intention to file an allegation, and of the nature of the allegation.

351. A disciplinary case is initiated when an allegation of an offence is prepared in writing by one or more accusers, signed by the accuser or accusers, and filed with the clerk of the court to whose jurisdiction the accused is subject, with a copy given to the alleged offender. The allegation must be presented in respectful language and must contain a clear summary of alleged offences that, if proved, would likely be the subject of censure.

### Investigation

352. The court of jurisdiction, upon receiving the allegation examines the complaint to determine if it is in proper order and if so, resolves to appoint an investigating committee with clear terms of reference, to determine if the evidence available supports the laying of a charge or charges, and provide an opportunity for resolution.

353. The investigating committee shall be composed of a minimum of two persons, and shall investigate thoroughly the allegation(s). The investigating committee shall interview the accuser, the accused, and any witnesses advanced by either party, and shall gather all available evidence relevant to the allegations. The investigating committee may meet with the parties separately or together, as it deems best. The committee shall report to the court the results of their investigation, and shall arrive at one of four conclusions:

- a. The allegation is withdrawn due to a lack of evidence discovered, or establishing to the mutual satisfaction of both parties that the matter does not require further process.
- b. The allegation is withdrawn due to achieving a resolution of the matter satisfactory to both parties and to the committee, in a manner not involving the laying of any charges. In this case the committee shall lodge with the court in writing, signed by the accuser, the accused, and the committee, the terms of the resolution.
- c. The accused has made a voluntary confession satisfactory to the accuser. In this case the committee shall report such to the court and the accused shall be given an opportunity to be heard by the court. The investigating committee may bring a recommendation for judgment in the matter, which shall be decided by the court. Thereafter, the court may meet to consider possible censure, but must give opportunity to the investigation committee and the accused to be heard prior to a decision or

- d. The allegations are sufficiently serious and the evidence available is sufficiently compelling to warrant the laying of one or more charges to be adjudicated by the court.

**Charge**

354. If the conclusion of the investigating committee is that a charge or charges shall be laid against the accused, it, or another committee appointed for the purpose, shall frame the charges and the court shall consider laying the charge(s).

354.1 A charge must be prepared in writing and consists of a clear description of an alleged offence, and will be accompanied by a list of evidence and witnesses to be called in support of the charge.

355. Having resolved to lay one or more charges, the court shall notify in writing the accused of the charge(s), set a date and time for a trial. The court shall appoint one or more of its members, normally from the investigating committee, as the prosecution. The accuser may be appointed as the prosecution, but shall not be obliged to act as such.

**Trial**

356. The court, or a commission appointed by the court with full powers to conclude the case, shall conduct the trial. The parties in the trial are the prosecution, acting on behalf of the court, and the accused.

357. It is the duty of the court to explain the procedures fully and clearly to parties concerned, and to show them when and how an appeal to a higher court may be initiated.

358. The court shall cite the parties and any witnesses to appear for the trial, the date for which shall be fixed by the court allowing for at least ten clear days following the service of the citation.

358.1 The citation must specify:

- a. The court before which the accused is to appear.
- b. The time and place of appearance.
- c. The name of the accused.
- d. The name of the accuser.
- e. A declaration of the offence charged.

358.2 A certified copy of the charge to be laid, and a list of witnesses and documents to be produced in evidence must accompany a first citation.

359. If the accused refuses to obey the first citation, he/she is again cited to appear, with a minimum of ten days' notice to be given, with certification that if he/she does not appear, the court, besides dealing with him/her for contempt of the court, may proceed with the case as if he/she were present.

359.1 If the accused purposely absents or secretes himself/herself so that the citation cannot be served, the court may suspend him/her until he/she appears and answers to the citation.

359.2 Contemptuous resistance of the authority of any church court may warrant the imposition of any censure.

360. In any court, a minister, or member of the church may, by permission of the court, act as advisor to a party and assist in representing the accused before the court. The accused reserves the right to be so represented.

360.1 An advisor may not be remunerated.

360.2 A member of a court who is acting as advisor to a party may be present with the accused through all proceedings. He/she, however, may not deliberate, vote or otherwise act as a member of the court during the conduct of the case.

361. Full minutes of the proceedings are kept by the clerk of the court or commission, but no entry is made in the permanent record until the trial has been completed. (see section 30.)

362. Except at the General Assembly, objection may be taken by either party in a trial to any part of the proceedings, and such objections shall be entered upon the record.

362.1 Decisions on points of order or relating to the admission of evidence need not be entered in the minutes unless desired by one of the parties.

363. Evidence shall be considered according to the rules for evidence (see section 412ff).

364. The trial is to be conducted in accordance with the process set out below:

364.1 Following the constitution of the court by the moderator, the clerk shall report on the issuance of the citations. The presence of the parties and any advisors shall be recorded. The moderator shall ensure that good order is maintained with the court. The accused shall be held innocent unless found guilty.

364.2 Oaths shall be administered to the parties and witnesses according to section 422.

364.3 The moderator shall call for the charge or charges to be read, and shall call upon the accused to answer to each charge, specifying "guilty" or "not guilty"; refusal to answer shall be taken to mean "not guilty".

364.4 The prosecution and the accused in turn shall be invited to make opening statements, following which the prosecution shall present evidence and call witnesses, if any; the accused shall have the right to cross-examination. Thereafter the accused shall be invited to present evidence and call witnesses, if any; the prosecution shall have the right to cross-examination. Further evidence in reply may be presented by the prosecution, but only to refute evidence presented by the accused; the accused again shall have the right to cross-examination.

364.5 Final statements, first by the accused, and then by the prosecution, shall be presented.

364.6 Thereafter, the court shall dismiss the parties and any advisors, sit alone to deliberate, and reach a verdict.

364.7 The court shall carefully consider the evidence presented, and, applying the standard of the balance of probabilities, with a vigorousness that matches the seriousness of the alleged offence (see section 433), determine, by a majority vote, its verdict on each charge.

364.8 The verdict on each charge shall be "guilty" or "not guilty". A verdict of "not proven" is not allowed (A&P 1896). If the charge has not been proven, the court shall find the accused "not guilty".

364.8.1 The accused, if found "not guilty", cannot be put on trial a second time on the same charge.

364.9 The court shall summon the parties to return to the court and announce to them its verdict. If the court has found the accused "guilty", it may, on its own initiative or at the request of the prosecution or the accused, invite further testimony from the prosecution and the accused as to the appropriate censure to be imposed. (see section 201.3)

364.10 The court, having heard testimony regarding censure, will proceed to decide the matter of censure and thereafter, if no appeal is pending (subject to section 397) will administer the censure following a recess or adjournment.

### **Censure**

365. The censures of the church are admonition, rebuke, suspension from church privileges or office, removal from membership or office, deposition from office, and excommunication, all of which are pronounced by the moderator in the name of the court.

366. Administering censure is a ministerial act, performed by the authority of the court, and should be carried out with solemnity, in meekness, and with love and tenderness.

367. Admonition consists in solemnly addressing the offender, placing his/her sin before him/her, warning him/her of his/her danger, and exhorting him/her to greater circumspection. It is administered in private.

368. Rebuke is a higher form of censure resorted to after conviction or confession of serious sin. It may, if the court deems it to be necessary, be administered in public.

369. Suspension from church privileges is the removal of particular privileges of membership such as voting or participation at the Lord's Table. It may be for a longer or shorter period of time and is added to rebuke, when the court deems it necessary, in order to impress the offender, and to give public testimony against the offence. The privileges are automatically restored at the end of the suspension.

369.1 Suspension of an office-bearer from particular privileges of church membership will include suspension from office.

370. Suspension from office is the removal of responsibilities attending an elected or appointed position. It is either with or without limit of time. Any privileges or duties temporarily removed are automatically restored at the end of the suspension.

370.1 Suspension from office does not necessarily include suspension from other privileges of church membership.

370.2 When a suspension is of a minister, this action shall be reported to all the presbyteries of the church.

371. Removal from membership is the removal of a professing member's name from the session's roll of professing members.

372. Removal from office is removal of a member or minister from a particular office and applies to function in that office.

372.1 An elder removed from office ceases to function as an elder but may be re-elected to serve depending on the terms for restoration.

372.2 A minister removed from office ceases to hold office in a particular ministry and therefore the removal from office involves the dissolution of the pastoral tie and the placing of his/her name on the appendix to the roll.

372.3 A member of a congregation removed from elected office within a congregation may be eligible for re-election depending on the terms for restoration.

373. Deposition from office is the permanent removal of an individual from the office of elder or minister, and follows upon the confession or conviction of heresy or of gross immorality. Upon deposition, an elder is no longer considered an elder of the church and a minister is no longer considered a minister of the church.

373.1 Deposition of a minister necessitates the dissolution of the pastoral tie and the striking of the minister's name from the roll of presbytery, and reporting this action to all the presbyteries of the church. The sentence of deposition is read before the congregation, and the pastoral charge is declared vacant.

374. Excommunication is the highest censure of the church, and is imposed only in cases of grave aggravation, where the offense is obstinately denied, though fully proven; or, when acknowledged, is justified by the offender, and where the individual continues impenitent and contemptuously resistant. It consists in solemnly casting the offender out of the communion of the church, with prayer that repentance and restoration will yet follow.

374.1 A session may not proceed to deposition or excommunication without reference to the presbytery for advice.

375. When a minister or elder in good standing, renounces the oversight of this church by joining another Christian body, his/her irregular conduct is noted in the record of the court having jurisdiction, and his/her name is removed from the roll. If a charge is pending against him/her, it may still be prosecuted. If the body which he/she joins is non-Christian, he/she may, with due notice, be declared no longer a minister or elder of the church, or be deposed, as the court may determine necessary in the interests of the honour of Christ and the Church.

### **Appeal**

376. The accused, alone, if found guilty may commence an appeal, against the verdict of the court, or the censure imposed, within ten days of the decision. Other matters in the conduct of the trial may be brought under review by way of a corrective case, which may be initiated by any member of the court.

377. Any person convicted of an offence may afterwards apply for a fresh trial on the ground of newly discovered evidence. The court, if satisfied that the evidence brought forward is material and could not with reasonable diligence have been offered sooner, may grant the application. When the new evidence has been taken, the court using the whole evidence in the cause proceeds to judgment, as if no former judgment had been given; and the new judgment supersedes the former.

378. In the case of an appeal against a decision of the court in a trial, a judicial record is prepared by the clerk, each page signed and numbered, and transmitted to the higher court.

378.1 A judicial record consists of the following:

- a. The minutes of the relevant proceedings, and the attached documents, including copies of citations issued and certification of service.
- b. All documents admitted in evidence or authenticated copies of same.
- c. Certified copies of any correspondence or judgments issued by the court.
- d. The notice of appeal.
- e. The grounds for appeal as presented by the appellant.

378.2 No document can be taken into consideration by the higher court that is not contained in this record. (See section 30.)

379. The appellant is entitled to a copy of the judicial record.

380. When initiating a corrective case, the complainant prepares reasons for complaint and lodges them with the clerk. The case proceeds according to the process described in the next section.

## **CORRECTIVE CASES**

### **General**

381. Corrective cases are a form of judicial process by which alleged irregularities or errors committed by a court may be brought under review by a higher court.

### **Complaint**

382. A corrective case is initiated by filing a complaint with the clerk of the court being complained against. Such a complaint must contain the name of the individual or body or court lodging the complaint, the name of the court against which the complaint is filed, the particular decision or action or inaction for which redress is sought, reasons for seeking such, and a statement of the relief requested.

383. A corrective case may be initiated by

- a. A member of a court who has voted on a question and who believes a court has by its actions, inactions, or decision, committed an error or delinquency.
- b. An individual who was not a member of or who did not act as a member of the court making the decision but who has been directly affected in a non-disciplinary case by the action of a court.
- c. The session of a congregation affected by an action of a court or commission, or
- d. A lower court affected by the action of a higher court or commission other than the General Assembly or its commission.

384. A complaint initiating a corrective case must be filed with the clerk of the court complained against within 10 days of notice of a decision that forms the subject of the complaint, or within 30 days of a discovery of an alleged delinquency not the subject of a decision.

### **Review by lower court**

385. Following the receipt of a complaint, the court, at its next regular meeting, or at a special meeting called for the purpose, will review the complaint and, if it is found to be in proper order, take the following steps within 60 days of receiving the complaint:

- 385.1 Appoint a committee to meet with the complainant to determine if a resolution can be reached on the matter without recourse to further process. Such a resolution will be considered to have been reached if the complainant chooses to withdraw the complaint.

385.2 Determine whether or not a motion to reconsider the decision that is the subject of the complaint shall be entertained. If the court resolves to reconsider the decision, it may debate the original question afresh, hearing argument from the one whose complaint has been filed, and, if thought advisable, amend or reverse the original decision to the satisfaction of the one whose complaint gave rise to the reconsideration.

385.3 If the subject of the complaint is a delinquency through inaction, the court may similarly resolve to take the action requested, or similar action that may address the complaint.

### **Transmission to higher court**

386. If, after these steps have been taken, the complaint has not been withdrawn, the clerk shall transmit the complaint, along with relevant extracts of minutes and documents, and answers prepared by the court to the complaint, to the next higher court. In the case of a transmittal to the synod, where there is no meeting prior to the General Assembly, the complaint shall be transmitted directly to the General Assembly. The lower court may also appoint one or more of its members to defend its action before the higher court.

386.1 A decision by the lower court not to transmit the complaint on the grounds of its being out of order, or a decision following reconsideration to reaffirm the original decision, may be the basis for an appeal.

387. The higher court, upon receiving a complaint shall take the following steps:

387.1 Determine if the complaint is in proper order, and a matter that can reasonably be reviewed.

387.2 Should the complaint be deemed in proper order and the appropriate subject of judicial process, the higher court will call for and review the record of the lower court's actions and proceedings with respect to the complaint and the matters raised in it.

387.3 Call for the parties (the complainant and the respondent court) to submit a list of any evidence proposed for consideration and/or any witnesses to be called.

387.4 Appoint, if advisable, a committee to meet with the parties to attempt to resolve the matter without a court hearing. Should a resolution to the satisfaction of both parties be achieved, the terms of such agreement shall be reported to the court, signed by both parties, and entered into the records of the higher court.

388. Should the court determine to proceed with a hearing, the court or a commission appointed by the court with full powers to conclude the case, shall conduct the hearing, and both parties and any witnesses shall be cited.

### **Hearing**

389. The hearing shall proceed in a manner similar to a trial in a disciplinary case (see section 364), except that the petitioner shall have the right to the first opening and final closing statements.

### **Remedy**

390. Should the higher court sustain the complaint in whole or in part, the higher court shall take such action as it may deem appropriate, or may direct the lower court to take such actions or to commence such proceedings as the higher court deems necessary or appropriate.

### **Appeal**

391. A decision in a corrective case may be appealed by either the complainant or the respondent court.

391.1 Such an appeal must be filed within 10 days of the time the decision is announced to the parties.

392. The only admissible evidence in the appeal of a corrective case is those things found in the judicial record that pertain to the process used by the lower court to reach its decision. The "fresh evidence" rule allowed in disciplinary cases (see section 377) does not apply to a corrective case, as it would amount to a retrial on the merits of the case.

## APPEAL

### General

393. Appeals are a means by which decisions of a lower court may be reviewed by a higher court and corrected if errors are found.

393.1 Decisions that may be appealed are the result of a prior judicial process.

393.2 In the case of a non-judicial decision of a court, a corrective case may be initiated.

393.3 A decision of a lower court in a corrective case may be appealed.

394. The final decision of an appellant court may be appealed by either the appellant or the respondent court unless the deciding court is the General Assembly or its commission.

### Grounds for Appeal

395. For an appeal to be considered grounds must be clearly indicated and must fall within one of the following categories:

- a. Irregularity or error in procedures that could materially affect the outcome of the decision.
- b. Prejudice or injustice in the process or decision.
- c. Error of doctrine.
- d. In the case of censure, undue harshness may be a ground.

### Procedures

396. An appeal may be filed following a decision in a judicial process in a disciplinary case, a corrective case or dissolution of the pastoral tie.

396.1 The party filing an appeal must believe that the decision is incorrect and seek to show grounds for error.

396.2 When an appeal is filed it must contain the following:

- a. The name of the appellant and the respondent.
- b. A description of the decision that is alleged to be incorrect.
- c. One or more grounds for deeming the decision incorrect.
- d. List of witnesses to be called and evidence to be presented.
- e. The remedy sought.
- f. A request, if desired, for the suspension of the decision being appealed pending the outcome of the appeal.

397. A request for the suspension of the decision being appealed shall be granted unless the court can show that grave harm will likely result if the decision is suspended. If the judgment is not suspended, this action may be brought to the attention of the higher court by the appellant and may be the cause for censure of the court, if shown to be unjustified.

398. An appeal is filed with the clerk of the court whose decision is being appealed. That court is responsible for the transmission of the appeal to the higher court and must submit the judicial record of its proceedings (see sections 378, 379).

399. When an appeal is transmitted to the higher court, the higher court will review the judicial record and the grounds to determine if the appeal is in proper order and should be heard, and will advise the appellant of its decision.

400. In seeking to determine whether or not the appeal is in proper order, the higher court may refer it to a special committee of the court appointed for that purpose, which committee may include members of other courts of The Presbyterian Church in Canada.

401. Should the higher court find the appeal in proper order, the following steps will be completed:

- a. A hearing will be scheduled.
- b. Parties and witnesses will be cited to attend.
- c. A hearing will be held following the procedures set out below.
- d. The court will reach a decision and present it in written form to the parties.
- e. The parties will be advised of their right of appeal subject to section 394.

### **Hearing**

402. The hearing will be conducted by the full court or a commission established to conclude the matter. The process followed will be similar to a trial in a disciplinary case (see section 364) with the following exceptions:

- a. The appellant shall have the right of opening and closing arguments, and
- b. The case shall focus on determining the merit of each point in the grounds for appeal.

403. The deciding court will, after hearing the evidence, meet in private and deliberate and decide one by one whether each ground of the appeal shall be upheld or dismissed. A simple majority is required to uphold any ground and the basis for decision shall be the balance of probabilities (see section 433).

404. If during an appeal of a judicial case, significant and compelling new evidence is offered, which in the opinion of the appellate court has an important bearing on the case, that court may refer back the cause to the lower court for a new trial, or, with the consent of the parties, may receive the further evidence and complete the adjudication of the case.

### **Remedy**

405. If one or more grounds for appeal is upheld, the court shall consider the remedy requested and determine such action as is appropriate, or may order the lower court to conduct further proceedings in the matter.

405.1 The court may order such remedies as the reversal or amendment of the original decision, or such action as will bring peace, reconciliation or unity to the body of Christ.

405.2 The court will need to take care that any remedies imposed on appeal are reasonable and within the scope of the subject of the appeal.

## **OTHER PROVISIONS**

### **Citations**

406. Citations are the means by which individuals or courts of the church are summoned to appear before a court having authority over them. They are issued in the name of, and by the authority of the court, and specify the object of the citation together with the time and place at which appearance is to be made. Citations are served by the clerk at least ten days in advance of the required appearance.

407. A certificate of the serving of citation (see appendix A-20) shall in all cases be filed with the court. Members of the church are bound to obey the citation of any church court, as witnesses, and in case of refusal, are liable to censure. (See appendices A-18, A-19, and A-45.)

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

408. Witnesses who are members of the church or office-bearers within the church are cited by the authority of the court; other persons can only be requested to attend and give evidence.

409. In a disciplinary case, the citation must specify:

- a. The court before which the accused is to appear.
- b. The time and place of appearance.
- c. The name of the accused.
- d. The name of the accuser.
- e. A declaration of the offence charged.

410. A certified copy of the charge to be laid, and a list of witnesses and documents to be produced in evidence must accompany a first citation.

411. In a disciplinary case, once a court resolves to proceed by charge, a copy of the charge is delivered to the accused in the presence of the court. If the accused is not present, a copy of the charge and of the citation, signed by the clerk, are delivered to him/her personally, or left with another adult at his/her place of residence at least ten days before the time appointed for hearing the case. If delivered by hand, the citation should be signed for; if sent by mail or courier, a signature upon delivery is required.

412. Congregations may be cited by the presbytery, synod or General Assembly to appear before these courts in regard to any matter in which they may be interested.

413. When it is deemed necessary to cite a congregation, the citation is directed to the session, through its moderator and clerk, with instructions to call a meeting of the congregation for the purpose of appointing representatives to answer to such citation; for this purpose the citation is to be read from the pulpit on the Sunday preceding such meeting of the congregation. (See section 152.)

414. If no appearance is made at the time and place specified, the congregation may, if the case so require, be cited a second time, with certification that if no appearance be then made, they will be held as acquiescing in the decision to which the court may come.

415. A higher court, for sufficient cause, may cite any lower court under its jurisdiction to appear before it. This is done by way of citation to the clerk of the lower court.

## **Rules of Evidence**

### **Permissible Evidence**

416. Evidence may consist of oral testimony, records, writings, objects and other things that prove the existence or non-existence of a fact.

417. The court shall determine to what extent and by what means the testimony of witnesses will be recorded.

418. When witnesses cannot attend, their evidence may be taken by a commission of the court, or through another church court; but both parties must receive notice of the time and place appointed for the taking of such evidence, and have a right to be present and cross-examine the witness. Evidence taken by one court, and regularly attested, is received as valid by any other court.

### **Examination of Witnesses**

419. Where witnesses are called in a proceeding, the following rules apply to guide the court as it attempts to establish matters by the testimony of witnesses.

420. It is desirable that oral testimony be corroborated by written evidence when such evidence is available.

421. The testimony of more than one witness is usually necessary to establish a charge. But the where the testimony of one witness is corroborated by circumstantial or documentary evidence, it may, in some cases, be deemed sufficient to establish a charge.

422. Witnesses will swear an oath as follows: "I solemnly declare, in the presence of the Triune God, to whom I will give answer, that I will speak the truth so far as I know or shall be asked."

422.1 Witnesses who are not professing Christians may be examined upon making the following affirmation: "I solemnly declare that I will speak the truth, so far as I know or shall be asked."

423. Questions put to witnesses must be pertinent. No evidence is received except what is matter of direct knowledge to the witness in question. What a witness has heard is not to be received as evidence, unless it was said by a person since deceased, by the accused, or by some one in presence of the accused.

424. Leading questions are not to be put to a witness, but greater latitude is permitted on cross-examination or in the case of an unwilling witness.

425. Witnesses are examined in the presence of all the parties or their designated representatives.

426. Any party in a case has a right to object to a witness, and the court decides the validity of the objection.

427. In order to refresh his/her memory, a witness may refer to writings and notes made by himself/herself, provided they were not primarily made to be used when giving evidence and provided the witness does not read directly from his/her notes.

428. Church courts are to be very careful in weighing the credibility of witnesses. The credibility of a witness may be affected by the relationship of the witness to one of the parties; by interest in the result of the trial; by mental capacity; or by other consideration(s) relating to character or circumstance.

429. No witness can be required or obliged to incriminate himself/herself.

430. Husband and wife, parent and child may testify as witnesses but may not be compelled to give evidence for or against each other.

431. Even if a witness is a member of the court, a witness is excluded from proceedings while other witnesses are under examination, unless the exclusion of such a witness would impair the administration of justice by the court.

432. Members of the court who are witnesses in a proceeding may not vote when the court renders its decision unless the court determines otherwise.

### **Basis for decision**

433. Courts are to be guided by the standard of the balance of probabilities as, during deliberation, they assess all of the evidence together. To establish a decision based on the balance of probabilities, a court must be able to say that the existence of the contested facts is more probable than their non-existence. The more serious the alleged offence and possible penalty at issue, the more rigorous and exacting the evidence of guilt must be.

433.1 In deciding all cases, the matter under consideration must be established on the balance of probabilities by a majority vote.

433.2 In a disciplinary case, courts are directed to scrutinize the evidence with greater care, the more serious the issue.

### **Restoration**

434. Pastoral care is to be extended to all who are the subjects of church censure, in order to seek repentance and reconciliation.

435. A person who is under suspension from all or some of the privileges of church membership, or has been suspended or deposed from office continues to be a member of the church and should continue to give diligent attendance to the available means of grace.

436. When the court that imposed the censure is satisfied with the penitence of the offender, or when the time of suspension has expired (if no new allegation has arisen), the censure is removed, and he/she is restored. This restoration is accompanied with private and pastoral admonition that shall not be of the nature of further church censure. Restoration to privileges may take place without restoration to office.

437. Since one purpose of the church's discipline is the spiritual good and reclamation of those who offend, when that purpose has been attained, restoration to privileges is the duty of church courts.

438. If the censure was public, the restoration is also public; in other cases, it should be private.

439. When anyone who has been suspended desires to be restored, he/she applies to the session or presbytery under whose care he/she is. The court, if satisfied with his/her penitence and intention and desire to live a consistent Christian life, removes the censure and re-admits the individual to the privileges of church membership, subject to the provisions in sections 440 to 443.

440. Where suspension has been imposed by another session or presbytery, restoration should not take place without the approval of the court that pronounced suspension. In order to do this, the court applying for restoration should furnish the evidence it has of the contrition of the offender to the court that suspended him/her and ask its consent.

441. Ministers who have been deposed from their office may have their names placed on the roll of a congregation by a session if leave has been granted by the presbytery, but they can be restored to office only by the presbytery after leave has been granted by the General Assembly.

That leave should not be granted until there is good reason to believe that the scandal is over and that the restoration of the applicant will promote the honour of Christ’s Church.

442. Elders who have been deposed can only be restored to their office with the agreement of the presbytery.

442.1 If the deposition was by a higher court, then restoration must be by authority of that court.

443. Fugitives from discipline are not to be received back into the fellowship of the church until they submit themselves to discipline, and acknowledge the additional offence of which they have been guilty.

**TIME-LINE FOR SPECIAL COMMITTEE’S WORK**

Year	Activity
2004	The special committee reports new legislation for Chapter 9, developed in conjunction with the clerks, to the General Assembly with a recommendation that it be sent down for study and report.
2004 - 2005	The special committee will examine reports from the church’s legal counsel and the lower courts before finalizing, in conjunction with the clerks, new legislation for Chapter 9 that would be recommended to General Assembly to be sent down to presbyteries under the Barrier Act.
2006	The presbyteries would reply to the General Assembly as agreeing or disagreeing. If a majority agrees, the Committee on Remits would be free to recommend to the 2006 General Assembly that the new legislation become the law of the church and that the Book of Forms be revised accordingly.

**REFERENCE TO THE COMMITTEE ON CHURCH DOCTRINE**

The special committee and the clerks have agreed that the Committee on Church Doctrine should be asked to examine, biblically and theologically, the use of “excommunication” as a censure (section 388 in present legislation and section 365 in the proposed new legislation) and report to a future Assembly offering clarification on its meaning.

**COMPANION GUIDE**

The special committee had proposed previously that a Companion Guide would be prepared to use with any new legislation. As the new legislation took shape, the special committee and the clerks saw the merit of placing descriptions of processes, definitions and the table of contents in the body of the chapter. The special committee and the clerks think that there is wisdom in monitoring any new legislation that is eventually adopted and that “support pieces” be developed in response to questions and concerns that arise from direct use of the legislation.

**APPRECIATION**

The special committee expresses appreciation to the Clerks of the General Assembly for their open, harmonious and helpful consultation and joint work with the special committee over the past year.

**CONCLUSION**

The special committee thanks the courts of the church for their patience during the past year while the very important joint work with the Clerks of the General Assembly moved forward. Now, in the next stage of study and report, the special committee anticipates a high level of responses from sessions, presbyteries and synods. May God guide the work of the courts, the special committee and the clerks so that the special committee will have legislation ready to go down under the Barrier Act at the next General Assembly.

**Recommendation No. 1** (adopted, p. 25)

That the new draft legislation for Chapter 9, The Book of Forms be sent down to sessions, presbyteries and synods for study and report by January 31, 2005.

**Recommendation No. 2** (adopted, p. 25)

That the Committee on Church Doctrine be asked to examine, biblically and theologically, the use of “excommunication” as a censure (section 388 in present legislation and section 365 in the new draft legislation) and report to a future Assembly offering clarification on its meaning.

Peter D. Ruddell  
Convener

**THEOLOGICAL EDUCATION, COMMITTEE ON**

To the Venerable, the 130th General Assembly:

**MEMBERSHIP AND APPRECIATION**

The committee expresses its appreciation to the following members who complete their term of service with this General Assembly: Cathrine Campbell, Christina Ball, Donna Wells and Patricia Van Gelder who were appointed by the Assembly. The committee also appreciated the participation of Thomas Kay who resigned this year.

**VISION FOR THEOLOGICAL EDUCATION**

**Emerging Issues**

There are emerging issues that the committee has identified from its visits with the colleges for theological education within the denomination. Some of the issues revolve around what expectations we have of and for theological education for those preparing for various ministries, and what structural questions need to be addressed for supporting theological education. The committee will be looking at what is involved in preparing people with various ministry skills in order to relate to the changing church and society of this century, and how to strengthen and encourage people to participate in continuing education programs. Some of the structural questions concern the type of membership needed by the governing boards and the committee in order to support theological education at the colleges and within the denomination.

**Financial Issues**

The Finance Committee of the Committee on Theological Education continues to work with the colleges as they seek to find ways to meet the ever increasing demands on their budgets. This past year, the colleges have been diligent in their stewardship of resources as they describe in each of their reports. The committee is in dialogue with the Assembly Council concerning the future funding needs for theological education.

**COLLEGE VISITS**

The committee will soon complete its goal of visiting each of the theological colleges within the denomination. St. Andrew’s Hall and Vancouver School of Theology will be visited in February 2005. The committee has found this visitation program to be very helpful in understanding the uniqueness of each institution and how they are working together in theological education.

**FACULTY APPOINTMENTS**

**Re-Appointment of Stuart Macdonald as Director of Basic Degree Studies and Theological Field Education**

Stuart Macdonald was re-appointed Director of Basic Degree Studies and Theological Field Education effective July 1, 1999, for a five-year term to June 30, 2004. A promotion review took place in the 2001 calendar year. The present review is limited to an assessment of Professor Macdonald in his role as Basic Degree Director. The review team consisted of Professors Nam Soon Song, Patricia Dutcher-Walls and the convener of the Academic Committee, Peter Ross, with the principal, Dorcas Gordon, as convener.

In preparation for the review, letters were sent out to all members of faculty, selected staff members, students and recent graduates whose names were randomly selected from Stuart Macdonald’s class lists. Each person was invited to comment on his work as Basic Degree Director. All submissions were to be kept confidential to the review team. Responses were

received as follows: twelve from students and recent graduates; five from faculty and staff. Stuart Macdonald also submitted a self-evaluation. The members of the review team met as a group to discuss the responses on January 21, 2004, and then moved into a formal interview with Professor Macdonald. The report of the Review Team was approved by the Academic Committee and forwarded to the Board of Governors for consideration at its February meeting. At that meeting, the Board of Governors highly commended Dr. Macdonald for both the quality and quantity of work engaged on behalf of the mission of the college.

The results from the responses, from those who sent in their reviews and the experience of the Review Team in the interview with Stuart, were overwhelmingly positive regarding his performance in his role as Director of Basic Degree Studies.

New degree programs are in their early years of implementation. The amount of change that has occurred in the Basic Degree area since Stuart began his work at Knox College is substantial. Even in the two years since his review for promotion, a number of changes have occurred. A full review of the M.Div. curriculum has been completed with the process of implementation an immediate reality for the Basic Degree Director. In addition, given the emphasis on the development of coherent policies and procedures within all aspects of higher education, the Basic Degree Director has given leadership in the development of a detailed Student Handbook. Financial constraints and recruitment issues are ever present in the midst of these changes

Stuart is to be highly commended for the time he takes to be with students to give them guidance regarding their programs. He sets priorities and so frees himself to deal with students; he is flexible and open to possibilities. He has an appetite not only for work but also for doing things well. To that end, he is deeply involved in the work of the leadership team, a team that meets weekly to discuss and work out issues of mission, vision, budget and communication.

**Recommendation No. 1** (adopted, p. 14)

That The Rev. Dr. Stuart Macdonald be appointed as the Director of Basic Degree Studies and Theological Field Education at Knox College for a further five year term beginning July 1, 2004.

**LOCATION OF DIACONAL EDUCATION** (A&P 1999, p. 443-44, 34-35, A&P 2000, p. 495-96, 24; A&P 2002, p. 482; A&P 2003, p. 554)

The location of diaconal education is currently at Knox College. The committee has discussed this issue for a number of years and is recommending that diaconal education remain at this location until there is further request to look at the location.

**Recommendation No. 2** (adopted, p. 14)

That the place of education for Diaconal Ministries continue to be at Knox College until the following questions are addressed:

- is the M.Div. degree the only appropriate degree for those called to the Order of Diaconal Ministries, and
- what other programs could be considered for entry into the Order of Diaconal Ministries?

**STUDENT DEBT LOAD STUDY** (A&P 1999, p. 206, 22; A&P 2000, p. 497; A&P 2002, p. 482; A&P 2003, p. 554)

The committee has spent a few years looking at the question concerning student debt load. Throughout the study, it is apparent that post secondary students are facing tremendous debt loads upon graduation. It is more difficult to provide simple and general solutions to this issue. Theological students are entering their programs already facing various debts, may they be from their previous degree or from diminished income if a person preparing for ministry is from a previous vocation. One of the main contributors to student debt is the cost of tuition. Each of the colleges try to assist students with bursaries.

The committee has asked it's finance sub-committee to study:

1. the possibility of the church establishing a goal of covering the entire cost of tuition at the denomination's three colleges for all certified students; and
2. the possibility of having a capital campaign to increase the bursary funds held and administered by the church.

Part of the certification process for sessions and presbyteries is to raise financial issues with the students (see Book of Forms, Appendix J-4, question no. 9 and J-6, question no. 8). The committee would encourage both of these courts to assist students in addressing financial issues as outlined in the Book of Forms and to take action which may include but not limited to:

- ensuring in the candidacy process that potential candidates have a viable financial plan before commencing their studies;
- providing increasing financial assistance to students under their care; and
- finding locally held bursaries that are underused in the denominational student bursary funds.

Often, questions concerning preparation for ministry are directed to Ministry and Church Vocations. The committee is suggesting that it establish and maintain a list of bursaries available from the church, as well as any other sources to which students may apply for bursaries and/or scholarships.

**Recommendation No. 3** (adopted, p. 14)

That Ministry and Church Vocations be requested to establish and maintain an easily accessible database of bursary assistance available to ministry students.

The committee has reported its progress on this study for the past few years. It has completed as much as it can on this issue noting that there are no easy solutions to rising student debt loads. The committee suggests that this be the final report to the Assembly on this issue.

**FLAMES INITIATIVE**

Education for clergy and lay is the 2004-2005 *FLAMES* Initiative. The committee is developing ideas and plans for this initiative. In March 2004, Judee Archer Green was appointed the coordinator.

**KNOX COLLEGE AND TORONTO SCHOOL OF THEOLOGY**

The Toronto School of Theology is revising the agreement among the theological colleges within the consortium. The committee will be presenting a supplementary report outlining the changes to the agreement for approval by the General Assembly. (see p. 527-37)

**REPORT FROM SPECIAL COMMITTEE RE SEXUAL ORIENTATION** (A&P 2003, p. 528)

The General Assembly referred the report of the Special Committee re Sexual Orientation to the committee, and in turn to the colleges. The principals and dean will report what the colleges are doing in light of that report to the November 2004 meeting.

**OVERTURE NO. 2, 2004** (p. 556-57)

**Re: Providing distance education programs for lay missionaries seeking ordination**

Overture No. 2, 2004 was referred to this committee to consult with the Committee on Education and Reception. A sub-committee has been appointed to prepare a response.

**Recommendation No. 4** (adopted, p. 14)

That permission be granted to report on Overture No. 2, 2004 to the 131st General Assembly.

**FUNDING FOR THEOLOGICAL EDUCATION**

The amount received from *Presbyterians Sharing...* in 2003 for the support of colleges was \$856,928. The distribution to the colleges was:

The Presbyterian College	16%	(\$137,110)
Knox College	70%	(\$599,854)
St. Andrew's Hall	14%	(\$119,964)

**EWART ENDOWMENT FOR THEOLOGICAL EDUCATION**

**Grants**

The projects and amounts approved in November 2003 for the 2004 grants from the Ewart Endowment for Theological Education are:

1. Grants awarded in this category are initial grants for a certain number of years conditional upon annual reporting by the recipient and evaluation by the sub-committee:
  - Flin Flon Institute for Rural and Remote Ministries for program of rural and remote ministries in the amount of \$13,200 for 2004 and \$15,000 for 2005.
2. Grants awarded in this category are those which have received approval for an ongoing grant:
  - Association of Presbyterian Church Educators, Canadian Region for its start-up and program, \$5,000 (second year of two year grant);
  - Knox College re Certificate Program in Christian Faith, satellite program, \$12,000 (third year of three year grant);
  - Knox College re Ewart Professor of Christian Education, \$60,000 (fourth year of five year grant);
  - Knox College re MacKay Education Resource Centre \$7,000 (fourth year of five year grant); and
  - Presbyterian College re Global Theological Education, \$10,000 (third year of three year grant).
3. Grants awarded in this category are for one year only:
  - Presbyterian College for the stipend of the co-ordinator for its lay education program in the amount of \$9,500; and
  - Chippawa Church, Niagara for the Discipleship Project in the amount of \$3,000.

The committee, after a thorough study, decided that the grant for the Ewart Professor of Christian Education and Youth Ministry at Knox College should be considered differently from other grants because it is a position that most reflects the ministry of Christian Education which was Ewart College's focus since the 1960s. Should there be any future changes to the educational program for diaconal ministries, then this policy will be reviewed. Beginning in 2005, an annual grant of \$60,000 or up to 50 percent of the available amounts for grants will be for this position.

The new grants awarded since last reporting total \$40,700. The total amount awarded since the beginning of the fund is \$1,628,350. Each year, 10 percent of the income realized is returned to capital which now is \$4,026,706.

### **Application Information**

Copies of the guidelines and application forms can be obtained from the General Assembly Office. The deadline for applications is October 15th for a grant disbursement in the following year.

### **CAMERON DOCTORAL BURSARY FUND**

The Cameron Doctoral Bursary Fund provides bursary assistance to certified candidates for ministry, ministers of word and sacraments and diaconal ministers of The Presbyterian Church in Canada who are pursuing doctoral programs in theological studies (Th.D., Ph.D.) or in educational ministry (Ed.D.). One award was granted for the 2003-2004 academic year. At the end of 2003, the capital amount of the Fund was \$547,709.

### **SUPPLEMENTARY REPORT**

#### **KNOX COLLEGE - REQUEST TO CALL FOR NOMINATIONS FOR FACULTY POSITIONS**

Knox College is seeking permission to fill two faculty positions, one in Old Testament/Hebrew Scriptures and the second in Pastoral Theology. During the past three years two things have been at the forefront of Knox College's work: first, planning for the faculty resources needed for new academic degrees and within a revised M.Div. curriculum, and second, working through financial challenges to a balanced budget. Two years ago the college committed itself to arrive at a balanced budget by the 2005 fiscal year. To that end it delayed seeking permission to search for a new faculty person in the area of pastoral theology. However, it seems prudent to begin that process now in conjunction with the search for a faculty person in Old Testament/Hebrew Scriptures.

The Executive of the Committee on Theological Education has the responsibility to approve the job description of any faculty position at the colleges. It received, reviewed and approved the job description for the Professor of Old Testament/Hebrew Scriptures and that of the Professor of Pastoral Theology with the ability to teach in the area of preaching.

**Recommendation No. 5** (adopted, p. 14)

That Knox College be given permission to circularize the presbyteries for nominations for the Professor of Old Testament/Hebrew Scriptures.

**Recommendation No. 6** (adopted, p. 14)

That Knox College be given permission to circularize the presbyteries for nominations for the Professor of Pastoral Theology.

**MEMORANDUM OF AGREEMENT BETWEEN THE TORONTO SCHOOL OF THEOLOGY, KNOX COLLEGE AND THE GOVERNING COUNCIL OF THE UNIVERSITY OF TORONTO**

The creation of the Toronto School of Theology (TST) and the creation of the first Memorandum of Agreement (MOA) between University of Toronto and TST are two separate and discrete events. The Toronto School of Theology was built on the Protestant and Anglican foundation of the Toronto Graduate School of Theological Studies (1943-1969). This school, comprised of four theological colleges (Knox, Wycliffe, Trinity and Emmanuel), was already affiliated historically with the University of Toronto. The Toronto School of Theology was established in 1970 on the rising ecumenical tide powered by the Second Vatican Council. The creation of the Toronto School of Theology allowed for the participation of three additional Roman Catholic colleges: St. Michael's (Basilian), St. Augustine's Seminary (Diocesan) and Regis College (Jesuit). There are seven member colleges, four affiliate members and eight participating denominations which now make TST the largest Christian theological consortium in North America and one of the largest and most diverse in the world.

The Memorandum of Agreement between the Toronto School of Theology and its member institutions and the University of Toronto (U of T) was entered into on July 1, 1994, for a ten-year term ending on June 30, 2004. The agreement was first approved in 1978 and subsequently renewed in 1983, 1989 and 1994. In order to inform consideration of the renewal of the agreement by the governing bodies of the parties, a task force was struck to review experiences under the current agreement, to report on compliance by the respective parties, to consider any changes in the context of the agreement over the course of its current term, to assess the degree to which its terms remain appropriate, and to make recommendations accordingly.

The major changes in the revised agreement include:

1. The creation of the Joint Committee on U of T/TST Relations which is to consider and deal with such operational issues pertaining to the relationship between U of T and TST as may arise during the term of the agreement. It will not have the jurisdiction to alter any of the terms of the agreement or of the guidelines concerning grant income. It can make recommendations to the TST, the member institutions and U of T concerning amendments to any future agreement.
2. The revision of sections to reflect the current practices relating to the calculation and transfer of grant income within the university system.
3. The establishment of a mechanism to facilitate cross-appointment of faculty and cross-registration in courses.
4. The inclusion of the U of T academic appeal process for all students in conjoint programs, which was adopted by TST member institutions.
5. The agreement will be for a ten year term.

**MEMORANDUM OF AGREEMENT**

Memorandum of Agreement made as of the first day of July 1994 and amended as of 1 July 2001 and 1 July 2004.

Between:

The Toronto School of Theology, a corporation without share capital incorporated under the Corporations Act of Ontario by Letters Patent dated the 24th day of November, 1964, as supplemented by Supplementary Letters Patent dated the 30th day of April, 1970, (hereinafter called "TST"), and

The Board of Regents of Victoria University, a body corporate continued by the Victoria University Act, 1951, Statutes of Ontario, 1951, Chapter 119, as amended by the Victoria University Act, 1981, Statutes of Ontario, 1981, Chapter 104, and

The Collegium of the University of St. Michael's College, a body corporate continued by the University of St. Michael's College Act, 1958, Statutes of Ontario, 1958, Chapter 162, and

Knox College, a body corporate incorporated by the Statutes of the Province of Canada, 1858, 22 Victoria, Chapter 69, and

St. Augustine's Seminary of Toronto, a body corporate constituted by the St. Augustine's Seminary Act, 1983, Statutes of Ontario, 1983, Chapter Pr 20, (hereinafter called "St. Augustine's") and

Trinity College, a body corporate incorporated by the Statutes of the Province of Canada, 1851, 14 & 15 Victoria, Chapter 32, and

The Board of Governors of Regis College, a body corporate constituted by the Regis College Act, Statutes of Ontario, 1978, Chapter 139, (hereinafter called "Regis"), and

Wycliffe College, a body corporate continued by the Statutes of Ontario, 1916, 6 Geo. V, Chapter 112, and

The Governing Council of the University of Toronto, a body corporate continued by the University of Toronto Act, 1971, Statutes of Ontario, 1971, Chapter 56, as amended by the University of Toronto Amendment Act, 1978, Statutes of Ontario, 1978, Chapter 88, (hereinafter also called "U of T" and "the University")

The previous Memorandum of Agreement among the parties, dated the 1st day of July 2001, provided in clause 23 for a committee to be struck to review the operation of the Agreement and to provide guidance to the parties about the possible renewal of the Agreement and modifications and improvements in any renewal Agreement.

The Committee met and made recommendations which have been considered by the parties, who wish to enter into a renewal Agreement, as set out below.

The parties of the second to eighth part, inclusively (in this Agreement the "Member Institutions") wish to continue to strengthen and improve the resources available for theological education in Ontario. To that end, they wish to continue to qualify for funding from the Government of Ontario for candidates seeking basic and advanced degrees in theology on the terms set out by the said Government from time to time. This requires the continuation of the close academic relationship among TST, the Member Institutions and U of T that exists at present.

Accordingly, U of T will participate in the direction of the theological education programs offered by TST and its Member Institutions, and the granting of basic and advanced degrees in theology;

The purpose of TST is to facilitate effective co-operation among its Member Institutions and between the Member Institutions and U of T and thereby to foster excellence in theological education in Ontario;

All the parties to this Agreement, and their respective Senates, Councils, Boards and/or governing bodies as appropriate to each Member Institution, have the power and authority to approve and authorize entry into this Agreement, and have done so;

Therefore, in light of the foregoing and in consideration of the mutual covenants and agreements following, the parties agree, collectively and with each other, as follows:

1. The terms and provisions of this Agreement shall commence to apply as of the 1st day of July, 2004 and shall continue in full force and effect until 30 June 2014, unless by agreement of the parties hereto, it shall have been sooner renewed beyond that date, or unless, in accordance with clause 24, and in respect only of the party exercising its option thereunder, it shall have been terminated earlier.

2. If, during the term of this Agreement, TST wishes to add a new institution as a Member Institution and party to this Agreement, the Agreement may be re-opened for consideration of this request only. If U of T and TST and all existing Member Institutions agree, the new institution shall become a Member Institution and party, and this Agreement shall be correspondingly amended.
3.
  - (i) In accordance with the purpose of the Memorandum of Agreement and the common goals stated therein, a committee called the Joint Committee on U of T/TST Relations (the "Joint Committee") shall be appointed. It shall consider and deal with such operational issues pertaining to the relationship between U of T and TST as may arise during the term of the Agreement.
  - (ii) The Joint Committee shall consist of three members appointed by the President of U of T and three members appointed by the Board of Trustees of TST.
  - (iii) The Joint Committee shall meet annually and at the request of either party as required.
  - (iv) The Joint Committee members shall have full voting and participation rights on the Joint Committee.
  - (v) The Joint Committee shall have the jurisdiction to consider issues arising under Schedules A, B, and C to the Agreement and, where the Joint Committee reaches agreement after appropriate consultation, to make changes to those Schedules to facilitate the operation of the Agreement during its term, including but not limited to those that may be required by changes to the policies of the parties or governmental and regulatory changes. In making changes to the named Schedules, the Joint Committee shall adhere to the principles expressed in the Agreement. The Joint Committee shall not have the jurisdiction to alter the Agreement itself nor Schedule D, but it may make recommendations to the Board of Trustees of TST, the boards of its Member Institutions and the Governing Council of the University of Toronto, through the appropriate officers, concerning proposed changes to the Agreement during its term.
  - (vi) The Joint Committee shall submit an annual report to the President of U of T and to the Board of Trustees of TST and in 2009 shall submit a report to the respective governing bodies reviewing the experience of the past five years.
4. U of T shall appoint and TST shall accept the appointment of representatives of U of T to the Board of Trustees of TST, the Committee to nominate a new Director of TST, and other councils and committees of TST that govern faculty appointments, degree regulations and curricula. Such representatives shall be full voting members of those bodies.
5. The representatives referred to in clause 4 hereof, and other U of T representatives on TST committees, shall be appointed in the manner and number prescribed in Schedule A annexed hereto.
6. With regard to conjoint programs,
  - (i) TST and its Member Institutions agree that in faculty appointments, and in admissions, grading and requirements for graduation, the standards of all academic components of programs shall be consistent with the appropriate standards of U of T;
  - (ii) Changes in the programs, curricula, admission standards or requirements, grading practices or requirements for graduation of TST and the Member Institutions as they existed on 1 July 2004 and deemed substantive by any party to this Agreement shall be made or instituted only after consideration and approval by TST, the Member Institutions and U of T;
  - (iii) Any new programs shall be introduced only after consideration and approval by TST, the Member Institutions and U of T.
7. All recommendations for the award and conferring of earned degrees in theology in those programs listed in Schedule B annexed hereto ("the Degrees" and each a "Degree") will be referred by the appropriate recommending body in each Member Institution for approval to its Senate or other senior academic body and thence to U of T. All such

recommendations shall be made in conformity with the criteria and procedures established by the Academic Council for the Basic Degree Division or by the Academic Council for the Advanced Degree Division of TST, as the case may be, but each Member Institution reserves the right not to present a candidate who has not fulfilled all its own requirements.

8. Such Degrees shall be conferred only with the consent and approval of the Senate or other appropriate senior academic body of the Member Institution concerned and of U of T, and when so approved, all such Degrees shall be conferred jointly by U of T and the Member Institution upon whose recommendation the candidate has been presented, in the convocation of that Member Institution. For the purposes hereof, a conjoint Degree is one which is conferred by the simultaneous exercise of the power and authority of U of T and of a Member Institution.
9. The formula used in conferring the Degree and the diploma evidencing the same shall state that the Degree has been awarded by the conjoint exercise of the authority of U of T and of the Member Institution concerned. The diploma shall have the signatures or facsimile signatures of the Chancellor of U of T, the Head of the Member Institution and the Director of TST.
10. This Agreement shall not alter or affect the structure, composition, procedures, policy formulation processes or electoral processes of or eligibility to be a member of or to participate in the election of any member of the Governing Council of U of T or any Board or committee thereof. The students, teaching staff and administrative staff of the Member Institutions will not, by virtue of this Agreement, become students, teaching staff or administrative staff of the University of Toronto within the meaning of the University of Toronto Act, 1971, as amended.
11. Notwithstanding clause 10,
  - (i) Any student whom TST and its Member Institutions register in a program that is recognized in Schedule B to this Memorandum at the time of the student's registration, shall thereby be jointly registered at U of T for academic purposes.
  - (ii) Member Institutions retain full responsibility and authority for the non-academic aspects of the lives of their respective students. However, the parties agree that it is desirable to achieve as much consistency as possible in the treatment of student conduct obligations in non-academic matters among the parties. Accordingly, the Member Institutions will endeavour to harmonize their codes of student conduct. A Member Institution may choose to come under the U of T's Code of Student Conduct (the "Non-Academic Code") by adopting that Non-Academic Code, in accordance with section A.10 of the Non-Academic Code (July 2002). In any such case, the Member Institution will advise its students in writing of this changed jurisdiction and will require them to adhere and submit thereto. The Non-Academic Code will thereafter govern the exercise of such jurisdiction over the students of the Member Institution and may be amended by U of T thereafter, after consultation with the Member Institution(s) affected.
  - (iii) TST and the Member Institutions hereby agree that all students admitted by or registered in TST and the Member Institutions, whether in the conjoint programs listed in Schedule B annexed hereto or in any non-conjoint program of TST and the Member Institutions or any of them, shall be subject to the exclusive disciplinary jurisdiction of U of T in respect of academic matters. Each Member Institution will advise its students in writing of this jurisdiction and will require them to adhere and submit thereto in writing. It is further understood that U of T's Code of Behaviour on Academic Matters, as amended from time to time (the "Academic Code"), will govern the exercise of such jurisdiction and may be amended by U of T hereafter, after consultation with TST and the Member Institutions. In applying the Academic Code, the roles, rights and duties of the dean and the department chair shall be assumed and exercised by the dean or principal, as the case may be, of the Member Institution in which the student is registered.
  - (iv) TST and the Member Institutions hereby agree that any student registered in a conjoint program listed in Schedule B annexed hereto may have access to the Academic Appeals Committee of Governing Council in order to appeal a decision of a TST divisional appeals body, with respect to the student's petition about academic

standing in a course or program of study. Each Member Institution will advise its students in writing of this jurisdiction and will require them to adhere and submit thereto. It is understood that the Terms of Reference of the Academic Appeals Committee will govern the exercise of such jurisdiction and may be amended by U of T hereafter, after consultation with TST and Member Institutions. It is further agreed that TST grading policy, and procedures on petitions and appeals, shall be consistent with U of T policy and procedures.

- (v) All graduates of TST and the Member Institutions who have earned and received conjoint degrees in conformity with the Agreements of 1978, 1983, and 1989, and all those who earn and receive conjoint Degrees hereafter in conformity with this Agreement, are or shall become alumni of the University of Toronto within the meaning of the University of Toronto Act, 1971 as amended.
  - (vi) Faculty members and students of U of T and TST and its Member Institutions shall have reciprocal access to the library resources of the parties to this Agreement.
12. The enrolment of students in theological programs shall continue to be carried out by TST and the Member Institutions. TST will maintain comprehensive records of all such students and will either provide or make available to the University and its external auditors all data required by the Government of Ontario operating grant formula manual in relation to grants received by U of T on behalf of TST.
13. The TST will fully reimburse or otherwise indemnify the U of T for the cost of maintaining student records and other records and reporting requirements necessary to comply with Government of Ontario and Ontario Council on Graduate Studies regulations and with the Memorandum of Agreement. The procedures that will be followed in determining the annual reimbursement of expenses are set out in Schedule C annexed hereto.
14. (i) TST and its Member Institutions are committed to the preservation of academic freedom in the critical pursuit of the theological disciplines. To this end, in the treatment of the teaching staff they have appointed, they agree to abide by the principles of academic freedom and non-discrimination espoused by the University of Toronto and other public universities.
- (ii) The teaching staffs in theology of TST and the Member Institutions shall continue to be appointed by and to hold their contracts of employment with their respective institutions and shall continue to be subject to the procedures and disciplinary jurisdiction of those institutions and not subject to those of U of T.
- (iii) In making appointments of teaching staff and assigning their duties, TST, its Member Institutions, and U of T recognize that theological education and preparation for ministry require some faculty members to have ecclesiastical status. The Member Institutions reserve the right to make appointments and assign duties according to such requirements.
- (iv) TST and its Member Institutions are committed to the protection of their teaching staff by those guarantees pertaining to dismissals enjoyed by faculty members in the University of Toronto and other public universities, viz. guarantees that they may be dismissed only for adequate cause, as defined in the Policy and Procedures on Academic Appointments of the University of Toronto, namely, persistent neglect of duty, inability to carry out reasonable duties, failure to maintain reasonable competence, or gross misconduct.
- (v) In implementing procedures for dismissal for cause, TST and its Member Institutions shall conform to the principles of natural justice embodied in the Statutory Powers Procedure Act of Ontario and to the principles of peer adjudication embodied in the Policy and Procedures on Academic Appointments of the University of Toronto.
15. Each of the Member Institutions and TST will continue to be fully responsible for its own capital and operating budgets and expenditures and nothing in this Agreement or in the operation or administration hereof or in any wise arising herefrom shall commit U of T to any new expense or expenditure not fully recoverable and to be recovered from the

Member Institutions, or shall subject U of T to any additional or increased financial burden whatsoever.

16. U of T will receive and, if required by the Government of Ontario, return grants that may be made by the Government of Ontario in respect of students registered in approved theological programs of TST and the Member Institutions and will remit such grants to TST or to the respective Member Institutions according to their entitlements, subject however to reimbursement by the Member Institutions to U of T for all the direct and indirect costs, expenditures and overhead expenses reasonably incurred by U of T in connection with or arising from the operation and administration of this Agreement. The rates and methods of calculation and reimbursement, and of determining costs and expenses, are set out in Schedule D annexed hereto.
17. The Director of TST shall report annually to the Board of Trustees of TST and to the President of the University of Toronto respecting all matters arising out of the operation of this Agreement or contemplated hereby and any other related matters as to which the President acting reasonably, shall request a report.
18. TST will transmit to U of T the appraisals of its programs by the Association of Theological Schools in the United States and Canada. U of T reserves the right to conduct with the co-operation of TST, under the auspices of the School of Graduate Studies ("SGS") and in a manner analogous to its own periodic program reviews, subsequent reviews of any TST program leading to a conjointly awarded degree. SGS will facilitate appraisal of appropriate TST programs by the Ontario Council on Graduate Studies ("OCGS") and will transmit the OCGS report to TST. SGS will also facilitate participation in the Ontario Visiting Graduate Student program for TST courses in degree programs that have been successfully appraised by OCGS.
19. Any party hereto may withdraw from this Agreement and cease to be bound hereby and to participate in such of the procedures hereby contemplated as apply to that party upon giving one year's prior notice in writing to each of the other parties hereto and to the Government of Ontario, such notice to be given before the first day of July in any year, to become effective as of the 30th day of June in the succeeding year.
20. Regis shall continue to be federated hereby with the University of Toronto for and during this Agreement and any renewal term to which Regis shall have assented, for the purposes only of facilitating the operation and administration of this Agreement and in relation only to courses or programmes of study in Regis leading to the basic or advanced Degrees in theology listed in the said Schedule B; provided that notwithstanding the termination or expiry of the term or renewal term of this Agreement, such federation shall continue thereafter until U of T shall have given Regis twelve months' written notice dissolving the federation and the period of such notice shall have expired.
21. St. Augustine's shall continue to be federated hereby with the University of Toronto for and during this Agreement and any renewal term to which St. Augustine's shall have assented, for the purposes only of facilitating the operation and administration of this Agreement and in relation only to courses or programmes of study in St. Augustine's leading to the basic or advanced Degrees in theology listed in the said Schedule B; provided that notwithstanding the termination or expiry of the term or renewal term of this Agreement, such federation shall continue thereafter until U of T shall have given St. Augustine's twelve months' written notice dissolving the federation and the period of such notice shall have expired.
22. During the currency of this Agreement, unless it has withdrawn herefrom pursuant to clause 19 heretofore, no Member Institution will exercise its power to grant any of the Degrees in theology listed in the said Schedule B, annexed hereto, or confer such Degrees, except in accordance with the provisions hereof.
23. Students enrolled at the commencement of the term of this Agreement in TST and a Member Institution in a program leading to a Degree shall be eligible to proceed to such Degree as if they had been so enrolled thereafter, and students so enrolled at the date of termination or expiry of the term of this Agreement or any renewal term, or at the date of withdrawal of that Member Institution, shall thereafter proceed to their Degrees as if this Agreement had not been made.

24. The parties hereto have ratified, or will ratify forthwith after the execution and delivery hereof, such changes, if any, in their respective constitutions, by-laws and procedures as may be necessary to give full effect to the intent and meaning hereof, and subject thereto, no material change in the constitution, by-laws, charter, Letters Patent or Act of Incorporation of any party which relates directly to or significantly affects the subject matter hereof, and no change in the membership, composition or powers of the Senates, Councils, Boards or other governing bodies or academic committees of any of the parties hereto, having a direct and significant effect on the subject matter or operation hereof shall be made, implemented or assented to by any such party without the prior written consent and approval of each of the other parties hereto and in the event of any such material change being made, implemented or assented to without such written consent and approval, this Agreement may, at the option of any party, be forthwith terminated in respect of that party only, upon the giving of written notice to each of the other parties thereto and to the Government of Ontario.
25. At the beginning of the ninth year of the term of this Agreement, the Director of TST and the President of U of T shall make recommendations to their respective governing bodies and the Member Institutions concerning the procedure for the review and renewal of this Agreement.
26. This Agreement supersedes all previous agreements, arrangements and undertakings between or among the parties hereto or any of them relative to the subject matter hereof, and specifically all those clauses of the Agreement of 1994, and expresses the entire agreement and understanding among the parties with respect to the subject matter, and shall not be altered or modified except by a writing signed by or on behalf of all the parties hereto.

In witness whereof the parties hereto have caused their respective corporate seals to be hereunto affixed, attested by the signatures of their proper officers in that behalf, duly authorized.

The Toronto School of Theology, The Board of Regents of Victoria University, The Collegium of the University of St. Michael's College, Knox College, St. Augustine's Seminary of Toronto, Trinity College, The Board of Governors of Regis College, Wycliffe College, The Governing Council of the University of Toronto

#### **SCHEDULE A**

##### **Representatives on Councils and Committees**

1. The President shall appoint two representatives to the Board of Trustees.
2. The Dean of the School of Graduate Studies (SGS) shall appoint as representatives of the University, from among current or recent members of the Executive Committee of Division I:
  - (a) at least one but no more than two members to the Academic Council for the Basic Degree Division of TST;
  - (b) at least one but no more than two members to the Academic Council for the Advanced Degree Division of TST;
  - (c) at least one but no more than two members to TST Committee on Faculty Appointments.
3. The Dean of SGS shall appoint two members (normally the Associate Dean of Division I and a senior member from the Humanities) to the Status Committee of the Academic Council for the Advanced Degree Division.
4. The Dean of SGS shall, in consultation with the Director of Advanced Degree Studies, appoint one voting U of T member to each final oral examination for the degrees of Doctor of Theology and Doctor of Ministry.
5. The Director of TST shall inform the Dean of SGS on an annual basis of all changes to the degree regulations or program requirements - including changes to curricula, admission standards or requirements and grading practices - for degrees offered conjointly with U of T.
6. The Dean of SGS shall report annually to the President of U of T concerning the academic quality of programs leading to conjointly awarded degrees, and provide a copy of this

report to the Director of TST and the Joint Committee. The Joint Committee shall review and consider the report to determine whether there are issues that should be addressed.

7. The Joint Committee shall report annually to the President of U of T and the Director of TST.
8. The Director of Advanced Degree Studies at TST shall be an assessor member of the Executive Committee of Division I of SGS.

### **SCHEDULE B**

#### **Conjointly Awarded Degree Programs in Theology**

The following degree programs, offered by one or more Member Institutions under this Memorandum of Agreement, shall be conjointly awarded degree programs:

- Master of Arts in Ministry and Spirituality (M.A.M.S.)
- Master of Divinity (M.Div.)
- Master of Pastoral Studies (M.P.S.)
- Master of Religion (M.Rel.)
- Master of Religious Education (M.R.E.)
- Master of Theological Studies (M.T.S.)
- Master of Theology (Th. M.)
- Doctor of Ministry (D.Min.)
- Doctor of Theology (Th.D.)

It is understood that while the Joint Committee referred to in the Memorandum of Agreement may make changes to this Schedule, before any new conjoint degree program is added to this Schedule it must first have been approved by the Academic Board of U of T Governing Council and by the appropriate TST Degree Council.

### **SCHEDULE C**

#### **Administrative Guidelines for Reimbursable Expenses, Ancillary Fees and Reporting Requirements Under the Memorandum of Agreement Between the University of Toronto and the Toronto School of Theology**

##### **Introduction**

The Memorandum of Agreement between the University of Toronto and the Toronto School of Theology provides, in Clause 16, that “the University will receive and, if required by the Government of Ontario, return grants that may be made by the Government of Ontario in respect of students registered in approved theological programs of the Toronto School of Theology and its Member Institutions and will remit such grants to TST or to the respective Member Institutions according to their entitlements, subject however to reimbursement by the Member Institutions to U of T for all the direct and indirect costs, expenditures and overhead expenses reasonably incurred by U of T in connection with or arising from the operation and administration of this Agreement.”

The purpose of these guidelines is to define in detail the procedures that will be followed in determining the annual reimbursement of expenses to the University by the Toronto School of Theology or its Member Institutions. Because government funding regulations and programs change from time to time, the guidelines are drafted in generic terms wherever possible in order to allow adjustment to new regulations and procedures by the Joint Committee without reopening the Memorandum of Agreement.

##### **A. Reimbursement**

The Toronto School of Theology will fully reimburse or otherwise indemnify the University for the cost of maintaining student records and other records and reporting requirements necessary to comply with the Government of Ontario and Ontario Council on Graduate Studies regulations and with the Memorandum of Agreement.

- A1. Student records systems costs (organizationally, Student Information Systems) which are currently \$36.32 per student record, assuming that TST will enter all data via teleprocessing.
- A2. Enrolment reporting and records maintenance costs (organizationally, Office of the Vice-Provost, Planning and Budget) which are currently \$6.47 per student, including coding,

production of reports, and verification, assuming that TST participates in the University's student information systems (currently ROSI).

- A3. The costs of student records systems and enrolment reporting (i and ii above) will be indexed annually at the actual average rate at which administrative salaries increase in the Office of the Vice-Provost, Planning and Budget) and Student Information Systems (or their organizational successors). The Director of the Toronto School of Theology will be advised of any structural or procedural changes in the above offices which may render this method of indexation inappropriate.
- A4. New data systems, where necessary, will be set up by the University at the contract programming rates normally charged within the University. TST or its Member Institutions will be charged those rates for programming requirements that they determine.
- A5. Network support services will be provided by the University at the programming contract rates normally charged within the University by UTCNS. TST or its Member Institutions will be charged those rates for network support requirements that they determine.
- A6. Member Institutions will remit to U of T the administrative costs associated with U of T disciplinary and appeal proceedings adopted by Member Institutions, pursuant to clause 11 of the Memorandum of Agreement, namely of the University Tribunal and the Discipline Appeals Board for hearings under the Code of Behaviour on Academic Matters, of the Hearing Officers and the Discipline Appeals Board for hearings under the Code of Student Conduct and of the Academic Appeals Committee of Governing Council, for a student registered in a Member Institution.
- A7. Other services may be negotiated, at the discretion of TST or its Member Institutions, on terms comparable to items 1 through 5 above.
- A8. All reimbursements will be made by April 30 of the year in which respective costs are incurred.

**B. Ancillary Fees**

- B1. Students enrolled in the Basic Degree programs of TST will be assessed ancillary fees for student services provided by the University of Toronto at the rates established annually by the Governing Council of the University. The services for which such fees are assessed are at present:
  - a) Health Service
  - b) Department of Athletics and Recreation
  - c) Hart House
  - d) Student Service Fee:
    - Career Centre
    - Counselling and Learning Skills Services
    - First Nations House
    - Housing Service
    - International Student Centre
    - Part-time child care
- B2. The ancillary fees assessed to students in Basic Degree programs under B1(d) will not include the components of the Student Service Fee assessed in support of the occupancy costs of student societies. TST students are not represented by University of Toronto student societies, and are exempt on that basis.
- B3. Students enrolled in the Advanced Degree programs of TST or in any degree program at St. Augustine's Seminary will not be assessed the foregoing fees (B1), and will not be eligible to use the services for which the fee is assessed. Should any of the student services listed under B.1 offer an optional membership program, such services will be available to students in Advanced Degree programs or in any degree program at St. Augustine's Seminary upon payment of the respective optional fee. This provision does not compel the University to offer an optional membership fee program where one does not already exist.
- B4. The University of Toronto has entered into a license with Access Copyright to allow the reprographic reproduction of copyrighted works, and the Toronto School of Theology and its Member Institutions are covered by the license, and have agreed formally to abide by

the license and to assess their students, Basic Degree and Advanced Degree, an ancillary fee to cover an annual tariff based on the number of full-time equivalent students.

- B5. The University of Toronto will notify TST of the approved or proposed ancillary fees for student services no later than March 31 of each year. Any new services (as opposed to the expansion of existing services) to be introduced and funded by the Student Services Fee will be discussed with the Executive Committee of the TST Board and ratified by the Board in regard to their accessibility by TST students.
- B6. Student ancillary fees that are assessed to TST students are collected by the Fees Department of U of T.

**C. Reporting Requirements**

- C1. TST shall no later than April 30 each year, provide the University, through the Vice-Provost, Planning and Budget, with a five-year enrolment forecast for its BIU-eligible enrolment.
- C2. If the Government of Ontario allows TST or its Member Institutions the option to receive grants directly and to report directly all of the information necessary to secure those grants, TST will exercise the option. Exercise of this option would not nullify any other mutual obligations and responsibility in the Memorandum of Agreement.
- C3. The University, under this Schedule, will remit the grants only to the level of TST, except where it is not feasible for TST to allocate the grants itself. The University will annually prepare and provide calculations needed to determine grant entitlements to Member Institutions, whether or not they are so allocated
- C4. All enrolment, tuition fee, ancillary fee and other reports required by the Government of Ontario in order to secure funding and comply with Government regulations will be submitted to the University, through the Vice-Provost, Planning and Budget, for transmittal to the Government of Ontario.
- C5. All certification and external audit requirements of the Government of Ontario will be met by TST or its Member Institutions, as will the costs of such certification and audit. The results of such certification and external audit will, as required, be submitted to the University, through the Vice-Provost, Planning and Budget, for transmittal to the Government of Ontario.

**SCHEDULE D**

**Administrative Guidelines for Calculation and Transfer of Grant Income  
Under the Memorandum of Agreement Between  
the University of Toronto and the Toronto School of theology**

**Introduction**

The Memorandum of Agreement between the University of Toronto and the Toronto School of Theology provides, in Clause 16, that “the University will receive and, if required by the Government of Ontario, return grants that may be made by the Government of Ontario in respect of students registered in approved theological programs of the Toronto School of Theology and its Member Institutions and will remit such grants to TST or to the respective Member Institutions according to their entitlements, subject however to reimbursement by the Member Institutions to U of T for all the direct and indirect costs, expenditures and overhead expenses reasonably incurred by U of T in connection with or arising from the operation and administration of this Agreement.”

The purpose of these guidelines is to define in detail the procedures that will be followed in determining the annual calculation and transfer of grant income by U of T to the Toronto School of Theology or to its Member Institutions.

**Calculation and Transfer of Grant Income**

**1. Indemnity Against Grant Loss**

In accordance with Clause 16, in regard to all transactions involving the calculation and transfer of grant income or other income regulated by the Government of Ontario, TST or its Member Institutions, or both as appropriate, will indemnify the University against:

- a) any enrolment decreases among TST Member Institutions, which reduce grants to the University.
- b) any enrolment fluctuations among TST Member Institutions which would force the University outside its formula “corridor”, as calculated from the mid-point of the corridor.
- c) any tuition fees or ancillary fees which result in deductions from formula grants.

**2. TST Enrolment Corridor**

The grant income transferred to TST shall be calculated with reference to a “corridor midpoint” for the aggregate enrolment of TST member institutions, as measured in eligible BIUs. TST shall undertake to maintain its five-year moving- average enrolment within a band of plus or minus three percent of the corridor midpoint. Should the Government of Ontario offer funding for corridor increases, TST will be eligible to negotiate a higher enrolment corridor within the University’s enrolment corridor. Conversely, should TST be unable to sustain its enrolment within its corridor, TST and the University will negotiate a new lower enrolment corridor with commensurately reduced grant levels.

**3. Special Services to Students with Disabilities**

The University will retain the grant entitlement of TST in respect of special services to students with disabilities, and will provide such special services to the students of TST on an equal basis with all other students registered at the University of Toronto.

**4. Facilities Renewal Grant**

- a) The allocation to TST of funding from the Government of Ontario’s Facilities Renewal Program will be calculated in accordance with the Council of Ontario Universities “Building Blocks” space formula, Member Institution by Member Institution. The percentage of space generated under the “Building Blocks” formula for each Member Institution will be its share of MET Facilities Renewal funding received by the University.
- b) If the Government of Ontario funds Facilities Renewal Grants through a capital debenture scheme, the debentures will be held by TST or TST Member Institutions.

**5. Other Government of Ontario Grant Programs**

Where TST and Member Institutions are eligible for other designated funds through the Government of Ontario, their entitlements will be calculated and included in the University’s submissions. Any funding received will be remitted to TST or its Member Institutions on the basis of those calculations. Where the University is held accountable for the use of such funds, TST will provide the necessary information about its use of the funds.

**Recommendation No. 7** (adopted, p. 13, 14)

That the above Memorandum of Agreement between the Toronto School of Theology, Knox College and the Governing Council of the University of Toronto be approved.

Joyce Harrison  
Convener

Terrie-Lee Hamilton  
Secretary

**REPORTS OF THE COLLEGES**

**THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF**

**The 137th Convocation**

The 137th Convocation of The Presbyterian College, Montreal was held on Thursday, May 13, 2004, at The Church of St. Andrew and St. Paul. The convocation speaker was Dr. Frederik Wisse, Professor of New Testament at McGill University and The Presbyterian College. The following eleven students received degrees, diplomas and certificates in recognition of having completed programs of theological study for Christian ministry: Timothy Bruneau, Reid Chudley, Richard Cleaver, Mary Anne Grant, Henry Huberts, Yeon-Ho Jung, Charles Kahumbu, Huda Kandalaft, Linda Pasmore, Gwen Roberts and Paul Sakasov. The degree Doctor of Divinity (honoris causa) was conferred on Ms. Eleanor Knott Crabtree and The Rev. L. George Macdonald. Professor Frederik Wisse was recognized as Emeritus Professor.

### **Student Enrolment 2003-2004**

Thirty-four students were enrolled in regular programs at the college during the 2003-2004 academic year. Five additional graduate students were affiliated with the college and seven students are enrolled in the Diploma in Lay Leadership program.

### **Senate**

The senate is the governing board of the college and consists of eighteen members appointed annually by the General Assembly, drawn from areas roughly near to the institution, and the principal (convener), professors, two student representatives, and two Graduates Association representatives. During the 2003-2004 academic year the senate met three times: September and December 2003, and April 2004. The senate operates with an executive and the following standing committees: academic, nominating, bursary, lay education, building and finance.

### **Faculty and Staff**

The full-time administrative and teaching staff of the college for 2003-2004 consisted of Dr. Clyde Irvine, Dr. Dan Shute, Principal Vissers and Professor Fred Wisse. Three members of the faculty, now retired, continue to participate in the life of the college on a regular basis by leading in chapel, offering courses and special lectures, and participating as members of the faculty and the senate: Professor Emeritus Robert Culley, Principal Emeritus William Klempa, and Professor Emeritus Joseph C. McLelland. The Rev. Dr. Barry Mack (Canadian Presbyterian History) was a sessional lecturer. The Rev. Dr. Roberta Clare, who had been teaching Education in the Church, left in January to become Director of the Elders' Institute at St. Andrew's Hall. McGill instructors Professor Gerbern Oegema and Dr. Jim Kanaris were appointed to the college faculty by the senate by virtue of the 1969 agreement with McGill University and the Joint Board of Theological Colleges which makes professors at McGill University's Faculty of Religious Studies who are members or ministers of The Presbyterian Church in Canada eligible for appointment on an annual basis. The college continues to work co-operatively with the faculties of the United Theological College, the Montreal Diocesan Theological College, the McGill Faculty of Religious Studies, and the Faculty of Theology at the University of Montreal in the delivery of its courses and programs. Eight congregational ministers acted as field education supervisors during 2003-2004: The Rev. Ruth Draffin, The Rev. Ian Fraser, The Rev. Timothy Hwang, The Rev. Kenneth MacLeod, The Rev. Robert Martin, The Rev. Fred Rennie, The Rev. Ian Victor, The Rev. Marc Henri Vidal. The college is served ably by its administrative and custodial staff: Mrs. Caroline O'Connor, Ms. Judy Mowat, Mr. Mario Elvé and Mr. Juan Ramos. Ms. Julie Madden joined the staff as Co-ordinator of Lay Education in June 2003. The food services are provided by Mr. Rolf Schroeder and the staff of Cuisine Schroeder.

### **Retirement of Professor Frederik Wisse**

Professor Frederik Wisse retired at the end of the 2003-2004 academic year after twenty-four years of teaching as Professor of Early Christian History and Literature at McGill University's Faculty of Religious Studies. During this period Professor Wisse has also served as a professor of the Presbyterian College. Professor Wisse is a graduate of Calvin College and Calvin Theological Seminary, and he completed a Ph.D. in Religion at Claremont Graduate School. Before coming to McGill and the Presbyterian College, Professor Wisse taught and pursued research at the University of Munster, Yale Divinity School, McMaster University and the University of Toronto. In addition to his expertise in the New Testament, he is a recognized authority on Gnosticism and the Nag Hammadi Codices. Since coming to Montreal, Professor Wisse has served as a member of the senate and as chair (at various times) of House, Chapel Rebuilding, Nominating, and Search Committees. He has also served as acting principal on a number of occasions, most recently following the retirement of Principal William Klempa, prior to the arrival of Principal John Vissers. Graduates and students of the college have been grateful to Professor Wisse for his interest in, commitment to and modeling of biblical preaching as he helped them move from exegesis to proclamation in the preparation and delivery of sermons. In recognition of Professor Wisse's contribution to the life of The Presbyterian College, the senate has appointed him Professor Emeritus, and invited him to deliver the convocation address to the graduating class in May. The senate wishes to record its thanks on behalf of the church to Professor Frederik Wisse on the occasion of his retirement.

### **Association of Theological Schools Accreditation**

The Presbyterian College, as a member of the Joint Board of Theological Colleges, and in association with the McGill University Faculty of Religious Studies, is an accredited member of the Association of Theological Schools (ATS). In June 2001 this accreditation was reaffirmed for a period of seven years. The reaffirmation of accreditation included approval of the Master of Divinity (M.Div.) program. The Joint Board of Theological Colleges was encouraged to give attention to maintaining and enhancing the following strengths: the distinctive presence in this setting of the rich array of academic disciplines and religious traditions from both east and west; a collaborative ecclesial and university relationship maintained by both the Joint Board and the Faculty of Religious Studies of McGill University; the excellent in-ministry year process, during which faculty work hard to administer the program and, together with students, critically reflect upon various ministry settings; and the provision of individualized, supportive attention given by members of the entire faculty to students through their various courses of study. The Joint Board was also encouraged to give attention to a joint educational mission statement, executive leadership, planning and evaluation procedures, institutional planning, and financial planning. The Presbyterian College together with the Joint Board of Theological Colleges and the McGill University Faculty of Religious Studies received an ATS focus visit in February 2004 to follow through on the recommendations made in 2001. Having noted the progress made in addressing the issues identified, the focus visit team recommended to the ATS Commission on Accrediting "that the Commission extend the accreditation period for the Joint Board of Theological Colleges and McGill Faculty of Religious Studies from Spring 2008 to Spring 2011."

### **McGill University Faculty of Religious Studies**

The program of the college is served by the B.Th. program and the staffing of four chairs at McGill University. During 2003-2004 college students received instruction from Professor Fred Wisse (New Testament), Professor Patricia Kirkpatrick (Hebrew Bible), Professor Douglas Farrow (Christian Theology), Professor Torrance Kirby (Church History), Professor Ian Henderson (New Testament), Professor Gerbern Oegema (Greco-Roman Judaism and Hebrew Bible) and Dr. Jim Kanaris (Philosophy of Religion). Principal Vissers serves as Faculty Lecturer in Christian Theology. Mr. Kevin MacDonald, a graduate of the College, taught Elementary New Testament Greek. Dr. Glenn Smith taught the required course "Christianity in a Global Perspective". McGill University is in the process of making an appointment to the position in Early Christian History and Literature due to Professor Wisse's retirement.

### **Joint Board of Theological Colleges**

The Joint Board of Theological Colleges affiliated with McGill University is the ecumenical theological consortium of Protestant theological schools of which The Presbyterian College is a member. This consortium is committed "to advance co-operation of the theological colleges in the training of candidates and students for the ministry of the Christian Church and for other forms of Christian service as stated in the original documents of incorporation. Its mission is to assist, to support or to lead this partnership depending on the needs of a given time." In recent years the Joint Board has been engaged in negotiating the renewed agreement with McGill University on behalf of the colleges. During the past year the Joint Board became a partner in the renewed agreement with the University of Montreal to provide theological education in French. Also during the past year, and in response to the recommendations arising from the re-accreditation by the Association of Theological Schools, the Joint Board engaged in strategic planning. In Fall 2002 the Joint Board adopted the mission statement cited above. In 2003 the Joint Board dealt with the action plans, suggested priorities and implementation strategies of the new mission statement. As a result, the following decisions have been taken: (1) the adoption of a new public name: The Montreal School of Theology/École théologique de Montréal; (2) a revision of the administrative structure, including a revised position description for the Administrative Officer. In addition, the Joint Board has continued to encourage ecumenical activities among colleges, in particular among students, and has identified the high level priority of creating an environment to foster spiritual, academic and personal growth. The Presbyterian College is represented on the Joint Board of Theological Colleges by the Principal, Professor Fred Wisse, Dr. Dan De Silva who currently serves as convener, Ms. Linda Mavriplis, (senate representative) and Mr. Gordon Welch (student representative).

### **Continuing Theological Education**

One program of continuing theological education was held from February 16-20, 2004. The leaders for this program were: Professor Charles Scobie on "Biblical Theology and Biblical Preaching", Professor Stanley Grenz on "Postmodern Theology", Professor Margaret Ogilvie on "Loving Thine Enemies Law: The Perils and Possibilities of Charter Canada", and Professor Edith Humphrey on "Spirituality and the New Testament".

### **Global and Inter-Cultural Theological Education**

In November 2001 the Committee on Theological Education approved a three year grant from the Ewart Endowment for Theological Education to support an inter-cultural and global experience for third year M.Div. (in ministry year) students at the college. In January 2004, students and faculty participated in an excursion hosted by the Presbyterian Seminary in Matanzas, Cuba. This exposure to ecumenical and global concerns in a different cultural context continues to provide an important experience for theological reflection and integration, and for the personal, spiritual and pastoral formation of our students. The global experience is integrated with congregational field placements in Canada and participation in a course called "Mission/Church in Context", in which students develop a missional paradigm for ministry in the Canadian Presbyterian context.

### **Diploma in Lay Leadership**

In 2002 the senate approved a new program which will focus on lay leadership. This is intended to be a flexible program for lay Christians from all walks of life and from the range of Christian denominations. The program is intended to provide theological education for lay people which will equip them for leadership in both church and society. The diploma is not a professional qualification. Normally, the diploma would be taken over a number of years (2-5), through courses delivered in a variety of ways. During the past year courses have been offered in Old Testament, New Testament, The Reformed Tradition, Introduction to Ministry, Reformed Spirituality, and Preaching. The development of the program has been assisted by grants from the Presbytery of Montreal and the Ewart Endowment for Theological Education. Presbyterian College is also working co-operatively with Knox College in the delivery of off-site lay theological education, and with St. Andrew's Hall in the Elder's Institute. In June 2003 Ms. Julie Madden began as part-time Co-ordinator of Lay Education.

### **L.W. Anderson Lectures**

The L.W. Anderson Lectures will be held on February 17-18, 2005, with Professor Miroslav Volf of Yale Divinity School.

### **Principal's Sabbatical**

The principal has been granted a six month sabbatical leave beginning July 1, 2004, in order to complete a research project. The senate has appointed Dr. Clyde Ervine to serve as acting principal.

### **Financial Planning**

The challenge to find adequate funding to support its academic programs is always before the college. In addition to the normal grant from Presbyterians Sharing in 2003, the college received an additional one-time contribution from undesignated bequests to help off-set the ongoing structural deficit. The past year also saw a significant increase in general donations. At the same time, due to changes in the McGill residence system, The Presbyterian College residence had approximately ten empty rooms during the academic year which contributed to an overall loss. This was exacerbated by a decrease of annual income in the endowment fund. The college operates on a controlled and fixed budget within the very efficient and effective multi-institutional program arrangements enabled by the college's participation in the Joint Board of Theological Colleges and its affiliation with McGill University and the University of Montreal. At the same time, the senate is examining ways in which costs can be cut and new revenues generated. Overall, the college ended 2003 with a smaller than expected deficit. This represents progress towards the elimination of the deficit as the college is increasingly placed on a firm financial footing as a centre of faith and learning for The Presbyterian Church in Canada.

### **College Accountant**

Ms. Judy Mowat is retiring from her position as college accountant. Ms. Mowat is an elder at The Church of St. Andrew and St. Paul and has done excellent work in keeping the college's

books and accounts for a number of years. The senate has made an appointment to this part-time position beginning summer 2004.

### **Development**

Mr. Michael Ryneveld concluded his contract as the Development Officer on October 31, 2003, in order to pursue full-time employment in the music industry. As the college's first Development Officer, Mr. Ryneveld provided administrative leadership in the implementation of a program for recruitment, advertising, and advancement, including the annual fund-raising campaign focused on alumni, churches, foundations, and other parts of The Presbyterian College's constituency. On an interim basis, Ms. Julie Madden and Mrs. Caroline O'Connor have assumed some of these responsibilities.

### **Appreciation**

The college is grateful to those who have served on the senate during the past year and wishes to record thanks to those whose terms have come to an end at this General Assembly: Dr. Herre de Groot, Mr. Ian MacDonald and Dr. Michael Pettem. We are indebted to those who serve the cause of theological education in the church by their contributions to The Presbyterian College community of faith and learning.

John Vissers  
Principal and Convener of Senate

## **KNOX COLLEGE**

### **The 160th Convocation**

The 160th Convocation took place on May 12, 2004, in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity degree: Teresa Charlton, Daniel Cho, Soo Jin Chung, Angela Cluney, Jen Donnelly, Laura Hargrove, Sean Howard, Joseph Hwang, Linda Larmour, Kevin Lee, Jean MacAulay, Michael Maroney, Rylan Montgomery, Kwang-Yil Pak, Bernie Skelding, Wayne John Wardell, Cecilia Yoo (as of March 8th).

Diploma of the College: Teresa Charlton, Daniel Cho, Soo Jin Chung, Angela Cluney, Jen Donnelly, Laura Hargrove, Sean Howard, Joseph Hwang, Kevin Lee, Jean MacAulay, Michael Maroney, Rylan Montgomery, Bernie Skelding, Cecilia Yoo (as of March 8th).

Master of Religious Education: Angela Cluney (as of March 8th).

Master of Theological Studies degree: Derrick Cunningham (as of March 8th).

Master of Theology: Patrick M'Banga, Augustus Oku, Tim Purvis, Mi-Weon Yang, James Young (as of March 8th).

Doctor of Theology: Seung-Gi Choi, Paul McLean (as of March 8th).

The degree of Doctor of Divinity (honoris causa) was awarded to The Rev. John Congram and Ms. Lois Stewart Klempa.

John Congram has given outstanding creative leadership at various levels of the church's life and mission. He has been an inspiring preacher, a sensitive and caring pastor, and a faithful and diligent presbyter. He graduated from Knox College in 1962 and went on to many years of congregational ministry before he was appointed Editor of *The Presbyterian Record* where he served for 14 years. During his tenure, the magazine "inspired individual faith and church life to find a voice" and it received many Canadian Press awards. In 1997, he was Moderator of the 123rd General Assembly. Since his retirement in 2002, he has continued to give leadership as an interim minister.

Lois Stewart Klempa is an outstanding example of creative leadership in our church. A graduate of Ewart College in 1958, she has served the church in many ways, from membership on national boards, a leader of the local and presbyterial levels of the WMS and a writer of curriculum resources, articles and her latest book *Certain Women Amazed Us: The Women's Missionary Society, Their Story, 1864-2002*. Lois, like the women she wrote about has worked quietly to bring about social change and strengthen the lives of those with whom she has come in

contact. She has been a strong advocate for recognizing the role played by women in the church as well as the use of contemporary language which was inclusive of women and children.

Following a recommendation from the Academic Committee and the Knox College Board of Governors, The Rev. Dr. Iain Nicol was honoured with the title of Professor Emeritus, Systematic Theology.

This year's convocation speaker was Brian Stewart, one of this country's most experienced journalists, host of the foreign affairs show CBC News: World View, and senior correspondent for The National. He has been a reporter for almost 39 years, 27 of those in television news and current affairs. He has covered nine wars, from Central America to the Gulf, and many major disasters and crises including the Ethiopian Famine of 1984. Though once highly skeptical of church works, he had his views radically transformed by the evidence of Christian front line work both at home and abroad. His talk was entitled "On the Front Lines".

### **160th Anniversary Year for Knox College**

On November 5, 1844, fourteen students and two professors gathered in a house on James Street and Knox College came into being. 160 years later much has changed, but the excitement of teaching continues! Today Knox College is located at the centre of the largest university in Canada, the University of Toronto, and is joined in an ecumenical partnership with ten other denominational schools. Our hope is that this will be a year of celebration for the whole church.

Many special events are planned for this anniversary year. In light of this important anniversary for the college and the church, Knox College has requested permission to make a special presentation in the context of the Committee on Theological Education's report to the General Assembly.

As part of the celebratory events Knox College has formalized the heraldic design which has been used by the college, albeit in differing formats, for over a century. The Canadian Heraldic Authority has registered a corrected version of the design that will now be brought into full correct usage over the next few months. Part of the design is presently unique in that the shield of the college rests on a single supporter - an open Bible.

### **Academic Matters**

#### **Basic Degree Director's Term**

The college has reviewed the re-appointment of The Rev. Stuart Macdonald to the position of Basic Degree Director. The report and recommendation are found on pages 523-24.

#### **Revised Master of Divinity Curriculum**

In 1997-1998, in keeping with its strategic planning process, Knox College began its revision of the M.Div. curriculum by consulting 14 congregations across the country. The process was held up for two years with the retirement of two faculty members and the principal of the college. The work of revision began again in the early months of 2001. At this time it became clear that this revision would be in depth given the new standards for the M.Div. degree approved by the Association of Theological Schools in 1996 and the revised The Presbyterian Church in Canada Candidacy Process (c. 1998). At the outset a number of principles were established from which the curriculum was redeveloped: that the curriculum would be outcomes based, that courses would build upon each other and therefore needed to be carefully aligned, that there needed to be specific and well developed assessment points along the way, and that we would need a carefully designed admissions process. It is important to state at the outset that the courses and requirements continue to be those laid down by The Presbyterian Church in Canada. Our work is a revision carried out within this framework.

At its February meeting the Board of Governors affirmed the work of faculty and endorsed the curriculum's use. Consequently informational meetings were held with students giving those in the program a chance to remain in the old curriculum or to move into the revised stream. All students admitted after March 2004 will enter the new stream.

The work of faculty has received attention from the Association of Theological Schools in that we were asked to present one of the case studies at a consultation to assist schools North America-wide to revise their M.Div. curricula to cohere with the increased emphasis on

assessment and capacity for ministerial leadership. As principal, I have been asked to address a North American group of deans in June as to our work on curriculum revision.

#### Other Matters

With the departure of Professor Stephen Farris, Knox College, is fortunate to have the services of The Rev. Dr. Art Van Seters, who while Principal of Knox College, taught Biblical Interpretation and Preaching. Professor John Derksen, who has taught music in the context of Reformed worship, will broaden his teaching to include a second course on worship. We also have as adjunct faculty a number of senior doctoral students in homiletics and highly experienced practitioners in homiletics in the Toronto area.

#### **Certificate in Christian Faith and Life**

The first fourteen graduates of this program received their certificates at the May 2003 convocation. Between the Toronto and Winnipeg sites this spring there were 16 graduates. The extension program in Pictou, Nova Scotia began in April 2004. A Korean Language Certificate in Christian Faith and Life was begun in the spring of 2003 with approximately 40 enthusiastic participants and continued into 2004. Two courses are being readied for on-line distance learning in September 2004, and an additional two in January 2005.

#### **Centre for Continuing Education**

During 2003 the Centre for Continuing Education offered eight workshop/seminars. Some programs were a continuation of long-standing lectureships (the MacDonald Lecture and the Laidlaw Lectures) while others were new; others are carried out in partnership with local churches. All our workshops and seminars seek to serve our commitment to learning that is life-long and enhances ministry practice.

In October 2003, in conjunction with the opening of the Walter Allum Preaching Library, Jana Childers gave a lecture and offered a workshop entitled "To Proclaim the Year of the Lord's Favour: Preaching from Luke".

In November 2003 the generous funding of the MacDonald Lectureship allowed us to hold the event "Care for the Caregiver" led by The Rev. Dr. Andrew Irvine. It was followed by a workshop "'Take Care!' Nurturing Identity with Integrity" which was well attended. Evaluations indicated that the two events filled a need and recommended that the college offer more workshops of this kind.

In March 2004 St. Andrew's, King Street and Knox College co-sponsored an event "Timeless Faith - Changing Church, Pilgrim People" with Herb O'Driscoll as the presenter. This is the fourth year of our working together and there has been an enthusiastic response for the past three events.

Other events have taken place including a screening of "The Gospel of John", and a Korean language workshop on "Understanding Congregational Pastoral Care: 1 Corinthians and Your Congregation". Jana Childers will return in October with "New Wine in New Wineskins: Incarnational Preaching on Matthew". The Robert Laidlaw Lectureship on "Jesus and the Spiral of Violence" will be offered by Walter Wink and June Keener Wink. In their responses to last year's MacDonald lecture, participants expressed a desire for a longer workshop on the topic of self-care for clergy. To meet that need Andrew Irvine will offer a four day event in February 2005 on "Take Care!: Holding a Sacred Trust with Integrity in Today's World". Current plans also include a "Church in the 21st Century Event" in March 2005 with Dr. Allison Elliot, Moderator of the Church of Scotland for 2004.

#### **Memorandum of Agreement**

At present a committee of representatives from the Toronto School of Theology and the University of Toronto are reviewing the Memorandum of Agreement. This work is expected to result in minor changes. These potential changes include discussions around academic appeals, and allowance for learning and/or physical disabilities. The changes were presented to the Board of Governors at its meeting in May. The revised document will come before General Assembly in June (see p. 527-37). All seven founding members (and in some cases their denominational leadership) plus the Toronto School of Theology plus the University of Toronto are required to sign off on any changes to the agreement.

### **Knox College Open House**

Annually, Knox College provides the opportunity for individuals who are considering ministry in The Presbyterian Church in Canada or who would like to study at Knox College to attend a day of worship, information and orientation. This event was held on January 31st and was attended by about 35 people. We continue to have the majority of participants interested in the M.Div., but we also have people who come and realize that the M.R.E. or M.T.S. may be more suitable to their stage of life. In addition, some are finding that our lay education program, both English- and Korean-speaking, suits their individual needs.

### **Financial and Administrative Issues**

For the past two and a half years Knox College has been working hard to accurately know the resources available for its mission. It has been a challenging time in that our income has remained flat, while our grants in real dollar value have actually decreased. Our other revenue stream is tuition, and here we are restricted by a cap set by the Government of Ontario. For a number of years we have been in a deficit position and that deficit has been increasing. Recognizing that our revenues are unlikely to increase substantially, the board has worked with the senior administrative team to reduce expenditures. As a result we are in sight of achieving a balanced budget in 2004 (barring any crises). This is achieved primarily through restructuring a number of positions within the college and a 7 percent draw on our available restricted resources (5 percent is the recommended draw down).

The Board of Governors of Knox College has approved a change in the ending of the fiscal year of the college from December 31st to April 30th. This change will bring the college's fiscal year into alignment with that of the University of Toronto as a whole, and with the usual academic year. Since planning is now done for the academic year and modified for reporting on a calendar year basis, the change will enhance the planning, both fiscal and academic, for the college. In addition, charges from University of Toronto that are received in March for the academic year will be accounted for on an actual, rather than an estimated, basis. For purposes of reporting to The Presbyterian Church in Canada, a calendar year report will continue to be prepared, but on an unaudited basis.

In January 2004, Knox College entered into an agreement with Sodexo to provide meals for the 104 students living in the college residence. This action was taken in response to concerns regarding food quality and quantity provided by the previous caterer as well as the inefficient layout with the dining hall on the second floor, and the kitchen in the basement. Sodexo is a large company with a special focus on providing food service at a university level. A decision was made to close our kitchen facilities and move our students to an off-site location at University of Toronto that includes state of the art facilities, an all you care to eat program, and extended hours that allow access from 7:30 am until 9:30 pm. The dining room has remained open for a deluxe continental breakfast for those who prefer to eat breakfast on-site. The transition has gone well and we are pleased with the response we have received from our students. The improvement in food quality has been accomplished without additional cost to the college or the students in residence.

### **Development**

Through the work of the Development Office, the college has continued to reach out to congregations and individual Presbyterians to keep them informed on the work of the college. The newsletter "Connexions" is published three times per year and a special newsletter aimed at congregations is published twice per year. There are 67 people who are Knox College representatives in their congregations keeping both their congregation and the college informed. Twenty-five congregations have celebrated Knox College Sunday by having a representative of the college speak or having information on the college available during a particular worship service designated Knox College Sunday.

Knox College is blessed with an endowment fund. A substantial amount of the yearly income from this fund provides funding for student bursaries and general student support. A most immediate concern is for the shrinking of the operating grants in terms of real dollars. Hence the need is to increase substantially the amount raised in the Annual Fund, the fund that is the beneficiary of donations received with no or little restriction as to their use. In 2003 the Annual Fund goal of \$115,000 was reached. This has been raised to \$215,000 for the year 2004 and

plans are underway for raising a substantial amount in endowment funds to support the educational programs of the college. Increasingly the funding of theological education is a challenge to both the college and the whole church.

### **Staff Changes**

During the past year Knox College has seen several changes in its staff. May Chan has left the college to return to full-time study. Her part-time position will not be filled at the present time. Instead, her duties will be assumed by Michael Joshua and Aurelia Schatten. The college receptionist is now working a four-day week while Barbara Hepburn's position has been increased to full-time to allow her more time to reach the increased Development fund-raising goal.

### **Appreciation**

Two members of the Board of Governors have completed two terms of service. We heartily thank Mr. Donald Elliott and Mr. Brian Westlake for their service to the board and the college. Three others, Ms. Tina Lin, The Rev. Kirk MacLeod and The Rev. Heather Vais have completed one three-year term. We wish to express our appreciation for their efforts on behalf of the college. The continuing strength and breadth of talents of the Board of Governors is vital to the strength of the college. As a result of the 2001 accrediting review by the Association of Theological Schools, the board has reviewed and revised committee mandates, spent time on board education, and established a stronger system of accountability for much of its work especially finances.

## **SUPPLEMENTARY REPORT**

### **Resignation of The Rev. Dr. Patricia Dutcher-Walls**

In April, The Rev. Dr. Patricia Dutcher-Walls informed Dorcas Gordon, principal of Knox College, that she received an invitation to join the faculty at Vancouver School of Theology beginning in July 2004. In her letter to the Knox community, she wrote:

But feeling ready for new challenges has not and cannot overcome the very real feelings of grief and loss that leaving Knox entails. Knox is an extraordinary place that I think nurtures faith and intellect in service to Christ and the church, and it has been an outstanding place to teach and learn ... I have been blessed with wonderful opportunities to do what I love best - to teach, both in classes here and in local congregations all over the country. I value the engaging conversations, stimulating discussions, and lively humour that have regularly been a part of my days here.

Needless to say, Knox College will miss Pat Dutcher-Walls' presence greatly. A gifted teacher, she has blessed the college with her pursuit of educational excellence. More recently she has given primary leadership in the college's revisions to the M.Div. curriculum. Her contributions to the lay education program, and more widely within the church in adult education, have enriched the lives of so many. She has taken a leadership role within the Biblical Department at the Toronto School of Theology (TST). Particularly, TST will miss her work with graduate students and her own lively research interests. At the Board of Governors meeting where her letter of resignation was accepted with regret, there was unanimous consent to a recommendation extending "the profound thanks of the college to Pat for nine tremendous years".

J. Dorcas Gordon  
Principal

Roger Lindsay  
Convener

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

The Board of St. Andrew's Hall gives thanks to God for a good year marked by many transitions. St. Andrew's Hall exercises its charter to teach theology through its agreement with the Vancouver School of Theology (VST). After a year in which ten Presbyterian students graduated from VST, the largest number of Presbyterians in the history of this relationship, twenty-six Presbyterian Church in Canada students are enrolled in various programs at VST. It is expected that five students will graduate in May: Allen Aicken, D.Min., Joshua Kim and James Ko, both M.Div., Susan Alden, MATS and Cynthia Chenard, D.Min.. St. Andrew's Hall is grateful for this relationship with our partners in VST.

St. Andrew's Hall recognizes the necessity of attending to the spiritual formation of candidates for the ministry and of offering spiritual nurture to our residents. Presbyterian students, staff and faculty share in the worship life of VST. Weekly denominational worship is also held in the chapel of St. Andrew's Hall. Three weekly Bible studies take place. One study is led by the chaplain, Mrs. Sung Hee Kim, one by the Dean and another is student organized and led. Both students for the ministry and residents attend these studies. Korean speaking students benefit from the editing assistance and the wise counsel of Mrs. Beth McIntosh.

### **Personnel**

2003 was a year of considerable turnover in the staff of St. Andrew's Hall. As of July 1, 2003, Dr. Phillip Crowell took up his position as Assistant Professor of Ethics at VST. At the same time, Dr. Stephen Farris became Dean of St. Andrew's Hall and Professor of Homiletics at VST. Personal information about both these professors was included in the report to the 129th General Assembly (see 2003 A&P, p. 551-52, 564).

St. Andrew's Hall regrets to report that the founding director of the Elders' Institute, Ms. Erin Crisfield, resigned her position as of December 31, 2003, to pursue graduate studies in education at the University of British Columbia. In addition to her studies, Erin has taken a part-time position at the Vancouver School of Theology so she remains a near and valued neighbour of the Elders' Institute.

The Board of St. Andrew's Hall passed the following motion of thanks which was carried unanimously and with applause and tears:

That the board record its thanks to Erin Crisfield for her magnificent work in directing the Elder's Institute through the three year period of the Pilot Project. Under unexpectedly difficult circumstances, she developed, managed and maintained the program. Under her leadership, more than 10 percent of the elders of The Presbyterian Church in Canada participated in courses of the Elder's Institute. The board thanks her for her excellent work and prays God's blessing upon her in all her ministries.

The board is pleased to announce the appointment of Dr. Roberta Clare as the new Director of the Elders' Institute for a three year term beginning January 1, 2004. Dr. Clare is a graduate of Knox College (M.Div.) and a minister of Word and sacraments in The Presbyterian Church in Canada. In addition, she has completed a Doctorate of Education (Ed.D.) from Columbia University Teachers College and a Master of Sacred Theology (S.T.M.) from Union Seminary in New York. Her two passions in serving the church are ministry and education. This two-fold passion is an excellent match for the mission of the Elders' Institute which focuses on educating elders for faithful, effective and wise ministry and mission.

Dr. Clare has served in parish ministry, most recently as stated supply in two Montreal congregations, and has taught all age levels in culturally-diverse contexts and locations. She taught the required course in Christian Education at Presbyterian College. In addition, she co-ordinated and taught in a national educational program hosted by The United Theological College (Montreal) for lay pastoral ministers who had little or no theological education. She has served as Project Manager for the national leadership training program of Church Women United and while completing her program at Columbia, she served as part-time interim Director of Field Education at Union Seminary. She also taught two sections of the field education staff.

Previous to that time, Dr. Clare served as chaplain at McGill University for The Presbyterian Church in Canada and the United Church of Canada. She has published articles in a number of religious journals and books. Her training and experience as student, chaplain, instructor, co-ordinator, administrator and minister more than qualify her for the position of Director of the Elders' Institute.

Amidst all these changes, St. Andrew's Hall is grateful for the continued presence of The Rev. Dr. Ted Siverns, The Rev. Dr. Hans Kouwenberg, convener of the board, and of Ms. Helen Anderson, Director of Housing and Operations, together with a hard working and cheerful staff. Even here, however there was transition. Dr. Siverns changed his status from Interim Dean to Director of Denominational Formation. The ministry of St. Andrew's Hall could not be carried out without their devoted efforts.

## **Operations Review**

The board engaged Mr. Tony Seguss, a Vancouver area management consultant, to undertake a thorough review of the operations of St. Andrew's Hall. Mr. Seguss presented a report that contained recommendations affecting both the governance and management of the Hall. These recommendations are presently being put into effect. It is noteworthy that Mr. Seguss also recommended, in light of the Hall's mission statement, that a full time chaplain be engaged in order to reach both residents and the wider university community better. It is a good reminder that outreach is also our business.

## **Residence Life**

St. Andrew's Hall is The Presbyterian Church in Canada community at the University of British Columbia. As with local Presbyterian congregations, it is a place for laughter and for tears, for celebrations and for disappointments. It is a place where lifetime friendships are formed, where marriages are made! Our aim is to provide a "home at the heart of the campus" - a place where we share our faith, study God's word and provide opportunities for discussions on a wide range of subjects.

As VST's main building is currently being redeveloped, our community has been blessed with about ten additional VST students this year. We will miss them when VST's new student residence opens this fall.

A high level of excitement exists around the installation of wireless high speed internet this winter. We were able to have the work done by the University of British Columbia for a very small capital outlay.

A playground is being planned for the theological neighbourhood and will be situated in our courtyard. This will be a very welcome addition to our residence facilities.

We have begun planning for the first phase of major capital maintenance in our 20 year plan. The majority of the work necessary at the 10 year point in the life of our apartment residences is replacement of carpets and painting.

Reflecting briefly on the tears and disappointments experienced in our community, we think of those who have been ministered to by our staff. Students and others have dealt with failed courses, difficult academic choices, broken relationships, poor health and grieved the loss of family members. Our whole community grieves the loss of Immanuel Anyakwo who had moved to our residence with his family from Nigeria last fall. Immanuel discovered he had stomach cancer and passed away in January after a few months of serious illness. Our whole community ministered to the Anyakwo family and we praise God for his comfort.

We also praise God for our happier times - our times of laughter and celebration. We have welcomed new babies, smiled as we watched our children at play, laughed at the community barbecue, cheered on our winning intramural sports teams and contentedly worshipped God week by week and at special times like the Christmas carol service.

We give thanks to God for our faithful residence life staff: Beth McIntosh (townhouses), Katie Toews (studios; 1 and 2 bedrooms), Jeanine Ames (quads), Allison Hulstein and Steve McGuinness (dormitory), Sung-Hee Kim (Chaplain), Helen Anderson (Director of Operations and Housing).

## **The Elders' Institute**

Elders' Institute programs are designed to meet the specific needs of ruling elders as identified by elders, and they are often "made to order". In 2003, the Elders' Institute continued to produce "On-line", "In-a-Box" (printed), and "On-the-Road" resources of exceptional quality. These continue to be made available and accessible across the country. "The Role of the Elders" continues to be our most requested resource and has been ordered by 549 people. Three other print resources were also in demand: "Caring for the Congregation in the 21st Century" written by John Dowds, "How to Make a Pastoral Visit" by Susan Swanney, and "Discerning a Call to Eldership" by Peter Bush. In 2003, four Elders' Institute courses were offered to on-line participants across the country. "Teach us To Pray: The Practice of Prayer for Presbyterian Elders" taught by Sabrina Caldwell; "Helping Change Happen: A Practical Introduction to Leadership for Presbyterian Elders" with Peter Coutts; "Youth Ministry Matters: An

Introduction to Envisioning and Enabling Effective Youth Ministry” taught by Spencer Edwards and “Lay People Leading Worship” with Carey Nieuwhof. As well, a number of writers were working on new projects in 2003 which will make their appearance as new and revised courses in upcoming months.

Erin Crisfield's “On-the-Road” workshops last year across the country last year attracted 168 participants in the Presbytery of Kamloops (north), the Synod of Alberta and The Northwest, the Presbytery of Montreal, and the day-long workshop event prior to General Assembly. The Elders' Institute receives no funding from Presbyterian Sharing. St. Andrew's Hall is committed to supporting the project. Forty-six congregations contributed more than \$9,800 in 2003 and donations from individuals totaled more than \$8,800. We are grateful to Presbyterian Innovative Ministries which contributed an additional \$10,000 to its earlier commitment at the conclusion of the pilot project.

### **Finances and Property Development**

St. Andrew's Hall wishes to express its gratitude for a grant from the undesignated bequests fund of The Presbyterian Church in Canada. Due in part to this grant, St. Andrew's Hall ended its financial year with only a small cash flow deficit. For the year 2004 a much larger operational deficit is forecast. The predicted deficit is due entirely to the cost of running the Elders' Institute. During the three year pilot project, the Elders' Institute received significant grants from the national church. No ongoing support is being received from national church sources since the conclusion of that three year period. The Elders' Institute staff is making strong efforts to provide courses and other services to the church that will attract a broad array of users. It is hoped that this will help narrow the gap between costs and revenues. We also attempt to interest churches, groups and individuals to become supporters of Elders' Institute program. We will also continue to attempt to make a case for support from various bodies in the national church. Nevertheless, it is apparent that the Elders' Institute will require assistance from the general budget of St. Andrew's Hall.

St. Andrew's Hall expects an improved financial picture in the near future, however. As a young institution, St. Andrew's Hall has only a small endowment of the traditional kind. Due to the foresight of our forebears, however, the Hall sits on a very valuable parcel of land on the University of British Columbia campus. The other theological colleges and the university are developing land for market housing and other purposes and much construction is already taking place in the immediate area. St. Andrew's Hall intends to do likewise. It is hoped that a 99 year leasehold will shortly be sold on a small parcel of our land. In the present Vancouver real estate market that is expected to produce a significant sum of money. In addition, the mortgage agreement on the extensive construction of 1995 concludes in November 2005. Interest rates are markedly lower than in 1995 and a considerable saving may be realized. Significant maintenance and repairs to the buildings are scheduled in 2004-2005 according to a twenty-year plan adopted in 1995. Adequate funds have been set aside to undertake this program.

Manson House, a 38 room dormitory and cafeteria for single students is nearing the end of its useful service. It is hoped that construction on a building containing a new residence, rental units, offices and chapel will begin in 2005 or 2006. In order to make an informed decision with respect to a new building, a feasibility study has been commissioned to determine housing needs in the University of British Columbia area. The board aims to ensure that a new building “works” financially. It has been said that St. Andrew's Hall has an “entrepreneurial” spirit. We hope that, in the good sense of the word, this is true. We remember, however, that nothing of lasting worth can be achieved apart from the blessing of God, to whom, now and always, we give thanks and praise.

J. H. Hans Kouwenberg  
Convener

Stephen Farris  
Dean

### **VANCOUVER SCHOOL OF THEOLOGY**

During the academic year 2002-2003 the Board of Governors made several important decisions that very much shaped this 2003-2004 year. Primary among them are three: changing the sequencing in the property development, adding new academic programming and preparing a strategic plan.

This last was only in some ways our decision inasmuch as the Association of Theological Schools (ATS) had mandated us to do so, but it had in any case been our expectation that we would. An early step in that process was the special board meeting in the summer of last year, at which I was asked to say something of my vision for the school. So I want to start my report with a few comments from that.

It must remain clear that we are a Christian school, and yet the sort of Christian school that is not intimidated by the presence of non-Christians. In fact, one of the ministries of VST is the welcoming of people who want to learn the things we teach, regardless of their faith commitment, let alone readiness for church leadership. We have been able to affirm this in our mission statement, and we can be pleased that this has such support in our community life.

Then, we are a school with a unique program. Not only do we have a high level of confidence in our teaching, but we have a combination of programs shared by no other school in the world. The Chalmers Institute provides many hundreds of people with varied and exciting programming, including one of the best summer programs of any theological college. The Native Ministry Program is on the verge of becoming probably the most important native ministry program in the world. Now new program development, a natural outgrowth from what we have already been doing in less formal ways, allows us to appeal to many people whose interest is theological and spiritual and ethical awareness. Education for full-time ministry remains central to what we do, but it finds itself in this new context.

I also believed it was essential to say something about institutional finances. While not terribly different from what I said upon my arrival, I was perhaps more blunt. "We have been a school that has accepted the mandate of our churches to offer low enrollment courses, in low enrollment programs, keeping tuition low... As I said at New Westminster Synod - this is a picture of a boat that won't float." Particularly in a world in which the annual contribution of our three churches (Anglican, United and Presbyterian) combined is about 11 cents on the dollar we spend.

Because of that we have been obliged to become heavily involved in property development, program development and fund-raising. With regard to fund-raising, in both the medium term and the long term, we need to increase our endowments so that we do not have to unduly increase tuition. So, we must ask people who might care about the future of such things as church leadership and theological discernment to help make this happen. This is actually an ideal time for fund-raising. We have student bursaries, teaching support and property matters all before the public.

Other strategic planning matters continue under the oversight of the Strategic Planning Committee. At the last meeting of the board, we approved the Vision, Mission, Values and Goals statement. Since that time we have been working on the development of the goals with the creation of six ad hoc committees. The material from these will be coordinated by the Strategic Planning Committee and developed over the next few months into a plan to be presented to the fall meeting of the Board of Governors.

A word about property development. We are glad to be at the stage we are, with a fair bit of it behind us! There have been some specific irritants, but for the most part good spirits have prevailed. We support the decision to move up the work on the Iona building, as well as the more recent decision to delay the sale of the Chancellor property. We will be very tight for space in the new situation, particularly given the need (to which we have responded) for program development. It is my view that we will ultimately need an extension to the south of the Iona building to house additional classrooms and offices.

One implication of that is that my distinct preference is that the Epiphany Chapel remain where it is, rather than be moved to the south side of the Iona building. It would be awfully good for fund-raising if a decision on the location of the chapel could be made.

Program development has begun to have an effect on enrollment. The spirituality program we put in place last year has had strong enrollment. We will be hiring a part-time recruitment staff person for the sake of this and other new programs, inasmuch as students will not be "sent" to us; we will have to find them. But with the spirituality programs, the religious education program (new this coming year), the D.Min. revised and now ready for new applicants, and possibly a coming stream of the M.A. (Theological Studies) from the history/theology division, we really do need to be intentional about recruitment.

I would like to applaud the VST/St. Andrew's Hall community for a year well spent in the midst of regular tasks in non-regular circumstances, complicated by additional tasks. Transition matters, strategic planning committees, searches, preparation for fund-raising, countless hours in consultation and communication ... all of this complicates one's doing one's job.

The personnel matter merits the final word. Our teaching faculty now is well balanced among Presbyterian, United, Anglican and Lutheran Churches. The most recent announced appointment has been the appointment of The Rev. Dr. Patricia Dutcher-Walls to the Hebrew Bible position. This is a delight, and we look forward to her arrival.

With deep thanks to the St. Andrew's Hall community and The Presbyterian Church in Canada.

Ken MacQueen  
Principal

### TRUSTEE BOARD

To the Venerable, the 130th 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 five times during 2003 and has sought to ensure that it has properly discharged its statutory responsibilities as trustee. The board acts at the direction of the General Assembly and the Assembly Council and is responsible for giving close attention to the matters with which it is charged.

The board welcomed the following new members: Mr. John Powell and The Rev. Samuel M. Priestley Jr.

This year, the board contracted with Eckler Partners to perform a quarterly investment review of the pension fund managers. It now spends much of its meeting time on the Eckler Partners' investment manager's reviews. Also, the board has invited the pension fund managers, HSBC Asset Management (Canada) Limited and Phillips, Hager & North Investment Management Limited, and Martin Lucas & Seagram Limited (Consolidated Portfolio) to make presentations and to answer questions on their performance. An Investment Sub-Committee was formed to carry out a review and possible revision of the stated investment policy and procedures.

During the year, documents were executed under the seal of the board as required on behalf of various organizations of the church.

We are pleased to submit the following:

- A list of securities showing those:
  - purchased or received during the year;
  - matured or sold during the year; and
  - held by the Board at December 31, 2003 on behalf of the funds of the church.
- A list of properties whose title is held by the Board for various organizations of the church.
- A list of loans outstanding.

The following are currently members of the Trustee Board.

Dr. Derek Chisholm	Mr. Gordon McNeill
Mr. George Gordon	The Rev. Dr. J.J. Harrold Morris
Mr. Bert Hielema	Mr. John Powell
The Rev. Stephen Kendall	The Rev. Samuel M. Priestley Jr.
Mr. David Jennings	Mr. James Robb
Mr. Peter D. Marlett	Mr. Stephen P. Roche
Mr. Russell E. McKay	Ms. Lisa Whitwell

Ex-officio without vote:

Ms. Elza Furzer, Secretary  
Mr. H. Donald Guthrie, Q.C., provides counsel to the Trustee Board at its invitation.

Bert Hielema  
Convener

Elza Furzer  
Secretary

## **WOMEN'S MISSIONARY SOCIETY**

To the Venerable, the 130th General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report.

### **ANNUAL COUNCIL MEETING**

In keeping with the year's *FLAMES* Initiative on Spirituality, the 88th Council Meeting, held at Crieff Hills Community, focused on the theme "Refresh the Mission Spirit". To reflect on this theme the Bible studies and worships focused on our mission and spirituality. As well, the labyrinth was introduced and used for daily spiritual reflection.

Other highlights included presentations by Rodger Hunter of Boarding Homes Ministry, Toronto, and Stephen Allen of Justice Ministries, Life and Mission Agency. On Monday evening, the new WMS book, *Certain Women Amazed Us*, was celebrated with the authors in attendance and autographing the books. On Tuesday evening the church's mission study for 2003-2005, *Making Connections: the Bhil People of India*, was introduced. Many former missionaries to India attended and participated in the evening's program.

### **CHANGES IN STAFF**

After a lengthy vacancy, the position of Program Secretary was revised with a new title and job description. As of February 12, 2004, Alexis Dimson, a young adult representative at last year's General Assembly, filled the position of Program and Marketing Co-ordinator for the WMS. Alexis brings to the position specialized training in computer graphics and communication. The WMS is pleased with the work she has done already, including the new WMS website and the Book Room On-line.

Laurie Elsdon resigned from her position as Assistant Manager of the Book Room, effective March 31, 2004. We are sad to see Laurie leave but wish her well as she moves to Windsor with her husband and baby.

### **MISSION AWARENESS SUNDAY**

Resources for Mission Awareness Sunday were distributed to all WMS and affiliated groups in early January 2004. It is encouraging to note that a growing number of congregations are observing this designated day. The bulletin insert to go with the day is about the two Canadian projects that the WMS will be contributing to in 2004. They are the Out-of-the-Cold Program run by St. Andrew's Church, Toronto, and the Breakfast Program run by First Church, Prince Rupert, British Columbia.

### **MISSION RESOURCES**

*Still Moving*, a glossy, two-colour, WMS popular report was produced for the fourth year. It serves as an excellent promotional tool for the society and for mission. Through the use of words and pictures, information regarding the work and finances of the Society is provided.

This year, as in previous years, the WMS, in collaboration with Canada Ministries and International Ministries, produced the Stories of Mission, a compilation of the reports of our missionaries from Canada and abroad. In 2003, the report was augmented with a new section with five meditations to be used as a Bible study.

### **THE BOOK ROOM**

The WMS continues to work in partnership with The Presbyterian Church in Canada to offer this valuable service to congregations and individuals under the capable management of Susan Clarke.

### **REGIONAL STAFF**

Sarah Kim, Executive Director of the WMS and Ian Morrison, General Secretary of the Life and Mission Agency, met on a regular basis to discuss matters related to regional staffing. Meetings with two representatives of regional staff took place to discuss mutual matters of interest and to co-ordinate plans for the regional staff gathering in December at Crieff Hills.

As well, in February 2003, the Regional Staff Conveners' meeting took place at Wynford Drive, where reports were shared about the work of the regional staff in the different regions.

The WMS shared with the Life and Mission Agency in the costs of both the regional staff gathering and the conveners' meeting.

### **KOREAN CHRISTIAN CHURCH IN JAPAN VISIT**

In May 2003, just before the last General Assembly, a delegation from the Korean Christian Church in Japan (KCCJ) visited Canada. Two of them were representatives from the national women's association of the KCCJ. They met with WMS representatives for a day of discussions about each others' experiences and concerns. One outcome of the discussions was to organize an exchange trip between the two groups, for purposes of leadership training and building friendship between the two groups. In October 2004, a group of women from the KCCJ will be visiting Canada for such an exchange trip.

### **CONSTITUTION**

At the May Council meeting of 2003, the revised Constitution and Bylaws of the WMS were approved. In accordance with the Constitution, the revised Constitution is now brought to the attention of General Assembly for approval. Most of the changes are editorial. The significant ones are as follows:

Section I - Name - change the name by deleting "Western Division" from previous.

Section IX - Board of Trustees - the number of members on the Board was reduced from five to three.

### **CONSTITUTION**

#### **I NAME**

The name of the Society shall be Women's Missionary Society of The Presbyterian Church in Canada.

#### **II PURPOSE**

The Women's Missionary Society is a community of Christians whose purpose, in response to the love of God in Jesus Christ, is to encourage one another and all the people of the church to be involved in local and world mission through prayer, study, service and fellowship.

#### **III ADMINISTRATION**

The business of the Society shall be carried on without gain for its members, and any profits or other accretions to the Society shall be used to support the purpose of the Society.

#### **IV MEMBERSHIP**

The membership of the Society shall consist of active members, associate members, life members and honorary members.

#### **V ORGANIZATION**

1. *Local*: Within the congregation any group of women, youth or children in sympathy with the purpose may organize as an adult group, an affiliated\* adult group, an affiliated youth group or an affiliated children's group.  
\*Affiliated - to be connected as a subordinate member or branch.
2. *Presbyterial*: The presbyterial shall consist of all adult and affiliated groups related to the Society within the bounds of the presbyterial. Insofar as is possible, the presbyterial boundaries shall correspond to presbytery boundaries.
3. *Synodical*: The synodical shall consist of presbyterials within its bounds and insofar as is practical, synodical boundaries shall correspond to synod boundaries.
4. *Council*: The Council shall be the legislative body of the Society. The Council shall consist of elected delegates from the synodicals, council executive elected members, ex officio and non-voting members.

5. *Council Executive:* The council executive shall be the administrative body of the Society. The council executive shall be composed of elected members, ex officio and non-voting members.

*Organization:* No local group, presbyterial or synodical of the Society shall be organized without the consent of the church court of competent jurisdiction.

## **VI MEETINGS**

1. *Council:* The annual meeting of the Society, to be known as the Council meeting, shall be held once a year at such time and place as determined by the Council, or the Council executive when authorized by the Council.

Emergent meetings shall be called by the president.

2. *Council Executive:* The council executive shall hold regularly stated meetings and special meetings as it deems necessary.

Emergent meetings of the Council executive may be called by the president.

## **VII OFFICERS OF THE SOCIETY**

The officers of the Society shall be president, vice-president, secretary, treasurer and such other officers as may be deemed necessary for the conduct of the Society's work. The officers of the Society shall be the officers of the council executive.

These and any members of council executive without portfolios shall be elected at the Council meeting.

There shall be two signing officers of the Society for official documents, which shall be any two of the following: the president, treasurer or secretary.

## **VIII ADMINISTRATION OF PROPERTY**

All property, real and personal, acquired by purchase, bequest, gift or otherwise shall be administered by the Council executive, subject in the case of the real property to the provisions of section IX and subject in the case of all bequests to the direction of the Council.

## **IX BOARD OF TRUSTEES**

Three trustees shall be appointed by the Council, one of whom shall be from the council executive and shall be the convener of the board of trustees. These shall hold for the Women's Missionary Society all the real property which it may acquire by purchase, bequest or gift, such real property to be administered for the benefit of the Society and by the direction of the Council through its Council executive.

The Council executive shall have the power to revoke the appointment of any trustees in the event of the removal by death or by reason of illness, incapacity, or refusal to act; and to appoint a trustee to act in the place of the one so removed until an appointment is made at the next meeting of the Council.

## **X REPORT TO GENERAL ASSEMBLY**

The Council executive shall report the work of the Society to each General Assembly.

## **XI BYLAWS**

The Council shall have power to formulate and approve bylaws to facilitate the business and conduct of the work of the Society.

Bylaws shall be altered only by a two-thirds favourable vote of the voting members present at a regularly constituted council meeting. Notice in writing concerning proposed amendments in bylaws should be given in advance to council executive to be sent to synodicals for their consideration and comment.

## **XII CHANGE OF CONSTITUTION**

The constitution may be altered only by the consent of a General Assembly of The Presbyterian Church in Canada. Recommendations concerning alterations in the constitution shall be sent by registered mail from council executive to each synodical at least sixty days before its annual meeting. The recommendations shall then be considered by a Council at its regularly constituted

meeting. Upon receiving a two-thirds favourable vote by the voting members present, the council executive shall present the approved recommendations to the clerks of the General Assembly for the consideration of that body.

**Recommendation No. 1** (adopted, p. 13, 23)

That the above amended Constitution of Women's Missionary Society of The Presbyterian Church in Canada be adopted.

**PARTNERSHIP WITH THE AGENCIES OF THE CHURCH**

1. The WMS continues to fund regional staffing through a grant of up to \$390,000 to The Presbyterian Church in Canada for salaries and benefits for regional staff. Another \$4,000.00 was given in 2003 towards the expenses of the national meetings and consultations of the regional staff. Synodicals are actively represented on the consultative committees for regional staff.
2. In addition to the contribution of \$150,000 to the General Fund of The Presbyterian Church in Canada, the Society has directed the use of grants from investments to assist mission projects in Canada and overseas, leadership training and development conferences for youth and adults, theological student bursaries, to name a few. Grants for Christian Literature in the amount of \$10,000 were given in 2003 to provide printed resources for Nigeria, Malawi, Mozambique, Taiwan, China, El Salvador, Cuba, Guyana, Guatemala, Romania, Hungary, and various ministries across Canada. From undesignated legacies, a grant of \$5,000 was made to the Out-of-the-Cold Program in Toronto and \$5,000 to the Breakfast Program in Prince Rupert. In 2003, the WMS gave a second installment of \$25,000 for Chigodi House in Malawi.
3. The WMS continues to work with the Life and Mission Agency to produce the church's mission study resources. Anne Saunders has written *Making Connections: the Bhil People of India* for 2003-2005. A decision was made to produce a study every two years rather than every year in order to allow our groups and congregations to have time for all the other material provided in Stories of Mission. The next study will be available in May of 2005.
4. The WMS continues to give an annual grant of \$10,000 to assist the work of the Covenant Community with Children and Youth (CCCY). In 2003 (and 2002) an extra \$10,000 was given per year to help with the costs of Canada Youth 2003, totalling \$40,000 towards this event from the WMS.

**FINANCES**

The following is a summary of receipts and disbursements for 2003.

Receipts:	Presbyterials	700,645
	Special Gifts	13,789
	Legacies	71,407
	Bank & Investment Interest	58,404
	Life Membership (Pins) Income	1,003
	Book Room Sales	229,786
	Total	<u>1,075,034</u>
Disbursements	Presbyterians Sharing	150,000
	Mission Education & Regional Staff	650,284
	Administration & Grants	155,517
	Undesignated Legacies	130,548
	Grants, Bursaries, etc. from Endowment Funds	58,056
	Book Room Expenses	129,777
	Investment Fee	<u>12,787</u>
	Total	<u>1,286,969</u>

An audited statement can be found in the Annual Report of the Society.

The Society expresses its deep gratitude for the generosity of its members, which has allowed the Society to support the mission work of the church in many ways.

## SUPPLEMENTARY REPORT

### MINUTE OF APPRECIATION

#### L. June Stevenson

Since September 1980, L. June Stevenson has been the editor of *Glad Tidings*, the official publication of the Women's Missionary Society of The Presbyterian Church in Canada. Through these years, June has been active on many boards and committees of the church. She was ordained an elder at St. Mark's Church, Don Mills, and is presently a member of St. Timothy's Church in Ajax, Ontario. She was a member of the Board of Directors of the Associated Church Press and is past president of the Canadian Church Press.

Over the 24 years as editor, June has brought much change to the *Glad Tidings* magazine. Through the magazine and beyond, June challenged the WMS to see mission with broader and more contemporary views. She also brought improvements to the magazine from a technological aspect by adopting the latest technology in computer publication. The look of the magazine changed significantly over the years, both in content and in layout and appearance under June's capable direction.

In her capacity as a writer, June contributed much to the church. Meditations and articles written by June have been published in *These Days*, *Upper Room Disciplines*, *Pockets*, *Living Message*, *Presbyterian Record* and various other publications including secular ones. Two collections of her editorials have been reprinted by the Women's Missionary Society in the booklets "Written in Love" (1983) and "Seedtime & Harvest" (1987). Her article "The Gift" (December 1991 *Glad Tidings*) won an honourable mention at the 1992 Canadian Church Press meeting. June authored the 1999-2000 mission study books, *Sharing God's Mission Together: A Study of the Covenant of Partnership between The Presbyterian Church in Canada and The Presbyterian-Reformed Church in Cuba* and *Partners: Meeting Friends in Cuba*.

June has written the script for two filmstrips "That All May Enter" in relation to churches and disabled persons, and "Sharing the Journey" on Native Spirituality for the 1985-1986 Mission Study. She was the producer of "Christ Across Cultures", a Friendship Press filmstrip related to the 1986-1987 study on Southern Asia. In 1987, June completed the script for "Celebrate the Spirit" a video celebrating the 90th Anniversary of Ewart College, Toronto.

In her position as editor, June had opportunity to travel to Ethiopia at the height of the famine in 1985, and in February 1990 visited the civil war area in Northern Ethiopia. In October 1992, she was part of a Canadian Ecumenical Presence in the Dominican Republic around the 500th anniversary of Columbus' arrival in the Americas and in 1993, spent two weeks in Central America visiting projects and partner churches. In October 1997, she visited our partner church in Cuba and in February 1998 attended an international ecumenical conference in Jerusalem. She traveled extensively in the United States and Canada through her work with *Glad Tidings*.

The Women's Missionary Society wishes to express appreciation and gratitude to June for excellence of work and diligence to her vocation throughout her years of dedicated service with the WMS. We will miss her. We wish June God's blessings as she retires and begins a new stage in her life. May God go with her as she continues to live out her dreams and aspirations.

#### **Recommendation No. 2** (adopted, p. 23)

That the above minute of appreciation for L. June Stevenson be adopted.

### MISSION EDUCATION FOR NEW MINISTERS

It is a concern of the Women's Missionary Society that the ministers of Word and sacrament entering The Presbyterian Church in Canada from other countries and other denominations are not required to take units of study in the mission work of The Presbyterian Church in Canada.

The WMS feels that these candidates will be lacking vital educational information about the mission work of our church as carried out by the Women's Missionary Society, Presbyterians Sharing and Presbyterian World Service and Development.

**Recommendation No. 3** (reworded and adopted, p. 24)

That the Life and Mission Agency (Education and Reception Committee of Ministry and Church Vocations) investigate the possibility of providing a church-wide policy regarding the requirement of mission education for those candidates entering The Presbyterian Church in Canada.

Joanne Instance  
President

Sarah Kim  
Executive Director

**OVERTURES - 2004**

**NO. 1 - SESSION, PARIS PRESBYTERIAN CHURCH**

**Re: Marriage being a union between one man and one woman**

(Referred to Committee on Church Doctrine, p. 290, 250, 34)

WHEREAS, The Presbyterian Church in Canada affirms that scripture "... is the standard of all doctrine by which we must test any word that comes to us from church, world or inner experience." (Living Faith 5.1), and

WHEREAS, The Presbyterian Church in Canada has a doctrinal position on marriage that is expressed in the scriptures (Genesis 1:27,28; Matthew 19:4-6; Ephesians 5:31-32; among others), and in at least two of our subordinate standards, The Westminster Confession of Faith (Chapter 24) and Living Faith (8.2.3), and

WHEREAS, the decision of the 128th General Assembly by affirming Overture No. 19, 2001 (A&P 2002, p. 237), as well as actions of numerous other General Assemblies upheld this teaching, and

WHEREAS, the Clerks of Assembly have written their opinion, "that performing (same-sex) marriage would be contrary to the doctrine and practice of The Presbyterian Church in Canada and, therefore, is not permitted. If a minister were to perform such a marriage in Ontario, even though the marriage would be legally valid, the minister would be vulnerable to the discipline of the presbytery to which he/she is accountable as a minister of our church.", and

WHEREAS, the only way to change church doctrine is via the Barrier Act,

THEREFORE, the Session of Paris Church humbly overtures the Venerable, the 130th General Assembly, to:

1. remind ministers, sessions, presbyteries and synods that our denomination's doctrinal position on marriage is that marriage is a union between one man and one woman,
2. uphold the written position of the Clerks of Assembly, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with the support of the Presbytery of Paris.

**NO. 2 - SESSION, FORT ST. JOHN CHURCH, FORT ST. JOHN, BRITISH COLUMBIA**

**Re: Providing distance education programs for lay missionaries seeking ordination**

(Referred to Committee on Theological Education in consultation with Committee on Education and Reception, p. 250, 525, 14)

WHEREAS, there seems to be a growing shortage of ordained clergy desiring to leave major centres of population, and

WHEREAS, there seems to be an increased use of lay ministers (missionaries) in many pastoral charges, and

WHEREAS, some of these lay ministers (missionaries) eventually might wish to seek ordination to word and sacraments, and

WHEREAS, many of these lay ministers have many of the necessary prerequisites to seek ordination but are unable to do so because of the requirement to be in residence at one of the church's colleges for an extended period of time, and

WHEREAS, this absence leaves the congregation where lay minister (missionary) is minister bereft of having regular ministry in the absence of said lay minister (missionary) seeking ordination as the distance is usually too great to allow regular returned to the charge, and

WHEREAS, more and more professions are allowing and indeed encouraging education taken locally through correspondence, summer programs and internet courses with great success, THEREFORE, the Session of Fort St. John Church humbly overtures the Venerable, the 130th General Assembly, to look at ways of providing policy and educational programs that allow the lay minister (missionary) seeking ordination to be able to do so from his/her place of residence (pastoral charge) without having to leave to go to one of the colleges for an extended period of time, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Peace River.

### **NO. 3 - PRESBYTERY OF PICTOU**

#### **Re: Establishing executive staff stipends**

(Referred to Clerks of Assembly, p. 250, 296, 26)

WHEREAS, historically the General Assembly has set the rate of remuneration for executive staff at the national level of our church, and  
 WHEREAS, in 2003, the Assembly Council simply announced a significant increase for a member of the national staff that General Assembly was asked to appoint (and did), and  
 WHEREAS, such an action ignored the historical practice of the church, and  
 WHEREAS, the authority of Assembly was bypassed,  
 THEREFORE, the Presbytery of Pictou humbly overtures the Venerable, the 130th General Assembly, to affirm the principle that General Assembly alone sets the rate of remuneration for executive staff of the denomination and instruct Assembly Council to follow this principle unless or until it is changed; or to do otherwise as the General Assembly, in its wisdom, may deem best.

### **NO. 4 - PRESBYTERY OF KAMLOOPS**

#### **Re: Sending the Statement on Human Sexuality under the Barrier Act**

(Referred to Clerks of Assembly, p. 250, 296, 26)

WHEREAS, Overture No. 22, 1987 to the 113th General Assembly requested that the Assembly “produce a statement defining the church’s position on human sexuality, and our understanding of the moral and spiritual values implicit in our sexuality” (A&P 1987, p. 469), and  
 WHEREAS, Overture No. 9, 1989 to the 115th General Assembly requesting that the Assembly “make a clear and definitive scriptural statement” about several issues concerning human sexuality (A&P 1989, p. 516-17), and  
 WHEREAS, the 120th General Assembly adopted the “Report on Human Sexuality” as “the Committee on Church Doctrine’s response to the instructions of the 113th General Assembly and subsequent General Assemblies” (A&P 1994, p. 272), and  
 WHEREAS, at the 129th General Assembly the clerks and the moderator ruled an amendment out of order which sought to affirm that “the Statement on Human Sexuality adopted by the 120th General Assembly (A&P 1994, p. 251-74) remains the primary statement guiding the church’s reflection on these matters” (A&P 2003, p. 34), and  
 WHEREAS, the 128th General Assembly affirmed that “The Presbyterian Church in Canada holds the position that marriage is between one man and one woman and that this position is clearly stated in our church’s doctrinal standards” (A&P 2002, p. 21, 237), and  
 WHEREAS, in response to the same-sex marriage decision of the Ontario Court of Appeal (June 2003), the Clerks of Assembly have written to the presbyteries stating that “The opinion of the Clerks of Assembly is that performing such a marriage would be contrary to the doctrine and practice of The Presbyterian Church in Canada and, therefore, is not permitted”, and  
 WHEREAS, in the October 2003 edition of the *Presbyterian Record*, some ministers in The Presbyterian Church in Canada disagree with this ruling of the clerks (October 2003 *Record*, p. 14-16), and  
 WHEREAS, the above reveals considerable confusion about The Presbyterian Church in Canada’s position about human sexuality despite efforts to clarify the church’s position that go back at least fifteen years, and

WHEREAS, adopting the 1994 Statement on Human Sexuality under the Barrier Act would thereby provide an orderly means of amendment, addition or change to the statement under the Barrier Act, thus avoiding the present confusion,

THEREFORE, the Presbytery of Kamloops humbly overtures the General Assembly to instruct the Clerks of the Assembly, in consultation with the Church Doctrine Committee, to send the Statement on Human Sexuality of the 120th General Assembly to the presbyteries under the Barrier Act in order to adopt it, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 5 - SYNOD OF SOUTHWESTERN ONTARIO**

**Re: Request for name change of Presbytery of Sarnia to Presbytery of Lambton-West Middlesex**

(Referred to Clerks of Assembly, p. 250, 296, 26)

WHEREAS, the Presbytery of Sarnia conducted an exhaustive review of presbytery alignments in 1999-2000, and

WHEREAS, a Special Commission of the Synod of Southwestern Ontario (2001) recommended the Presbytery of Sarnia “review their name with a view to a more comprehensive identity”, and

WHEREAS, it is the will of the constituency of the Presbytery of Sarnia to reflect a more comprehensive identity, and

WHEREAS, the Synod of Southwestern Ontario has endorsed the request for the change of name,

THEREFORE, the Synod of Southwestern Ontario humbly overtures the Venerable, the 130th General Assembly, to change the name of the Presbytery of Sarnia to “The Presbytery of Lambton-West Middlesex”, or to do otherwise as the Assembly, in its wisdom, may deem best.

#### **NO. 6 - SESSION, ST. ANDREW’S CHURCH, WINDSOR**

**Re: Content of the Record to reflect the doctrine of The Presbyterian Church in Canada**

(Referred to Board of The *Presbyterian Record*, p. 251, 503-04, 37)

WHEREAS, the *Presbyterian Record* claims that it “exists to publish issues relative to the Christian faith and a selection of current and timely new analyses and opinions of interest or importance to Presbyterians across Canada”, and

WHEREAS, the *Presbyterian Record* has the potential to tie together the denomination across this vast country, and

WHEREAS, the *Presbyterian Record* is often the only source of denominational news that enters people’s homes, and

WHEREAS, the *Presbyterian Record* has a responsibility to maintain a balance between journalistic freedom and denomination doctrine, and

WHEREAS, in recent months, the *Presbyterian Record*, we believe, has become less and less reliable as a barometer of the denomination and is becoming a source of conflict within the church, in spite of its basic purpose,

THEREFORE, the Session of St. Andrew’s Church, Windsor, humbly overtures the Venerable, the 130th General Assembly, to instruct the Board of the *Presbyterian Record* to reflect more faithfully the doctrine of The Presbyterian Church in Canada, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

Transmitted without comment by the Presbytery of Essex-Kent.

#### **NO. 7 - PRESBYTERY OF QUEBEC**

**Re: A study on meeting the needs of those with official and minority languages in the church**

(Referred to Life and Mission Agency, p. 20)

WHEREAS, The Presbyterian Church in Canada has inherited from the Protestant Reformers a desire that everyone be able to worship in their own language, and to become disciples of Christ no matter what language they speak, and

WHEREAS, Canada is officially bilingual and increasingly multi-lingual, and

WHEREAS, The Presbyterian Church in Canada includes congregations and members whose mother tongue is other than English, and

WHEREAS, francophone congregations belong to an official language group in Canada, THEREFORE, the Presbytery of Quebec humbly overtures the Venerable, the 130th General Assembly, to appoint a special committee to study how The Presbyterian Church in Canada is meeting the needs of those persons who speak minority languages and official languages in minority situations, and how we may endeavour to meet those needs in the future, or do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 8 - SESSION, ST. ANDREW'S CHURCH, ARMSTRONG, BRITISH COLUMBIA**

**Re: Articles and editorials in the *Record* to reflect statements and rulings of the General Assembly**

(Referred to Board of the *Presbyterian Record*, p. 20)

WHEREAS, the *Presbyterian Record* is an important organ of communication within The Presbyterian Church in Canada, and

WHEREAS, the *Record* has independent editorial policy and is free to decide what it does and does not carry as news and editorials, and

WHEREAS, the *Record's* Board and employees are still under the auspices and accountable to the General Assembly of The Presbyterian Church in Canada, without which there would be no *Presbyterian Record*, and

WHEREAS, the *Record* does not or should not have the freedom to encourage members and leaders of The Presbyterian Church in Canada to go against a clear statement of the 2002 General Assembly, that being a statement of marriage as defined as only between a man and a woman, and

WHEREAS, the editor and leadership of the *Record* chose to encourage discussion and even the practice of same sex marriages, by interviewing those who do not agree with the decision of the Assembly,

THEREFORE, the Session of St. Andrew's Church, Armstrong, humbly overtures the Venerable, the 130th General Assembly, to instruct the *Record* and/or its management team to only publish editorials and interviews which are consistent with General Assembly statements and rulings, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment from the Presbytery of Kamloops.

**NO. 9 - PRESBYTERY OF KAMLOOPS**

**Re: The role of the *Presbyterian Record***

(Referred to Board of the *Presbyterian Record*, p. 20)

WHEREAS, the *Presbyterian Record* is an important organ of communication within The Presbyterian Church in Canada and an important means of communicating the church's views on various matters, and

WHEREAS, there is also some value in allowing the *Presbyterian Record* an independent editorial policy in which it is free to decide that it does and does not carry as news and editorials, and

WHEREAS, it is important that difficult issues like those of homosexuality and same-sex marriage be discussed within the church, and

WHEREAS, the way in which these sensitive issues have been dealt with recently in the *Presbyterian Record* have added a divisive tone to the discussion within the church rather than being an agent of reconciliation, healing and ministry to all the members of the body of Christ, and

WHEREAS, The Presbyterian Church in Canada is concerned enough about divisiveness as to ask those ordained to the ruling and teaching eldership to affirm in their ordination vows that they will "follow no divisive course", and

WHEREAS, these discussions in the *Presbyterian Record* have also distracted the church from its real purpose of sharing the good news of Jesus Christ within a broken and hurting world,

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 130th General Assembly, to instruct the editorial board of the *Presbyterian Record* to restore a non-divisive, pastoral and supportive role for the *Presbyterian Record* in The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 10 - PRESBYTERY OF SEAWAY-GLENGARRY**

**Re: Professional church workers employee assistance program**

(Referred to Life and Mission Agency (Ministry and Church Vocations), p. 20)

WHEREAS, there is no doubt that the pressures of ministry can and sometimes do take a terrible toll on professional church workers, and that it is widely accepted that a significantly large number of professional church workers leave their vocation at least partly due to questioning their call as a result of problems they are or have encountered, and

WHEREAS, surveys have shown that the rate of suicide among ministers, while not the highest, is significantly above the national average, and

WHEREAS, professional church workers experience the same problems and issues as other professions; overwork, alienation from their spouses due to their work, conflict with those whom they serve, alcoholism, drug abuse, and

WHEREAS, in addition many professional church workers have faith crises since they often have not taken their time to maintain a healthy relationship with God because they have devoted inordinate amounts of time to caring for others, and

WHEREAS, professional church workers are sometimes reluctant to tell anyone within their congregation or session that they are having problems because it would create strain on the relationship between the worker and his/her congregation or session, and that studies have shown that the above relationship stressors are not conducive to appropriate boundaries which must exist between the professional church worker and his/her congregation, and

WHEREAS, although presbytery in its role as corporate bishop has pastoral responsibility for professional church workers, it also through committees and commissions that the court itself can and must also sit in judgment on its members, and

WHEREAS, professional church workers are often uncomfortable in sharing information on personal problems or issues, as it may harm their relationship and standing with members of presbytery, and

WHEREAS, while members of the congregation and ruling elders may feel that they know the problems and pressures a minister undergoes, it is only a fellow professional church worker who can fully comprehend the difficulties of this calling, and

WHEREAS, with the creation within presbyteries of an employee assistance type program where confidentiality was guaranteed except in certain specified cases, the professional church worker can safely explore personal issues with a fellow professional church worker, and

WHEREAS, within the framework of both our church polity and the laws of this land, guidelines within which the employee assistance program would operate need to be outlined, and

WHEREAS, the following should be the guidelines for volunteers involved with this program: Absolute confidentiality is to be maintained with the exception of the following cases:

1. sexual abuse,
2. an indication where the professional church worker is about to harm him/herself or a member of his/her congregation,
3. a serious breach of the federal laws including the Criminal Code of Canada,
4. where the professional church worker indicates that he/she wants the matter brought up to presbytery, and

WHEREAS, there should be no specific reporting by these volunteers to the presbytery except to indicate that volunteers have spoken to a number of professional church workers and have referred them to outside professionals if necessary, and

WHEREAS, any breach of confidentiality by any volunteers working on this program should result in their immediate removal from the program, and

WHEREAS, it is understood that for this program to be effective employee assistance program volunteers need to come from beyond specific presbytery bounds,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the 130th General Assembly to direct Ministry and Church Vocations to compile and distribute a list of professional church workers who volunteer and are endorsed by their presbytery to this program, and to co-ordinate the continuing education and training for members of this program, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 11 - SESSION, KNOX CHURCH, STRATFORD, ONTARIO**

**Re: Self-insurance program**

(Not received, p. 20)

WHEREAS, insurance on church buildings is rising on a consistent basis, and

WHEREAS, church revenues on average are decreasing, and  
WHEREAS, many churches are choosing to take the risk of under-insuring, or not insuring their buildings due to the increased cost, and  
WHEREAS, a self-insurance program may assist The Presbyterian Church in Canada to greatly reduce our congregational insurance bills while providing adequate coverage,  
THEREFORE, the Session of Knox Church, Stratford, humbly overtures the Venerable, the 130th General Assembly, to direct the Chief Financial Officer to investigate the economic viability and legal possibility of creating a self-insurance program among the congregations of The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without comment from the Presbytery of Huron-Perth.

**NO. 12 - PRESBYTERY OF HURON-PERTH**

**Re: To address stipend increment dollar value**

(Referred to Assembly Council, p. 20)

WHEREAS, in 1990, the increment structure of the minimum stipend scale within The Presbyterian Church in Canada was changed from 10 increments to 8 increments, each increment to be \$580, and  
WHEREAS, in 2004, the value of each increment remains \$580, and  
WHEREAS, inflation has eroded the value of each increment by some 20 percent, and  
WHEREAS, both congregations and clergy value experience in ministry, it being one of the criteria that congregations are to consider in the establishing of stipends,  
THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 130th General Assembly, to bring in a plan to address the erosion of the value of the increments, thereby affirming our belief that experience in ministry is of value and must be considered in the remuneration of clergy, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 13 - SYNOD OF ALBERTA AND THE NORTHWEST**

**Re: Ordination and induction to camping ministry**

(Referred to Life and Mission Agency (Ministry and Church Vocations) to consult with the Committee on Church Doctrine and Clerks of Assembly, p. 20)

WHEREAS, The Presbyterian Church in Canada has, for many years, recognized the validity of non-congregational ministries in hospitals, universities, penal institutions, the military, pastoral counselling centres/services, para-church organizations, and other contexts (Book of Forms section 176.1), and  
WHEREAS, one of the foci of the *FLAMES* Initiative involves recognizing the need for intentional experimental ministries in order to bring people back into the church, especially our children and youth, and  
WHEREAS, camping ministry is a significant opportunity for reaching out to families which is inclusive of children, youth and adults, and is an important context for mentoring children, youth and adults in their faith development through formal and informal learning, worship, fellowship and pastoral care, and  
WHEREAS, ministers of word and sacraments are called and equipped for ministries of education, spiritual guidance, pastoral care, worship leadership and camping, and  
WHEREAS, ministers of word and sacraments or persons certified for ordination might very well experience a call to serve in camping ministry, and  
WHEREAS, it has already happened that ministers have been ordained to word and sacrament in the camping context,  
THEREFORE, the Synod of Alberta and the Northwest humbly overtures the Venerable, the 130th General Assembly to:  
1. include "ministers called to camping ministry by camp boards or committees accountable to presbyteries or synods of The Presbyterian Church in Canada" in the list, in the Book of Forms section 176.1.1, of those who are inducted ministers on the constituent roll of a presbytery, and  
2. authorize the ordination of persons certified for ordination who are called to camping ministries by camp boards or committees accountable to presbyteries or synods of The Presbyterian Church in Canada, when the call has been sustained as a gospel call by the presbytery of the bounds,  
or do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 14 - PRESBYTERY OF CENTRAL ALBERTA**

**Re: Ordination and/or induction of those called to camping ministries**

(Referred to Life and Mission Agency (Ministry and Church Vocations) to consult with the Committee on Church Doctrine and Clerks of Assembly, p. 20)

WHEREAS, The Presbyterian Church in Canada has, for many years, recognized the validity of non-congregational ministries in hospitals, universities, penal institutions, the military, pastoral counselling centres/services, para-church organizations, national church staff and other contexts (Book of Forms section 176.1), and

WHEREAS, services of ordination and induction in The Book of Common Worship recognize the variety of gifts and a variety of ministries as being both scriptural and appropriate for ordination to the ministry of word and sacraments for the equipping of the saints and the building up of the body of Christ, and

WHEREAS, one of the foci of the *FLAMES* Initiative involves recognizing the need for intentional experimental ministries in order to bring people back into the church, especially our youth, and

WHEREAS, camping ministry is a significant opportunity for reaching out to children, youth and young adults, as well as adults and seniors, and is an important context for mentoring all ages in their faith development through formal and informal learning, worship, fellowship and pastoral care, and

WHEREAS, ministers of word and sacraments or persons certified for ordination might very well experience a call to serve camping ministry,

THEREFORE, the Presbytery of Central Alberta humbly overtures the Venerable, the 130th General Assembly to:

1. include "ministers called to camping ministry by camp boards or committees accountable to presbyteries or synods of The Presbyterian Church in Canada" in the list, in the Book of Forms section 176.1.1, of those who are inducted ministers on the constituent roll of presbytery, and
2. authorize the ordination and induction of persons certified for ordination, and to recognize as a valid ministry for those already ordained, who are called to camping ministries by camp boards or Committees accountable to presbyteries or synods of The Presbyterian Church in Canada, when the call has been sustained as a gospel call by the presbytery of the bounds, or do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 15 - SESSIONS, EAST RIVER PASTORAL CHARGE**

**Re: Denomination providing self-insurance for the congregation**

(Not received, p. 20)

WHEREAS, increased insurance costs and difficulties in obtaining coverage for our churches, manse and church hall has strained our budget, and

WHEREAS, concerns of our managers, seeking to be good stewards and responsible insurance consumers have not been addressed by the insurance industry,

THEREFORE, the sessions of Springville, St. Paul's, Sunny Brae and Caledonia of the East River Pastoral Charge and Caledonia humbly overture the Venerable, the 130th General Assembly, to:

1. appoint a committee to investigate the possibility of The Presbyterian Church in Canada becoming self-insuring; and
2. that this committee investigate all aspects of insurance and loss control including the possibility of creating a permanent loss control committee as well as the possibility of re-insurance; and
3. that this self-insuring be done with a spirit of people helping people, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted without support by the Presbytery of Pictou.

**NO. 16 - PRESBYTERY OF WINNIPEG**

**Re: Self-insurance re liability for misconduct and abuse**

(Not received, p. 21)

WHEREAS, in recent years, the whole matter of abuse and misconduct in the public sphere has become a pressing issue in Canada, and

WHEREAS, most insurers are becoming increasingly reluctant, more expensive and less adequate in the provision of liability coverage for personnel leading church programs, and WHEREAS, the insurance industry is likely to become more demanding not less in terms of conditions for such insurance, and WHEREAS, the lay leadership of The Presbyterian Church in Canada have rarely, if ever, been found culpable for misconduct and abuse in the performance of church responsibilities, THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 130th General Assembly, to instruct the Assembly Council to explore and compare the risks and benefits of self-insuring in the whole area of liability for misconduct and abuse by its lay leadership and present its finding to the 131st General Assembly, or to do otherwise as, in its wisdom, may deem best.

#### **NO. 17 - PRESBYTERY OF HAMILTON**

##### **Re: Use of contemporary styles of worship**

(Referred to Life and Mission Agency (Education for Discipleship - Worship) p. 21)

WHEREAS, congregations within the bounds of this presbytery have experienced differences of opinion and in some cases, conflict over the style of worship and the choice of music used in public worship, and WHEREAS, these congregations have sought to attract younger unchurched persons using a more contemporary style of worship with a praise team, and contemporary music, and WHEREAS, the contemporary style succeeded in attracting some youth and young adults to become involved in church worship, and WHEREAS, in some congregations those who preferred traditional liturgical forms of worship responded by leaving the congregation, and WHEREAS, some congregations suffer the loss of those who gave substantially to the financial needs of the congregation, and WHEREAS, the viability of these congregations may come into question, and WHEREAS, this may cause some confusion as to what constitutes healthy Reformed worship, and WHEREAS, there appears to be a serious lack of literature focused on the use of contemporary worship and music styles and forms helpful to Canadian congregations following the Reformed tradition, THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 130th General Assembly to give directions as to what constitutes the appropriate use of contemporary styles of worship in congregations within The Presbyterian Church in Canada, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

### **PETITIONS - 2004**

#### **NO. 1 - SYNOD OF BRITISH COLUMBIA**

##### **Re: Western Han-Ca congregations' access to Presbyterian Extension Fund (B.C. Ltd.)**

(Referred to Assembly Council to consult with the Synod of British Columbia, the Presbyteries of Kamloops, Kootenay, Westminster, Vancouver Island and Western Han-Ca, the Presbyterian Extension Fund (B.C. Ltd.) and the Trustee Board, p. 21)

WHEREAS, in 1997 (A&P 1997, p. 470-73, 55), the General Assembly of The Presbyterian Church in Canada created the Han-Ca Presbyteries and reconfirmed that decision at the 128th General Assembly in the year 2002 (A&P 2002, p. 469, 31), and WHEREAS, the Presbytery of Western Han-Ca is, by the General Assembly's action, a member presbytery of the Synod of British Columbia and pays the synod dues annual according to the assessment, and WHEREAS, in the creation of the Presbytery of Western Han-Ca, the General Assembly created a situation in which Western Han-Ca congregations within the Province of British Columbia now no longer have access to church extension funds, specifically, Presbyterian Extension Fund (B.C. Ltd.), THEREFORE, the Synod of British Columbia humbly petitions the Venerable, the 130th General Assembly, to correct this situation or do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 2 - PRESBYTERY OF PARIS**

**Re: Requesting the Ministry of Citizenship and Immigration to review criteria for visas**  
(Not received, Committee on Bills and Overtures, Rec. No. 13, p. 21)

WHEREAS, the Lutheran World Federation held its recent Assembly in Canada for the first time ever with 800 participants, and  
 WHEREAS, the federal government's department of citizenship and immigration refused to issue visas to 51 participants, including 38 delegates from the poorest parts of the world in Asia and Africa, and in particular from India, but did grant visas to all other participants, and  
 WHEREAS, such refusal raises questions about the fairness of policies about the issuing of visas, and in particular, whether poverty is a reason for exclusion, and  
 WHEREAS, such selective and seemingly discriminatory policy could have repercussions for international gatherings of other churches in the years to come,  
 THEREFORE, the Presbytery of Paris humbly petitions the General Assembly to make representation to the Department of Citizenship and Immigration about the unfair nature of such selective refusal to grant entry visas, and to ask the department to review its criteria so that residents in poorer parts of the world are not barred from entry into Canada, or to do otherwise, as the General Assembly, may deem best.

**NO. 3 - PRESBYTERY OF HAMILTON**

**Re: Unresolved differences of interpretation re parental leave benefits for The Rev. Susan Kerr**

(Referred to Pension and Benefits Board, in consultation with the Life and Mission Agency (Ministry and Church Vocations) and the Assembly Council, p. 21, 35)

To the Venerable, the 130th General Assembly of The Presbyterian Church in Canada:

1. During the period of January 2003 to January 2004, The Rev. Susan Ingram-Kerr took a parental leave from her pastoral duties as minister of word and sacraments for the congregation of Knox Presbyterian Church, Waterdown.
2. During the course of preparing for, and the undertaking of, the maternity/parental leave for The Rev. Susan Ingram-Kerr of Knox Church in Waterdown, Ontario, matters arose regarding differences of interpretation over the fair and just application of maternity and parental leave benefits as outlined in the Acts and Proceedings of the 124th and 125th General Assemblies.
3. These differences of interpretation arose between, on one side, the congregation, session, and The Rev. Susan Ingram-Kerr of Knox Church, Waterdown, and, on the other side, the Pension and Benefits Board and its staff representatives.
4. An outline of these differences of interpretation was presented to the Venerable, the 129th General Assembly by means of petition from the Session of Knox Church, Waterdown. The said petition was not received by the 129th General Assembly. In the course of its decision to not receive said petition, there were two questions raised by the 129th Assembly:
  - a. As the petition was sent "without comment" by the Presbytery of Hamilton, should the Assembly infer that the petition came without the support of Presbytery?
    - i. The Presbytery of Hamilton wishes to clarify its support for this present petition and to apologize for any misunderstanding caused by sending the previous petition "without comment".
  - b. Had the Pension and Benefits Board met with representatives of the Presbytery of Hamilton on this matter? The answer to that question was "no".
    - i. The Presbytery of Hamilton wishes to clarify that in preparation for the petition to the 129th General Assembly a meeting was sought between representatives of the Session of Knox, Waterdown, the Pension and Benefits Board, Ministry and Church Vocations, and the Principal Clerk of Assembly. The interim moderator for Knox-Waterdown was informed that such a meeting was not appropriate.
5. Notwithstanding, the Presbytery of Hamilton, subsequent to the 129th General Assembly, struck a special committee to meet with the Pension and Benefits Board to clarify the

support of the presbytery for the Session of Knox, Waterdown in its interpretation of these matters, and to see if a resolution could be found to the differences of interpretation regarding the parental leave benefits.

6. A meeting was held on January 15, 2004, with representatives of the Pension and Benefits Board and the special committee of the Presbytery of Hamilton. The decorum of the meeting was pleasant and amiable. Both parties affirmed their desire to seek a mutually agreeable understanding of the matter. Both parties presented their respective interpretations of the Acts and Proceedings of the 124th and 125th General Assemblies. Both parties ensured that we fully understand each other's interpretations. Both parties mutually agreed that we remain in disagreement with each other on our interpretations. Both parties agreed that we are at an impasse. Both parties agreed that resolution of this matter will require the General Assembly to clarify its understandings of the legislation re parental leaves from the 124th and 125th General Assemblies.
7. The Presbytery of Hamilton summarizes that our understanding of the differences of interpretation remains as follows:
  - a. The Federal Government of Canada provides for maternity/parental benefits amounting to 55 percent of salary for a period of up to fifty weeks.
  - b. The Rev. Susan Ingram-Kerr is not remunerated by means of a "salary". Instead she is remunerated by means of a stipend and housing allowance.
    - i. All references herein to "housing" or "housing allowance" should be interpreted as referring also to "utilities" and any other insurable earnings received by The Rev. Susan Ingram-Kerr excluding her stipend.
  - c. Human Resources and Development Canada stipulates that "salary" refers to all insurable earnings, which, in the case of clergy, includes both stipend and housing. Thus the benefits that The Rev. Susan Ingram-Kerr receives through Employment Insurance for her maternity/parental leave amounts to 55 percent of her stipend and 55 percent of her housing. These monies are paid directly to The Rev. Susan Ingram-Kerr from the Government of Canada through Employment Insurance. These monies are hers and are not the property of The Presbyterian Church in Canada.
  - d. The Acts and Proceedings of the 124th and 125th General Assemblies indicate that congregations are required to maintain full housing for clergy who undertake maternity and parental leaves. These same Acts and Proceedings also provide for a further "top up" supplement for the same clergy's "salary". The interpretation of "salary" was clarified by the 125th General Assembly to refer only to "stipend".
  - e. The Pension and Benefits Board appears to interpret the Federal Government's Employment Insurance benefit of 55 percent of stipend and housing as if it were one benefit credited towards stipend only as the basis for calculating the stipend top-up supplement to be paid out by the Health and Dental Plan.
  - f. Such an interpretation allows the Pension and Benefits Board to reduce the amount to be paid from the Health and Dental Plan towards the stipend top up of the Rev. Susan Ingram-Kerr in a manner which the Presbytery of Hamilton believes violates the spirit and intent of the Acts and Proceedings of the 124th and 125th General Assemblies.
  - g. The Pension and Benefits Board has clarified that in light of their interpretation of the Federal Government's Employment Insurance benefits it is still the congregation's responsibility to maintain full housing as if The Rev. Susan Ingram-Kerr were receiving no Employment Insurance benefit for housing whatsoever. Thus the congregation was still required to pay The Rev. Susan Ingram-Kerr 100 percent of her housing allowance even though the Presbytery of Hamilton believes that she already received 55 percent of her housing as an Employment Insurance benefit. The Presbytery of Hamilton believes this has resulted in an overpayment of 45 percent of the housing allowance by the congregation of Knox, Waterdown. The difference of which could have been used to offset the cost of interim ministry during the parental leave.

- h. The Presbytery of Hamilton contends that the monies received by The Rev. Susan Ingram-Kerr are hers and hers alone and are not the property of the Pension and Benefits Board to interpret in any manner other than that presented by the Federal Government of Canada.
- i. The Presbytery of Hamilton believes that such an interpretation of Employment Insurance as put forth by the Pension and Benefits Board actually functions to inhibit the congregation from fulfilling its obligations to provide full housing for The Rev. Susan Ingram-Kerr except to do so in a fraudulent manner, thus compelling the congregation of Knox Church, Waterdown, to violate its obligations under the terms of the call to The Rev. Susan Ingram-Kerr and to further to violate the obligations placed upon the congregation by the 124th and 125th General Assemblies.
- j. The Presbytery of Hamilton contends that no agency of the General Assembly can deprive any congregation of its ability to fulfill the obligations placed upon it by the General Assembly itself.

THEREFORE, the Presbytery of Hamilton humbly petitions the Venerable, the 130th General Assembly, to hear and review the evidence and arguments of the Presbytery of Hamilton and the Pension and Benefits Board pertaining to these issues and to review the policies, practices and procedures of the Pension and Benefits Board as they pertain to the fair and just application of the policies presented in the Acts and Proceedings of the 124th and 125th General Assemblies towards the end of resolving these differences of interpretation, or to do otherwise as the General Assembly, in its wisdom, may deem best.

### MEMORIALS - 2004

#### **NO. 1 - PRESBYTERY OF KAMLOOPS**

**Re: Understanding “human sexuality” and “marriage” within our subordinate standards**  
(Referred to Committee on Church Doctrine for information, p. 22)

WHEREAS, the Westminster Confession of Faith, XXV.2 states:

*“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 prevention of uncleanness.”* (italics ours),

WHEREAS, Living Faith 8.2.2 and 8.2.3 states:

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.” (italics ours)

WHEREAS, these sections from our subordinate standards instruct us in matters of marriage and sexuality,

THEREFORE, the Presbytery of Kamloops humbly memorializes the Venerable, the 130th General Assembly, in consultation with the Church Doctrine Committee, that any change in our understanding of human sexuality or marriage must either uphold these subordinate standards or would necessarily involve changing these passages of the said standards, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 2 - THE REV. PETER BUSH**

**Re: Giving right to vote to retired ministers carrying out ministerial functions**

(Not received, Committee on Bills and Overtures, Rec. No. 16, p. 22)

WHEREAS, there are ordained clergy within The Presbyterian Church in Canada who have been recognized (inducted) to serve congregations at less than 50 percent time, and

WHEREAS, there are retired clergy and other clergy on the appendix of presbyteries who act as interim moderators, moderating sessions, and

WHEREAS, this leads to the illogical situation of these clergy having a voice but no vote at presbytery, even when the presbytery is dealing with matters that pertain directly to the congregations these clergy are serving at the behest of the presbytery (for example, bringing a call to the court or asking permission for a session to go to term service for elders),

THEREFORE, I, Peter Bush, humbly memorialize the Venerable, the 130th General Assembly, to act to recognize the important role played by these clergy, giving them the right to vote in presbytery as long as they are doing ministry with congregations under the supervision of the presbytery, or to do otherwise as the General Assembly, in its wisdom, deems best.

**REFERENCE - 2004**

**NO. 1 - SYNOD OF QUEBEC AND EASTERN ONTARIO**

**Re: Actions of October 19-20, 2001 and October 18-19, 2002 Synod meetings**

(Referred to Committee to Examine Records, p. 22, 43)

WHEREAS, the Synod of Quebec and Eastern Ontario meeting October 20-21, 2000, did by resolution resolved to become a commissioned court "composed of the holders of those positions now comprising synod council plus representatives of the presbyteries allocated on the same formula as is used for naming of representatives to General Assembly", and

WHEREAS, upon review of this resolution at the meeting October 17-18, 2003, the Synod of Quebec and Eastern Ontario recognizes that the resolution was not competent based upon the provision of Book of Forms section 260 that "the synod may decide to function through commissioners appointed by its several presbyteries", and

WHEREAS, the discovery of this error and the participation in its proceedings by members of synod council not appointed by presbyteries to be commissioners and thus members of the synod casts doubt upon the validity of the constitution of the synod meetings held October 19-20, 2001, and October 18-19, 2002, and their proceedings, and

WHEREAS, the Synod of Quebec and Eastern Ontario at its meeting October 17-18, 2003, has taken steps to rectify the composition of the synod to ensure that it is henceforth in conformity with the law of the church, and

WHEREAS, the synod is unable to re-trace its steps and undo or redo what was done in good faith during the meetings of October 19-20, 2001, and October 18-19, 2002, and consequent and resultant actions,

THEREFORE, the Synod of Quebec and Eastern Ontario humbly refers for judgement to the Venerable, the 130th General Assembly, the question of whether and how best to attest the proceedings of the synod October 19-20, 2001, and October 18-19, 2002, or for such other action or advice, as the General Assembly, in its wisdom, may deem best.

**APPEAL - 2004**

**NO. 1 - THE REV. CAROL BAIN**

**Re: Appeal against a decision of the Presbytery of Seaway-Glengarry to deem her appeal dated March 21, 2004 frivolous and vexatious**

(Referred to a Special Commission, p. 22, 35-36, 39)

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS  
AND CONGREGATIONS**

**STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Jean MacAulay, January 10, 2004

PRESBYTERY OF ST. JOHN

Eric Kraglund, withdrawn as a candidate

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Bart Alexander, re-certified, October 21, 2003

Kosta Theofanos, re-certified on a probationary basis, October 21, 2003

Yeon Ho Jung, re-certified, November 18, 2003

Giancarlo Fantechi, May 18, 2004

Adam Barnes, May 18, 2004

Caleb Kim, May 18, 2004

PRESBYTERY OF SEAWAY-GLENGARRY

Brynn Carson, re-certified, November 18, 2003 and April 20, 2004

PRESBYTERY OF OTTAWA

Ron Fischer, September 17, 2003

**Synod of Toronto and Kingston**

PRESBYTERY OF PICKERING

Rebekah Mitchell, June 17, 2003

Gregory Dickson, March 16, 2004

PRESBYTERY OF EAST TORONTO

Linda Lamour, December 2, 2003

Jeffrey Crawford, December 2, 2003

Laura Hargrove, December 2, 2003

Jeffrey Crawford, May 6, 2003

PRESBYTERY OF BRAMPTON

Creola Simpson, January 20, 2004

PRESBYTERY OF OAK RIDGES

Alton Ruff, February 17, 2004

Darla Maiuri, March 16, 2004

PRESBYTERY OF BARRIE

Candice Bist, June 10, 2003

Heather Malnick, October 14, 2003

Marlene Buwalda, January 13, 2004

Norm Grant, April 13, 2004

PRESBYTERY OF WATERLOO-WELLINGTON

Brian Hornibrook, November 11, 2003

Dara Thompson-Goulet, November 11, 2003

Bruce Yates, November 11, 2003

Morag McDonald, November 11, 2003

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Jennifer Geddes, November 11, 2003

Susan Lewis, November 11, 2003

PRESBYTERY OF LONDON

Gail Turnbull, March 9, 2004

PRESBYTERY OF HURON-PERTH

Alex Bisset, May 26, 2004

Susan Moore, May 26, 2004

Mark Wolfe, May 26, 2004

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

James Knott, June 22, 2004

Daniel L. West, June 22, 2004

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

Wendy Adams, March 2, 2004

**CANDIDATES CERTIFIED FOR ORDINATION**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX-LUNENBURG**

Mary Anne Grant, February 17, 2004

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Kevin MacDonald, February 17, 2004

**Synod of Toronto and Kingston**

**PRESBYTERY OF PICKERING**

Linda Pasmore, April 20, 2004

**PRESBYTERY OF EAST TORONTO**

Rylan Montgomery, December 2, 2003

Laura Hargrove, March 21, 2004

**PRESBYTERY OF BRAMPTON**

Sean Howard, January 20, 2004

**PRESBYTERY OF BARRIE**

Elizabeth Inglis, March 9, 2004

**PRESBYTERY OF WATERLOO-WELLINGTON**

Shelly Butterfield-Kocis, January 13, 2003

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Bernard Skelding, December 9, 2003

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Kris Davidson, November 4, 2003

**ORDINATIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX-LUNENBURG**

Jennifer MacDonald, August 17, 2003

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

Kelly Graham, July 13, 2003

**PRESBYTERY OF OTTAWA**

Amanda Currie, November 16, 2003

**Synod of Toronto and Kingston**

**PRESBYTERY OF PICKERING**

Katherine McCloskey, January 25, 2004

**PRESBYTERY OF EAST TORONTO**

Wes Chang, April 17, 2003

Rylan Montgomery, March 21, 2004

**PRESBYTERY OF BRAMPTON**

Donna Carter-Jackson, September 28, 2003

**PRESBYTERY OF OAK RIDGES**

Joel Sherbino, November 30, 2003

**PRESBYTERY OF BARRIE**

Fred Stewart, December 28, 2003

**PRESBYTERY OF EASTERN HAN-CA**

Joseph Hwang, February 1, 2004

Kevin Lee, February 1, 2004

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Kathleen Morden, Hamilton, June 22, 2003

**PRESBYTERY OF LONDON**

Janice Hazlett, London, August 17, 2003

**PRESBYTERY OF ESSEX-KENT**

Michael Maroney, Dresden, February 1, 2004

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Paul Sakasov, Wingham, March 7, 2004

Henry J. Sikkema, Tara, October 19, 2003

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Laura Kavanagh, November 11, 2003

**PRESBYTERY OF CENTRAL ALBERTA**

Anja Oostenbrink, May 19, 2003

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Emery J. Cawsey, May 10, 2003

Kris Davidson, March 21, 2004

**DESIGNATION TO ORDER OF DIACONAL MINISTRIES**

None reported.

**RECEPTIONS FROM OTHER DENOMINATIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PRINCE EDWARD ISLAND**

William Dean, The Presbyterian Church (USA), January 10, 2004

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF OTTAWA**

Charles Mutamba Kahumbu, the Presbyterian Church in the Democratic Republic of the Congo (formerly Zaire), November 18, 2003

**Synod of Toronto and Kingston**

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Nicolaas F.S. Mulder, The Dutch Reformed Church, South Africa, July 27, 2003

**PRESBYTERY OF OAK RIDGES**

Victor Shepherd, United Church of Canada, February 17, 2004

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Jacobus Genis, August 1, 2003

**INDUCTIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

Barbara J. Fotheringham, West River Charge, July 6, 2003

Jennifer MacDonald, Marine Drive Kirks Charge, September 2, 2003

H. Alan Stewart, St. Andrew's, Pictou, September 9, 2003

**PRESBYTERY OF HALIFAX-LUNENBURG**

Jin Woo Kim, St. John's, Windsor and St. James, Noel Road, September 4, 2003

**PRESBYTERY OF ST. JOHN**

John J. Crawford, St. Matthew's Saint John, February 4, 2004

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Steven Stead, Central Parish Pastoral Charge, September 14, 2003

Vicki L. Homes, Summerside, Summerside, March 30, 2004

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

John Barry Forsyth, St. Andrew's, Sherbrooke, November 2, 2003

Stephen A. Hayes, St. Andrew's, Quebec City, May 16, 2004

**PRESBYTERY OF MONTREAL**

John P. Vaudry, Cote de Neiges, September 21, 2003

**PRESBYTERY OF OTTAWA**

Cathy Victor, Osgoode, Vernon, January 4, 2004

Laszlo M. Peter, Calvin Hungarian, Ottawa, March 7, 2004

**PRESBYTERY OF LANARK AND RENFREW**

Seung-Rhyon Kim, Petawawa and Point Alexander Pastoral Charge, January 25, 2004

**Synod of Toronto and Kingston**

**PRESBYTERY OF KINGSTON**

James J. Gordon, Trinity, Amherstview, December 7, 2003

Kelly Graham, St. John, Kingston and Sandhill, July 27, 2003

Katherine McCloskey, Stirling-West Huntingdon Charge, February 1, 2004

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Nicolaas F.S. Mulder, St. Giles, Peterborough, July 27, 2003

Rylan Montgomery, Old St. Andrew's, Colborne and St. Andrew's, Brighton, March 28, 2003

**PRESBYTERY OF PICKERING**

Graeme M. Illman, Burns, Ashburn, June 29, 2003

Donna Carter-Jackson, St. John's, Milliken, October 5, 2003

Frederick W. Shaffer, Fallingbrook, March 28, 2004

R. Wayne Kleinstauber, Malvern, April 4, 2004

**PRESBYTERY OF EAST TORONTO**

Wes Chang, Trinity Mandarin, April 17, 2003

**PRESBYTERY OF WEST TORONTO**

Jay Brennan, Bonar Parkdale, November 30, 2003

J. Christopher Jorna, St. Giles Kingsway, April 18, 2004

**PRESBYTERY OF BRAMPTON**

Randall Benson, Claude, August 31, 2003

Willem Jacobus (Kobe) Duplessis, Georgetown-Limehouse, September 28, 2003

Douglas Scott, White Oak, September 7, 2003

**PRESBYTERY OF OAK RIDGES**

John C. Fair, Fraser, Tottenham, February 8, 2004

**PRESBYTERY OF BARRIE**

N. Elaine Nagy, Westminster, Barrie, June 29, 2003

**PRESBYTERY OF WATERLOO-WELLINGTON**

Mark S. Richardson, Kitchener East, February 1, 2004

**PRESBYTERY OF EASTERN HAN-CA**

Samuel Ahn, Dahdrim, Toronto, July 17, 2003

Kyungmann Cho, Brantford Korean, Brantford, July 17, 2003

Jang Ho Kim, Korean, Chatham-Kent, July 17, 2003

Wan Tae Oh, Korean, Niagara Falls, October 26, 2003

Joseph Hwang, East Toronto, Toronto, February 1, 2004

Kevin Lee, East Toronto, Toronto, February 1, 2004

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Kathleen Morden, Knox, Jarvis and Chalmers, Walpole, July 6, 2003

Fred Stewart, St. Paul's, Carluke, and Knox, Binbrook, January 11, 2004

Philip Wilson, Eastmount, Hamilton, July 27, 2003

**PRESBYTERY OF NIAGARA**

Susanne M. Rescorl, Kirk-on-the-Hill, Fonthill, November 2, 2003

**PRESBYTERY OF LONDON**

Linda Moffatt, Burns, Mosa, September 28, 2003

Robert Shaw, Knox, St. Andrew's, Dutton, May 2, 2004

**PRESBYTERY OF ESSEX-KENT**

Michael Maroney, First, Chatham, February 1, 2004

**PRESBYTERY OF SARNIA**

Steven A. Boose, St. Andrew's, Strathroy, September 7, 2003

**PRESBYTERY OF HURON-PERTH**

Terry V. Hastings, Knox, Stratford, May 20, 2003

Henry W. Huberts, First, Seaforth and St. Andrew's, Clinton, June 2, 2004

Donna J. Riseborough, Knox, Bayfield, May 2003

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

James Johnson, Durham, Durham, October 5, 2003

David Leggatt, St. Paul's, Wiarton, September 10, 2003

Henry J. Sikkema, Knox, Tara, and St. Andrew's, Allenford, October 19, 2003

Bernard Skelding, St. Andrew's, Wingham, June 20, 2004

**Synod of Manitoba and North Western Ontario**

**PRESBYTERY OF BRANDON**

Devon L. Pattermore, St. Andrew's Virden, February 17, 2004

Otto Heinrich Grosskopf, Knox Zion Carberry, April 20, 2004

Paul Sakasov, St. Andrew's, Brandon, April 21, 2004

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Eric Muirhead, First, Regina, June 1, 2003

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Amanda Currie, St. Andrew's, Saskatoon, November 30, 2003

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

David M. Crawford, Braeside, St. Albert, November 2, 2003

Jacobus Genis, Westminster, Chauvin and St. Andrew's, Wainwright, November 26, 2003

**PRESBYTERY OF CENTRAL ALBERTA**

Anja Oostenbrink, Camp Kannawin, Sylvan Lake, May 19, 2003

**PRESBYTERY OF CALGARY-MACLEOD**

W. Kendrick Borden, Trinity, Calgary, August 27, 2003

Ian A. Gray, Westminster, Calgary, September 7, 2003

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Emery L. Cawsey, Whalley, Surrey, May 10, 2003

Geoffrey B. Jay, St. Andrew's-Newton, Surrey, August 31, 2003

Glenn E. Inglis, Kerrisdale, Vancouver, September 7, 2003

Stephen C. Farris, Dean of St. Andrew's Hall and Professor of Homiletics at the Vancouver School of Theology, September 14, 2003

Philip D. Crowell, Professor of Ethics, Vancouver School of Theology, September 14, 2003

Kris Davidson, Haney, Maple Ridge, March 21, 2004

**PRESBYTERY OF VANCOUVER ISLAND**

Laura T. Kavanagh, Knox, Victoria, November 25, 2003

**PRESBYTERY OF WESTERN HAN-CA**

Gap Lae Lee, Burnaby, March 14, 2004

**INSTALLATIONS**

**Synod of British Columbia**

**PRESBYTERY OF WESTERN HAN-CA**

Hoo Sik Kim, Edmonton Urban Native Ministry, February 7, 2004

## APPOINTMENTS AND RECOGNITIONS

### Synod of the Atlantic Provinces

#### PRESBYTERY OF HALIFAX-LUNENBURG

H. Kenneth Stright, St. Matthew's Elmsdale & Hardwood Lands, August 28, 2003

H. Kenneth Stright, Tantallon, St. Margaret's Bay, March 1, 2004

#### PRESBYTERY OF PRINCE EDWARD ISLAND

Barbara Wright-MacKenzie, Alberton-West Point charge, December 1, 2003

William F. Dean, interim minister, Zion, Charlottetown, January 1, 2004

### Synod of Quebec and Eastern Ontario

#### PRESBYTERY OF MONTREAL

Roberta Clare, stated supply, Town of Mount Royal and Maisonneuve-St. Cuthbert's, July 1, 2003

Samuel Kofi Danquah, Montreal, September 19, 2003

Cirric Chan, Montreal Bible Church Mission, Montreal, July 2003

#### PRESBYTERY OF SEAWAY-GLENGARRY

James Peter Jones, pastoral assistant at First, Brockville, January 20, 2004

#### PRESBYTERY OF OTTAWA

Samuel J. Livingstone, to St. Andrew's, Kars, stated supply, June 17, 2003

#### PRESBYTERY OF LANARK AND RENFREW

Thomas Gemmill, interim minister, First, Pembroke, January 12, 2004

### Synod of Toronto and Kingston

#### PRESBYTERY OF LINDSAY-PETERBOROUGH

J. Desmond Howard, interim minister, St. Andrew's, Lindsay, July 1, 2003

Ronald Wallace, Associate Secretary for International Ministries, July 1, 2003

#### PRESBYTERY OF EAST TORONTO

John Ufkes Gateway, Toronto, April 28, 2004

Jane E. Swatridge, For Your Inspiration Ministry (FYI), Toronto, June 9, 2004

#### PRESBYTERY OF WEST TORONTO

Enoch Phobee, Ghanaian, Toronto, October 26, 2003

#### PRESBYTERY OF BRAMPTON

Gordon A. Beaton, stated supply, Clarkson Road, Mississauga, October 1, 2003

H.B. (David) Kim, Young Nak Korean Mission, October 5, 2003

Harry J. Klassen, interim minister Dixie, Mississauga, February 17, 2004

#### PRESBYTERY OF OAK RIDGES

Donald G.A. Muir, Associate Secretary and Deputy Clerk, General Assembly, May 31, 2003

#### PRESBYTERY OF BARRIE

Carolyn B. McAvoy, interim minister, St. Andrew's, Barrie, June 10, 2003

Jim McVeigh, Port McNicoll and Victoria Harbour Charge, November 11, 2003

#### PRESBYTERY OF TEMISKAMING

Wallace I. Little, assessor minister, April 1, 2004

Bertha Johns, lay missionaries, MacKay, Timmins, 2004

Norman Johns, lay missionary, MacKay, Timmins, 2004

Harvey Delpont, lay missionary, Kirkland Lake, 2004

### Synod of Southwestern Ontario

#### PRESBYTERY OF LONDON

James H.L. Redpath, DaySpring, London, February 1, 2004

#### PRESBYTERY OF ESSEX-KENT

Thomas Godfrey, interim assistant minister, St. Andrew's, Windsor, March 22, 2004

#### PRESBYTERY OF HURON-PERTH

Donna J. Riseborough, Knox, Bayfield, November 9, 2004

### Synod of Saskatchewan

#### PRESBYTERY OF NORTHERN SASKATCHEWAN

George P. Yando, Mistawis,

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Kenneth M.L. Wheaton, Millwoods, Edmonton, January, 2004  
R. Glen Ball, Sherwood Park, April 1, 2004

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

James H.W. Statham, Lakeside, Summerland, February 4, 2004  
Charles R. McNeil, Cariboo (half-time), February 27, 2004

**PRESBYTERY OF WESTMINSTER**

L.E. (Ted) Siverns, Director of Presbyterian Formation, Vancouver School of Theology,  
September 14, 2003  
Roberta Clare, Director, Elders' Institute, St. Andrew's Hall, April 2, 2004

**DESIGNATION OF OVERSEAS MISSIONARIES**

**Synod of Toronto and Kingston**

**PRESBYTERY OF OAK RIDGES**

Joel Sherbino, to Malawi, January 25, 2004

**PLACED ON CONSTITUENT ROLL  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX-LUNENBURG**

Donald C. Hill, May 20, 2003

**PRESBYTERY OF ST. JOHN**

L. Dale Gray, half-time chaplain at Seafarers' Mission, Saint John, March 31, 2004

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Barbara Wright-MacKenzie, December 1, 2003  
Vicki L. Homes, March 30, 2004

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Cirric Chan, Montreal Bible Church Mission, Montreal, June 8, 2003  
Roberta Clare, stated supply, July 1, 2003  
John P. Vaudry, Cote des Neiges, September 21, 2003  
Samuel Kofi Danquah, Ghanaian, Montreal, October 5, 2003

**PRESBYTERY OF OTTAWA**

J. Edward R. Wiley, March 23, 2004

**PRESBYTERY OF LANARK AND RENFREW**

Thomas Gemmell, interim minister, February 17, 2004

**Synod of Toronto and Kingston**

**PRESBYTERY OF KINGSTON**

James J. Gordon, December 7, 2003  
Kelly Graham, July 27, 2003

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

D.A. (Sandy) Beaton, St. John's, Port Perry transferred from Presbytery of Pickering,  
January 1, 2004

**PRESBYTERY OF EAST TORONTO**

Jane E. Swatridge, For Your Inspiration (FYI), Toronto, June 9, 2003

**PRESBYTERY OF BRAMPTON**

Randall Benson, Claude, August 31, 2003  
H.B. (David) Kim, Young Nak Korean Mission, October 5, 2003  
Harry J. Klassen, interim minister Dixie, Mississauga, February 17, 2004  
Douglas Scott, White Oak, Mississauga, September 7, 2003

**PRESBYTERY OF EASTERN HAN-CA**

Sanuel Ahn, Dahdrim, Toronto, July 17, 2003  
Kyungman Cho, Brantford, July 17, 2003

**Synod of Southwestern Ontario**

**PRESBYTERY OF NIAGARA**

Susanne M. Rescorl, Kirk-on-the-Hill, Fonthill, November 2, 2003

**PRESBYTERY OF ESSEX-KENT**

Thomas Godfrey, St. Andrew's, Windsor, March 22, 2004

**PRESBYTERY OF HURON-PERTH**

Henry Huberts, First, Seaforth and St. Andrew's, Clinton, June 2, 2004

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Eric Muirhead, First, Regina, June 1, 2003

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Amanda Currie, St. Andrew's, Saskatoon, November 30, 2003

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON**

David M. Crawford, Braeside, St. Albert, November 2, 2003

**PRESBYTERY OF CENTRAL ALBERTA**

Anja Oostenbrink, Camp Kannawin, May 29, 2003

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Stephen Farris, Dean, St. Andrew's Hall and Professor of Homiletics, Vancouver School of Theology September 14, 2003

Philip Crowell, Professor of Ethics, Vancouver School of Theology, September 14, 2003

Roberta Clare, Director, Elders' Institute, St. Andrew's Hall, April 2, 2004

**PRESBYTERY OF WESTERN HAN-CA**

Hoo Sik Hum, Edmonton Urban Native Ministry, February 7, 2004

**PLACED ON THE CONSTITUENT ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Margaret Read, New Westminster, Hamilton, April 8, 2003

**PLACED ON THE APPENDIX  
MINISTERS OF WORD AND SCARAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

H. Kenneth Stright, June 28, 2003

Karen MacRae, July 6, 2003

Ena van Zoeren, November 30, 2003

Larry A. Welch, February 29, 2004

**PRESBYTERY OF HALIFAX-LUNENBURG**

H. Kenneth Stright, June 30, 2003

Jin Woo Kim, July 18, 2003

G. Clair MacLeod, July 31, 2003

Jennifer Macdonald, August 17, 2003

D. Laurence Mawhinney, January 31, 2004

Donald C. Hill, March 2, 2004

**PRESBYTERY OF ST. JOHN**

Steven C.H. Cho, June 1, 2003

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Mark W. Buell, July 31, 2003

Blaine W. Dunnnett, July 31, 2003

Andrew Hutchinson, July 31, 2003

Karen MacRae, September 18, 2003

William F. Dean, January 10, 2004

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Chen-Chen Abbott, October 21, 2003  
Kwang-Nam Paik, January 20, 2004  
Jean Porret, February 17, 2004

**PRESBYTERY OF SEAWAY-GLENGARRY**

Duncan Kennedy, January 20, 2004  
Carol Bain, April, 2004

**PRESBYTERY OF OTTAWA**

Samuel J. Livingstone, September 23, 2003  
Amanda Currie, November 16, 2003  
Charles Mutamba Kahumbu, November 18, 2003  
Thomas Gemmell, March 1, 2004

**PRESBYTERY OF LANARK AND RENFREW**

James E. Philpott, February 17, 2004  
Daniel H. Forget, February 17, 2004

**Synod of Toronto and Kingston**

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

William Manson, November 18, 2003

**PRESBYTERY OF PICKERING**

Calvin D. Stone, June 17, 2003  
Gerard J.V. Bylaard, January 1, 2004  
Frederick W. Shaffer, January 20, 2004  
Phillip J. Robillard, April 30, 2004

**PRESBYTERY OF EAST TORONTO**

Jean S. Armstrong, July 30, 2003  
Robert A. Faris, January 31, 2003  
John B. Henderson, June 30, 2003  
Karen A. Hincke, March 9, 2004  
Carol H. Loudon, June 30, 2004

**PRESBYTERY OF WEST TORONTO**

Paulette M. Brown, November 2003  
Joel Sherbino, January 2004  
Brian R. Ross, January 1, 2004

**PRESBYTERY OF BRAMPTON**

Mary B. Campbell, March 1, 2004  
Fairlee Ritchie, April 1, 2004  
Harry E. Waite, February 19, 2004

**PRESBYTERY OF OAK RIDGES**

Nadar H. Awad, January 1, 2004

**PRESBYTERY OF BARRIE**

Deborah E. Dolbear-Van Bilsen, September 21, 2003  
Carol Smith, December 31, 2003  
Fred Stewart, December 28, 2003  
Robert C. Spencer, June 17, 2003

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Jeffrey P. Chalmers, July 2003  
Mark Hoosteen, September 9, 2003  
Warren K. McKinnon, November 11, 2003  
Kenneth J. Rowland, April 13, 2004

**PRESBYTERY OF LONDON**

Janice Hazlett, August 17, 2003  
Brian D. Nicol, October 1, 2003

**PRESBYTERY OF ESSEX-KENT**

Jennifer L. Cameron, January 20, 2004  
Carol Hamilton, May 15, 2003  
Rodger D. McEachern, June 30, 2003  
John St. C. Neil, November 27, 2003

**PRESBYTERY OF HURON-PERTH**

Carol Hamilton, February 4, 2004  
Karen Horst, April 30, 2004  
Ian K. Johnston, March 16, 2004  
Donna Riseborough, November 9, 2003  
Nick Vandermay, October 1, 2003

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Donald B. Hanley, June 22, 2003  
J. Allan Paisley, November 20, 2003

**Synod of Manitoba and North Western Ontario**

**PRESBYTERY OF WINNIPEG**

Kenneth A. Innes, April 28, 2004

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

James A. MacKay, August 1, 2003

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Kobus Genis, August 1, 2003  
Laura T. Kavanagh, November 11, 2003

**PRESBYTERY OF CALGARY-MACLEOD**

W. Kendrick Borden, June 19, 2003  
Joseph E. Riddell, September 23, 2003  
Thomas C. Brownlee, January 13, 2004

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Robert C. Garvin, August 1, 2003  
John A. Bodkin, September 1, 2003  
Willoughby (Bill) Lemen, December 2, 2003  
Ellen Lemen, December 2, 2003  
Laurie McKay-Deacon, March 2, 2004

**PRESBYTERY OF WESTERN HAN-CA**

Pok Young (Paul) Ryu, November 1, 2003

**PLACED ON THE APPENDIX TO THE ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

Pat Riddell, September 23, 2003

**REMOVED FROM APPENDIX  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

H. Kenneth Stright, June 29, 2003  
Karen MacRae, September 16, 2003

**PRESBYTERY OF HALIFAX-LUNENBURG**

Jennifer MacDonald, August 20, 2003  
H. Kenneth Stright, August 28, 2003  
Jin Woo Kim, September 4, 2003

**PRESBYTERY OF ST. JOHN**

L. Dale Gray, March 31, 2004

**PRESBYTERY OF MIRAMICHI**

Ralph E. MacKenzie, September 20, 2003

Daniel W. MacDoughall, September 20, 2003

Thomas E. Saulters, September 20, 2003

Melvin Fawcett, September 20, 2003

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Barbara Wright-MacKenzie, December 1, 2003

Raymond L. Gillis, January 2, 2004

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

Scott G. Emery, June 19, 2004

**PRESBYTERY OF OTTAWA**

Arlene Onuoha, June 17, 2003

**Synod of Toronto and Kingston**

**PRESBYTERY OF PICKERING**

Annalies Lauber, October 23, 2003

Harry E. Waite, February 19, 2004

**PRESBYTERY OF WEST TORONTO**

Harry A. Crawford, March 2004

**Synod of Southwestern Ontario**

**PRESBYTERY OF NIAGARA**

Ronald Sharpe, December 31, 2003

**PRESBYTERY OF PARIS**

Henry W. Huberts, June 2, 2004

**PRESBYTERY OF LONDON**

Carol Hamilton, January 20, 2004

Alex J. Simpson, May 11, 2004

**Synod of Manitoba and North Western Ontario**

**PRESBYTERY OF PEACE RIVER**

Bruce A. Miles, May, 2004

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Laura T. Kavanagh, November 25, 2003

Kobus Genis, November 26, 2003

**REMOVED FROM APPENDIX TO ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Southwestern Ontario**

**PRESBYTERY OF ESSEX-KENT**

Ruth McDowell, May 20, 2003

**PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY**

None reported.

**LEAVE OF ABSENCE**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

Lorne A. MacLeod, January 1, 2004 - March 1, 2004

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

Carol Bain, June 17, 2003 - March 31, 2004

**Synod of Toronto and Kingston**

PRESBYTERY OF TEMISKAMING  
Linda J.M. Martin, medical leave, 2004

**Synod of Alberta and The Northwest**

PRESBYTERY OF PEACE RIVER  
B. Joanne Kim, October 19, 2003 - April 1, 2004  
PRESBYTERY OF CALGARY-MACLEOD  
Thomas C. Brownlee, November 24, 2003 - January 13, 2004

**TRANSLATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON  
John Barry Forsythe to Presbytery of Quebec, October 31, 2003  
PRESBYTERY OF MIRAMICHI  
Philip D. Crowell to Presbytery of Westminster, June 30, 2003  
John Crawford to Presbytery of St. John, January 31, 2004

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL  
Roberta Clare to Presbytery of Westminster, May 14, 2004  
PRESBYTERY OF OTTAWA  
Ian A. Gray to Presbytery of Calgary-MacLeod, September 1, 2003  
John C. Fair to Presbytery of Oak Ridges, January 31, 2004  
James H.W. Statham to Presbytery of Kamloops, January 31, 2004  
Stephen A. Hayes to Presbytery of Quebec, April 30, 2004

**Synod of Toronto and Kingston**

PRESBYTERY OF LINDSAY-PETERBOROUGH  
Douglas Scott to Presbytery of Brampton, July 31, 2003  
Jay Brennan to Presbytery of West Toronto, October 31, 2003  
PRESBYTERY OF PICKERING  
D.A. (Sandy) Beaton to Presbytery of Lindsay-Peterborough, January 1, 2004  
Vicki J. Homes to Presbytery of Prince Edward Island, March 29, 2004  
PRESBYTERY OF EAST TORONTO  
H. Alan Stewart to Presbytery of Pictou, September 1, 2003  
Rylan Montgomery to Presbytery of Lindsay-Peterborough, March 21, 2004  
D. Stewart Gillan to Presbytery of West Lothian, Church of Scotland, May 29, 2004  
PRESBYTERY OF WEST TORONTO  
Susanne M. Rescorl to Presbytery of Niagara  
PRESBYTERY OF OAK RIDGES  
J. Christopher Jorna to Presbytery of West Toronto, March 31, 2004  
PRESBYTERY OF BARRIE  
Fred Stewart to Presbytery of Hamilton, December 30, 2003

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON  
Douglas DuCharme to Presbytery of East Toronto, January 13, 2004  
PRESBYTERY OF PARIS  
Henry W. Huberts to Presbytery of Huron-Perth  
Robert M. Shaw to Presbytery of London, June 1, 2004  
PRESBYTERY OF HURON-PERTH  
Robin D. Congram to Presbytery of Waterloo-Wellington, May 31, 2003  
Thomas Godfrey to Essex-Kent, March 15, 2004  
Rick Horst to Presbytery of Barrie, July 15, 2004  
PRESBYTERY OF GREY-BRUCE-MAITLAND  
Linda G. Moffatt to Presbytery of London, August 31, 2003  
John P. Vaudry to Presbytery of Montreal, September 21, 2003

**Synod of Manitoba and North Western Ontario**

PRESBYTERY OF WINNIPEG

Charles Cook to Presbytery of St. John, August 1, 2004

**Synod of Saskatchewan**

NORTHERN SASKATCHEWAN

Seung-Rhyon Kim to Presbytery of Lanark & Renfrew, January 25, 2004

Eric Muirhead to Presbytery of Assiniboia, June 1, 2003

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

David Leggett to Presbytery of Grey-Bruce-Maitland, August 30, 2003

PRESBYTERY OF CALGARY-MACLEOD

Fiona Wilkinson to Presbytery of Central Alberta, August 31, 2003

David M. Crawford to Presbytery of Edmonton-Lakeland, October 31, 2003

**RESIGNATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF PICTOU

Larry A. Welch, Springhill Charge, February 29, 2004

PRESBYTERY OF ST. JOHN

Steven C.H. Cho, St. Andrews-St. Stephen Pastoral Charge, June 1, 2003

PRESBYTERY OF MIRAMICHI

Philip D. Crowell, June 30, 2003

PRESBYTERY OF PRINCE EDWARD ISLAND

Mark W. Buell, Hunter River Pastoral Charge, July 31, 2003

Andrew Hutchinson, Zion, Charlottetown, July 31, 2003

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Roland De Vries, June 27, 2004

PRESBYTERY OF LANARK AND RENFREW

John Yoo, Westminster, Smith Falls, May 31, 2004

**Synod of Toronto and Kingston**

PRESBYTERY OF PICKERING

Phillip J. Robillard, Grace, Toronto, April 30, 2004

PRESBYTERY OF EAST TORONTO

D. Stewart Gillan, Churches Council on Theological Study, May, 2004

Karen A. Hincke, Woman's Inter-Church Council, March, 2004

PRESBYTERY OF WEST TORONTO

Paulette M. Brown, University, Toronto, October 2003

Brian R. Ross, St. Andrew's Humber Heights, Toronto, January 2004

PRESBYTERY OF BRAMPTON

Fairlee Ritchie, St. Andrew's, Hillsburgh, March 31, 2004

PRESBYTERY OF BARRIE

Carol Smith, Cookstown, Baxter and Ivy, December 31, 2003

**Synod of Southwestern Ontario**

PRESBYTERY OF LONDON

Brian D. Nicol, Argyle, Crinan and Duff, Largie, September 30, 2003

**Synod of Alberta and the Northwest**

PRESBYTERY OF CALGARY-MACLEOD

W. Kendrick Borden, Varsity Acres, Calgary, June 18, 2003

Thomas C. Brownlee, Varsity Acres, Calgary, January 13, 2004

**Synod of British Columbia**

PRESBYTERY OF WESTERN HAN-CA

Jin Hyuk (Thomas) Kim, Surrey Korean, Surrey, December 31, 2003

Hi-Won Kang, Kwangya, March 31, 2004

## **DISSOLUTION OF PASTORAL TIE**

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF PICTOU**

Ena van Zoeren, Westminster, New Glasgow, November 30, 2003

#### **PRESBYTERY OF PRINCE EDWARD ISLAND**

Blaine W. Dunnett, Zion, Charlottetown, July 31, 2003

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF SEAWAY-GLENGARRY**

Carol Bain, Winchester and Mountain Pastoral Charge, March 31, 2004

### **Synod of Toronto and Kingston**

#### **PRESBYTERY OF BRAMPTON**

Mary B. Campbell, Clarkson Road, Mississauga, February 29, 2004

#### **PRESBYTERY OF OAK RIDGES**

Nadar Awad, St. Andrew's, Maple, December 31, 2003

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF ESSEX-KENT**

Carol Hamilton, St. James, Chatham, May 5, 2003

Rodger McEachern, Forest Glade, June 30, 2003

John St. C. Neil, Mount Zion, Ridgetown, November 27, 2003

#### **PRESBYTERY OF GREY-BRUCE-MAITLAND**

J. Allan Paisley, Knox, Kincardine, November 20, 2003

## **RETIREMENTS**

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF PICTOU**

Larry A. Welch, February 29, 2004

#### **PRESBYTERY OF HALIFAX-LUNENBURG**

G. Clair, MacLeod, July 31, 2003

D. Laurence Mawhinney, January 31, 2004

#### **PRESBYTERY OF ST. JOHN**

Steven C.H. Cho, June 1, 2003

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Jean Porret, October 31, 2003

J. Kenneth MacLeod, July 1, 2004

### **Synod of Toronto and Kingston**

#### **PRESBYTERY OF PICKERING**

Ian Clark, July 31, 2003

Gerard K.I. Bylaard, January 1, 2004

#### **PRESBYTERY OF EAST TORONTO**

Jean S. Armstrong, August 1, 2003

Carol H. Loudon, June 30, 2004

#### **PRESBYTERY OF WATERLOO-WELLINGTON**

Shirley Gale, December 1, 2003

### **Synod of Southwestern Ontario**

#### **PRESBYATERY OF HURON-PERTH**

Nicholas Vandermay, October 1, 2003

### **Synod of Manitoba and North Western Ontario**

#### **PRESBYTERY OF WINNIPEG**

Kenneth A. Innes, April 28, 2004

**Synod of Saskatchewan**

PRESBYTERY OF NORTHERN SASKATCHEWAN

James A. McKay, August 1, 2003

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Robert C. Garvin, June 30, 2003

John Bodkin, September 1, 2003

Tony Plomp, July 31, 2004

PRESBYTERY OF WESTERN HAN-CA

Pok Young (Paul) Ryu, November 1, 2003

**CERTIFICATES GRANTED**

**Synod of the Atlantic Provinces**

PRESBYTERY OF MIRAMICHI

H. Kenneth Stright to Presbytery of Halifax and Lunenburg, June 29, 2003

Karen MacRae to Presbytery of Prince Edward Island, September 17, 2003

PRESBYTERY OF HALIFAX AND LUNENBURG

Jennifer MacDonald to Presbytery of Pictou, August 20, 2003

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

William Manson to Presbytery of Lindsay-Peterborough, October 21, 2003

Blake W. Walker to Presbytery of Barrie, November 18, 2003

PRESBYTERY OF SEAWAY-GLENGARRY

Samuel J. Livingstone to Presbytery of Ottawa, September 23, 2003

PRESBYTERY OF OTTAWA

Amanda Currie to Presbytery of Northern Saskatchewan, November 16, 2003

Duncan S. Kennedy to Presbytery of Seaway-Glengarry, November 18, 2003

Thomas Gemmell to Presbytery of Lanark and Renfrew, January 20, 2004

James E. Philpott to Presbytery of Lanark and Renfrew, January 20, 2004

PRESBYTERY OF LANARK AND RENFREW

Thomas Gemmell to Presbytery of Ottawa, March 1, 2004

**Synod of Toronto and Kingston**

PRESBYTERY OF BRAMPTON

Frederick W. Shaffer to Presbytery of Pickering, January 15, 2004

Kenneth J. Rowland to Presbytery of Hamilton, February 29, 2004

PRESBYTERY OF OAK RIDGES

Lori Scholten-Dallimore to Presbytery of St. John, September 16, 2003

PRESBYTERY OF WATERLOO-WELLINGTON

John E. Kurtz to Presbytery of Niagara, October 1, 2003

Jim Johnston to Presbytery of Gray-Bruce-Maitland, September 15, 2003

**Synod of Southwestern Ontario**

PRESBYTERY OF HURON-PERTH

Karen Horst to Presbytery of Barrie, July 15, 2004

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

Joseph E. Riddell, to Presbytery of Calgary-Macleod, September 26, 2003

Pat Riddell to Presbytery of Calgary-Macleod, September 26, 2003

PRESBYTERY OF CALGARY-MACLEOD

Donald C. Hill, May 20, 2003

Laura T. Kavanagh to Presbytery of Vancouver Island, November 25, 2003

**Synod of British Columbia**

PRESBYTERY OF VANCOUVER ISLAND

Geoffrey B. Jay to Presbytery of Westminster, June 24, 2003

### **HISTORICAL CERTIFICATES**

#### **Synod of the Atlantic Provinces**

PRESBYTERY OF MIRAMICHI

Ralph E. MacKenzie, September 20, 2003  
Daniel W. MacDoughall, September 20, 2003  
Thomas E. Saulters, September 20, 2003  
Melvin Fawcett, September 20, 2003

#### **Synod of Quebec and Eastern Ontario**

PRESBYTERY OF QUEBEC

Scott G. Emery, June 19, 2004

#### **Synod of Southwestern Ontario**

PRESBYTERY OF LONDON

Gunar J. Kravalis, May 11, 2004  
Barbara Willis, March 9, 2004

### **LETTER OF STANDING GRANTED**

#### **Synod of Toronto and Kingston**

PRESBYTERY OF EAST TORONTO

D. Stewart Gillan, May 29, 2004

#### **Synod of British Columbia**

PRESBYTERY OF WESTERN HAN-CA

Ku Dong Cho, March 30, 2004

### **DEMITTED FROM MINISTRY**

#### **Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Anthony Pfaff, May 3, 2004

### **SUSPENSION FROM THE MINISTRY**

#### **Synod of the Atlantic Provinces**

PRESBYTERY OF HALIFAX AND LUNENBURG

Judithe Adam-Murphy, suspended without a stated duration, June 18, 2002

#### **Synod of Quebec and Eastern Ontario**

PRESBYTERY OF LANARK AND RENFREW

Daniel H. Forget, January 12, 2004

### **SUSPENSION LIFTED**

#### **Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Brian J. Fraser, October 30, 2003

### **DEPOSITION FROM THE MINISTRY**

None reported.

### **DEATHS IN THE MINISTRY**

#### **Synod of the Atlantic Provinces**

PRESBYTERY OF PRINCE EDWARD ISLAND

Raymond L. Gillis, January 2, 2004

#### **Synod of Quebec and Eastern Ontario**

PRESBYTERY OF SEAWAY-GLENGARRY

Donald Neil MacMillan, July 20, 2003  
John James (Jack) Urquhart, September 7, 2003  
Samuel J. Kennedy, March 15, 2004  
Jacob Vanderwal, April 17, 2004  
Earl F. Smith, April 19, 2004

**PRESBYTERY OF OTTAWA**

Willis E. Sayers, December 31, 2003

**Synod of Toronto and Kingston**

**PRESBYTERY OF KINGSTON**

Stanley D. Self, April 10, 2004

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Richard J. Hein, January 9, 2004

**PRESBYTERY OF EAST TORONTO**

Stuart R. Johnston, August 10, 2003

Ann Spaulding, diaconal

**PRESBYTERY OF WEST TORONTO**

Harry A. Crawford, March 2004

**PRESBYTERY OF BRAMPTON**

J.M. Anderson, January 20, 2001

**PRESBYTERY OF OAK RIDGES**

Lucy Ann Milne, June 1, 2003

**PRESBYTERY OF WATERLOO-WELLINGTON**

Peter J. Darch, August 10, 2003

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Robert G. MacMillan, March 14, 2004

**PRESBYTERY OF NIAGARA**

Norma J. Goldsmith, January 4, 2004

**PRESBYTERY OF LONDON**

Alexander J. Simpson, March 26, 2004

**Synod of Manitoba and Northwest Ontario**

**PRESBYTERY OF SUPERIOR**

John R. Carson

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

William J. Graham, March 7, 2004

**PRESBYTERY OF CENTRAL ALBERTA**

Gordon Cunningham, April 13, 2004

Ian P. MacSween, March 16, 2004

**PRESBYTERY OF CALGARY-MACLEOD**

Gordon K. Agar, May 24, 2004

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Maurice D. McNabb, April 1, 2004

**PRESBYTERY OF WESTMINSTER**

E. Ian McPhee, March 27, 2004

**CHANGE OF STATUS OF PRESBYTERY**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Alberton-West Point, to half-time ministry, December 1, 2003

**CONSTITUTION OF NEW CONGREGATIONS**

**Synod of Toronto and Kingston**

**PRESBYTERY OF EASTERN HAN-CA**

Dahdrim, Toronto, November 19, 2002

**Synod of British Columbia**

**PRESBYTERY OF WESTERN HAN-CA**

Maple Ridge, April 25, 2004

## **CHANGE OF NAME OF CONGREGATION**

### **Synod of Toronto and Kingston**

#### **PRESBYTERY OF BARRIE**

Cookstown and Baxter became Living Faith Community Church, November 11, 2003

### **Synod of Alberta and The Northwest**

#### **PRESBYTERY OF CENTRAL ALBERTA**

St. Andrew's, Red Deer to St. Andrew's-Chalmers, Red Deer, February 2, 2004

## **CHANGE OF STATUS OF CONGREGATION**

### **Synod of Toronto and Kingston**

#### **PRESBYTERY OF BRAMPTON**

Almanarah Arabic Mission becomes Almanarah, March 22, 2004

#### **PRESBYTERY OF BARRIE**

Ivy, single point charge, January 1, 2004

### **Synod of Manitoba and North Western Ontario**

#### **PRESBYTERY OF WINNIPEG**

Lockport Community, Lockport, and Knox, Stonewall, became two point charge, April 1, 2004

### **Synod of Alberta and the Northwest**

#### **PRESBYTERY OF EDMONTON-LAKELAND**

Callingwood Road, Edmonton and Parkland First, Stony Plain, single points, January 2004

#### **PRESBYTERY OF PEACE RIVER**

St. James, Dawson Creek, self-supporting to aid-receiving, October 1, 2003

#### **PRESBYTERY OF CENTRAL ALBERTA**

St. Andrew's-Chalmers, Red Deer joined St. Andrew's, Innisfail, became two-point charge, February 2, 2004

## **DEDICATION OF CHURCH BUILDINGS**

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF QUEBEC**

St. Andrew's, Sherbrooke, new sanctuary and church building, April 30, 2004

### **Synod of Toronto and Kingston**

#### **PRESBYTERY OF EAST TORONTO**

Riverdale, Toronto, new sanctuary and building renovations, May 4, 2003

### **Synod of Alberta and The Northwest**

#### **PRESBYTERY OF CALGARY-MACLEOD**

St. Andrew's, Calgary, renovated office space and meeting rooms, March 14, 2004

## **DISSOLUTION OF CONGREGATION**

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF PICTOU**

Westminster, New Glasgow, November 30, 2003

### **Synod of Southwestern Ontario**

#### **PRESBYTERY OF HAMILTON**

Calvin-Grace, Hamilton, March 31, 2004

### **Synod of British Columbia**

#### **PRESBYTERY OF KOOTENAY**

Grace, Castlegar, November 14, 2003

## **AMALGAMATION OF CONGREGATIONS**

### **Synod of Toronto and Kingston**

#### **PRESBYTERY OF WEST TORONTO**

Coldstream and Fairbank, Toronto, new name is Celebration, June 8, 2003

#### **PRESBYTERY OF BARRIE**

Cookstown and Baxter, new name is Living Faith Community, May 13, 2003

### **Synod of Alberta and The Northwest**

#### **PRESBYTERY OF CENTRAL ALBERTA**

St. Andrew's, Red Deer and Chalmers, Penhold, February 2, 2004

### **PREACHING POINT ESTABLISHED**

None reported.

## **TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY**

### **Synod of Toronto and Kingston**

#### **PRESBYTERY OF PICKERING**

St. John's Port Perry, transferred to Presbytery of Lindsay-Peterborough, January 1, 2004

## **MEMORIAL RECORDS**

### **SYNOD OF QUEBEC AND EASTERN ONTARIO**

#### **Presbytery of Seaway-Glengarry**

THE REV. DONALD NEIL MACMILLAN

B.A., M.A., B.D., P.H., D.D.

The Rev. Dr. Donald Neil MacMillan passed away peacefully on Sunday July 20, 2003, at the age of 93.

Dr. MacMillan was born on December 19, 1909, in Finch, Ontario. His early education was received at St. Luke's Public School, Finch and the Avonmore High School. He went on to higher education at McGill University in 1926, and graduated with a B.A. degree, and then followed with a M.A. degree. Having received a call to ministry, Dr. MacMillan continued with his studies at the Presbyterian College, graduating in 1933 as a double gold medalist with the B.D. degree. He then next went onto the University of Edinburgh, Scotland, where he graduated in 1935 with a Ph.D. degree in theology.

Upon his return to Canada, he was called to Kenyon Church in Dunvegan where he was ordained and inducted on July 4, 1935. In 1940, Dr. MacMillan was appointed as a chaplain in the Royal Canadian Air Force. While serving in the military, he was granted a leave of absence from Kenyon Church, returning to his beloved people in 1945. During his Dunvegan ministry he served three one year terms as moderator of the Presbytery of Glengarry (1936-1937, 1952-1953, 1954-1955). In October 1949 he was elected moderator of the Synod of Montreal and Ottawa. A year later Dr. MacMillan began lecturing in Systematic Theology at The Presbyterian College, while still serving in Kenyon Church. In addition to his already heavy load, in 1954 the General Assembly appointed Dr. MacMillan convener of the Board of Education as well as convener of the Committee on Reception of Ministers and Licentiates. In 1959, the General Assembly appointed Dr. MacMillan to the Chair of Systematic Theology. He left Kenyon Church after having served the people there from 1935-1959. In 1973, following a sabbatical year in Geneva studying Reformed theology, he served as acting principal of the Presbyterian College from 1973 until his retirement in 1978. Dr. MacMillan continued his love of research and in 1984 the Kirk in Glengarry was published. This 474 page historical record is a tremendous resource and testimony to the pioneers of the faith who made their home in Glengarry.

Dr. MacMillan was married to the late Jean MacLean. His infant daughter Flora and his two sons, Robert and Donald, predeceased him. Dr. MacMillan was a great supporter of the Maxville Highland Games and cultivated a great passion for gladioli.

The Presbytery of Seaway-Glengarry conducted a service of worship to celebrate the life of The Rev. Dr. Donald Neil MacMillan, in Kenyon Church, Dunvegan, on Wednesday July 23, 2003.

THE REV. SAMUEL JOHN KENNEDY  
B.A., M.A.

Born in County Antrim on June 29, 1915, Samuel John Kennedy passed away peacefully in St. Catharines, Ontario, surrounded by his family, on Monday, March 15, 2004, after a lifetime of adventure in God's service. He was predeceased by his beloved wife of 44 years, Anna Maria McBride (1989), and is the loving father of Graham and his wife Catharine (St. Catharines), Trevor and his wife Susanne (Montreal), and Laurence (predeceased in India, 1952), and proud grandfather of Jane, Rachael and husband Matthew McKay, Alison, Jean-Michel and Laura.

The call to be a missionary in India necessitated rigorous study towards entrance exams at Trinity College, Dublin, and then Assembly's College in Belfast, all a long-way from Linnaharry and the Kennedy farm, which was a crown grant in 1760. Ordination in First Church, Ahoghill (1941), and appointment to India was subject to World War II, and led to service with the YMCA, first in Iceland and then Nigeria, before an opening in Calcutta, and the beginning of mission work in Gujarat with the Irish Presbyterian Mission. It was there that Samuel and his new bride, Anna began their family and the call and vision that had been a part of his life for so long.

After twelve years in India, Samuel and Anna accepted an appointment with the Mission Board of The Presbyterian Church in Canada, at Whitewood and Broadview, Saskatchewan, in November 1956. It was somewhat of a change in climate from Ahmedabad, but every bit as friendly and welcoming, as the prairie congregations showed their love and warmth to the new Irish minister and family just arrived from India. In 1960, the Kennedys were called to Knox Church (latterly St. Andrew's), Fort Frances, for a memorable and rewarding pastorate of 18 years. Then in 1978, Samuel and Anna moved to St. Paul's, Kemptville, where he finished his ministry near their grandchildren in Ottawa.

Remembered in India for church-building skills, including architecture and masonry, Samuel Kennedy was noted for the warmth and pastoral care of his people, the beauty and language of his prayers, the sensitivity and depth of his sermons, and the respect he showed to others, including all Christians. The God of Love revealed to us in Jesus Christ touched and shaped his life at every turn, adding strength through times of sadness and illness, and encouragement when the clouds of life seemed dark and menacing, reminding him that God can use weakness, suffering and inadequacy to accomplish great things for Christ's Church, world and work.

Samuel's funeral service was ably conducted at his home church in Canada, St. Paul's, Kemptville, by the minister, The Rev. Paul Chambers. The Kennedy grandchildren read the lessons, and his son, Graham added words of remembrance. Bob Martin, the moderator of Presbytery of Seaway-Glengarry took part, the choir and soloist added their own special notes, and the pall bearers (St. Paul's elders) did what good Christians are supposed to do, carrying him to rest. So now, He's gone to glory, and the world is a little poorer at his passing, says thank-you to God for his life.

"In His will is your strength; in His will is your peace; In His will, our salvation" (S.J.K.).

THE REV. EARL F. SMITH

The Rev. Earl F. Smith entered into rest at the age of 90 years on Monday April 19, 2004, in Kemptville, Ontario. He was married to Marjorie who predeceased on February 29, 2004. Earl was born in Owen Sound, Ontario, and was a member of St. Andrew's Church, Owen Sound. He was active in the congregation leading in Bible study and working with the young people. Earl heard the call to fulltime ministry and graduated from The Presbyterian College, Montreal in 1947. Earl served his ordained missionary appointment at Robert Campbell Memorial Church in the Presbytery of Montreal. He then went to the Presbytery of Guelph where he was inducted into St. Andrew's Church, Hespler on May 20, 1948. Earl served there until March 22, 1953. Earl then went to serve in the Presbytery of Brockville (now the Presbytery of Seaway-Glengarry) and was inducted on March 25, 1953, into First Church, Brockville. During his years in Brockville, Earl provided many opportunities and activities for young people and their numbers grew under his leadership. He is also credited with starting the Presbyterian Women at First Church in 1957. Earl served at First Church in Brockville until December 31, 1961.

On January 11, 1962, Earl was inducted into Runnymede Church, in the Presbytery of West Toronto. Earl was then called to Park Lawn Church in the same presbytery and was inducted on September 9, 1965. Earl served at Park Lawn Church until March 31, 1979, when he retired.

Earl and his wife Marjorie moved back to Brockville, upon their retirement. They continued their love of life, spending as much time together as possible. They enjoyed the more leisurely pace that was now theirs and for a time wintered in Florida. Marjorie was a tremendous help to Earl in his ministry and was a helpmate and partner throughout their life together. Earl was also a helpmate and partner to Marjorie, caring for her with great love. In their beautiful log home along the St. Lawrence River, Earl and Marjorie entertained and enjoyed having people over. Thoughtful conversation was engaged in, always tempered with a wonderful sense of humour. Earl was an avid reader and had a tremendous love for music. He was devoted to the classics and spent much time listening and sharing the glorious sound of music. In his retirement, Earl and Marjorie would worship at various churches in the area, where Earl would at times offer to share his gift of music by accompanying the organist on the piano. He is fondly remembered and appreciated by the many whose lives he touched. He was a humble man, self-effacing and a true gentleman. He was a man of prayer, offering prayer, especially for those who were struggling. And Earl was a man of great faith, who was ready "to go home". At the time of his death, Earl was surrounded by his children, Marjorie Lou Barati of Chicago, Illinois, and Michael Dean Smith of Langley, British Columbia.

#### THE REV. JACOB VANDERWAL

The Rev. Jacob Vanderwal, a retired minister of The Presbyterian Church in Canada, passed away peacefully on April 17, 2004, in the Cornwall Community Hospital, in his 90th year. He was predeceased by his beloved wife Willy Marie in 1998, and is survived by their children and spouses, Hendrika, Johannes, Frits, Willy Marie and Gerben. Jacob (or "Jake", by which he preferred to be known) is also survived by 14 grandchildren. As a dearly loved father, he in turn, "loved all his children equally".

Jake was born in 1914 in Rotterdam, the Netherlands, where he received his elementary and secondary education. He worked at various vocations for a number of years, one of which was as a glazier. When his homeland came under Nazi occupation during World War II he secretly joined the Dutch Resistance, rising to the rank of Colonel. He was ably assisted by his wife in various clandestine operations. As he often said jokingly, "at night I blew up windows, and in the daytime I replaced them."

Jake and Willy Marie with their growing family emigrated to Canada in 1951, settling for a short time in Dundas, Ontario, before moving on to Eastern Ontario. They lived for a number of years in the little village of Farran's Point, before it was inundated by the new St. Lawrence Seaway. While there he offered his gifts to overworked clergy to provide worship services in the small nearby Presbyterian Church in Aultsville on the weekends, in which ministry his talented wife served as his organist. During the week Jake applied his knowledge of pipe and steam fitting to local Cornwall industries.

Having "heard the call to ministry" he enrolled in The Presbyterian College, Montreal, as a General Assembly student in 1957. He graduated in 1960 with fond memories of both faculty and students. While at the college, he served as married student in the pastoral charge of Knox, Moose Creek, where his passion for the Gospel of Jesus Christ, garbed in plain language, became well known.

Jake served the following pastoral charges in his active years: Knox, Campbellton, New Brunswick (1960-1964); St. Andrew's, Upper Melbourne, and Richmond, in the Eastern Townships of Quebec (1964-1969); and St. Matthew's, Montreal, Quebec (1969-1977). He came out of a planned retirement to minister to St. Luke's, Finch and Knox, Chrysler from 1977-1981. While serving as the stated supply (half time) in this charge Jake was also engaged as a chaplain/counselor at the Provincial Training School for Youth, in Alfred, Ontario. He had the capacity to "connect" with these troubled youth in their teens and to help them return to responsible life in society. Upon retirement he and Willy Marie returned to the Moose Creek area to enjoy many happy years together.

A well attended service of worship as a witness to the resurrection was held in St. John's, Cornwall, on April 21, 2003 officiated by The Rev. Ruth Draffin, assisted by The Rev. Robert Martin and The Rev. Dr. Fred Rennie, long time associates of Jake during his ministry in Presbytery of Glengarry. Internment took place on June 12, 2003 in Tayside Cemetery, Moose Creek, Ontario.

The Rev. Jacob Vanderwal was a fine Christian gentleman, committed to the Christian faith. From his broad experience he could relate the gospel message to working people in a practical and meaningful way. He was immensely proud of his Reformed heritage, and is worthy of the commendation of his Lord; "Well done, good and faithful servant."

THE REV. JOHN JAMES (JACK) URQUHART  
B.A., B.D.

The Rev. Jack Urquhart passed away peacefully at home on Sunday September 7, 2003 in his 72nd year.

Jack Urquhart was born on September 27, 1931. He was raised in Prescott, Ontario, and enjoyed life along the seaway. As a young man, he sailed on the Great Lakes with the Coast Guard. He later worked at Automatic Electric in Brockville. In his early twenties he felt the call to ministry, and at the age of 26 began his studies toward ordination. He studied at Sir George Williams University, Montreal from 1956-1960 where he received a B.A. degree and then The Presbyterian College, Montreal from 1960-1963 where he received a B.D. degree. While at school in Montreal, Jack served as a student in Spencerville, Ontario, and Richmond, Quebec. Upon completion of his studies, Jack was ordained by the Presbytery of Brockville on May 10, 1963, and began his ordained missionary appointment serving Knox Church, Cochrane in the Presbytery of Temiskaming. He was inducted into Knox Church, Cochrane, and St. John's, Kapuskasing in 1965 and remained there until June 30, 1969. He worked for the Children's Aid Society for a year and then accepted a call to Petawawa and Point Alexander in the Presbytery of Lanark and Renfrew and was inducted on July 10, 1970. Jack then returned to the Presbytery of Temiskaming and began serving the pastoral charge of St. Paul's, Englehart and Tomstown on August 1, 1973, where he continued to serve for eight years. In 1982 Jack received a call to St. Andrew's and St. James' Church in Cardinal, in the Presbytery of Brockville. Jack served the congregation in Cardinal for 14 years, retiring on September 29, 1996. He was an active member of the community, serving as chaplain for the Cardinal branch of the Royal Canadian Legion, and the Cardinal Fire Department. While there he was the driving force behind a much needed addition that was built onto the back of the church building. The 'new' space will be dedicated to the Glory of God and in memory of the late Jack Urquhart.

Jack was predeceased by his first wife Joan Lane and is survived by his second wife Claire. He was the loving father of John and the late Cynthia.

A service of worship and witness to the resurrection was held on Wednesday September 10, 2003, in St. Andrew's and St. James' Church, Cardinal, Ontario.

**Presbytery of Ottawa**

THE REV. WILLIS EDWIN SAYERS  
B.A., M.A., M.P.S.

Willis Edwin Sayers was born December 31, 1924, in Nassagawega Township, Ontario. In 1944 he enlisted in the armed forces, and was honourably discharged the following year, 1945, with the end of World War II. He pursued his education at the University of Toronto, obtaining B.A. and M.A. degrees. Answering a call to ministry, he enrolled at Knox College, Toronto, in the fall of 1950, and graduated in the spring of 1953 with the diploma of the college.

Mr. Sayers was ordained to the ministry May 26, 1953 at Knox Meaford, Ontario, by the Presbytery of Barrie, where he served until 1957, when he moved within the Presbytery to the four-point charge of St. Andrew's Church, Creemore, Dunedin, East Nottawasaga, and Knox Church, Hornings Mills.

He was translated on September 29, 1959, to the Presbytery of Peterborough, which conducted a service of recognition on October 23, 1959, for his appointment to the three-point charge of Old

St. Andrew's Church, Colborne; St. Andrew's Church, Brighton; and St. Paul's Church, Lakeport.

On September 1, 1964, Mr. Sayers took up an appointment to serve in the Presbytery of Halifax and Lunenburg at a church extension work known as Woodlawn, Dartmouth, which was renamed Iona Church, and which he served until June 20, 1968.

Mr. Sayers accepted a call to the three-point charge of St. Andrew's Church, Avonmore; St. James Church, Gravel Hill, and St. Andrew's Church, Monkland, in the Presbytery of Glengarry, and was inducted on July 5, 1968, serving until September 2, 1974, when he was translated to the Presbytery of Ottawa.

Inducted on September 5, 1974, to the two-point charge of St. Andrew's Church, Lucerne, Quebec (known after 1978 as St. Andrew's Church, Aylmer, Quebec) and Cushman Memorial Church, Hull, Quebec, Mr. Sayers served within our bounds until 1983. He also continued his studies, completing the M.P.S. degree at St. Paul University, Ottawa.

On February 3, 1983, he was inducted to the two-point charge of Burns Church, Milverton, and North Mornington, by the Presbytery of Stratford-Huron. From this service he retired on August 3, 1987, and returned to reside within the Presbytery of Ottawa, and affiliated with Parkwood Church, where he joined the choir.

He was admitted as a ruling elder of the session of Parkwood Church, Ottawa, on September 17, 1989, and continued to serve until his death on his 79th birthday, December 31, 2003.

Willis is survived by his five children: Rosanne (Roger) O'Neil; Lorraine (Kelvin) Fickes; Caley; Kenzie (Theresa); and Sheryl (Richard) King; twelve grandchildren; and one brother, Grant, of Priceville, Ontario.

The funeral was held from Parkwood Church, Ottawa on January 3, 2004, conducted by The Rev. J. T. Hurd.

**SYNOD OF TORONTO & KINGSTON**  
**Presbytery of Lindsay-Peterborough**

THE REV. RICHARD JACQUES JOSEPH HEIN  
B.A., M.DIV.

The Rev. Richard Jacques Joseph Hein went to be with his Lord and Saviour on January 9, 2004, at the age of 55. Rick was born in Normetal, Quebec, on April 4, 1948. He is survived by his wife of 33 years, Judy Freeman, daughter Jacquelyn, son Richard and three precious grandchildren, Bethany, Mariah and Josiah Lee.

Rick has joined his son Michael already with the Lord. He was predeceased by parents Laurenda and Clifford Hein and brother Harold. He is greatly missed by brothers, Serge (Colette) Hein and Paul Hein and sister Sharon (Leo) Ayotte.

Rick served as an officer in the Canadian Army Forces (Navy) for ten years before being called to the ministry. As a student minister he served in MacKenzie-Kirkness Churches in Lockport, Manitoba, as well as South Eldon-Woodville Churches in Woodville, Ontario. He was ordained in 1989 and accepted a call to Alberton-West Point Churches in Prince Edward Island, followed by Knox Church in Cochrane, Ontario. At the time of his death Rick was minister of St. Andrew's, Burnbrae and St. Andrew's Campbellford, Ontario.

Rick spent many summers as chaplain at cadet camps in British Columbia, Ontario and Nova Scotia and greatly enjoyed the challenge of young cadets. He helped with teen centres in Prince Edward Island, Nova Scotia and Cochrane, Ontario. Rick was always involved in the communities wherever he lived with food banks, breakfast programs in schools, with groups for the disabled, and seniors groups. He tried to encourage people and let them know Christ would make a difference in their lives. Rick was always encouraging members in the congregations he served to get involved in their own ministry and helped them to recognize and use their gifts from God. He was passionate about Bible study and got excited when someone "understood" the gospel message. He served as clerk of the Presbytery of Temiskaming, a member of the

Assembly Council, a member of the Internet Advisory Committee, and was moderator of the Presbytery of Lindsay-Peterborough at the time of his death.

A celebration of Rick's life was held in Campbellford officiated by his friend, The Rev. Jeffrey E. Smith, the Presbytery of Lindsay-Peterborough, his loving congregations of Burnbrae and Campbellford, many friends and peers from all denominations and his devoted family.

Rick loved the Lord and served Him with humility and integrity. A simple man who lived a simple life in faith and obedience to his call from God. Well done thy good and faithful servant.

### **Presbytery of East Toronto**

THE REV. HARRY DOUGLAS STEWART  
B.A., D.D.

Douglas Stewart was born in Seaforth, Ontario, where he grew up in a caring church and a large, loving family. Due to his participation in the church and through frequent visits of the minister to his home, Doug felt a call to ministry. He received his undergraduate degree from the University of Western Ontario in London and his theological education at The Presbyterian College, Montreal. In 1968 he was honoured with a Doctor of Divinity degree, from the Presbyterian College.

His first mission field was with the congregation in Killam, Alberta. In 1943 he returned to Alberta for his ordained mission appointment at St. Andrew's Church, Edmonton. Throughout this time, he served faithfully on national committees of The Presbyterian Church in Canada. His next ministry position took him to Knox Church, Kincardine. It was there that he and his family fell in love with the beautiful shores of Lake Huron. This truly was 'home' for Doug for the rest of his life as he liked nothing better than to sit in front of 'Inverary' and watch the sun set over the blue Huron waters.

Victoria Church in Toronto was his next call. Here he faithfully preached the word and celebrated the sacraments. A large Christian Education program developed in the church and Doug realized that the help of a deaconess was required. Thus began his appreciation for a co-worker in ministry. Another significant ministry came about through the Victoria Couples Club. When he accepted a call to Knox Church in Ottawa, he relished the pageantry and excitement of residing and ministering in the nation's capital. It was here that he experimented with and developed a formal liturgical worship which became his standard. During this time he and the organist at Knox Church, Lillian Forsyth, served on the Book of Praise committee. It was their task to bring the church new music, something it had not officially had since 1918. Music was a special joy to Doug - especially when it was in praise to God.

Doug Stewart's last 10 years in active ministry was his biggest challenge as he was inducted into the rapidly declining congregation of St. Andrew's Church, King Street, Toronto. Isaiah, chapter 58, talks about true fasting and true worship. Worship is not wholly an inward experience. True worship leads people into action. "The kind of fasting I want is this: remove the chains of oppression and the yoke of injustice and let the oppressed go free." (Isaiah 58:6). This too was Doug Stewart's reason for worship. If the people are blessed, they will then be a blessing. Doug saw the poverty and injustice of downtown Toronto in the 1970s. His vision was that St. Andrew's would be a church to right some of the wrongs, to feed the hungry and clothe the naked. He knew St. Andrew's had a history of social justice and needed to reclaim that mission. In the times of uncertainty and challenge, Doug kept the vision of the future before the people of St. Andrew's. Today, this church is very involved in and concerned for the needs of its community. He took a keen interest in mentoring students for ministry and the H. Douglas Stewart Internship Fund was established at Knox College.

Doug always said he was more like Jesus the carpenter, but those who knew him also knew him as Jesus the compassionate, Jesus the preacher and Jesus the teacher. Harry Douglas Stewart shared his faith and his God faithfully, with dignity and grace and with compassion. Predeceased by his beloved wife Muriel, Douglas Stewart is survived by children, Maureen McLeod, Graham Stewart and Marcia Armstrong and nine grandchildren. A memorial service celebrating his life and ministry was held at St. Andrew's Church, King Street, Toronto, on April 5, 2002.

**SYNOD OF SOUTHWESTERN ONTARIO**  
**Presbytery of Waterloo-Wellington**

THE REV. DR. PETER JOHN SECORD DARCH  
 B.A. M.DIV. D.MIN

The Rev. Dr. Peter John Secord Darch, 66, died on Sunday August 10, 2003. Following his graduation from Knox College, Toronto, Peter was ordained to the Christian ministry in New St. James Church in London, Ontario. Over the next 37 years, Peter served as the minister of three pastoral charges; the six congregations in the West Prince area of Prince Edward Island: Tyne Valley, Richmond Bay, Lot 14, Freeland, Victoria West, Alberton and West Point (1963-1964); Stamford Church, Niagara Falls (1964-1979) and St. Andrew's, Guelph from 1979 until the time of his retirement in June 2000. Following further study, Peter received his D.Min. degree in 1981 from Andover College in Boston. In April 2003, he was named minister emeritus by the session of St. Andrew's, Guelph. Wherever Peter ministered, he left a lasting impression upon people. Not one for the pomp and ceremony of the lofty places of the church, Peter was most concerned with being a humble preacher and teacher of God's Word wherever God might send him. His depth of faith was most profoundly expressed in his firm belief in the power of prayer. In his life and ministry, Peter was a good and faithful servant of the Gospel of Jesus Christ who ran the race and fought the fight and in the end knew the victory which was his to claim. Peter is survived by his cherished wife Jacqueline. Loved Dad of Heather (Michael) Gasser of Pike River, Quebec; Alan (Heather) of Kanata, Ontario, and Jane of Guelph, Ontario. Papa to Kenneth and Thomas Gasser.

A memorial service was held on August 20th in St. Andrew's Church, Guelph, with The Rev. John Borthwick conducting the service. Peter will be remembered by his colleagues as a gentle man with an ever present smile, and, in a quiet and unassuming manner, a dedicated servant of his Lord. He will be missed by all those who knew and worked with him.

**Presbytery of Niagara**

MRS. NORMA JEAN GOLDSMITH

Norma Jean Goldsmith, born July 14, 1930, in Guelph, Ontario (where she was a member of Knox Church), died on January 4, 2004, following a valiant and heroic battle with cancer. As a young woman, she attended the Missionary and Deaconess Training School (later known as Ewart College), graduating in 1955; she was appointed as regional secretary for the Synod-Synodical of Alberta.

In 1961, she married The Rev. James Goldsmith, and shared in his ministries in St. John's, Newfoundland; Dartmouth, Nova Scotia; Burlington, Ontario; Montreal, Quebec; and Welland, Ontario. While in Montreal, Norma served as Christian Education Co-ordinator for the Church of St. Andrew and St. Paul.

Her work included a major emphasis on church camping, with the CGIT, and at Camps Kannawin, Geddie and Gracefield. For several years, she directed the camping practicum for Ewart College students. Norma was involved with leadership training and curriculum development for several years, all this being squeezed into time available from being a full-time wife and mother.

In 2002, Norma was honoured by the Association of Presbyterian Church Educators as recipient of the Life Achievement Award. The Goldsmiths have two children, David (Sherry) of Ottawa, and Margaret (Peter Stumph) of Cambridge. There are five grandchildren.

Norma will be missed for her energy, spirit, sense of dedication, and the relentless drive she had to help advance the work of God's kingdom and church. While others found their wheels clogged and stopped, Norma always kept her wheels turning, as she found a way to press on.

A memorial service was held on January 8, 2004 at Kirk-on-the-Hill, Fonthill, where the church was overflowing both in numbers, and in appreciation and celebration of the life, love and witness of Christ's humble servant, Norma Jean Goldsmith.

### **Presbytery of London**

THE REV. ALEX J. SIMPSON  
B.S.A., B.D., M.DIV.

The Rev. Alex J. Simpson died in London, Ontario, on March 26, 2004.

The Rev. Alex J. Simpson was born on August 26, 1911, in Toronto, Ontario. A graduate of Jarvis Collegiate Institute in Toronto, he worked in the Department of Botany, at the University of Toronto and then studied for two years at the Royal Botanic Gardens, Kew, England. While there he served as an exchange student in Geneva, Switzerland, for one year to experience Alpine gardening. On his return to Canada he attended and graduated from the Ontario Agricultural College, Guelph with a B.S.A. degree in 1942. During World War II he was stationed in Halifax, Nova Scotia, where he served in the Royal Canadian Navy Volunteer Reserve as a warrant officer in the medical branch. While in Halifax he met Fern (Simpson) and they were married on September 13, 1946. Alex attended and graduated from Knox College, Toronto in 1948. He continued his studies at the McCormick Theological Seminary in Chicago, Illinois and graduated with a M.Div. in 1949.

Following graduation he served congregations in Ontario at Cranbrook and Ethel; Teeswater; Thamesville and Kent Bridge; and Knox, Fort Erie. In 1962 he was called to serve in the United Presbyterian Church (USA) as the minister for the Scrubgrass Church and also to serve as Executive Director of the Camping Association of Western Pennsylvania at Westminster Highlands at Emlenton, Pennsylvania for two camping seasons and then in 1963 he was called by the Presbytery of Albany, New York to set up and organize the Hebron Camp and Conference Center at Salem, New York. That was completed by August 1965.

In December of 1965 he was called to serve the congregations of Bethel and Ailsa Craig in the Presbytery of London. Alex always had a special interest in the rural church, Christian Education, church camping, visiting and conducting worship and study groups. He also served on presbytery, synod and General Assembly committees. To the communities in which he lived he gave of his time and talent and was always an active member of the ministerial associations. The ecumenical church and being able to share with others was important to him.

Upon retirement in 1980 Alex and Fern moved to their cottage, "Rest-A-Bout" near Morpeth, Ontario, where Alex continued his hobby of stamp collecting. During retirement Alex continued committee activity in Presbytery of London and supplied pulpits in both the Presbyteries of London and Chatham. In July 2003, Alex and Fern sold their home and returned to Ailsa Craig to be near family.

The funeral service, conducted by The Rev. Terry Ingram and assisted by The Rev. Kate Ballagh-Steeper, was held on Monday, March 29th, at Mt. Zion Presbyterian Church, Ridgetown. Alex is survived by his wife Fern and family, Alex Simpson; Ian and Elaine Simpson; Adele and Robert McCallum, Wayne McCallum, Ross, Catherine and Avery McCullum, Karen McCallum-Ryan and Curtis Ryan; Jane and Gary Walker, Jeffrey, Anita and Ella Walker, Nathan Walker and Marie Vander Vloet and a number of sisters and brothers-in-law.

### **SYNOD OF ALBERTA & THE NORTHWEST Presbytery of Edmonton-Lakeland**

THE REV. WILLIAM JOHN GRAHAM  
B.A., C.D.

The Rev. William John Graham fought the good fight and has come through victoriously, passing to be with his Commander in Chief on March 7, 2004, after a year long battle with cancer. Following service in the Royal Canadian Air Force during World War II, Bill was called to the ministry of The Presbyterian Church in Canada. He was ordained May 26, 1953, at Westmount Church in Edmonton, where he served for seven years. During his years there a new church building was completed. At that time he was also the Protestant chaplain with 481 City of Edmonton Auxiliary Squadron.

In 1960 he transferred to the regular forces serving at Canadian Forces Bases in Downsview, Goose Bay, Trenton, Bagotville, Cold Lake, Baden, Germany, and Moose Jaw. After retirement from the Canadian Forces he was called to Braeside Church in St. Albert, Alberta, and later served as chaplain to the City of Edmonton and the Edmonton Fire Department. He remained active in his second retirement serving as minister-in-association with Rio Terrance Community Church, Edmonton, First Presbyterian Church, Edmonton, and lastly with Sherwood Park Church.

Over his years in Edmonton and area he had made many friends outside of the organized churches and remained as minister to many who had no other church connection. Even with repeated hospitalization over the past year he found it difficult not to help those who came seeking him.

A memorial service was held for Bill within First Church Edmonton on March 14, 2004, officiated by The Rev. Glenn Ball of Sherwood Park Church, with the meditation given by his long time friend Father Michael McCaffery.

The Presbytery of Edmonton-Lakeland rejoices in a life lived to the fullest in service to the King of Kings and Lord of Lords.

**Presbytery of Central Alberta**

THE REV. IAN MACSWEEN  
B.A.

The Rev. Ian Peter MacSween died peacefully in his sleep on Tuesday March 16, 2004, from inoperable cancer, general old age and tiredness at the Regional Hospital in Red Deer, Alberta. In passing which occurred just four days prior to his 88th birthday, he died much as he lived, on his own terms and with a modest dignity.

Throughout his working life, Ian earned the respect and deep love of his family, his congregations and the communities he served in Sylvan Lake and Edmonton. Among his professional accomplishments were the building of the vibrant and healthy Strathcona Church in Edmonton, supporting the establishment of several new churches in the Edmonton area and the development and expansion of Camp Kannawin at Sylvan Lake.

After 33 years at 'Scona' Presbyterian Church, Ian retired from the active ministry. A few years later he and his wife Billie moved to Red Deer to be close to their son Jim and daughter Anne and their families.

During his well earned retirement years, Ian puttered in his basement, garage or backyard, often trying to breathe new life into some old, tired and usually non-repairable object. He loved the family property on Sylvan Lake and worked tirelessly to keep the cottage in shape for the use of family and friends.

He later became an ardent supporter of hockey, ringette, soccer and most other athletic exploits engaged in by his grandchildren. Although his vocal support sometimes attracted undesired attention from officials and referees whose abilities he questioned, and drew frowns and grumbles from opposition fans and players, his ardent support for his beloved was boundless.

He is survived by his beloved wife Billie, his son and daughter-in-law Jim and Trish MacSween and their children Shannon and Scott, his daughter and son-in-law Anne and Jack Sproat and their children Dustin and Jackie. He was predeceased by his brother, The Rev. Dr. Alexander MacSween.

A service of resurrection and celebration was held at Knox Church, Red Deer.

**SYNOD OF BRITISH COLUMBIA**  
**Presbytery of Westminster**

THE REV. TED MCPHEE

The Rev. Ted McPhee was born in Vancouver and raised under the ministry of The Rev. Walter Ellis at Fairview Presbyterian Church. After his theological training Ted was a missionary with the Presbyterian Church in Guyana, South America. He then became Principal of Vancouver

Bible Institute. Ted was then inducted at Cote des Neiges Church in Montreal where he had a lengthy ministry and provided leadership to a strong congregation during the Anglo flight from Quebec. During his ministry he emphasized the church's evangelical heritage, missionary concern and multi-cultural character. Mr. McPhee received an historical certificate from the church in 2000. He passed away on March 27, 2004, and is survived by his wife Margaret and one of his two sons.

#### SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Aicken, Allen J.	D.Min.	Vancouver School of Theology, Vancouver, British Columbia
Alston, Barbara J.	B.A. B.Th. M.Div.	University of Guelph, Ontario McGill University, Montreal, Quebec Presbyterian College, Montreal, Quebec
Appel, Hugh	M.Th.	Knox College, Toronto, Ontario
Anderson, Gladys	B.Sc. M.Div.	University of Alberta, Edmonton, Alberta Vancouver School of Theology, Vancouver, British Columbia
Athanasiadis, Nicholas	Ph.D.	McGill University, Montreal, Quebec
Barlow, Kimberly	B.A. M.Div.	Knox College, Toronto, Ontario
Birchall, Amanda	B.A. M.Div.	University of Waterloo, Ontario Knox College, Toronto, Ontario
Brough, Matthew	B.Sc. M.Div.	University of Manitoba, Manitoba Vancouver School of Theology, Vancouver, British Columbia
Cameron, Douglas	B.A. M.Div. M.R.E.	
Carter-Jackson, Donna M.	M.Div.	Knox College, Toronto, Ontario
Chalin, Catherine	B.Sc. (N) M.A. M.Div. Ph.D.	
Chang, Wes	B.A. M.T.S.	
Chenard, Cynthia J.	D.Min.	Vancouver School of Theology, Vancouver, British Columbia
Congram, John D.	D.D.	Knox College, Toronto, Ontario
Crichton, Calvin	B.A.	
Currie, Amanda	B.A.Sc. M.Div.	University of Guelph, Ontario Knox College, Toronto, Ontario
Duggan, Laura J.	B.A. B.Ed. M.Div.	
Forget, Daniel H.	B.Th. M.Th.	Knox College, Toronto, Ontario
Garas, Sherif	B.Sc. M.Div.	
Graham, Kelly, R.	B.A. B.Th. M.Div.	
Grosskopf, Heinrich O.	B.A. B.D. M.Th.	University of Pretoria, South Africa University of Pretoria, South Africa University of Pretoria, South Africa
Hagen, Donna	B.A. M.Div.	Vancouver School of Theology, Vancouver, British Columbia

Hastings, Terry V.	D.Min.	McCormick Theological Seminary, Chicago, Illinois
Henderson, Michael W.A.	B.A. B.Th.	Mount Allison, Sackville, New Brunswick McGill University, Montreal, Quebec
Hibbert, Terrence P.	D. Min.	Northwest Graduate School of Ministry, Seattle, Washington
Hoestra, Ed P.	B.A.	
Horne, Jessie	Dip. C.E.	Ewart College, Toronto, Ontario
Hong, John	B.A.Sc. M.Div.	Knox College, Toronto, Ontario
Illman, Graeme M.	B.A. M.Div.	Knox College, Toronto, Ontario
Jones, J. David	D.Min.	Princeton University, USA
Kim, Jin Woo	B.Sc. M.Div.	
Kleinstauber, R. Wayne	B.A.	
Kouwenberg, Gordon A.	Ph.D.	Shaftesbury University, England
Liebenberg, James	B.A. (Hons) B.Th. M.B.A.	
Macdonald, L. George	D.D.	Presbyterian College, Montreal, Quebec
MacDonald, Jennifer	B.A. M.Div.	
MacLellan, William C.	B.Sc., B.D.	
MacWillie, Gordon J.	B.A. B.D. M.A.	Concordia University, Montreal, Quebec Presbyterian College, Montreal, Quebec University of Alberta
McDonald-Lee, Theresa	B.A. M.Div.	
McPhee, Floyd R.	D.D.	Presbyterian College, Montreal, Quebec
Ma, Peter T.	B.A.Sc. M.Div.	Knox College, Toronto, Ontario
Madole, Donald A.	B.Sc. (Hons.) M.Div.	Sir George Williams University, Montreal Knox College, Toronto, Ontario
Marony, Michael	B.F.A. M.Div.	Mexico City, Mexico Knox College, Toronto, Ontario
Matheson, Glen	D.D.	
Moffatt, Linda G.	B.A. M.Div.	Wilfred Laurier University, Waterloo, Ontario Knox College, Toronto, Ontario
Montgomery, Rylan	B.Sc. M.Div.	University of Toronto, Ontario Knox College, Toronto, Ontario
Olivier, Johannes	Post-Grad Theology	University of Pretoria
Oostenbrink, Anja R.	M.Div.	Vancouver School of Theology, Vancouver British Columbia
Pattemore, Devon L.	B.A. B.Th. M.Div.	University of Manitoba, Winnipeg, Manitoba McGill University, Montreal, QC Presbyterian College, Montreal, QC
Pfeffer-McIntosh, Kathleen E.	D.Min.	Ecumenical Theological Seminary, Detroit, Michigan
Pollock, Joyce	B.A.	University of Western Ontario, London, Ontario
Purvis, Timothy R.	Th.M.	Knox College, Toronto, Ontario
Riseborough, Donna J.	B.A. M.Div.	
Robillard, Phillip, J.	B.Th. M.A.	Knox College, Toronto, Ontario
Sakasov, Paul	B.Sc. M.Div.	Waterloo University, Waterloo, Ontario Tyndale, Toronto, Ontario

Stewart, David	B.A. B.A. (Hons) M.A.	
Stewart, H. Alan	M.Div.	
Van Seters, Arthur	D.D.	Knox College, Toronto, Ontario
Voo, Patrick	S.T.M. B.A.	
Wardell, Wayne	M.Div.	Knox College, Toronto, Ontario
Wilkinson, Fiona	B.A. M.Div.	Knox College, Toronto, Ontario
Wilson, David S.	B.A. B.D.	Westminster College Union College
	B.Ed.	Brandon University
Young, James A.	Th.M.	Knox College, Toronto, Ontario



**SYNOD CLERK CONTACT INFORMATION**

<b>Atlantic Provinces</b>	Rev. Glenn Cooper Box 1078 Westville, NS, B0K 2A0	902-485-1561	gacooper@eastlink.ca
<b>Quebec &amp; Eastern Ontario</b>	Ms. Donna McIlveen 1711 County Rd. #2, R. R. #3 Prescott, ON, K0E 1T0	613-657-3803	david.mcilveen@sympatico.ca
<b>Toronto &amp; Kingston</b>	Rev. Jeffrey E. Smith 13 - 441 Barrie Rd. Orillia, ON, L3V 6T9	705-329-2961 (O) 705-329-0931 (R)	smith0932@rogers.com
<b>Southwestern Ontario</b>	Rev. Ken Wild Box 404 Southampton, ON, N0H 2L0	519-797-2077 (C) 519-797-5684 (R)	kwild@bmts.com
<b>Manitoba &amp; North Western Ontario</b>	Mrs. Joanne Instance 11-131 Tyndall Avenue Winnipeg, MB, R2X 0Z3	204-633-6480 (R) 204-694-1206 (Fax)	jinstanc@mts.net
<b>Saskatchewan</b>	Ms. Donna Wilkinson #205-4303 Rae Street Regina, SK, S4S 3A6	306-586-4026	donnaw@sk.sympatico.ca
<b>Alberta &amp; The Northwest</b>	Ms. Winona Haliburton 104-4944 8th Ave. SW Calgary, AB, T3C 0H4	403-268-5122 (O) 403-246-6501 (R) 403-537-3063 (Fax)	winona.haliburton@calgary.ca
<b>British Columbia</b>	Rev. Herb Hilder 45825 Wellington Avenue Chilliwack, BC, V2P 2E1	604-792-2154 (C) 604-702-1145 (R) 604-792-2686 (Fax)	bcsynod@telus.net

**SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES - 2004 - 2005**

<b>SYNOD &amp; PRESBYTERY</b>	<b>CLERKS</b>	<b>TREASURER</b>	<b>MISSION</b>	<b>CONG'L LIFE</b>	<b>MINISTRY</b>	<b>HISTORY</b>	<b>RECORD</b>	<b>PENSION</b>
<b>Atlantic Provinces</b>	G. Cooper	C. Weeks	E. McLean					D. Mawhinny
1. Cape Breton	R. Lyle	W. Sneddon	W. Sneddon	R. Lyle	R. Robinson	S. Murdock	S. Murdock	R. Robinson
2. Newfoundland	I. Wishart	J. Henderson	D. Sutherland		C. Wessel			
3. Pictou	C. McPherson	A. Pearson	L. Scholey	R. Sand	G. Johnson	G. Matheson		C. McPherson
4. Halifax-Lunenburg	P.A. McDonald	J. Ross	A. Taylor	A. Taylor	P.A. Macdonald	P.A. McDonald	P.A. McDonald	P.A. McDonald
5. St. John	B. Lowery	B. Lowery	R. Houtby	B. Wynn	N.E. Thompson	R. Adams	B. Wynn	N.E. Thompson
6. Miramichi	K. Burdett	G. Sarcen	J. Stewart					
7. Prince Edward Island	P. Hamilton	S. MacDonald	S. Stead	M. Buell	C. Schulze	R. Adams	M. Buell	C. Schulze
<b>Quebec &amp; Eastern Ontario</b>	D. McIlveen	D. Milne	D. Bryan					D. Milne
8. Quebec	J. Davidson	I. Beattie	S. MacDonald	J. R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson
9. Montreal	M. Patten	T. Lloyd	I. Fraser	A. Mack	R. Topping			
10. Seaway-Glangarry	D. McIlveen	I. MacMillan	C. Farlinger	D. Skinner	C. Barclay			
11. Ottawa	J. Hurd	M. Ranson	D. MacMillan	D. MacMillan	J. Davidson			M. Ranson
12. Lanark & Renfrew	S. McCuan	S. McCuan	J. Ferrier/A. Sharpe	M. Fraser	J. Ferrier/A. Sharpe		M. Fraser	R. Syme
<b>Toronto &amp; Kingston</b>	J. Smith	C. Steele	H. Self	A. Blane		J. Smith		J. Smith
13. Kingston	Y. Pollock	R. Woods	D. MacLeod	D. Dath	D. Hickey			
14. Lindsay- Peterborough	R. McMillan	D. Carpenter	N. Mulder	S. Beaton	R. Montgomery	R. Montgomery	N. Mulder	R. Montgomery
15. Pickering	E. Briard	R. Kendall	W. Kleinstaub	R. Fluit	A. Allison			
16. East Toronto	J. Biggs	T. Nettleton	W. Elliott	F. Reeve	W. Hancock			T. Nettleton
17. West Toronto	J. Williams	M. Mawhinny	A. Wilson	L. Odland	L. Odland	B. Flude	B. Flude	B. Flude
18. Brampton	P. van Harten	R. Fenton	W. Read	E. Dowdles	W. Denyer			
19. Oak Ridges	B. Tough	D. Acheson	D. Henderson	B. Van Dusan	J. Henderson	J. Masterton	B. Van Dusan	J. Masterton
20. Barrie	J. Sitler	A. Cowan			G. Booy			
21. Temiskaming	B. Taylor	W. Gibson	M. Hamilton	D. Stewart		B. Taylor		
22. Algoma & North Bay	C. Farrar	D. Laity			L. Drayer		J. Marshall	D. Laity
23. Waterloo- Wellington	I. Dudgeon	E. Fairbairn	J. Veenstra	J. Borthwick	C. Hertel			E. Fairbairn
24. Eastern Han-Ca	C. Park	H. Kwak	K. Cho	S. Lim	I. Kim			

<b>Southwestern Ontario</b>	K. Wild	A. Wearn	M. Wehrmann			J. Johnston	K. Wild	G. Kennedy
25. Hamilton	J. Archer-Green	A. Forsyth	A. Yee-Hibbs	B. Lyall	C. Andrews	M. Bailey		
26. Niagara	G. Kennedy	B. Sinclair	M. Wehrmann	J. Harrison	C. Bigelow	J. Harrison	J. Harrison	G. Kennedy
27. Paris	K. Smith	J. Cruickshank	K. Strachan	M. Gaskin	P. White			
28. London	K. McKee	A. Gordon						
29. Essex-Kent	J. Loach	C. Congram	N. Carle	N. Carle	M. Templer			
30. Lambton-West Middlesex	R. Hodgson	D. McCord	S. Samuel	D. Adlam	J. Hodgson			
31. Huron-Perth	C. Campbell	M. Kirkby	K. Horst	T. McDonald-Lee	P. Bush			
32. Grey-Bruce- Maitland	K. Wild	B. Price	E. Haldenby	W. Lampman	A. McCombie	K. Barker	K. Wild	K. Wild
<b>Manitoba &amp; NorthWestern Ont.</b>	J. Instance	K. Innes	I. Golaiy					
33. Superior	J. MacOdrum	K. Haggerty	B. Vancook	H. Hunt	M. McLennan			M. Vezina
34. Winnipeg	B. McCutcheon	E. Boris						
35. Brandon	I. MacKenzie	M. Trealor				E. Medd		
<b>Saskatchewan</b>	D. Wilkinson	E. Parsons				J. McKay		
36. Assiniboia	D. Irving		M. Morris	M. Findlay	S. Barker-Kirby			
37. Northern Saskatchewan	A. Wallace	T. Folster	B. Shih	B. Shih	S. Folster			
<b>Alberta &amp; the Northwest</b>	W. Haliburton	G. Vanderham	M. Johnston			R. Glen		
38. Peace River	G. Malcolm	J. Malcolm	J. Yanishevski	S. Cochrane	G. Strain	G. Malcolm	G. Malcolm	G. Malcolm
39. Edmonton-Lakeland	H. Currie	K. Wheaton	S. Haughland	R. Frotten	J. Dowds	R. Glen		
40. Central Alberta	R. Sigurdson	R. Anderson	A. Oostenbrink	D. Burnand	C. Madsen			
41. Calgary-Macleod	M. Marple	H. Eisenhauer	R. Cruickshank	R. Crowe	I. Gray	R. Crowe	R. Crowe	I. Gray
<b>British Columbia</b>	H. Hilder	B. Coram	A. Lee		A. Lee			
42. Kootenay	B. Hayashi	M. Robertson	R. Benty	J. Deeney	R. Foubister	B. Hayashi	B. Hayashi	B. Hayashi
43. Kamloops	J. Grainger	F. Speckeen	H. Wiest	C. Cross	C. McNeil	J. Grainger	C. Cross	J. Grainger
44. Westminster	G. Wilson	B. Coram	G. Inglis		S. Cleland	D. Tait-Katerberg	D. Tait-Katerberg	D. Tait-Katerberg
45. Vancouver Island	E. Forrester	J. Neufeld	D. Lindsay	C. Kuhn	B. Young	E. Forrester	E. Forrester	E. Forrester
46. Western Han-Ca	A. Lee	I. Kim	Y. Cho	J. Kim	B. Oh		J. Lee	

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Baddeck, Knox - Englishtown, St. Mark's - St. Ann's, Ephraim Scott	Lloyd A. Murdock Summer Mission Charge	Donald P. MacDonald	Box 184, Baddeck, NS, B0E 1B0
2 Birch Grove, Victoria	Vacant	Robert A. MacLeod Robert Johnson	Box 574, Baddeck, NS, B0E 1B0 1089 Birch Grove Rd., Birch Grove, NS, B1B 1K1
3 Boularderie Pastoral Charge - Big Bras d'Or, St. James - Ross Ferry, Knox	Susan Smith	Mervyn A. MacAulay Mervyn A. MacAulay	1829 Old Route 5, Bras d'Or, NS, B1X 1A5 1829 Old Route 5, Bras d'Or, NS, B1X 1A5
4 Glace Bay, St. Paul's	Michael W.A. Henderson	Barbara MacDonald	Box 431, 262 Brookside St., Glace Bay, NS, B1A 6B4
5 Grand River - Framboise, St. Andrew's - Loch Lomond, Calvin	Murdock J. MacRae	Norman Bartholomew John MacCormick Dan A. Morrison	Box 4, Grand River, NS, B0E 1M0 R.R. #1, Gabarus, NS, B0A 1K0 c/o Kenneth MacDonald, Mt. Auburn, RR 1, St. Peters, NS, B0E 3B0
6 Little Narrows - Whycomomagh, St. Andrew's	Ron Sharpe	Gerald Gillis Fred Matthews	R.R. #1, Little Narrows, NS, B0E 1T0 R.R. #1, Whycomomagh, NS, B0E 3M0
7 Louisbourg-Catalone Pastoral Charge - Louisbourg, Zion - Catalone, St. James	Vacant	Kaye MacLeod	375 Main-A-Dieu Rd., Catalone, NS, B1C 1S9
8 Mira Pastoral Charge - Marion Bridge, St. Columba - Mira Ferry, Union	Vacant	Clayton Bartlett	c/o Box 6456, Marion Bridge, NS, B1K 1A8 c/o 280 Brickyard Rd., Albert Bridge, NS, B1K 2R4
9 Middle River, Farquharson - Kenloch - Lake Ainslie	Vacant	Malcolm MacKenzie Hugh Cameron Charles N. MacDonald	c/o Box 735, Baddeck, NS, B0E 1B0 c/o 102 Lakeview Dr., Scotsville, NS, B0E 3E0 R.R. #1, Whycomomagh, NS, B0E 3M0
10 Neil's Harbour, St. Peter's	Vacant		Neil's Harbour Rd., Neil's Harbour, NS, B0C 1N0
11 North River and North Shore - Indian Brook, William Reid - North River, St. Andrew's	Shirley Murdock	Roy Kerr	c/o Box 184, Baddeck, NS, B0E 1B0 c/o Box 184, Baddeck, NS, B0E 1B0 c/o Box 184, Baddeck, NS, B0E 1B0
12 North Sydney, St. Giles	R. Ritchie Robinson	Georgina Keeping	c/o Mrs. Mary MacFarlane, 132 Regent St., North Sydney, NS, B2A 2G5
13 Orangedale, Malagawatch, River Denys	Floyd R. McPhee (Stated Supply)	Christena MacCalder	R.R. #1, River Denys, NS, B0E 2Y0

14 Sydney, Bethel	Robert Lyle	Charles D. Greaves	9 Brookland St., Sydney, NS, B1P 5B1
15 Sydney Mines, St. Andrew's	Kenneth W. MacRae	James Selfridge	3 Queen St., Sydney Mines, NS, B1V 1K4

**Appendix to Roll**

1 Retired	Georgine G. Caldwell
2 Retired	Adam Lees
3 Without Charge	Anna LeFort
4 Retired	Angus MacKinnon
5 Retired	Ian G. MacLeod
6 Retired	Neil J. McLean
7 Without Charge	James D. Skinner

**Clerk of Presbytery:** Rev. Robert Lyle, 12 Lorway Ave., Sydney, NS, B1P 4Z2. Phone 902-564-4001 (O & Fax); 902-564-5009 (R).  
 (For telephone directory see page 820, for statistical information see page 775) rlyle@syd.eastlink.ca

**SYNOD OF THE ATLANTIC PROVINCES**

**2. PRESBYTERY OF NEWFOUNDLAND**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Grand Falls/Windsor, St. Matthew's	Vacant	George Scott	c/o G. Scott, 33 Gardner St., Grand Falls/Windsor, NL, A2A 2S4
2 St. John's, St. Andrew's	David W.K. Sutherland	Bruce Templeton	P.O. Box 6206, St. John's, NL, A1C 6J9
3 St. John's, St. David's	Cassandra H. Wessel	Lillian Crawford	98 Elizabeth Ave., St. John's, NL, A1B 1R8

**Without Congregation**

1 Retired	Ian S. Wishart
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**Appendix to Roll**

1 Retired	John C. Duff
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**Diaconal Ministries - Other**

1 Mrs. Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0
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**Clerk of Presbytery:** Rev. Ian Wishart, Box 6206, St. John's, NL, A1C 6J9. Phone 709-722-3769 (R), 709-726-5740 (Fax)  
 (For telephone directory see page 820, for statistical information see page 776) iwishart@avint.net

**SYNOD OF THE ATLANTIC PROVINCES**

**3. PRESBYTERY OF PICTOU**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Barney's River - Marshy Hope	Lorne A. MacLeod	Marjorie Murray	R.R. #1, Barney's River Stn., NS, B0K 1A0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
2 Blue Mountain, Knox - East River St. Mary's, Zion - Garden of Eden, Blair	Calvin Crichton	Joan Coady Donald Cameron Kay MacDonald	R.R. #5, New Glasgow, NS, B2H 5C8 R.R. #5, New Glasgow, NS, B2H 5C8 R.R. #5, New Glasgow, NS, B2H 5C8
3 East River Pastoral Charge - Caledonia, Bethel - Springville - St. Paul's - Sunnybrae, Calvin	Don Shephard	Mike McCulloch Mike McCulloch Mike McCulloch Mike McCulloch	R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5 R.R. #2, New Glasgow, NS, B2H 5C5
4 Hopewell, First - Gairloch, St. Andrew's - Rocklin, Middle River	Gary Tonks	Lloyd MacDonald Clarence Nelson Phyllis Hayter	Hopewell, NS, B0K 1C0 R.R. #2, Westville, NS, B0K 2A0 R.R. #2, Westville, NS, B0K 1C0
5 Little Harbour - Pictou Landing, Bethel	Joanne M. Vines	Harry Ferguson Wm. MacPherson	R.R. #1, New Glasgow, NS, B2H 5C4 R.R. #2, Trenton, NS, B0K 1X0
6 MacLennan's Mtn., St. John's 7 Marine Drive Kirk's Pastoral Charge - Glenelg - Sherbrooke, St. James	Supply Jennifer MacDonald	W. Douglas Fraser  Wm. A. MacDonald Marion Weir	R.R. #4, New Glasgow, NS, B2H 5C7  R.R. #1, Aspen, NS, B0H 1E0 Box 281, Sherbrooke, NS, B0J 3C0
8 Merigomish, St. Paul's - French River	Gail Johnson	Fred Smith Vacant	R.R. #1, Rte. 245, Merigomish, NS, B0K 1G0 c/o Rev. Gail Johnson, RR 1, Merigomish, NS, B0K 1G0
9 Moser River, St. Giles	Supply	Angus H. Moser	c/o A. Moser, Box 156, Sheet Harbour, NS, B0J 3B0
10 New Glasgow, First	Glen Matheson	Nancy Samson	208 MacLean St., New Glasgow, NS, B2H 4M9
11 New Glasgow, St. Andrew's	Richard E. Sand	Bill MacCulloch	37 Mountain Rd., New Glasgow, NS, B2H 3W4
12 Pictou, First	E.M. Iona MacLean	Linda Johnson	Box 1003, Prince St., Pictou, NS, B0K 1H0
13 Pictou, St. Andrew's	H. Alan Stewart	John C. Cowan	Box 254, 105 Coleraine St., Pictou, N.S. B0K 1H0
14 Pictou Island, Sutherland	Supply		
15 River John, St. George's - Toney River, St. David's	Jeanette G. Fleischer	Earl Johnson James W. Fraser	River John, NS, B0K 1N0 R.R. #4, River John, NS, B0K 1N0

16	Scotsburn, Bethel - Earltown, Knox - West Branch, Burns Memorial	Lara Scholey	Elizabeth Byers Edna Matheson Millie Langille	R.R. #2, Scotsburn, NS, B0K 1R0 R.R. #5, Tatamagouche, NS, B0K 1V0 R.R. #1, Scotsburn, NS, B0K 1R0
17	Springhill, St. David's - Oxford, St. James - Riverview, St. Andrew's	Vacant	Reginald A. Mattinson Robert Hunsley Dorothy Dixon	Box 2039, Springhill, NS, B0M 1X0 P.O. Box 257, Oxford, NS, B0M 1P0 c/o D. Dixon, RR 1, Cumb Cty, Port Howe, NS, B0K 1K0
18	Stellarton, First	Charles E. McPherson	Jim Hood	Box 132, Stellarton, NS, B0K 1S0
19	Tatamagouche, Sedgewick Mem. - Pugwash, St. John's - Wallace, St. Matthew's	Martyn Van Essen	Andrew Williamson Kenneth Chesnutt David Dewar	Box 98, Tatamagouche, NS, B0K 1V0 Pugwash, NS, B0K 1L0 c/o Box 216, Wallace, NS, B0K 1Y0
20	Thorburn, Union - Sutherland's River	Glenn S. MacDonald	Gerald MacLellan Audrey Hodder	Box 4, Thorburn, NS, B0K 1W0 R.R. #1, Thorburn, NS, B0K 1W0
21	West River Pastoral Charge - Durham, West River - Greenhill, Salem - Salt Springs, St. Luke's	Barbara J. Fotheringham	David Lavers Bill Ross Sandra MacCulloch	c/o D. Lavers, RR 3, Scotsburn, NS, B0K 1R0 R.R. #1, Westville, NS, B0K 2A0 R.R. #1, Salt Springs, NS, B0K 1P0
22	Westville, St. Andrew's	Glenn A. Cooper	William A. Thompson	Box 1078, Westville, NS, B0K 2A0

**Without Congregation**

1	Presbytery Worker	Debbie Stewart (Diaconal)
2	Synod Regional Staff	Donald W. MacKay

**Appendix to Roll**

1	Retired	Ina Adamson (Diaconal)
2	Retired	Sara Cunningham (Diaconal)
3	Retired	D. John Fortier
4	Retired	R. Sheldon MacKenzie
5	Retired	Lee M. MacNaughton
6	Retired	William Reid
7	Retired	Patricia A. Rose
8	Retired	Robert Russell
9	Without Charge	A. Gordon Smith
10	Without Charge	Gerald E. Thompson
11	Without Charge	Fennegina van Zoeren
12	Retired	Larry A. Welch

**Clerk of Presbytery:** Rev. Charles McPherson, Box 132, Stellarton, NS, B0K 1S0. Phone 902-752-6548 (C), 902-752-5935 (R), charles@hankin.ns.ca  
(For telephone directory see page 820-21, for statistical information see pages 776-77)

**SYNOD OF THE ATLANTIC PROVINCES**

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Dartmouth, Iona	Cynthia J. Chenard	Kevin Jack	Box 2554, Dartmouth, NS, B2W 4B7
2 Dartmouth, St. Andrew's - Musquodoboit Harbour	P.A. (Sandy) McDonald	Alex Bruce c/o P.A. McDonald	216 School St., Dartmouth, NS, B3A 2Y4 4 Pinehill Rd., Dartmouth, NS, B3A 2E6
3 Dean, Sharon	UCC Minister (Gary Burrill)	Kenneth Lemmon	c/o F. Perrin, RR 1, Upper Musquodoboit, NS, B0N 2M0
4 Elmsdale, St. Matthew's - Hardwood Lands	Vacant	Grant MacDonald Ralph Colburn	143 Hwy 214, Elmsdale, NS, B2S 1G7 c/o C. DeMont, 7041 Hwy 14, Nine Mile River, NS, B2S 2V5
5 Halifax, Calvin	W.G. Sydney McDonald	Murray Nicoll	3311 Ashburn Ave., Halifax, NS, B3L 4C3
6 Halifax, Knox	L. George Macdonald	Clarence Croft	5406 Roome St., Halifax, NS, B3K 5K7
7 Halifax, Church of St. David	D. Laurence DeWolfe	Murray Alary	1537 Brunswick St., Halifax, NS, B3J 2G1
8 Lower Sackville, First Sackville	Vacant	Dwayne Goodwin	Box 273, Lower Sackville, NS, B4C 2S9
9 Lunenburg, St. Andrew's - Rose Bay, St. Andrew's	Vacant	Robert Parks George Walker	Box 218, Lunenburg, NS, B0J 2C0 Box 24, Riverport, NS, B0J 2W0
10 New Dublin-Conquerall: - Conquerall Mills, St. Matthew's - Dublin Shore, Knox - West Dublin, St. Matthew's	Vacant	Mrs. Ola Hirtle Mrs. Ola Hirtle Mrs. Ola Hirtle	c/o Mrs. J. Lohnes, RR 4, Bridgewater, NS, B4V 2W3 c/o Mrs. Hirtle, R.R.#1, La Have, NS, B0R 1C0 c/o Mrs. Hirtle, R.R.#1, La Have, NS, B0R 1C0
11 New Minas, Kings	Timothy F. Archibald	Barbara Wedsworth	5563 Prospect Rd., New Minas, NS, B4N 3K8
12 Truro, St. James' - McClure's Mills, St. Paul's	Vacant	Struan Hale Darlene Pyke	142 Queen St., Truro, NS, B2N 2B5 142 Queen St., Truro, NS, B2N 2B5
13 Windsor, St. John's - Noel Road, St. James'	Jin Woo Kim	Beverley Harvey Mrs. Sandra N. Cameron	Box 482, Windsor, NS, B0N 2T0 c/o Mrs. S.N. Cameron, R.R.#2, Kennetcook, NS, B0N 1P0
<b>Without Congregation</b>			
1 Military Chaplain	Bonita Mason		
2 Tantallon-St. Margaret's Bay Ext.	H. Kenneth Stright		
<b>Appendix to Roll</b>			
1 Suspended	Judithe Adam-Murphy		
2 Without Charge	Amy E.H. Campbell		
3 Retired	Owen Channon		
4 Retired	Margaret Craig (Diaconal)		
5 Without Charge	Janet A. DeWolfe		

6	Without Charge	Donald C. Hill
7	Without Charge	Cheryl G. MacFadyen
8	Retired	R.A.B. MacLean
9	Retired	G. Clair MacLeod
10	Retired	D. Laurence Mawhinney
11	Retired	John Pace
12	Retired	J. Bruce Robertson
13	Without Charge	Carol Smith
14	Retired	Charles E. Taylor

**Clerk of Presbytery:** Rev. Dr. P.A. McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone 902-469-4480, 902-466-6247 (Fax)  
 (For telephone directory see page 821-22, for statistical information see page 777-78) pamcdonald@ns.sympatico.ca

## SYNOD OF THE ATLANTIC PROVINCES

## 5. PRESBYTERY OF ST. JOHN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Eastern Charlotte Pastoral Charge - Pennfield, The Kirk - St. George, The Kirk	Vacant	John A. Brown Mrs. Bea Stewart	5055 Route 1, Pennfield, NB, E5H 2M1 180 Brunswick St., St. George, NB, E5C 3S2
2 Fredericton, St. Andrew's	Douglas E. Blaikie	Mrs. Janet Higgins	512 Charlotte St., Fredericton, NB, E3B 1M2
3 Hampton, St. Paul's - Barnesville	Kent E. Burdett	Ron Clark Lonnie Bradley	101 Dutch Point Rd., Hampton, NB, E5N 5Z2 12 Grassy Rd., Grove Hill, NB, E5N 4P5
4 Hanwell, St. James	Robert L. Adams	Mrs. Wina Parent	1991 Route 640 Highway, Hanwell, NB, E3C 1Z5
5 Harvey Station, Knox - Acton	Bonnie M.G. Wynn	Larry Jamieson Larry Jamieson	2410 Route 3, Harvey, York Co., NB., E6K 1P4 2410 Route 3, Harvey, York Co., NB., E6K 1P4
6 Kirkland, St. David's	Vacant		c/o Judy Cole, 1301 Route 540, Kirkland, NB, E7N 2K9
7 Moncton, St. Andrew's	J. Martin R. Kreplin	Peter Humby	90 Park St., Moncton, NB, E1C 2B3
8 Port Elgin, St. James	Vacant	Mrs. Janet Tower	1493 Route 16, Baie Verte, NB, E4M 2H8
9 Riverview, Bethel	Charles S. Cook	Fred Thorburn	600 Coverdale Rd., Riverview, NB, E1B 3K6
10 Sackville, St. Andrew's	Ruth Houtby	Brian McNally	36 Bridge St., Sackville, NB, E4L 3N7
11 St. Andrew's, Greenock - St. Stephen, St. Stephen's	Vacant	Ken MacKeigan Mrs. Georgia Roberts	146 Montague St., St. Andrews, NB, E5B 1H8 Box 45, St. Stephen, NB, E7L 2W9
12 Saint John, St. Columba	Donald G. Wilkinson	Miss Doris Taylor	1454 Manawagonish Rd., Saint John, NB, E2M 3Y3
13 Saint John, St. Matthew's	John Crawford	Delvan G. O'Brien	90 Douglas Avenue, Saint John, NB, E2K 1E4
14 Saint John, St. John & St. Stephen	N.E. (Ted) Thompson Catherine Anderson (Diaconal)	Netta G. Chase	101 Coburg St., Saint John, NB, E2L 3J8

(cont'd)

5. PRESBYTERY OF ST. JOHN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
15 Stanley, St. Peter's - Williamsburg, St. Paul's	Kimberly Barlow	Guy Douglass Mrs. Martha Sparkes	21 English Settlement Rd., Stanley, NB, E6B 2C7 1883 Route 107, Williamsburg, NB, E6B 1W9
16 Woodstock, St. Paul's	Vacant	Dr. W.M. Mutrie	113 Victoria St., Woodstock, NB, E7M 3A4

**Without Congregation**

1 District Director, Canadian Bible Society	Paul A. Brown
2 Chaplain, Gagetown	Charles Deogratias
3 Chaplain, Seafarers Mission	L. Dale Gray

**Appendix to Roll**

1 Retired	John M. Allison
2 Retired	Gordon L. Blackwell
3 Retired	Steven C.H. Cho
4 Retired	David A. Dewar
5 Without Charge	Colleen J. Gillanders-Adams
6 Retired	J. Douglas Gordon
7 Retired	Murray M. Graham
8 Retired	Philip J. Lee
9 Retired	Basil C. Lowery
10 Without Charge	Lori Scholten-Dallimore
11 Retired	Charles H.H. Scobie
12 Without Charge	Walter V. Tait
13 Without Charge	Terrance R. Trites

**Clerk of Presbytery:** Rev. Dr. Basil Lowery, 18-50 Colwell Dr., Fredericton, NB, E3A 6R3. Phone 506-472-1244 (O); 506-474-1724 (Fax), edba@nb.sympatico.ca

(For telephone directory see page 822, for statistical information see pages 778-79)

SYNOD OF THE ATLANTIC PROVINCES

6. PRESBYTERY OF MIRAMICHI

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bass River, St. Mark's - Beersville, St. James - Clairville, St. Andrew's - West Branch, Zion	Vacant	Willah Ryan James Cail Alfred Filmore Fred Wilson	7739 Route 116, Bass River, NB, E4T 1L2 c/o J. Cail, 4538 Rte 465, Cail's Mills, NB, E4T 1Z5 1220 Route 465, Clairville, NB, E4T 2L7 806 Zion Church Rd., West Branch, NB, E4W 3H9

2	Bathurst, St. Luke's	Vacant	Ian MacPherson	395 Murray Ave., Bathurst, NB, E2A 1T4
3	Dalhousie Charge - Campbellton, Knox - Dalhousie, St. John's	Vacant	Ruth Luck Raymond MacNair	29 Duncan St., Campbellton, NB, E3N 2K5 142 Edward St., Dalhousie, NB, E8C 1P8
4	Millerton, Grace - Derby, Ferguson	Murdo MacKay	Gerald Hubbard	c/o J. Vanderbeck, 4981 Hwy 108, Millerton, NB, E1V 5B8 c/o Kathryn Parks, 4694 Hwy. 108, Derby, NB, E1V 5E1
Miramichi:				
5	Chatham, Calvin - Black River Bridge, St. Paul's - Kouchibouquac, Knox	Vacant	Robert A. MacKinley Kenneth A. Glendenning Connie Barter Gordon Nowlan	37 King St., Miramichi, NB, E1N 1M7 K. Glendenning, 475 North Napan Rd., Napan, NB, E1N 4W9 c/o C. Barter, 11307 Rte 134, Kouchibouquac, NB, E4X 1N5 275 Newcastle Blvd., Miramichi, NB, E1V 7N4
6	Newcastle, St. James	J. Gillis Smith		
7	New Carlisle, Knox	Vacant	Louis Smollett	137 rue Gerrard D. Levesque, New Carlisle, QC, G0C 1Z0
8	Sunny Corner, St. Stephen's - Warwick, St. Paul's	Gerald E. Sarcen	Joseph Sheasgreen Joseph Sheasgreen	1780 Highway 425, Sunny Corner, NB, E9E 1J3 471 Route 415, Warwick Settlement, NB, E9E 1Y9
9	Tabusintac, St. John's - New Jersey, Zion - Bartibog Bridge, St. Matthew's (Oak Point)	Vacant	Laurie Palmer Laurie Palmer Laurie Palmer	#7 Hierlihy Rd., Tabusintac, NB, E9H 1Y5 19 Burnt Church Rd., New Jersey, NB, E9G 2J9 809 Route 11, Bartibog Bridge, NB, E1V 7H8

#### Appendix to Roll

1	Retired	Calvin C. MacInnis
2	Without Charge	James K. Stewart

**Clerk of Presbytery:** Rev. Kent Burdett, Acting, 101 Dutch Point Rd., Hampton, NB, E5N 5Z2. Phone: 506-832-7619, kburdett@nbnet.nb.ca

(For telephone directory see page 822, for statistical information see pages 779-80)

#### SYNOD OF THE ATLANTIC PROVINCES

#### 7. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alberton - West Point	Barbara Wright-MacKenzie	David Arsenaull Mary Lou Rogers	R.R. #1, O'Leary, PE, C0B 1V0 R.R. #1, O'Leary, PE, C0B 1V0
2 Belfast, St. John's - Wood Islands	Roger W. MacPhee	Donald S. MacTavish Francis G. Panting	Belfast, PE, C0A 1A0 R.R. #4, Murray River, PE, C0A 1W0
3 Charlottetown, St. James	Geoffrey M. Ross	David Robinson	35 Fitzroy St., Charlottetown, PE, C1A 1R2
4 Charlottetown, Zion	Vacant	Dorothy Taylor	P.O. Box 103, Charlottetown, PE, C1A 7K2

5	Charlottetown, St. Mark's - Marshfield, St. Columba's	Thomas J. Hamilton (Team Paula Hamilton Ministry)	Mrs. Davida R. Stewart Earl Foster	19 Tamarac Ave., Charlottetown, PE, C1A 6T2 124 St. Peter's Rd., Charlottetown, PE, C1A 5P4
6	Central Parish Pastoral Charge - Canoe Cove - Churchill - Clyde River, Burnside - Nine Mile Creek	Steven Stead	Neil McFadyen Neil McFadyen Neil McFadyen Neil McFadyen	746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0 746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0 746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0 746 Clyde River Rd., RR 2, Cornwall, PE, C0A 1H0
7	Richmond Bay Pastoral Charge - Freeland - Lot 14 - Tyne Valley - Victoria West	Christine Schulze	Verna Barlow Verna Barlow Verna Barlow Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0
8	Freetown	Vacant	Ms. June Gardiner	c/o Mrs. Mae MacLean, Freetown, PE, C0B 1L0
9	Hartsville	Vacant	Kenneth A. MacInnis	c/o G. Nicholson, RR 2, North Wiltshire, PE, C0A 1Y0
10	Hunter River - Brookfield - Glasgow Road	Vacant	Mrs. Ishbel Connors Allister Cummings Donald Matheson	c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0 c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0 c/o Flora MacLennan, RR 4, Hunter River, PE, C0A 1N0
11	Kensington - New London, St. John's	Linda R. Berdan	Betty J. Mann Roma Campbell	P.O. Box 213, Kensington, PE, C0B 1M0 Box 8036, R.R. #6, Kensington, PE, C0B 1M0
12	Montague, St. Andrew's - Cardigan, St. Andrew's	Vacant	Gladys MacIntyre Allison Myers	Box 28, Montague, PE, C0A 1R0 R.R. #4, Cardigan, PE, C0A 1G0
13	Murray Harbour North - Caledonia - Murray Harbour South - Peter's Road	Mark W. Buell	Malcolm MacPherson Malcolm MacPherson Malcolm MacPherson Malcolm MacPherson	R.R. #4, Montague, PE, C0A 1R0 R.R. #1, Montague, PE, C0A 1R0 Murray Harbour, PE, C0A 1V0 R.R. #4, Montague, PE, C0A 1R0
14	North Tryon	Vacant	Wyman Waddell	c/o Box 2807, Borden, PE, C0B 1X0
15	Summerside	Vicki L. Homes	Mrs. Mary Wilcox	130 Victoria Rd., Summerside, PE, C1N 2G5
<b>Appendix to Roll</b>				
1	Retired	J. Harvey Bishop		
2	Without Charge	Daphne A. Blaxland		
3	Retired	Mrs. Angus Brown (Diaconal)		
4	Without Charge	M. Wayne Burke		

**Appendix to Roll (cont'd)**

5	Retired	Anne Cameron (Diaconal)
6	Retired	John R. Cameron
7	Int. Min., Zion, Charlottetown	William Dean
8	Without Charge	Blaine W. Dunnett
9	Retired	W. James S. Farris
10	Retired	Ian C. Glass
11	Without Charge	Andrew Hutchinson
12	Retired	Marion Jardine (Diaconal)
13	Retired	Susan M. Lawson
14	Without Charge	Karen MacRae
15	Without Charge	Gael I. Matheson
16	Retired	Gordon J. Matheson
17	Retired	Allison J. Ramsay
18	Retired	William Scott

**Clerk of Presbytery:** Rev. Paula Hamilton, 19 Tamarac Ave., Charlottetown, PE, C1A 6T2. Phone 902-892-5255 (C), 902-626-3268 (R), hamilton@isn.net  
(For telephone directory see page 823, for statistical information see pages 780-81)

**SYNOD OF QUEBEC AND EASTERN ONTARIO****8. PRESBYTERY OF QUEBEC**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Inverness, St. Andrew's	J. Ross H. Davidson	Raymond Dempsey	1780, rue Dublin, Inverness, QC, G0S 1K0
2 Leggatt's Point	Vacant	Donald Campbell	Box 189, Price, QC, G0J 1Z0
3 Melbourne, St. Andrew's	Mark Godin	Estelle Blouin	1169, Route 243, Richmond, QC, J0B 2H0
4 Quebec, St. Andrew's	Stephen A. Hayes	Gina Farnell	106 Ste. Anne, Quebec City, QC, G1R 3X8
5 Scotstown, St. Paul's	Vacant	Wayne Mouland	42 rue Albert, Scotstown, QC, J0B 3B0
6 Sherbrooke, St. Andrew's	J. Barry Forsyth	Ross Beattie	256 Queen St., Lennoxville, QC, J1M 1K6
7 Valcartier, St. Andrew's	Supply	Joanne McCalla	2 Chemin du Lac Ferre, Valcartier, QC, G0A 4S0

**Clerk of Presbytery:** Rev. J. Ross H. Davidson, 702, rue Lafontaine, Thetford Mines, QC, G6G 3J6. Phone: 418-334-0587, 418-334-0614 (Fax)  
jrhdavidson@globetrotter.net

(For telephone directory see page 823, for statistical information see page 781)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Beauharnois, St. Edward's	Vacant	Irene Legassic	72 St. Georges St., Beauharnois, QC, J6N 1Y9
2 Chateauguay, Maplewood	Hye-Sook Kam	Betty Jordan	215 McLeod Ave., Chateauguay, QC, J6J 2H5
3 Fabreville	R. L. Inglis	James Bradley	442 Hudon St., Fabreville, QC, H7P 2H5
4 Hemmingford, St. Andrew's	Supply	Earle Orr	519 Champlain, Hemmingford, QC, J0L 1H0
5 Howick, Georgetown	Vacant	Greg Elliot	920 Rte. 138, Howick, QC, J0S 1G0
- Riverfield		Kenneth Roy	Box 347, Howick, QC, J0S 1G0
- St. Urbain, Beechridge		Neil MacKay	c/o Mr. Neil MacKay, 333 Rang Double, St. Urbain, QC, J0S 1G0
6 Huntingdon, St. Andrew's	Katherine Jordan	Jean Armstrong	33 Prince St., Huntingdon, QC, J0S 1H0
- Athelstan		Donald W. Grant	139 Ridge Road, Athelstan, QC, J0S 1A0
7 Lachute, Marg. Rodger Mem	David A. Stewart	Wm. G. Murray	648 Main St., Lachute, QC, J8H 1Z1
8 Laval (Duvernay), St. John's	Supply	John Kerner	2960 Blvd. de la Concorde, Duvernay, Laval, QC, H7E 2H5
9 Longueuil, St. Andrew's, St. Lambert	D. Barry Mack	Philippe Gabrini	496 Birch Ave., St. Lambert, QC, J4P 2M8
10 Lost River	Summer Supply	Eileen Dewar	c/o Mrs. Eileen Dewar, 5150 Lost River Rd., Harrington, QC, J8G 2T1
11 Mille Isles	Summer Supply	John D. Reeves	c/o Mrs. Darleen Smith, 1247 Mille Isles Rd., RR 1, Bellefeuille, QC, J0R 1A0
Montreal:			
12 Briarwood	Derek Macleod	Virginia Bell	70 Beaconsfield Blvd., Montreal, QC, H9W 3Z3
13 Chambit	Timothy Hwang	Jong Ku Park	581 Charon St., Montreal, QC, H3K 2P4
14 Chinese	Vacant	Warren Wong	5560 Hutchison, Montreal, QC, H2V 4B6
15 Cote des Neiges	John P. Vaudry	Kenneth Bell	3435 Cote Ste. Catherine Rd., Montreal, QC, H3T 1C7
16 Eglise St. Luc	Marc-Henri Vidal	Lembeka Lutonga	5790 17e Avenue, Montreal, QC, H1X 2R8
17 Ephraim Scott Memorial	Coralie Jackson-Bissonnette	Judith LeFevre-Allan	5545 Snowdon Ave., Montreal, QC, H3X 1Y8
18 First (Verdun)	Stated Supply	Robert Page	1445 Clemenceau Ave., Verdun, QC, H4H 2R2

19	Ghanaian	Samuel Kofi Danquah	Samuel Ofosuhene	c/o 9122, rue de Reims, Montreal, QC, H2N 1T4
20	Hungarian	Peter M. Szabo	Dr. Ilona Saly	c/o 1969 Charles Gill St., Montreal, QC, H3M 1V2
21	Knox, Crescent, Kensington & First	Vacant	Ken Harris	6225 Godfrey Ave., Montreal, QC, H4B 1K3
22	Livingstone	Peter M. Szabo	Love Akraasi-Sarpong	7110 de l'Epee Ave., Montreal, QC, H3N 2E1
23	Montreal West	John A. Simms (Stated Supply)	Frank Smith	160 Ballantyne Ave. N., Montreal, QC, H4X 2C1
24	St. Andrew & St. Paul	Richard R. Topping	J. Laurence Hutchison	3415 Redpath St., Montreal, QC, H3G 2G2
25	St. Columba by the Lake (Pointe Claire)	Ian D. Fraser	Terril Doman	11 Rodney Ave., Montreal, QC, H9R 4L8
26	Taiwanese Robert Campell	Vacant	Fan-Hsiung Lin	2225 Regent Ave., Montreal, QC, H4A 2R2
27	Town of Mount Royal	Vacant	Alberta M. Abbott	39 Beverley Ave., Montreal, QC, H3P 1K3
	- Maisonneuve-St. Cuthbert's		David Lambert	1606 Letourneux St., Montreal, QC, H1V 2M5
28	Westminster (Pierrefonds)	Vacant	Dan De Silva	13140 Monk Blvd., Montreal, QC, H8Z 1T6
29	Ormstown	John McPhadden	Karen D'Aoust	52 Lambton St., Ormstown, QC, J0S 1K0
	- Rockburn		Shirley McNaughton	c/o S. McNaughton, 2488 Boyd Settlement Rd., Rockburn, QC, J0S 1H0
30	Pincourt, Ile Perrot	Vacant	Eric Clegg	242-5th Ave., Pincourt, QC, J7V 5L3
31	St. Andrew's East	Vacant	Peter Steimer	5 John Abbott St., St. Andre d'Argenteuil, QC, J0V 1X0

#### **Without Congregation**

1	Montreal Presbyterian Bible Church Mission	Cirric Chan
2	Director, Pastoral Studies, Presbyterian College	W.J. Clyde Ervine
3	Missionary to Central America	Joe W. Reed
4	Librarian, Presbyterian College	Daniel J. Shute
5	Principal, Presbyterian College	John A. Vissers
6	Refugee Co-ordinator	Glynis Williams

#### **Appendix to Roll**

1	Without Charge	Chen Chen Abbott
2	Retired	J.S.S. Armour
3	Retired	Gordon Bannerman

**Appendix to Roll (cont'd)**

4	Without Charge	Maurice Bergeron
5	Studying	Roland DeVries
6	Without Charge	D. Lynne Donovan
7	Without Charge	Alice E. Iarrera
8	Retired	Arthur Iarrera
9	Without Charge	Kwang Oh Kim
10	Retired	William J. Klempa
11	Retired	D. Joan Kristensen (Diaconal)
12	Retired	Harry Kuntz
13	Retired	A. Ross MacKay
14		J. Kenneth MacLeod
15	Teaching	Sam A. McLaughlan
16	Retired	Joseph C. McLelland
17	Supply, First Church, Verdun	Ronald Mahabir
18	Retired	Patrick A. Maxham
19	Retired	Donovan G. Neil
20	Without Charge	Kwang Nam Paik
21	Retired	Jean F. Porret
22	Without Charge	Hui-Chi Tai
23	Without Charge	John Wu

**Diaconal Ministries - Other**

1 Mrs. Emily Drysdale 736 Ste. Marguerite St. Montreal, QC, H4C 2X6

**Clerk of Presbytery:** Dr. Michael Pettem, 3495 University St., Montreal, QC, H3A 2A8. Phone 514-845-2566 (O), 514-845-9283 (Fax).  
presbymtl@qc.aibn.com

(For telephone directory see page 823-24, for statistical information see pages 782-83)

**SYNOD OF QUEBEC & EASTERN ONTARIO**

**10. PRESBYTERY OF SEAWAY-GLENGARRY**

**PASTORAL CHARGE**

**MINISTER**

**CLERK OF SESSION**

**MAILING ADDRESS OF CHURCH**

1	Avonmore, St. Andrew's	Mark Bourgon	Dean McIntyre	Box 104, Avonmore, ON, K0C 1C0
	- Finch, St. Luke's-Knox		Garry Nugent	Box 220, Front Street, Finch, ON, K0C 1K0
	- Gravel Hill, St. James-St. Andrew's		Basil Gallinger	c/o B. Robinson, Box 132, Monkland, ON, K0C 1V0
2	Brockville, First	J. David Jones	Max Farrelly (Acting)	10 Church St., Box 885, Brockville, ON, K6V 5W1

3	Caintown, St. Paul's - Lansdowne, Church of the Covenant	Gregory W. Blatch	Ms. Angela Cowan Donald McCuaig	c/o 344 Old River Rd., RR 3, Mallorytown, ON, K0E 1R0 Box 138, Lansdowne, ON, K0E 1L0
4	Cornwall, St. John's	Ruth Y. Draffin	Ms. Susanne Matthews	28, 2nd St. E., Cornwall, ON, K6H 1Y3
5	Chesterville, St. Andrew's - Morewood	Bert de Bruijn	Mrs. Ann Langabeer Mrs. Ruth Pollock	c/o A. Langabeer, Box 671, Winchester, ON, K0C 2K0 Box 777, Chesterville, ON, K0C 1H0
6	Dunvegan, Kenyon - Kirk Hill, St. Columba	Vacant	Mrs. Annabelle Hartrick D. Alexander MacLeod	1630 Church Street, Dunvegan, ON, K0C 1J0 Box 81, Dalkeith, ON, K0B 1E0
7	Ingleside, St. Matthew's	David Skinner (Lay Missionary)	Reid McIntyre	Box 520, 15 Memorial Square, Ingleside, ON, K0C 1M0
8	Iroquois, Knox - Cardinal, St. Andrew's & St. James	Geoffrey P. Howard	Mrs. Lorraine Norton Donna McIlveen	24 Church St., Box 88, Iroquois, ON, K0E 1K0 Box 399, 2140 Dundas St., Cardinal, ON, K0E 1E0
9	Kemptville-Oxford Mills Pastoral Charge - Kemptville, St. Paul's - Oxford Mills, St. Andrew's	Paul E.M. Chambers	Ron Stewart Ken Janes	Box 797, 319 Prescott St., Kemptville, ON, K0G 1J0 Box 113, Oxford Mills, ON, K0G 1S0
10	Lancaster, St. Andrew's - Martintown, St. Andrew's	Ian C. MacMillan	Lyall MacLachlan Scott Johnston	Box 524, Church St., Lancaster, ON, K0C 1N0 c/o Heather Buckan, R.R. #1, Apple Hill, ON, K0C 1B0
11	Maxville, St. Andrew's - Moose Creek, Knox - St. Elmo, Gordon	Vacant	Wilfred Vallance A. Stuart McKay Douglas McLennan	Box 7, 21 Main St., Maxville, ON, K0C 1T0 Box 192, Moose Creek, ON, K0C 1W0 1996 Highland Rd., RR 1, Maxville, ON, K0C 1T0
12	Morrisburg, Knox - Dunbar	Darren K. May	Allen Claxton Bert Geertsma	Box 1042, Morrisburg, ON, K0C 1X0 c/o B. Geertsma, RR 2, Chesterville, ON, K0C 1H0
13	Prescott, St. Andrew's - Spencerville, St. Andrew's-Knox	C. Ian MacLean	J.E. MacDiarmid James Purcell	425 Centre St., Box 94, Prescott, ON, K0E 1T0 Box 81, Spencerville, ON, K0E 1X0
14	Vankleek Hill, Knox - Hawkesbury, St. Paul's	Robert Martin	Muriel Belanger Robert Martin	Box 269, 29 High St., Vankleek Hill, ON, K0B 1R0 166 John St., Hawkesbury, ON, K6A 1X9
15	Winchester & Mountain Charge - Winchester, St. Paul's - Mountain, Knox	Vacant	Jorris Zubatuk (acting) Mrs. Florence Donoghue	Box 879, 517 Main St. W., Winchester, ON, K0C 2K0 Box 35, South Mountain, ON, K0E 1W0

**Appendix to Roll**

1	Without Charge	Carol Bain
2	Retired	Malcolm A. Caldwell
3	Without Charge	Susan Clarke (Diaconal)
4	Retired	Allan M. Duncan
5	Retired	Marion Johnston
6	Retired, Pastoral Assistant, First, Brockville	James Peter Jones
7	Studying	Duncan S. Kennedy
8	Retired	D. Ross MacDonald
9	Retired	Wallace MacKinnon
10	Without Charge	Donna McIlveen (Diaconal)
11	Retired	Edward O'Neill
12	Retired	Fred H. Rennie
13	Retired	Howard D. Smith
14	Retired	Edward Stevens

**Diaconal Ministries - Other**

1	Miss Athalie Read	The Rosedale, R.R. #1, Brockville, ON, K6V 5T1
2	Miss Evelyn Walker	Box 881, Winchester, ON, K0C 2K0

**Clerk of Presbytery:** Ms. Donna McIlveen, 1711 County Rd. 2, RR 3, Prescott, ON, K0E 1T0. Phone 613-657-3803, Fax 613-657-4801  
david.mcilveen@sympatico.ca

(For telephone directory see page 824-25, for statistical information see pages 783-84)

**SYNOD OF QUEBEC & EASTERN ONTARIO**

**11. PRESBYTERY OF OTTAWA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Gatineau, Que., St. Andrew's, Aylmer	Vacant	Randall A. Russell	Box 468, 1 Eardley Rd., Stn. Aylmer, Gatineau, QC, J9H 5E7
2 Kanata, Trinity	W.L. Shaun Seaman	Jean Gallant	110 McCurdy Drive, Kanata, ON, K2L 2Z6
3 Kars, St. Andrew's	Vacant	Susan McKellar	Box 219, Kars, ON, K0A 2E0 K1V 0M5

4	Manotick, Knox	Adrian Auret	Brad Williams	Box 609, Manotick, ON, K4M 1A6
5	Orleans, Grace	Vacant	Bruce Finlay	1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
Ottawa:				
6	Calvin Hungarian	Laszlo M. Peter	Kalman Fejes	384 Frank St., Ottawa, ON, K2P 0Y1
7	Erskine	Cedric C. Pettigrew	Doreen McDougall	343 Bronson Ave., Ottawa, ON, K1R 6J2
8	Gloucester	Vacant	J.G. Davidson (pro tem)	91 Pike St., Ottawa, ON, K1T 3J6
9	Greenview	Wally Hong	Nelson Gillette	c/o 84 Grenadier Way, Nepean, ON, K2L 4L5
10	Knox	Vacant	Douglas A. Shedden	120 Lisgar St., Ottawa, ON, K2P 0C2
11	Parkwood	James T. Hurd	Dale Atkinson	10 Chesterton Dr., Nepean, ON, K2E 5S9
12	St. Andrew's	Andrew J.R. Johnston	Mrs. Nancy Pinck	82 Kent St., Ottawa, ON, K1P 5N9
13	St. David & St. Martin	Wayne L. Menard	Stacey Townson	444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6
14	St. Giles	D. Ian Victor	J. William Ferguson	174 First Avenue, Ottawa, ON, K1S 2G4
15	St. Paul's	Jack L. Archibald	Scott W. Hurd	971 Woodroffe Ave., Ottawa, ON, K2A 3G9
16	St. Stephen's	Charlene E. Wilson	Beverley VanderSchoot	579 Parkdale, Ave., Ottawa, ON, K1Y 4K1
		John R. Wilson		
17	St. Timothy's	Alex M. Mitchell	George L. McCully	2400 Alta Vista Dr., Ottawa, ON, K1H 7N1
18	Westminster	William J. Ball	Laura Kilgour	470 Roosevelt Ave., Ottawa, ON, K2A 1Z6
19	Richmond, St. Andrew's	Tony Boonstra	Eileen Brown	Box 910, Richmond, ON, K0A 2Z0
20	Stittsville, St. Andrew's	Gwen Ament	Florence Griffiths	20 Mulkins St., Stittsville, ON, K2S 1A6
21	Vernon, Osgoode	Cathy Victor	John K. Campbell	c/o C. Victor, 36 Huntview Private, Ottawa, ON,

### Without Congregation

1	Synod Area Education Consultant	Christina Ball (Diaconal)
2	Co-Manager, Gracefield Camp	Dorothy Herbert (Diaconal)
3	Canadian Forces Chaplain	David C. Kettle
4	Canadian Forces Chaplain	George L. Zimmerman

### Appendix to Roll

1	Retired	Mary Campbell (Diaconal)
2	Retired	Mariano DiGangi
3	Retired	Thomas Gemmell
4	Retired	Kalman Gondocz
5	Leader, Francophone Mission	Charles Kahumbu
6	Without Charge	Joyce Knight (Diaconal)
7	Retired	Samuel J. Livingstone

**Appendix to Roll (cont'd)**

8 Teaching	Elizabeth McCuaig (Diaconal)
9 Retired	Dorothy Nekrassoff (Diaconal)
10 Retired	Wm. J. Nesbitt
11 Teaching	Arthur M. Pattison
12 Without Charge	Linda E. Robinson
13 Retired	R. MacArthur Shields
14 Retired	James M. Thompson
15 Without Charge	Gordon E. Williams
16 Retired	Margaret Williams (Diaconal)
17 Retired	Ernest J. Zuger

**Missionaries - Active**

1 India	Miss Pauline Brown
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**Clerk of Presbytery:** Rev. James T. Hurd, 10 Chesterton Dr., Ottawa, ON, K2E 5S9. Phone 613-225-6648 (C), 613-225-8535 (Fax), jthurd@sympatico.ca

(For telephone directory see page 825, for statistical information see pages 784-85)

**SYNOD OF QUEBEC & EASTERN ONTARIO**

**12. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Almonte - Kinburn, St. Andrew's	James D. Ferrier	Elford Giles Dr. Wayne Senior	111 Church St., Box 1073, Almonte, ON, K0A 1A0 Box 112, Kinburn, ON, K0A 2H0
2 Arnprior, St. Andrew's	Milton A. Fraser	Harold MacMillan	80 Daniel St. N., Arnprior, ON, K7S 2K8
3 Carleton Place, St. Andrew's	Hugh N. Jack	Betty Godfrey	Box 384, Carleton Place, ON, K7C 2V2
4 Cobden, St. Andrew's - Ross, St. Andrew's	Patricia L. Van Gelder	Shelley Bulmer Roberta Robertson	Hwy. 17, Box 258, Cobden, ON, K0J 1K0 c/o Box 258, Cobden, ON, K0J 1K0
5 Fort Coulonge, St. Andrew's - Bristol Memorial	David R. Nicholson	Barry Stitt Dalton Hodgins	207 Main St., Box 73, Fort-Coulonge, QC, J0X 1V0 c/o D. Hodgins, Box 292, Shawville, QC, J0X 2Y0
6 Kilmaurs, St. Andrew's	Supply	Neil Ross	c/o Rev. J. Ferrier, Box 1073, Almonte, ON, K0A 1A0
7 Lake Dore	Vacant	Delmar MacDonald	c/o D. MacDonald, 240 Belmont Ave., Pembroke, ON, K8A 2C5

8	Lochwinnoch	Vacant	Burt Virgin	R.R. #1, Renfrew, ON, K7V 3Z4
9	McDonald's Corners, Knox - Elphin - Snow Road	Vacant	Ivan McLellan Thelma Paul Wm. Donald Roche	Box 28, McDonald Corners, ON, K0G 1M0 R.R. #1, McDonald Corners, ON, K0G 1M0 Snow Road Station, ON, K0H 2R0
10	Pembroke, First	Vacant	Don Wallace	257 Pembroke St. W., Pembroke, ON, K8A 5N3
11	Perth, St. Andrew's	Marilyn Savage	Robert J. Scott	P.O. Box 161, Perth, ON, K7H 3E3
12	Petawawa - Point Alexander	Seung-Rhyon Kim	Mrs. Catherine Saunders Mrs. Mona Kirkwood	24 Ethel St., Petawawa, ON, K8H 2C1 Box 1676, Deep River, ON, K0J 1P0
13	Renfrew	Alison Sharpe Brian Sharpe	Joan Hilliard	460 Raglan St. S., Renfrew, ON, K7V 1R8
14	Smith Falls, Westminster	Vacant	Katie Grant	11 Church St. W., Smith Falls, ON, K7A 1P6
15	Westport, Knox	Bruce Cossar (Stated Supply)	Delmer Bresee	Box 393, Westport, ON, K0G 1X0

#### **Without Congregation**

1	Deep River Community Church	Ruth M. Syme
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#### **Appendix to Roll**

1	Retired	James J. Edmiston
2	Without Charge	Patricia Elford
3	Retired	Robert J. Elford
4	Without Charge	Daniel H. Forget
5	Retired	Thomas A. (Ian) Hay
6	Retired	Robert Hill
7	Retired	Leo E. Hughes
8	Retired	Hugh MacDonald
9	Retired	Larry R. Paul
10	Retired	James E. Philpott
11	Retired	P. Lyle Sams
12	Retired	S. Reid Thompson

#### **Diaconal Ministries - Other**

1	Mrs. Emma Barren	322 Supple St., Pembroke, ON, K8A 3H5
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#### **Missionaries - Retired**

1	Miss Mary Nichol	40 Pearl St., Apt. 215, Smith Falls, ON, K7A 5B5
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**Clerk of Presbytery:** Mr. Sandy McCuan, R.R. #2, Carleton Place, ON, K7C 3P2. Phone 613-257-1955 (R); 613-257-8758 (Fax); planren@storm.ca.

(For telephone directory see page 825-26, for statistical information see pages 785-86)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Amherst Island, St. Paul's	Zander Dunn (Stated Supply)	Beth Forester	c/o Beth Forester, 5355 Front Rd., Stella, ON, K0H 2S0
2 Amherstview, Trinity	James J. Gordon	Shirley Zehr	Box 23001, 4499 Bath Rd., Amherstview, ON, K7N 1Y2
3 Belleville, St. Andrew's	Anne-Marie Jones	Karen Stickle	67 Victoria Ave., Belleville, ON, K8N 2A1
4 Belleville, St. Columba	Alan Barr	Jane Cox	520 Bridge St. E., Belleville, ON, K8N 1R6
5 Gananoque, St. Andrew's	Douglas R. Kendall	Jane Taylor	Box 67, Gananoque, ON, K7G 2T6
Kingston:			
6 St. Andrew's	Lincoln G. Bryant	Mrs. Noreen Shales	130 Clergy St. E., Kingston, ON, K7K 3S3
7 St. John's (Pittsburgh) - Sand Hill	Kelly Graham	Jean Cooper Samuel Nuttall	2368 Middle Rd., Kingston, ON, K7L 5H6 c/o S. Nuttall, 3293 Sand Hill Rd., R.R. #1 Seeley's Bay, ON, K0H 2N0
8 Strathcona Park	Job van Hartingsveldt	John Campbell	244 McMahon Ave., Kingston, ON, K7M 3H2
9 Madoc, St. Peter's	Stephen Thompson	Miss Lamoine West	P.O. Box 443, Madoc, ON, K0K 2K0
10 Picton, St. Andrew's - Deseronto, Church of the Redeemer	Vacant	Louw Terpstra Gerald Loney	Box 923, Picton, ON, K0K 2T0 155 St. George St., Box 431, Deseronto, ON, K0K 1X0
11 Roslin, St. Andrew's	Craig A. Cribar (Stated Supply)	James Cross	c/o James Cross, R.R. #1, Roslin, ON, K0K 2Y0
12 Stirling, St. Andrew's - West Huntingdon, St. Andrew's	Katherine McCloskey	Lois Bennett Grant Thompson	Box 118, Stirling, ON, K0K 3E0 Box 118, Stirling, ON, K0K 3E0
13 Trenton, St. Andrew's	A. Donald MacLeod	W.D. (Bill) Templeton	16 Marmora St., Trenton, ON, K8V 2H5
14 Tweed, St. Andrew's	Teresa Charlton	Evan Morton	Box 435, Tweed, ON, K0K 3J0
<b>Without Congregation</b>			
1 Chaplain, CFB Kingston	Robert A. Baker		
2 CFB Trenton	Lloyd M. Clifton		
<b>Appendix to Roll</b>			
1 Without Charge	John D. Blue		
2 Retired	William F. Duffy		
3 Without Charge	Stephen Dunkin		

**Appendix to Roll (cont'd)**

4	Retired	Gordon H. Fresque
5	Retired	Douglas N. Henry
6	Retired	James W. Hutchison
7	Retired	Robert C. Jones
8	Teaching	William Morrow
9	Retired	D. Garry Morton
10	Retired	Paul D. Scott
11	Without Charge	Stephen J. Weaver

**Clerk of Presbytery:** Rev. Doug Kendall, Box 67, Gananoque, ON, K7G 2T6. Phone 613-382-2315 (C), 613-382-2690 (Fax); rev.doug@sympatico.ca  
(For telephone directory see page 826, for statistical information see page 786)

**SYNOD OF TORONTO AND KINGSTON****14. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Ballyduff	Stated Supply	Norman Stacey	c/o Mrs. Vaneta Preston, RR 1, Bethany, ON, L0A 1A0
2 Beaverton	Byron Grace	Helen Crockford	Box 741, Beaverton, ON, L0K 1A0
- Gamebridge		Roberta Mitchell	c/o R.R. #3, Beaverton, ON, L0K 1A0
3 Bobcaygeon, Knox	Vacant	Kay Jamieson	Box 646, Bobcaygeon, ON, K0M 1A0
- Rosedale		Keith Halliday	c/o Keith Halliday, RR 1, Fenelon Falls, ON, K0M 1N0
4 Bolsover, St. Andrew's	Vacant	Elizabeth Nicholls	Box 829, Site 8, R.R. #6, Woodville, ON, K0M 2T0
- Kirkfield, St. Andrew's		Fae Quinn	Box 38, Kirkfield, ON, K0M 2B0
- Woodville Community		Ralph MacEachern	Box 284, Woodville, ON, K0M 2T0
5 Bowmanville, St. Andrew's	Noel C. Gordon	Eileen Noble	47 Temperance St., Bowmanville, ON, L1C 3A7
6 Campbellford, St. Andrew's	Vacant	Neil McCulloch	Box 787, Campbellford, ON, K0L 1L0
- Burnbrae, St. Andrew's		John Fry	Box 787, Campbellford, ON, K0L 1L0
7 Cannington, Knox	Dawn Griffiths	Sylvia Singleton	Box 509, Cannington, ON, L0E 1E0
- Cresswell, St. John's		Donna Geissberger	c/o Box 509, Cannington, ON, L0E 1E0
- Wick		Ruth Anderson	1295 Conc. 2, Box 171, Sunderland, ON, L0C 1H0

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
8	Cobourg, St. Andrew's	Douglas G. Brown	Ann Matthews	200 King St. W., Cobourg, ON, K9A 2N1
9	Colborne, Old St. Andrew's - Brighton, St. Andrew's	Rylan Montgomery	Alwyn Horscroft Emily Rowley	Box 328, Colborne, ON, K0K 1S0 Box 352, Brighton, ON, K0K 1H0
10	Fenelon Falls, St. Andrew's - Glenarm, Knox	W. Rod Lewis	Dan Schley Grace Jess	Box 867, Fenelon Falls, ON, K0M 1N0 c/o Grace Jess, RR #1, Coboconk, ON, K0M 1K0
11	Lakefield, St. Andrew's - Lakehurst, Knox	William Baird (Int. Min.)	Nancy Prikker Marjorie Fawcett	Box 1316, Lakefield, ON, K0L 2H0 R.R. #1, Peterborough, ON, K9J 6X2
12	Lindsay, St. Andrew's	Vacant Linda Park	Evelyn McLean	40 William St. N., Lindsay, ON, K9V 4A1
13	Nestleton, Cadmus	Stated Supply	Graham W. Ham	Box 77, Nestleton, ON, L0B 1L0
14	Norwood, St. Andrew's - Havelock, Knox	Roger S.J. Millar	Ross Althouse Mrs. Sharon Howard	Box 327, Norwood ON, K0L 2V0 Box 417, Havelock, ON, K0L 1Z0
15	Peterborough, St. Giles	Nicolaas F.S. Mulder	Keith Kidd	785 Park St. S., Peterborough, ON, K9J 3T6
16	Peterborough, St. Paul's	George A. Turner	Carolyn James	120 Murray St., Peterborough, ON, K9H 2S5
17	Peterborough, St. Stephen's	Reg J. McMillan	Peter Tiesma	1140 St. Paul's St., Peterborough, ON, K9H 7C3
18	Port Hope, St. Paul's	David J. McBride	Mrs. R. O'Neill	131 Walton St., Port Hope, ON, L1A 1N4
19	Port Perry, St. John's	D.A. (Sandy) Beaton	Jim Skimming	Box 1135, Port Perry, ON, L9L 1A9
20	South Monaghan, Centreville	L. Ann Blane	Jill Szilagyi	c/o Rev. A. Blane, 43 Second Line, RR 1, Bailieboro, ON, K0L 1B0
21	Warkworth, St. Andrew's - Hastings, St. Andrew's	Craig MacInnis (Lay Missionary)	Ona Carlaw Jacqueline Beamish	Box 118, Warkworth, ON, K0K 3K0 Box 686, Hastings, ON, K0L 1Y0
<b>Without Congregation</b>				
1	Principal, Knox College	J. Dorcas Gordon		
2	Dir., Basic Degree & Field Education, Knox College	Stuart Macdonald		
3	Assoc. Sec., International Ministries, Life & Mission Agency	Ronald Wallace		
<b>Appendix to Roll</b>				
1	Retired	J. Morrison Campbell		
2	Retired	John B. Duncan		

3	Retired	William Fairley
4	Retired	Donald H. Freeman
5	Without Charge	G. Dennis Freeman
6	Retired	Mabel Henderson
7	Retired	J. Desmond Howard
8	Retired	Donald Howson
9	Retired	Marshall S. Jess
10	Retired	Donald A. Madole
11	Retired	William Manson
12	Retired	Edward G. Smith
13	Retired	Roy A. Taylor

**Missionaries - Active**

1	Taiwan	Miss Joy Randall
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**Clerk of Presbytery:** Rev. Reg. McMillan, 1140 St. Paul's St., Peterborough, ON, K9H 7C3. Phone 705-743-4411 (C & Fax), 705-745-8584 (R);  
 rmcmillan@kawartha.net

(For telephone directory see page 826-27, for statistical information see pages 787-88)

**SYNOD OF TORONTO AND KINGSTON**

**15. PRESBYTERY OF PICKERING**

	<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1	Ajax, St. Andrew's	John Bigham	Bill Collier	35 Church St. N., Ajax, ON, L1T 2W4
2	Ajax, St. Timothy's	Dennis J. Cook	Mrs. Margaret Hanna	97 Burcher Road, Ajax, ON, L1S 2R3
3	Ashburn, Burns	Graeme Illman	Ron Ashton	765 Myrtle Rd. W., Ashburn, ON, L0B 1A0
4	Leaskdale, St. Paul's	Andrew J. Allison	Gwen Lyons	Box 104, Leaskdale, ON, L0C 1C0
	Oshawa:			
5	Knox	Edward Musson	Douglas Leslie	147 Simcoe St. N., Oshawa, ON, L1G 4S6
6	Korean	David J.S. Shin	Kyongchul Chia	333 Rossland Rd. W., Oshawa, ON, L1J 3G6
7	St. James	Vacant	Mrs. Dorothy Colleran	486 Simcoe St. S., Oshawa, ON, L1H 4J8
8	St. Luke's	Helen W. Hartai	Edward Franklin	333 Rossland Rd. W., Oshawa, ON, L1J 3G6
9	St. Paul's	Lois Whitwell	Mrs. Eleanor Kisil	32 Wilson Rd. N., Oshawa, ON, L1G 6C8
10	Pickering, Amberlea	C. Morley Mitchell	Lynda Burke	1820 White's Road, Pickering, ON, L1V 1R8

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH	
Toronto:				
12	Bridlewood	Daniel MacKinnon	Alan Pounsett	2501 Warden Ave., Toronto, ON, M1W 2L6
13	Clairlea Park	P. Basil Dass	Jas. McPherson	3236 St. Clair Ave E., Toronto, ON, M1L 1V7
14	Fallingbrook	Fred W. Shaffer	John Anderson	31 Wood Glen Road, Toronto, ON, M1N 2V8
15	Grace, West Hill	Phillip J. Robillard	Scott Jamieson	447 Port Union Rd., Toronto, ON, M1C 2L6
16	Guildwood Community	Douglas H. Rollwage	Ms. Grace Wuthrich	140 Guildwood Pkwy., Toronto, ON, M1E 1P4
17	Knox, Agincourt	Vacant	Katherine Bruce	4156 Sheppard Ave E., Toronto, ON, M1S 1T4
18	Malvern	R. Wayne Kleinsteuber	Julia Pallek	1301 Neilson Rd., Toronto, ON, M1B 3C2
19	Melville, West Hill	Ralph Fluit	Wayne Donaghey	70 Old Kingston Rd., Toronto, ON, M1E 3J5
20	St. Andrew's	C. Duncan Cameron	Mrs. Yvonne Long	115 St. Andrew's Rd., Toronto, ON, M1P 4N2
21	St. David's	Vacant	Ken Persaud	1300 Danforth Rd., Toronto, ON, M1J 1E8
22	St. John's, Milliken	Donna M. Carter-Jackson	Ms. Maxine DaCosta	410 Goldhawk Trail, Toronto, ON, M1V 4E7
23	St. Stephen's	Gerard J.V. Bylaard	John Jenkinson	3817 Lawrence Ave. E., Toronto, ON, M1G 1R2
24	Westminster	James Liebenberg	George Reid	841 Birchmount Rd., Toronto, ON, M1K 1K8
25	Wexford	Mary E. Bowes	Florence Milne	7 Elinor Ave., Toronto, ON, M1R 3H1
26	Uxbridge, St. Andrew's-Chalmers	Vacant	David Phillips	40B Toronto St. S., Uxbridge, ON, L9P 1G9
27	Whitby, Celebration!	Ron Van Auken	Peter Irish	Box 24100, 601 Dundas St.W., Whitby, ON, L1N 8X8
28	Whitby, St. Andrew's	Issa A. Saliba	Jim Thompson	209 Cochrane St., Whitby, ON, L1N 5H9
<b>Without Congregation</b>				
1	Assoc. Sec., Canada Ministries	Gordon R. Haynes		
2	Gen. Sec., Life & Mission Agency	J.P. (Ian) Morrison		
3	Area Educational Consultant	Lynda Reid		
4	Assoc. Sec., Ministry & Church Vocations	Susan Shaffer		
<b>Appendix to Roll</b>				
1	Retired	Priscilla M. Anderson		
2	Retired	Robert K. Anderson		
3	Retired, Minister Emeritus, Grace	Everett J. Briard		
4	Retired	Gerard J.V. Bylaard		
5	Minister Emeritus, Wexford	Robert P. Carter		
6	Mission Interpreter	Catherine Chalin		
7	Retired	Ian A. Clark		
8		Marie Coltman (Diaconal)		

9	Retired, Minister Emeritus, St. Timothy's, Ajax	Frank Conkey
10	Retired	H. Glen Davis
11	Retired	Joyce I. Davis
12	Without Charge	Scott Elliott
13	Without Charge	Annetta Hoskin
14	Retired	F. Ralph Kendall
15	Retired	Elizabeth Kenn (Diaconal)
16	Retired	W. Wendell MacNeill
17	Retired, Minister Emeritus, St. Andrew's, Whitby	W. James S. McClure
18	Retired	Stuart O. McEntyre
19	Retired	Edward McKinlay
20	Retired	Emmanuel Makari
21	Retired	George A. Malcolm
22	Retired	David Murphy
23	Without Charge	Victoria Murray
24	Retired, Minister in Association, Westminster	Fred J. Reed
25	Without Charge	Phillip J. Robillard
26	Without Charge	Susanna Siao
27	Retired	Sheina B. Smith
28	Without Charge	Calvin B. Stone
29	Retired	Charles Townsley
30	Retired	Donald M. Warne
31	Retired	Wallace E. Whyte
32	Minister Emeritus, Clairlea Park	George E. Wilson
33	Retired	David C. Wotherspoon

#### **Diaconal Ministries - Other**

1	Mrs. Agnes Conkey	46 Windsor Dr.N, Ajax, ON, L1T 2Z6
2	Mrs. Janet Ham	432 Fairlawn St., Oshawa, ON, L1J 4R4
3	Mrs. Marion Tomlinson	1607 Greta Circle, Pickering, ON, L1V 3B5

#### **Suspended**

1	Lawrence V. Turner
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#### **Missionaries - Active**

1	Japan	Michael & Wendy Lessard-Clouston
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Clerk of Presbytery: Rev. Dr. Everett Briard, 255 Wright Cres., Ajax, ON, L1S 5S5. Phone 905-426-1445, ebriard@rogers.com  
 (For telephone directory see page 827, for statistical information see pages 788-89)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Toronto:			
1 Armour Heights	William J. Middleton	Michael Nettleton	105 Wilson Ave., Toronto, ON, M5M 2Z9
2 Beaches	T. Hugh Donnelly	Don Anderson	65 Glen Manor Dr., Toronto, ON, M4E 3V3
3 Calvin	Ian A.R.. McDonald	Joanne Stewart	26 Delisle Ave., Toronto, ON, M4V 1S5
4 Celebration North	Peter T. Ma	Paul Yee	15 Muster Court, Markham, ON, L3R 9G5
5 Chinese	Vacant	Esther Ng	177 Beverley St., Toronto, ON, M5T 1Y7
6 Chinese, English Speaking Faith Community	Thomas Eng Robert A. Syme	Ina J. Hill	177 Beverley St., Toronto, ON, M5T 1Y7 140 Dawes Road, Toronto, ON, M4C 5C2
7 Gateway Community	John Ufkes	Wesley Spence	150 Gateway Blvd., Toronto, ON, M3C 3E2
8 Glebe	William Elliott	Jocelyn Ayers	124 Belsize Drive, Toronto, ON, M4S 1L8
9 Glenview	Robert P. Fourney	David McIntyre	1 Glenview Ave., Toronto, ON, M4R 1P5
10 Iona	James F. Biggs	Donna M. Wells	1080 Finch Ave. E., Toronto, ON, M2J 2X2
11 Knox	J. Kevin Livingston Wayne R. Hancock John Hong	W. Hancock	630 Spadina Ave., Toronto, ON, M5S 2H4
12 Leaside	Nicholas Athanasiadis	Shirley S. Lingard	670 Eglinton Ave. E., Toronto, ON, M4G 2K4
13 Queen Street East	Pamela Emms	David Cummins	947 Queen St. E., Toronto, ON, M4M 1J9
14 Riverdale	Vacant	John D. Spears	662 Pape Ave., Toronto, ON, M4K 3S5
15 Rosedale	William C. MacLellan	Alexandra Johnston	129 Mount Pleasant Rd., Toronto, ON, M4W 2S3
16 St. Andrew's	G. Cameron Brett George C. Vais	Grant A. Farrow	75 Simcoe St., Toronto, ON, M5J 1W9
17 St. John's	Charlotte M. Stuart	David Pratley	415 Broadview Ave., Toronto, ON, M4K 2M9
18 St. Mark's	Harris Athanasiadis	Don Hazell	1 Greenland Rd., Toronto, ON, M3C 1N1
19 Toronto Central Taiwanese	Stated Supply	Edward Chung	670 Eglinton Ave. E., Toronto, ON, M4G 2K4
20 Toronto Formosan	Vacant	Kwan Kao	31 Eastwood Rd., Toronto, ON, M4L 2C4
21 Trinity Mandarin	Wes Chang	Lily Lee	38 Ellerslie Ave., Toronto, ON, M2N 1X8
22 Trinity, York Mills	Ferne Reeve	Robert C. Campbell	2737 Bayview Ave., Willowdale, ON, M2L 1C5
23 Westminster	Jan E. McIntyre	Vacant	154 Floyd Ave., Toronto, ON, M4K 2B7

24	Westview	Vacant	Mrs. Cathy Callon	233 Westview Blvd., Toronto, ON, M4B 3J7
25	Willowdale	Walter M. Hearn	Jean Rankine	38 Ellerslie Ave., Willowdale, ON, M2N 1X8

### Without Congregation

1	Dir., Evergreen Youth Mission	Karen S. Bach
2	Assoc. Sec., Ed. for Discipleship	James F. Czegledi
3	Chaplain, East Toronto Hosp.	Nita DeVenne (Diaconal)
4	Assoc. Secretary, PWS&D	Richard W. Fee
5	Admin., Assembly Office	Terrie-Lee Hamilton (Diaconal)
6	Chaplain, Toronto East Toronto	Theresa Han
7	Boarding House Ministries	Rodger Hunter
8	Principal Clerk of Assembly	Stephen Kendall
9	Missionary	Paul D. McLean
10	FYI (For Your Inspiration)	Jane E. Swatridge

### Appendix to Roll

1	Retired	Jean S. Armstrong
2	Retired	Gordon A. Beaton
3	Without Charge	Robert S. Bettridge
4	Consultant	John C. Bryan
5	Supply Minister, Toronto Central Tawianese	Stephen Y. Chen
6	Retired	Stuart B. Coles
7	Without Charge	Douglas duCharme
8	Retired	Andrew M. Duncan
9	Retired	James W. Evans
10	Without Charge	Robert N. Faris
11	Without Charge	Louise Gamble (Diaconal)
12	Pastoral Psychotherapist	A. Ross Gibson
13	Retired	Peter F. Gilbert
14	Without Charge	Agnes Gollan (Diaconal)
15	Retired	J. Patricia Hanna
16	Without Charge	John B. Henderson
17	Minister Emeritus, Calvin	Douglas G.M. Herron
18	Without Charge	Karen A. Hincke
19	Retired	Leone How (Diaconal)
20	Minister Emeritus, Leaside	James D.C. Jack
21	Without Charge	Lois C. Johnson (also Diaconal)
22	Without Charge	Nak Joong Kim

**Appendix to Roll (cont'd)**

23	Without Charge	Dorothy Knight (Diaconal)
24	Retired	Annalise Lauber
25	Without Charge	Hye-Ok Lee (Diaconal)
26	Retired	Carol H. Loudon
27	Assist. Min. Emeritus, Knox	George A. Lowe
28	Retired	Alex S. MacDonald
29	Retired	A. Goodwill MacDougall
30	Retired	E. Margaret MacNaughton (also Diaconal)
31	Without Charge	Susan McElcheran (Diaconal)
32	Without Charge	Joseph Mok
33	Retired	J.J. Harrold Morris
34	Retired	Margaret Near (Diaconal)
35	Retired	May Nutt (Diaconal)
36	In Nigeria	Arlene Onuoha
37	Retired	Donald Pollock
38	Without Charge	Dorothy Roberts (Diaconal)
39	Retired	Earle F. Roberts
40	Without Charge	Magdy Sedra
41	Retired	Russell Self
42	Without Charge	Jean Sonnenfeld (Diaconal)
43	Retired	C. Rodger Talbot
44	Retired	Arthur Van Seters
45	Missionary	John W. Voelkel
46	Studying	Maureen Walter
47	Retired	Stanley D. Walters
48	Retired	John W. Wevers

**Missionaries - Active**

1	Malawi	Miss Clara Henderson
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**Missionaries - Retired**

1	Mr. Clarence O. & Mrs. Catherine McMullen	900 Steeles Ave. W., #505, Thornhill, ON, L4J 8C2
2	Miss Diana R. Wadsworth	43 Thorncliffe Park Dr., Apt. 915, Toronto, ON, M4H 1J4

**Clerk of Presbytery:** Rev. Jim Biggs, 1080 Finch Ave. E., Toronto, ON, M2J 2X2. Phone 416-494-2442 (C), 416-494-6476 (Fax)  
postmaster@tri-church.org

(For telephone directory see page 827-28, for statistical information see pages 789-90)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Bermuda, Hamilton, St. Andrew's	Duncan Jeffrey	Mrs. Rose Spershott	Box HM193, Hamilton, Bermuda, HMAX
Toronto:			
2 Albion Gardens	Marion F. Schaffer	Mrs. Carolyn Jones	80 Thistle Down Blvd., Rexdale, ON, M9V 1J2
3 Bonar-Parkdale	Jay Brennan	Mrs. Dorothy Clark	250 Dunn Avenue, Toronto, ON, M6K 2R9
4 Celebration	Allan Lane	Russell Morden	500 Coldstream Ave., Toronto, ON, M6B 2K6
5 First Hungarian	Zoltan Vass	Imre Molnar	439 Vaughan Road, Toronto, ON, M6C 2P1
6 Ghanaian	Enoch Pobee	Roseline La-Kumi	c/o Roseline La-Kumi, 5371 Longhorn Trail, Mississauga, ON, L4Z 3G4
7 Graceview	Jan Hieminga	Mrs. Joan Kohar	588 Renforth Dr., Etobicoke, ON, M9C 2N5
8 Mimico	Robert B. Sim	Greg Sword	119 Mimico Ave., Toronto, ON, M8V 1R6
9 Morningside High Park	William Ingram	Evelyn Walker	4 Morningside Ave., Toronto, ON, M6S 1C2
10 North Park	Elias Morales	Cecilia Morales	50 Erie St., Toronto, ON, M6L 2P9
11 Patterson	Alexander Wilson	Edith Gear	109 Harvie Ave., Toronto, ON, M6E 4K4
12 Pine Ridge	Lawrence J. Brice (part-time)	A. Speers	39 Knox Ave., Weston, ON, M9L 2M2
13 Portuguese Speaking	Lincoln Resende	Kelinton Sganzerla	100 Hepbourne St., Toronto, ON, M6H 1K5
14 Rexdale	Daniel Cho	G. King	2314 Islington Ave., Etobicoke, ON, M9W 5W9
15 Runnymede	Vacant	Susan Holian	680 Annette St., Toronto, ON, M6S 2C8
16 St. Andrew's, Humber Heights	Vacant	Narth Osutei	1579 Royal York Rd., Weston, ON, M9P 3C5
17 St. Andrew's, Islington	George E.C. Anderson	M. Mawhinney	3819 Bloor St. West, Islington, ON, M9B 1K7
18 St. Giles, Kingsway	Bryn MacPhail Christopher Jorna	Miss Sandra Hamlyn	15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
19 St. Paul's	Joyce E.C. Elder	Wm. Weir	100 Hepbourne St., Toronto, ON, M6H 1K5
20 St. Stephen's, Weston	Wayne Wardell	Cathy McCulloch	3194 Weston Road, Weston, ON, M9M 2T6
21 University	Vacant	Belinda Paul MacDonald	1830 Finch Ave. W., Downsview, ON, M3N 1M8
22 Victoria-Royce	Vacant	Mr. Peter Price	190 Medland St., Toronto, ON, M6P 2N7

23	Weston	Lance T. Odland	Vacant	11 Cross St., Weston, ON, M9N 2B8
24	Wychwood-Davenport	Garth B. Wilson	Mrs. Margaret Millar	155 Wychwood Ave., Toronto, ON, M6C 2T1
25	York Memorial	Winston A. Newman	Roy Ferris	1695 Keele St., Toronto, ON, M6M 3W7

**Without Congregation**

1	Professor, Knox College	Calvin A. Pater
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**Appendix to Roll**

1	Without Charge	Brenda Adamson (Diaconal)
2	Retired	William J. Adamson
3	Without Charge	Sang Jin An
4	Studying	Paulette M. Brown
5	Without Charge	Giovanna Cieli
6	Retired	James B. Cuthbertson
7	Retired	Gordon Fish
8	Retired	W. George French
9		Florence Goertzen (Diaconal)
10	Retired	Nora A. Gorham
11	Retired	Lorand Horvath
12	Retired	Raymond A. Humphries
13	Retired	E.H. Hunter
14	Retired	Kenrich Keshwah
15	Retired	William J.M. McLean
16	Retired	W.J. Moorehead
17	Without Charge	Richey Morrow
18	Retired	John A. Robertson
19	Without Charge	Brian R. Ross
20	Retired	Edmund Seress
21	Retired	Howard L. Shantz
22	Missionary, Malawi	Joel Sherbino
23	Retired	R. Campbell Taylor
24	Without Charge	Mark A. Tremblay
25	Retired	Lawrence Vlasblom
26	Retired	Joseph E. Williams

**Missionaries - Active**

1 Ukraine David Pandy Szekeres

**Missionaries - Retired**

1 Malawi Miss Irma I. Schultz

**Clerk of Presbytery:** Rev. Joe Williams, 190 Medland St., Toronto, ON, M6P 2N7. Phone: 416-752-0694 (O & R), 416-752-1447 (Fax)

(For telephone directory see page 828, for statistical information see pages 790-91)

**SYNOD OF TORONTO AND KINGSTON****18. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Acton, Knox	Pieter van Harten	James McVeigh	Box 342, Acton, ON, L7J 2M4
2 Boston - Omagh	Shawn D. Croll	Allan Parsons Dick Van Der Deen	c/o S. Croll, 373 Wilson Dr., Milton, ON, L9T 3E9 c/o S. Croll, 373 Wilson Dr., Milton, ON, L9T 3E9
3 Bramalea, St. Paul's	Wayne J. Baswick	Lesley Risinger	723 Balmoral Dr., Bramalea, ON, L6T 1X5
4 Bramalea North	W. Grant Johnston	Atul Solanki	925 North Park Dr., Brampton, ON, L6S 5R8
5 Brampton, St. Andrew's	J. Wesley Denyer	J. Farquhar McDonald	44 Church St. E., Brampton, ON, L6V 1G3
6 Brampton, Heart Lake	Edward S. Dowdles	Claudia Russell-Placencia	25 Ruth Ave., Brampton, ON, L6Z 3X3
7 Campbellville, St. David's - Nassagaweya	D. Sean Howard	Russell Hurren Marion Snyder	Box 235, Campbellville, ON, L0P 1B0 Box 235, Campbellville, ON, L0P 1B0
8 Claude	Randall Benson	Bill Horton	15175 Hurontario St., Inglewood, ON, L0N 1K0
9 Erin, Burns - Ospringle, Knox	John P. Young	Wendy McDougall Ralph Sinclair	155 Main St., Box 696, Erin, ON, N0B 1T0 c/o Ms. Elaine Wiesner, 5532 2nd Line, R.R. #3, Acton, ON, L7J 2L9
10 Georgetown, Knox - Limehouse	Willem J. (Kobie) DuPlessis	Heiman Donker W.R. Karn	116 Main St. S., Georgetown, ON, L7G 3E6 General Delivery, Limehouse, ON, L0P 1H0
11 Grand Valley, Knox	Vacant	Isabelle Clarke	Box 89, Grand Valley, ON, L0N 1G0
12 Hillsburgh, St. Andrew's	Vacant	Shane Tanner	Hillsburgh, ON, N0B 1Z0
13 Malton, St. Mark's	Kathy Brownlee	Elfreda Laylor	7366 Darcel Ave., Malton, ON, L4T 3W6
14 Milton, Knox	Joseph A. Gray	Karl Reichert	170 Main St. E., Milton, ON, L9T 1N8

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Mississauga:			
15 Almanarah	Sherif Garas		100 City Centre Dr., Box 2349, Mississauga, ON, L5B 3C8
16 Chinese	Hugo King-Wah Lau	George Shui	5230 River Forest Crt., Mississauga, ON, L5V 2C6
17 Clarkson Road	Vacant	Ms. Barbara Sypher	1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
18 Dixie	Harry J. Klassen (Int. Min.)	Shirley Raininger	3065 Cawthra Rd., Mississauga, ON, L5A 2X4
19 Erindale	W. Ian MacPherson	John Knox	1560 Dundas St. W., Mississauga, ON, L5C 1E5
20 Glenbrook	Ian B. McWhinnie	George Ryder	3535 South Common Crt., Mississauga, ON, L5L 2B3
21 White Oak	Douglas Scott	Brian Diggle	6945 Meadowvale TC Circle, Mississauga, ON, L5N 2W7
22 Norval - Union	Bruce J. Clendening	Phil Brennan Marion Lookman	Box 58, Norval, ON, L0P 1K0 RR 4, 16789 22nd Sideroad, Georgetown, ON, L7G 4S7
Oakville:			
23 Hopedale	Sean Foster	Kenneth R. Macintyre	156 Third Line, Oakville, ON, L6L 3Z8
24 Knox	A. Harry W. McWilliams Michael J. Marsden	Warren Brown	89 Dunn St., Oakville, ON, L6J 3C8
25 Knox Sixteen	G. Walter Read	Gordon Petrie	1150 Dundas St. W., Oakville, ON, L6H 7C9
26 Trafalgar	Kristine O'Brien	Margaret Cornell	354 Upper Middle Rd. E., Oakville, ON, L6H 7H4
27 Orangeville, Tweedsmuir	Harvey A. Self	Suzanne Rayburn	Box 276, Orangeville, ON, L9W 2Z7
28 Port Credit, St. Andrew's	James W.A. Cooper	Robert English	24 Stavebank Rd. N., Mississauga, ON, L5G 2T5
29 Streetsville, St. Andrew's	Douglas C. McQuaig	Noel Patterson	293 Queen St. S., Mississauga, ON, L5M 1L9
<b>Without Congregation</b>			
1 Young Nak Mission Church	Hong Bum (David) Kim		
2 Exec. Sec., Women's Missionary Society	Sarah Yong Mi Kim		
<b>Appendix to Roll</b>			
1 Retired	Peter Barrow		
2 Without Charge	Mary B. Campbell		
3 Retired	Christiaan M. Costerus		
4 Social Worker	Noble B.H. Dean		
5 Retired	Gerald E. Doran		

6	Retired	Rosemary Doran
7	Retired	E. Robert Fenton
8	Without Charge	Sandy D. Fryfogel
9		Cheryl Gaver
10	Retired	Helen L. Goggin
11	Without Charge	Elizabeth Jack
12	Retired	Trevor J. Lewis
13	Teaching	John McGurrin
14	Without Charge	R. Wayne Maddock
15	Retired	Iain G. Nicol
16	Retired	J. Glynn Owen
17	Retired	Gerald Rennie
18	Without Charge	Fairlie Ritchie
19	Studying	Susan Sheridan
20	Studying	Creola Simpson (Diaconal)
21	Retired	Donald C. Smith
22	Without Charge	Glen C. Soderholm
23	Retired	Harry E. Waite
24		Bruce V. Will

#### **Diaconal Ministries - Other**

1	Mrs. Roma Browne	262 Glen Oak Dr., Oakville, ON, L6K 2J2
2	Miss Hazell Davis	2220 Lakeshore Rd. W., #1202, Oakville, ON, L6L 1G9
3	Miss Charlotte Farris	28 Elizabeth St., #905, Mississauga, ON, L5G 2Z6
4	Mrs. Joan Murcar	1612 Stancombe Cres., Mississauga, ON, L5N 4R1
5	Ms. Helen Sinclair	R.R. #1, LCD Main, Orangeville, ON, L9W 2Y8
6	Mrs. Jean Stewart	75 De Nesbi Dr., Mississauga, ON, L5M 1C2

#### **Missionaries - Active**

1	Nicaragua	Denise Van Wissen
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#### **Missionaries - Retired**

1	Mrs. Emma deGroot	3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8
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**Clerk of Presbytery:** Rev. Pieter van Harten, Box 342, Acton, ON, L7J 2M4. Phone 519-853-2360 (C), 519-780-2561 (R), 519-853-5494 (Fax)  
presbrampton@excite.com

(For telephone directory see page 829, for statistical information see pages 791-92)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Aurora, St. Andrew's	John D. Congram (Int. Min.)	Gord McCallum	32 Mosley Street, Aurora, ON, L4G 1G9
2 Beeton, St. Andrew's	Vacant	William Siddall	P.O. Box 164, Beeton, ON, L0G 1A0
3 Bolton, Caven	Jeremy R. Lowther	Ellen Parker	110 King St. W., Bolton, ON, L7E 1N2
4 Bradford, St. John's	Daniel Scott	Ms. Christine Simpson	Box 286, Bradford, ON, L3Z 2A8
5 Keswick	Kirk MacLeod	Diane Davidson	Box 73, Keswick, ON, L4P 3E1
6 King City, St. Andrew's	Christopher Carter	J.D. Agnew	13190 Keele St., King City, ON, L7B 1J2
7 Maple, St. Andrew's	Vacant	Mrs. Evelyn Snider	9860 Keele St., Maple, ON, L6A 1R6
8 Markham, Chapel Place	Vacant	Makram Keriakis	8 Chapel Place, Markham, ON, L3R 9C4
9 Markham, Chinese	Vacant Alan Goh	Michael Lai	2250 Denison St., Markham, ON, L3S 1E9
10 Markham, St. Andrew's	Samuel M. Priestley, Jr.	Paul Clodd	143 Main St. N., Markham, ON, L3P 1Y2
11 Newmarket, St. Andrew's	John C. Henderson Laura Duggan	George Smith	484 Water St., Newmarket, ON, L3Y 1M5
12 Nobleton, St. Paul's	Barry E. Van Dusen	John Mullings	Box 535, Nobleton, ON, L0G 1N0
13 Richmond Hill	George W. Beals	Nancy Vanderlaag	10066 Yonge St., Richmond Hill, ON, L4C 1T8
14 Schomberg, Emmanuel	Vacant	Peter McKinnon	Box 121, Schomberg, ON, L0G 1T0
15 Stouffville, St. James	Vacant	John Hazlewood	6432 Main St., Stouffville, ON, L4A 1G3
16 Sutton West, St. Andrew's	James A. Young	Gayle Clarke	P.O. Box 312, Sutton West, ON, L0E 1R0
17 Thornhill	Robert H. Smith Heather L. Jones	Bruce Smith	271 Centre St., Thornhill, ON, L4J 1G5
18 Tottenham, Fraser	John C. Fair	Jim Allan	Box 495, Tottenham, ON, L0G 1W0
19 Unionville	Gordon E. Timbers	Lynn Taylor	600 Village Parkway, Unionville, ON, L3R 6C2
20 Vaughan, St. Paul's	Vacant	D. Rutherford	10150 Pine Valley Dr., Box A4, RR 2, Woodbridge, ON, L4L 1A6
21 Woodbridge	David E. Sherbino	A. Whitmore	7971 Kipling Ave., Woodbridge, ON, L4L 1Z8
<b>Without Congregation</b>			
1 Assoc. Secretary, Education for Discipleship	Dorothy Henderson (Diaconal)		
2 Director of Church Relations, World Vision Canada	Kenneth G. McMillan		

- 3 Associate Sec., Assembly Office, Donald G.A. Muir  
Deputy Clerk
- 4 Director, Outreach Programs, M. Helen Smith  
Evangel Hall

**Appendix to Roll**

- 1 Without Charge Nader H. Awad
- 2 Without Charge Marion Ballard (Diaconal)
- 3 Teacher J.N. Balsdon
- 4 Retired Charles Boyd
- 5 Retired Wm. I. Campbell
- 6 Without Charge Jean Cook (Diaconal)
- 7 Mayor W.D. Cousens
- 8 Studying Bruce Dayton
- 9 Minister Emeritus, St. Andrew's, Markham Russell T. Hall
- 10 Without Charge June Holohan (Diaconal)
- 11 Studying Allyson MacLeod
- 12 Retired J. William Milne
- 13 Retired Theodore W. Olson

**Clerk of Presbytery:** Mrs. Beth Tough, 12 Wentworth Court, Unionville, ON, L3R 7N5. Phone 905-477-5319 (R), 905-479-2098 (Fax),  
beth.gilmore@sympatico.ca

(For telephone directory see page 829-30, for statistical information see pages 792-93)

**SYNOD OF TORONTO AND KINGSTON**

**20. PRESBYTERY OF BARRIE**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alliston, Knox - Mansfield, St. Andrew's	Robert J. Graham	Barbara Knox Lynda McGuire	160 King St. S., Alliston, ON, L9R 1B9 160 King St. S., Alliston, ON, L9R 1B9
2 Angus, Zion	Vacant	Beatrice Thomson	8 Margaret St., Angus, ON, L0M 1B0
3 Barrie, Essa Road	Thomas T. Cunningham	David Steele	59 Essa Road, Barrie, ON, L4N 3K4
4 Barrie, St. Andrew's	H.D. Rick Horst	Cheryl Anderson	47 Owen Street, Barrie, ON, L4M 3G9
5 Barrie, Westminster	N. Elaine Nagy	Howard Steckley	170 Steel Street, Barrie, ON, L4M 2G4

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
6 Bracebridge, Knox	Michael Barnes	Jan Kaye	45 McMurray St., Bracebridge, ON, P1L 2A1
7 Coldwater, St. Andrew's - Moonstone, Knox	Ed P. Hoekstra	Gladys Hawke Eileen Fowler	Box 821, 30 Gray St., Coldwater, ON, L0K 1E0 c/o 30 Gray St., Box 821, Coldwater, ON, L0K 1E0
8 Collingwood, First	Vacant Tim Raeburn-Gibson	Don Doner	200 Maple St., Collingwood, ON, L9Y 2R2
9 Cookstown, Living Faith Community	Vacant	Bryce Hawkins	Box 528, Cookstown, ON, L0L 1L0
10 Creemore, St. Andrew's	Vacant	Erel Blackburn	1 Caroline St. W., Creemore, ON, L0M 1G0
11 Dunedin, Knox	Vacant	Jean Rowbotham	Box 47, R.R. #4, Creemore, ON, L0M 1G0
12 Elmvale - Flos, Knox	Margaret A. Robertson	Marlene Lambie Donald Bell	22 Queen St. E., Elmvale, ON, L0L 1P0 c/o Carole Huth, RR 1, 2383 Vigo Rd., Phelpston, ON, L0L 2K0
13 Gravenhurst, Knox	James A. Sitler	Don Jones	315 Muskoka Rd. N., Gravenhurst, ON, P1P 1G4
14 Hillsdale, St. Andrew's - Craighurst, Knox	Vacant	Marian Drennan Carl Adams	6 Mill St., Hillsdale, ON, L0L 1V0 c/o Mrs. P. Miller, R.R. #1, Hillsdale, ON, L0L 1V0
15 Horning's Mills, Knox	Vacant	Quentin Hardy	c/o Quentin Hardy, Box 66, Shelburne, ON, L0N 1S0
16 Huntsville, St. Andrew's	Raye A. Brown	Chris Ireland	1 High Street, Huntsville, ON, P1H 1P2
17 Ivy	Vacant	Dan Smith	c/o 4954 20th Side Rd., RR 3, Thornton, ON, L0L 2N0
18 Maple Valley, St. Andrew's	Vacant	Bruce Inglis	R.R. #1, Badjeros, ON, N0C 1A0
19 Midland, Knox	James R. Kitson	Nellie Strayer	539 Hugel Ave., Midland, ON, L4R 1W1
20 Nottawa, Emmanuel	A.R. Neal Mathers	Rae Hockley	Box 12, Nottawa, ON, L0M 1P0
21 Orillia, St. Andrew's	Douglas E. Johns	Richard Lauer	99 Peter St. N., Orillia, ON, L3V 4Z3
22 Orillia, St. Mark's	W. Craig Cook	Joan MacDonald	429 Jamieson Dr., Box 2592, Orillia, ON, L3V 7C1
23 Parry Sound, St. Andrew's	Gary R.R. Robinson	Gordon Pollard	58 Seguin Street, Parry Sound, ON, P2A 1B6
24 Penetanguishene, First	Gerard Booy	Shirley Spearn	20 Robert St. E., Penetanguishene, ON, L9M 1K9
25 Port Carling, Knox - Torrance, Zion	Steven Smith	Donald Crowder	Box 283, Port Carling, ON, P0B 1J0 1046 Torrance Rd., Torrance, ON, P0C 1M0

26	Port McNicoll, Bonar - Victoria Harbour, St. Paul's	James T. McVeigh	Isabel Savage	c/o Mrs. I. Savage, Box 498, 599 Simcoe Ave., Port McNicoll, ON, L0K 1R0
27	Stayner, Jubilee - Sunnidale Corners, Zion	Timothy R. Purvis	John Carpenter Donald McNabb Elaine Steele	P.O. Box 400, Victoria Harbour, ON, L0K 2A0 Box 26, 234 Main St. E., Stayner, ON, L0M 1S0 R.R. #1, Stayner, ON, L0M 1S0
28	Stroud	H. Douglas L. Crocker	Vacant	2180 Victoria St., Innisfil, ON, L9S 1K4
29	Trinity Community	Carey Nieuwhof Patrick Voo	Myrle Strachan	110 Line 7 South, Box 8, Oro, ON, L0L 2X0
30	Uptergrove, Knox - East Oro, Esson - Jarratt, Willis	Jeffrey E. Smith	David Drybrough Evelyn Horne Marie Schandlen	R.R. #7, Orillia, ON, L3V 6H7 c/o E. Horne, 63 Calverley St., Orillia, ON, L3V 3T3 c/o Mrs. M. Schandlen, 4084 Wainman Line, RR 2, Orillia, ON, L3V 6H2
31	Vankoughnet, St. David's	Vacant	Graydon Boyes	c/o Graydon Boyes, RR 3, Bracebridge, ON, P1L 1X1
32	Wasaga Beach Community	Vacant	Marilyn Schneider	208 Mosley St., Box 433, Wasaga Beach, ON, L0L 2P0

**Without Congregation**

1	Synod Mission Consultant	Keith E. Boyer
2	CFB Borden	J.Edward R. Wiley

**Appendix to Roll**

1	Retired	Eric A. Beggs
2	Retired	John Brush
3	Retired	Thomas A.A. Duke
4	Retired	Sheila Fink
5	Missionary, Bahamas	John A. Fraser
6	Retired	Clare Hagan (Diaconal)
7	Retired	Kenneth A. Heron
8	Without Charge	Karen Horst
9	Without Charge	David M. Howes
10	Without Charge	Jeff E. Inglis
11	Retired	Robert Little
12	Retired	Lois J. Lyons
13	Without Charge	Carolyn B. McAvoy
14	Retired	Donald R. McKillican
15	Without Charge	Michelle McVeigh
16	Retired	Grant D.M. Noland
17	Without Charge	Diane Reid (Diaconal)
18	Retired	A. Alan Ross
19	Retired	Peter D. Ruddell
20	Without Charge	Wayne G. Smith

**Appendix to Roll (cont'd)**

21 Retired	Dorothyann Summers (Diaconal)
22 Retired	Malcolm D. Summers
23 Retired	A. Laurie Sutherland
24 Retired	James A. Thomson
25 Hillsdale/Craighurst (45% time)	J. Andrew Turnbull
26 Without Charge	Deborah Dolbear-Van Bilsen
27 Without Charge	Allyson Voo
28	Blake W. Walker
29 Retired	David A. Whitehead
30 Without Charge	Linda L. Whitehead

**Missionaries - Active**

1 Taiwan	Marlene Buwalda
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**Clerk of Presbytery:** Rev. Dr. James A. Sitler, R.R. 3, Bracebridge, ON, P1L 1X1. Phone 705-646-2432 (Pres.), 705-645-5650 (R), presbar@muskoka.com  
(For telephone directory see page 830, for statistical information see pages 793-94)

**SYNOD OF TORONTO AND KINGSTON**

**21. PRESBYTERY OF TEMISKAMING**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Cochrane, Knox	Vacant	Don Stewart	Box 1394, Cochrane, ON, P0L 1C0
2 Englehart, St. Paul's - Tomstown	Linda J. Martin	Randy Ford Ruth Watters	Box 737, Englehart, ON, P0J 1H0 R.R. #1, Box 4, Englehart, ON, P0J 1H0
3 Kapuskasing, St. John's	Vacant	Mrs. Anne Jamieson	17A Ash St., Kapuskasing, ON, P5N 3H1
4 Kirkland Lake, St. Andrew's	Harvey Delpport (Lay Miss.)	Archie McInnes	P.O. Box 1093, Kirkland Lake, ON, P2N 3L1
5 New Liskeard, St. Andrew's	Janice Hamalainen	Charlotte Fortier	Box 908, New Liskeard, ON, P0J 1P0
6 Timmins, MacKay	Bertha Johns ) Team Norman Johns ) Lay Missionary	Rick Dinesen	Box 283, Timmins, ON, P4N 7E2

**Appendix to Roll**

1 Retired	Ivan Dambrowitz
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**Clerk of Presbytery:** Mr. Bruce Taylor, Box 1568, New Liskeard, ON, P0J 1P0. Phone 705-647-6558 (R), btaylor@parolink.net  
(For telephone directory see page 831, for statistical information see pages 794-95)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Burk's Falls, St. Andrew's - Magnetawan, Knox - Sundridge, Knox	Leslie Drayer	Ms. Jean Schmeler Doris Langford John MacLachlan	Box 249, Burk's Falls, ON, P0A 1C0 Box 194, Magnetawan, ON, P0A 1P0 Box 1005, Sundridge, ON, P0A 1Z0
2 North Bay, Calvin	Robert R. Robinson	Ms. Linda Oudekerk	580 Commercial St., North Bay, ON, P1B 4E6
3 Sault Ste. Marie, St. Paul's - Victoria	Deon Slabbert	David McArthur Joan Marshall	136 Cathcart St., Sault Ste. Marie, ON, P6A 1E3 766 Carpin Beach Rd., Sault Ste. Marie, ON, P6A 5K6
4 Sault Ste. Marie, Westminster	Vacant	Shirley Infanti	134 Brock St., Sault Ste. Marie, ON, P6A 3B5
5 Sudbury, Calvin	Daniel J. Reeves	Peter Vom Scheidt	1114 Auger Ave., Sudbury, ON, P3A 4B2
6 Sudbury, Hillside	Vacant	Ruth Maier	73 Third Ave., Sudbury, ON, P3B 3P7
7 Sudbury, Knox	George Hunter (part-time)	Vacant	73 Larch St., Sudbury, ON, P3E 1B8

**Without Congregation**

1 Chaplain Eun-Joo Park

**Appendix to Roll**

1 Retired	Gordon W.C. Brett
2 Without Charge	David T. Jack
3 Without Charge	Drew D. Jacques
4 Without Charge	Shelley C. Kennedy
5 Retired	Wallace I. Little
6 Retired	Freda M. MacDonald
7 Retired	Wm. Graham MacDonald
8 Retired	Malcolm A. Mark
9 Retired	Frank J. Parsons
10 Retired	J. Garth Poff

**Clerk of Presbytery:** Mr. Don Laity, 20 Westridge Rd., Sault Ste. Marie, ON, P6C 5W5. Phone 705-949-8452, [drlaity@shaw.ca](mailto:drlaity@shaw.ca)

(For telephone directory see page 831, for statistical information see page 795)

**SYNOD OF TORONTO AND KINGSTON**

**23. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Arthur, St. Andrew's - Gordonville, St. Andrew's	Brice L. Martin	Christopher MacIntosh Ms. Dianne MacDonald	Box 159, Arthur, ON, N0G 1A0 R.R. #4, Kenilworth, ON, N0G 2E0
2 Baden, Livingston Cambridge:	Vacant	Ms. Wendy von Farra	44 Beck St., Baden, ON, N3A 1B9
3 Central	Aubrey Botha	Dr. Lynda Pinnington	7 Queen's Square, Cambridge, ON, N1S 1H4
4 Knox's Galt	Wayne Dawes	Ron Watson	2 Grand Ave. S., Cambridge, ON, N1S 2L2
5 Knox Preston	William Bynum	Ms. Carol White	132 Argyle St. N., Cambridge, ON, N3H 1P6
6 St. Andrew's Galt	John A. Deyarmond	Dorothy Menges	130 Victoria Ave. Cambridge, ON, N1S 1Y2
7 St. Andrew's Hespeler	Jeff Veenstra Robbin D. Congram	Mrs. Betty Clarke	73 Queen St. E., Cambridge, ON, N3C 2A9
8 St. Giles	Penny Garrison	Donald W. McLeod	146 Ballantyne Ave., Cambridge, ON, N1R 2T2
9 Crieff, Knox	Catherine Kay	Derek Jamieson	R.R. #2, Puslinch, ON, N0B 2J0
10 Elmira, Gale	Linda J. Bell	Ms. Mary Haight	2 Cross St., Elmira, ON, N3B 2S4
11 Elora, Knox - Alma, St. Andrew's	Kees Vandermey	Robert Gilbert Ms. Jo-Anne Hall	Box 638, Elora, ON, N0B 1S0 c/o Jo-Anne Hall, Box 73, Alma, ON, N0B 1A0
12 Fergus, St. Andrew's Guelph:	David J. Whitecross	John Zettel	325 St. George St. W., Fergus, ON, N1M 1J4
13 Knox	Thomas J. Kay Sarah Travis	Mrs. Vera I. Teasdale	20 Quebec St., Guelph, ON, N1H 2T4
14 Kortright	Donald P.J. McCallum	Thomas Bolton	795 Scottsdale, Dr., Guelph, ON, N1G 3R8
15 St. Andrew's	John Borthwick Janice Hazlett	Paul Pennock	161 Norfolk St., Guelph, ON, N1H 4J8
16 Westminster-St. Paul's	Vacant	Robert Renton	206 Victoria Rd. N., Guelph, ON, N1E 5H8
17 Harriston, Knox-Calvin Kitchener:	Calvin M. Lewis	Dr. Kenneth Fisk	Box 689, Harriston, ON, N0G 1Z0
18 Calvin	Mark W. Gedcke	John Nanson	248 Westmount Rd., Kitchener, ON, N2M 4Z1
19 Doon	Angus J. Sutherland	Ms. Mary Shelley	35 Roos, Kitchener, ON, N2P 2B9
20 Kitchener East	Mark S. Richardson	Larry Mason	10 Zeller Dr., Kitchener, ON, N2A 4A8
21 St. Andrew's	William G. Lamont William G. Johnston Colleen L. Smith	Ken Cressman	54 Queen St. N., Kitchener, ON, N2H 2H2
22 Mount Forest, St. Andrew's - Conn, Knox	Nan St. Louis	Bob Leith Mrs. Helen Widdis	196 Birmingham East, Mt. Forest, ON, N0G 2L0 Conn, ON, N0G 1N0

23	Palmerston, Knox - Drayton, Knox	Vacant	Ms. Anna Marie Toner Trevor Hathaway	Box 652, Palmerston, ON, N0G 2P0 Box 61, 44 Wellington St. S., Drayton, ON, N0G 1P0
24	Puslinch, Duff's	Marty J. Molengraaf	L. Glennys Stewart	R.R. #3, Guelph, ON, N1H 6H9
25	Rockwood - Eden Mills	Linda Paquette	Ray Death G. Wallace Lasby	c/o Box 669, Rockwood, ON, N0B 2K0 168 Henry St., Rockwood, ON, N0B 2K0
26	Waterloo, Knox	E. Brooke Ashfield Linda J. Ashfield	George MacAskill	50 Erb St. W., Waterloo, ON, N2L 1T1
27	Waterloo, Waterloo North	Vacant	Jane Gorman (Acting)	685 Highpoint Ave., Waterloo, ON, N2V 1G7
28	Winterbourne, Chalmers	Vacant	Agnes Jamison	c/o 64 Katherine St., Winterbourne, ON, N0B 2V0

#### Without Congregation

1	Exec. Dir., Renewal Fellowship	Calvin Brown
2	Assoc. Sec., Planned Giving	Herbert F. Gale

#### Appendix to Roll

1	Without Charge	Samir Aboukeer
2	Without Charge	Wayne C. Allen
3	Retired	Helen Ruth Allum
4	Retired	Walter R. Allum
5	Retired, Minister-in-Association, Knox, Guelph	Arnold Bethune
6	Retired	A.R. Courtenay
7	Retired	Robert T. Duncanson
8	Retired	Shirley Gale
9	Retired	Gordon Griggs
10	In France	Deborah Huber-McBride
11	Retired	Robert A. Jackson
12	In United States	Campbell Laker
13	Retired	Charles A. MacDonald
14	Retired	Grant R. MacDonald
15		Marjorie MacKay (Diaconal)
16	Retired	Dorothy McCombie (Diaconal)
17	Retired	Angus D. McGillivray
18	Minister-in-Association, Knox, Waterloo	Walter F. McLean
19		Wilfred A. McLeod
20		Marnie Runhart (Diaconal)
21	Retired	Donald R. Sinclair
22	Without Charge	Robert C. Spencer
23	Retired	Robert R. Whitehead

**Appendix to Roll (cont'd)**

24	Without Charge	James J. Wyllie
25	Retired	F. Norman Young
26	Without Charge	Denise Zimmer (Diaconal)

**Diaconal Ministries - Other**

1	Mrs. R. Barar	77 Dudhope St., Cambridge, ON, N1R 4T6
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**Missionaries - Active**

2	Romania	Brian Johnston
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**Missionaries - Retired**

1	Mr. John E. & Betty Geddes	303-375 King St. N., Waterloo, ON, N2J 4L6
2	Mrs. Catherine (Moodie) McKay	302 Erb St. W. #307, Waterloo, ON, N2L 1W3

**Clerk of Presbytery:** Ms. Janet MacDowell, 614-310 Queen St., Kitchener, ON, N2G 1K2. Phone 519-749-7053 (O), 519-576-1779 (R),  
(For telephone directory see page 831-32, for statistical information see pages 795-96) 519-749-0840 (Fax); watwell@rogers.com

**SYNOD OF TORONTO AND KINGSTON****24. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Brantford, Korean	Kyungmann Cho	David Cho	268 Marlborough St., Brantford, ON, N3S 4T5
2 Chatham, Korean Church of Chatham-Kent	Jang Ho Kim		60 Fifth St., Chatham, ON, N7M 4V7
3 Kitchener-Waterloo Korean	Jong Min Park Kwan Woo (Billy) Park	Kang Il Yoon	130 Duke St. W., Kitchener, ON, N2H 1A7
4 London, Korean Christian	Young-Sun Lee	S.Y. Rhee	530 Topping Lane, London, ON, N6J 3M7
5 Mississauga, Westside Korean	Hun Seung Park Paul An	Chi Hoon Lee	3637 Grand Park Dr., Mississauga, ON, L5B 4L6
6 Montreal, Korean	Kyung Ryul Kwak	Kyung Jai Kim	6225 Godfrey Ave., Montreal, QC, H4B 1K3
7 Niagara, Korean	Wan Tae Oh	Jin Chul Yang	4898 Kitchener St., Niagara Falls, ON, L2G 1R7
Toronto:			
8 Dahdrim	Samuel Ahn		c/o 16 Normark Dr., #28, Thornhill, ON, L3T 3P9
9 Vaughan Community	Peter S. Han Jinsook Ko Kevin Lee	In-taik Chang	200 Racco Parkway, Thornhill, ON, L4J 8X9
10 Galilee	Soo Taeg Lim Young Ki Eun	Sup Park	1183 Davenport Rd., Toronto, ON, M6H 2G7

11	Korean Myung Sung	Jeongho Park	Moo Sung Lee	1 Greenland Road, Toronto, ON, M3C 1N1
12	Mahn-Min	Kyu Gon Kim	Bok Yong Kim	21 Swanwick Ave., Toronto, ON, M4E 1Z2
13	Pilgrim Korean	Chang-Gil Soh	Ho Il Kwak	100 Ranleigh Ave., Toronto, ON, M4N 1W9
14	St. Timothy	In Kee Kim Connie Lee Soo-Jin Chung	Chung Il Lee	106 Ravenscrest Dr., Toronto, ON, M9B 5N6
15	Toronto Korean	Cheol Soon Park Sung Hwan Jang Joseph Choi	Hyuck Kwon	67 Scarsdale Rd., Toronto, ON, M3B 2R2
16	Yae Dalm	Kyung Won Cho		129 St. Clair Ave. W., Toronto, ON, M4V 1N5

### Without Congregation

1	Windsor Sarang Mission	Byung Ryul Choi
2	New Covenant Mission	Jong Hwan (John) Kim
3	Korean Canadian Family Ministry	Myung Chun Kim
4	Sohrae Mission	Ung Be Kim

### Appendix to Roll

1	In Korea	Yun Sook Cho
2	Working in Nicaragua	Dave W. Choi
3	In Korea	Nak Gyoo Choi
4	Retired	Samuel Choi
5	Overseas	Joseph Kwang
6	Without Charge	Robert Kim
7	Working for a mission group	Shin Ki Kim
8	Working for mission	Yeon Wha Kim
9	Without Charge	Young Min Koh
10	Without Charge	Won Kyu Lee
11	Working for United Church	Young-Ki Min
12	Working in South Africa	Young Huem Ohm
13	In Korea	Hyung Soon Park
14	In Korea	Yoon Seok Park
15	In United States	Joong Hyun Shin
16	Working for Univ. of Toronto	Young Sik Yoo
17	In United States	Tae Gon Yoon

### Missionaries - Active

1	Guatemala	Ken Kim
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**Clerk of Presbytery:** Rev. Cheol Soon Park, 67 Scarsdale Rd., Toronto, ON, M3B 2R2. Phone 416-447-5963 (C), 416-222-4817 (R),  
416-447-6029, (Fax), cparktkpc@yahoo.co.kr

(For telephone directory see page 832, for statistical information see page 797)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Ancaster:			
1 Alberton	Vacant	Wilma Butter	Box 42, Alberton, ON, L0R 1A0
2 St. Andrew's	Ronald C. Archer	Doris Thompson	31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
3 St. Paul's, Carluke - Knox, Binbrook	Fred Stewart	Margaret Johnson Angus Ptolemy	R.R. #2, 526 Carluke Rd. W., Ancaster, ON, L9G 3L1 Box 24, Binbrook, ON, L0R 1C0
Burlington:			
4 Aldershot	Richard A. Brown	Leanne McDougall	937 LaSalle Pk. Rd., Burlington, ON, L7T 1M8
5 Brant Hills	Robert C. Dawson	Moira Forbes	2138 Brant St., Burlington, ON, L7P 3W5
6 Knox	Howard T. Sullivan Frances Sullivan (Diaconal)	C.W. Lemmex	461 Elizabeth St., Burlington, ON, L7R 4B1
7 Pineland	Andrew D.M. Reid	Brenda Reindl	5270 New St., Burlington, ON, L7L 1V5
8 Strathcona	Caroline R. Lockerbie	B. Gorrie	505 Walkers Line, Burlington, ON, L7N 2E3
9 St. Paul's	Vacant	R.B. Marshall	2600 Headon Forest Dr., Burlington, ON, L7M 4G2
10 Caledonia	Thomas G. Vais	James Aldridge	117 Argyle St. N., Caledonia, ON, N3W 1B8
11 Dundas, Knox	Donald A. Donaghey	Faye Riddell	23 Melville St., Dundas, ON, L9H 1Z7
12 Grimsby, St. John's	Robert R. Docherty	J. Jones	10 Mountain St., Grimsby, ON, L3M 3J6
13 Hagersville, St. Andrew's - Port Dover, Knox	James F. Douglas	Joan Nixon Penni Lewis	44 Main St. S., Box 705, Hagersville, ON, N0A 1H0 101 Chapman St. W., Box 1258, Port Dover, ON, N0A 1N0
Hamilton:			
14 Central	Alan M. McPherson	James Evel	165 Charlton Ave. W., Hamilton, ON, L8P 2C8
15 Chalmers	Vacant	Brent Ellis	200 Mountain Park Ave., Hamilton, ON, L8V 1A2
16 Chedoke	Garfield Havemann	Kay Robertson	865 Mohawk Rd. W., Hamilton, ON, L9C 7B9
17 Eastmount	Philip Wilson	Sandra Brown	720 Ninth Ave., Hamilton, ON, L8T 2A3
18 Erskine	Ian McPhee	George Breckenridge	19 Pearl St. N., Hamilton, ON, L8R 2Y6
19 John Calvin Hungarian	Vacant	E. Herczegh	121 Birch Ave., Hamilton, ON, L8L 6H8
20 MacNab Street	J. Mark Lewis	J. Middleton	116 MacNab St. S., Hamilton, ON, L8P 3C3
21 New Westminster	Vacant Margaret Read (Diaconal)	I. Pedler	1025 King St. E., Hamilton, ON, L8M 1C9
22 Roxborough Park	Vacant	Mrs. A. Forsyth	16 Eastwood St., Hamilton, ON, L8H 6R7
23 St. Columba	Harry Bradley	David Chiahotny	1540 Main St. E., Hamilton, ON, L8K 1E6
24 St. Cuthbert's	Catherine Stewart-Kroeker	B. Neufeld	2 Bond St. N., Hamilton, ON, L8S 3W1
25 St. Enoch	Petrus H. Greyling	Ben Gowing	1209 Main St. E., Hamilton, ON, L8K 1A3
26 St. John & St. Andrew - St. David's	Barry Luxon	Roy Spong Gordon Burns	19 Tisdale St. N., Hamilton, ON, L8L 8A7 476 Wentworth St. N., Hamilton, ON, L8L 5W9

27	St. Paul's	James R. Dickey	Mrs. Jennifer MacLean	70 James St. S., Hamilton, ON, L8P 2Y8
28	South Gate	Robert S. Geddes	B. Podio	120 Clarendon Ave., Hamilton, ON, L9A 3A5
29	Jarvis, Knox - Walpole, Chalmers	Kathleen Morden	Linda Miller J. Willis	Box 9, Jarvis, ON, N0A 1J0 R.R. #1, Jarvis, ON, N0A 1J0
30	Kirkwall - Sheffield, Knox	Heather J. Vais (Stated Supply)	Norma Reeve Helen McInnis	c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7 c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7
31	Stoney Creek, Cheyne	Stephen R. Lindsay	J.A. McIntosh	7 King St. W., Stoney Creek, ON, L8G 1G7
32	Stoney Creek, Heritage Green	Vacant	Vacant	360 Isaac Brock Dr., Stoney Creek, ON, L8V 2R2
33	Waterdown, Knox	Vacant	George Bulmer	Box 221, Waterdown, ON, L0R 2H0
34	West Flamborough	Victoria Eldridge	R. Krumpart	Box 28, R.R. #1, Dundas, ON, L9H 5E1

### Without Congregation

1	Retired	T. Melville Bailey
2	Assistant Professor of Systematic Theology, Knox College	Charles J. Fensham
3	Synod AEC	M. Anne Yee Hibbs
4	Chaplain, McMaster	Carol Wood

### Appendix to Roll

1	Without Charge	Judith Archer Green
2	Retired	Fred H. Austen
3	Retired	Csaba A. Baksa
4	Retired	Robert H. Beattie
5	Retired	Robert J. Bernhardt
6	Without Charge	Douglas C. Boyce
7	Without Charge	Jeffrey P. Chalmers
8	Retired	Larry J. Cowper
9	Retired	J. Reay Duke
10	Teaching	Ruth Gadsby (Diaconal)
11	Retired	Donald J. Herbison
12	Retired	R. Bruce Herrod
13	Interim Ministry Specialist	John J. Hibbs
14	Retired	Derwyn J. Hill
15	Without Charge	Mark Hoogsteen
16	Retired	John A. Johnston
17	Retired	Paul Kantor
18	Without Charge	Susan Kerr
19	Retired	Ross N. Macdonald
20	Nursing	Margaret MacLeod (Diaconal)

21	Director, Hamilton Community Counselling Centre	David L. McInnis
22	Retired	Warren K. McKinnon
23	Retired	Evelyn G. Murdoch (Diaconal)
24	Retired	Malcolm E. Muth
25	Retired	Marie Muth (Diaconal)
26	Retired	Byron A. Nevin
27	Retired	Willard K. Pottinger
28	Retired	C. Gordon D. Reid
29	Without Charge	J. George Robertson
30	Without Charge	Kenneth J. Rowland
31	Counsellor	Hank Ruitter
32	Without Charge	Clive W. Simpson
33	Without Charge	Tori Smit (Diaconal)
34	Without Charge	D. Patricia Strung
35	Retired	Jon van Oostveen
36	Retired	JoAnne Walter
37	Retired	James R. Weir
38	Retired	Donna Wilson (Diaconal)
39	Retired	Kenneth J. Wilson
40	Retired	Wilbert L. Young

**Regional Staff**

1 Synod Youth Consultant                    Spencer Edwards

**Suspended (sine die)**

1 Brian Weatherdon                    1005 - 2263 Marine Dr., Oakville, ON, L6L 5K1

**Missionaries - Retired**

1 Miss Doreen Morrison                    Apt. 712, Walton Place, 835 Birchmount Rd., Toronto, ON, M1K 5K1

**Clerk of Presbytery:** Rev. Judee Archer Green, 495 Golf Links Rd., Ancaster, ON, L9G 4X6. Phone 905-304-9201 (R), 905-304-9202 (Fax)

(For telephone directory see page 832-33, for statistical information see pages 797-98)

judee.green@sympatico.ca

**SYNOD OF SOUTHWESTERN ONTARIO****26. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Beamsville, St. Andrew's - Smithville	Catherine J. Campion	Joyce Harrison Wayne Wilton	Box 954, Beamsville, ON, L0R 1B0 R.R. #2, Smithville, ON, L0R 2A0

2	Dunnville, Knox	Mark A. Ward	Joff Boer	223 Lock St. W., Box 84, Dunnville, ON, N1A 2X1
3	Fonthill, Kirk-on-the-Hill	Susanne M. Rescorl	Janet House	1344 Haist St., Box 1302, Fonthill, ON, L0S 1E0
4	Fort Erie, St. Andrew's-Knox	J. Cameron Bigelow	Mrs. Carole Nelson	203 Highland Ave., Fort Erie, ON, L2A 2X8
Niagara Falls:				
5	Chippawa	Douglas Schonberg	Randy Clegg	8280 Willoughby Dr., Niagara Falls, ON, L2G 6X2
6	Drummond Hill	Hugh C. Jones	Andrew Patersen	6136 Lundy's Lane, Niagara Falls, ON, L2G 1T1
7	Stamford	Vacant	Joan Weaver	3121 St. Paul Ave., Niagara Falls, ON, L2J 2L8
8	Niagara-on-the-Lake, St. Andrew's	Gordon Ford	W. King	Box 441, Niagara-on-the-Lake, ON, L0S 1J0
9	North Pelham, First	Mary I. Whitson	Diane McMillan	606 Metler Rd., R.R. #3, Fenwick, ON, L0S 1C0
	- Rockway		Donna Bachur	2582 Centre St., R.R. #1, St. Catharines, ON, L2R 6P7
10	Port Colborne, First	Larry Beverly (Int. Min.)	Don MacDonald	176 Elm St., Port Colborne, ON, L3K 4N6
St. Catharines:				
11	Knox	R.J. Graham Kennedy	Margaret Stewart	53 Church St., St. Catharines, ON, L2R 3C3
12	St. Andrew's	Linda N. Robinson	Anne McMillan	372 Merritt St., St. Catharines, ON, L2P 1P5
13	St. Giles	Tijs Theijsmeyer	Dave Kemp	205 Linwell Rd., St. Catharines, ON, L2N 1S1
		Barbara McGale		
14	Scottlea	Martin A. Wehrmann	Jacqueline Kellestine	515 Scott St., St. Catharines, ON, L2M 3X3
15	West St. Andrew's	Paul Shobridge	Paul Furminger	42 Pelham Rd., St. Catharines, ON, L2S 1R4
	- St. David's, First			Box 266, St. David's, ON, L0S 1P0
16	Thorold, St. Andrew's	Douglas Robinson	Ken Dobbie	24 Claremont St., Thorold, ON, L2V 1R3
17	Welland, Hungarian	Maria Papp	Klara Szabo	142 Second St., Welland, ON, L3B 4T9
	- Crowland		Eleanor Smith	c/o Mrs. E. Smith, 138 Green Pointe Dr., Welland, ON, L3C 6Y6
18	Welland, Knox	J. Bernard McGale	Glenn Mount	335 Fitch Street, Welland, ON, L3C 4W7
19	Welland, St. Andrew's	Vacant	Dolores MacLeod	29 Bald Street, Welland, ON, L3C 5B7

#### Appendix to Roll

1	Retired	Louis K. Aday
2	Retired	S. Murray Barron
3	Without Charge	Linda Bigelow (Diaconal)
4	Retired	Frank M. Devries
5	Retired	Walter A. Donovan
6	Retired	J.R. Esler
7	Retired	James A. Goldsmith
8	Retired	Gordon G. Hastings
9	Retired	Charles D. Henderson
10	Retired	Geoffrey D. Johnston
11	Retired	Elizabeth S. Kidnew

12	Without Charge	Margaret L. Kirkland
13	Retired	John E. Kurtz
14	Retired	Alvin McIntosh
15		William Penny
16	Retired	William Skelly
17	Retired	George A. Tattrie
18	Retired	Margaret Vanderzweerde (Diaconal)
19		Dorothy Wilson (Diaconal)

**Clerk of Presbytery:** Rev. Graham Kennedy, 53 Church St., St. Catharines, ON, L2R 3C3. Phone 905-641-8868 (O); 905-687-9257 (R), 905-227-3587 (Fax); gkenedy@niagara.com

(For telephone directory see page 833, for statistical information see page 799)

## SYNOD OF SOUTHWESTERN ONTARIO

## 27. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Brantford:			
1 Alexandra	Kathryn A. Strachan	Jo-Ann Dickson	410 Colborne St., Brantford, ON, N3S 3N6
2 Central	Mark B. Gaskin	Cathie Trickey	97 Wellington St., Brantford, ON, N3T 2M1
3 Greenbrier	Donald N. Young	Mary Purdy	11 Whiteoaks Ave., Brantford, ON, N3R 5N8
4 Knox - Mt. Pleasant	Vacant	Mary Douglas Robert Dungavell	11 Aberdeen Ave., Brantford, ON, N3S 1R6 715 Mount Pleasant Rd., Mount Pleasant, ON, N0E 1K0
5 Delhi, Calvin	Ferenc Szatmari	John Semjen	21 Lansdowne Ave., Delhi, ON, N4B 3B6
6 Embro, Knox - Harrington, Knox	David Ketchen (Int. Min.)	Allan Matheson Robert Dunseith	Box 159, Embro, ON, N0J 1J0 c/o Box 8, R.R. #3, Embro, ON, N0J 1J0
7 Ingersoll, St. Paul's	Lonnie S. Atkinson	Robert J. Clemens	56 Thames St. S., Ingersoll, ON, N5C 2S9
8 Innerkip	Christopher Wm. Little	Wm. Chesney Jr.	Box 99, Innerkip, ON, N0J 1M0
9 Norwich, Knox - Bookton	Robert F. Flindall (pulpit supply)	Roy L. Arn Arnold Ward	67 Main St. W., Norwich, ON, N0J 1P0 c/o A. Ward, R.R. #1, Norwich, ON, N0J 1P0
10 Paris	J. Stanley Cox	Mrs. Jane Hutchinson	164 Grand River St. N., Paris, ON, N3L 2M6
11 Ratho	Vacant	Mrs. Jean Arnott	c/o Colleen Peat, R.R. #1, Bright, ON, N0J 1B0
12 Simcoe, St. Paul's	John W. Cruickshank	Robert Ellis	100 Robinson St. B-2, Simcoe, ON, N3Y 1W8
13 Tillsburg, St. Andrew's	Vacant	Vacant	46 Brock St. W., Tillsburg, ON, N4G 2A5

- Windham Centre, St. Andrew's  
14 Woodstock, Knox

John van Vliet

Darwin Sherman  
Barry Hawkins

Doyle St., Windham Centre, ON, N0E 2A0  
59 Riddell St., Woodstock, ON, N4S 6M2

### Appendix to Roll

1	Min. Emeritus, St. Paul's, Simcoe	Albert E. Bailey
2	Retired	James W. Files
3	Retired	James M. Grant
4	Retired	John Herman
5	Retired	W. Douglas (Biff) Jarvis
6	Retired	Donald Moore
7	Retired	Hugh Nugent
8	Retired	Vernon W. Tozer
9	Without Charge	Milton D. Tully

### Diaconal Ministries - Other

1	Mrs. John Hiscocks	R.R. #3, Lakeside, ON, N0J 1J0
2	Mrs. Frances Nugent	14 Gilkison St., Brantford, ON, N3T 1Z5

**Clerk of Presbytery:** Mr. Ken Smith, 208 Woodland Dr., R.R. #4, Simcoe, ON, N3Y 4K3. Phone 519-426-3100, bettyken@kwic.com

(For telephone directory see page 833-34, for statistical information see page 800)

## SYNOD OF SOUTHWESTERN ONTARIO

## 28. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ailsa Craig	Kathleen Ballagh-Steeper	Brian Luscombe	Box 2, Ailsa Craig, ON, N0M 1A0
2 Appin - Melbourne, Guthrie	Amanda Birchall	Jim May Tom Jeffery	c/o Rev. A. Birchall, RR 3, Appin, ON, N0L 1A0 c/o Rev. A. Birchall, RR 3, Appin, ON, N0L 1A0
3 Belmont, Knox - North Yarmouth, St. James	Gloria Langlois	Joanne Lisiecki Kathryn Ferguson	Box 39, Belmont, ON, N0L 1B0 Box 39, Belmont, ON, N0L 1B0
4 Crinan, Argyle - Largie, Duff	Vacant	Alan Carroll Jacqueline Leitch	c/o Alan Carroll, R.R. #1, West Lorne, ON, N0L 2P0 c/o Jacqueline Leitch, R.R. #1, Dutton, ON, N0L 1J0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
5 Dorchester	Johannes Olivier	Sam D. Gallagher	c/o Sam Gallager, 2473 Kellerton Ave., London, ON, N5V 1S3
- South Nissouri		Don Lamond	17318 Elginfield Rd., RR 3, St. Marys, ON, N4X 1C6
6 Dutton, Knox-St. Andrew's	Robert M. Shaw	Glenn Ford	c/o Box 228, Dutton, ON, N0L 1J0
7 Fingal, Knox	Vacant	Thomas Marshman	Box 35, Fingal, ON, N0L 1K0
- Port Stanley, St. John's		Kay Hirtle	c/o 238 Colborne St., Port Stanley, ON, N5L 1B9
8 Glencoe	Joye Platford	Joan Puspoky	c/o Box 659, Glencoe, ON, N0L 1M0
- Wardsville, St. John's		Don Nisbet	128 Davis St., Wardsville, ON, N0L 2N0
9 Ilderton, Bethel	Douglas W. Miles	Carl Crossett	c/o Carl Crossett, 14846 Fifteen Mile Rd., R.R. #2, Denfield, ON, N0M 1P0
10 Kintyre, Knox	Duncan A. Colquhoun	Earl Morden	Box 292, Rodney, ON, N0L 2C0
- New Glasgow, Knox		Marlene Manneke	Box 292, Rodney, ON, N0L 2C0
- Rodney, St. John's		Rev. D. Colquhoun (pro tem)	Box 292, Rodney, ON, N0L 2C0
11 North Caradoc-St. Andrew's	Kathy Fraser	Theresa Glithero	8503 Scotchmere Dr., RR 1, Strathroy, ON, N7G 3H3
- Komoka, Knox		Mrs. Ann Dahl	c/o 1196 Guildwood Ave., London, ON, N6H 4G9
London:			
12 Chalmers	John R. Bannerman	Edward Stevenson	342 Pond Mills Rd., London, ON, N5Z 3X5
13 DaySpring	James Redpath	John Tarasuk	1880 Phillbrook Dr., London, ON, N5X 3A1
14 Elmwood Avenue	Kevin Steeper	Robert A. Evans	111 Elmwood Ave. E., London, ON, N6C 1J4
15 Knollwood Park	Lynn Nichol	David Laphthorne	977 Oxford St. E., London, ON, N5Y 3K5
17 New St. James	Kirk T. Summers	Mrs. Shirley McNair	280 Oxford St. E., London, ON, N6A 1V4
	Donald G.I. McInnis		
18 Oakridge	Terry D. Ingram	Joe Leatham	862 Freele St., London, ON, N6H 3P3
	Sabrina Caldwell		
19 St. George's	Keith A. McKee	Ms. Sandra Hamilton	1475 Dundas St. London, ON, N5W 3B8
16 St. Lawrence	Harold Kouwenberg	Ben Ormseth	910 Huron St., London, ON, N5Y 4K4
20 Trinity Community-Presby.	Mark L. Turner	Ms. Sheila McMurray	590 Gainsborough Rd., London, ON, N6G 4S1
21 Westmount	Michael J. Stol	Robert A. Simpson	521 Village Green Ave., London, ON, N6K 1G3
22 Mosa, Burns	Linda G. Moffatt	Ray Walker	c/o 24497 Dundonald Rd., RR 2, Glencoe, ON, N0L 1M0
23 St. Thomas, Knox	Andrew Human	Robert Holt	55 Hincks St., St. Thomas, ON, N5R 3N9

### Without Congregation

1 Chaplain, St. Joseph's Hospital Charlotte Brown

### Appendix to Roll

1 Retired	Hugh Appel
2 Without Charge	Karen Baxter (Diaconal)
3 Retired	Robert Beattie
4 Without Charge	Douglas Cameron
5 Retired	Deane G. Cassidy
6 Without Charge	Jean Cassidy (Diaconal)
7 Retired	Hugh M. Creaser
8 Without Charge	John Crowdis
9 Without Charge	Mavis A. Currie
10 Retired	Lee S. Donahue
11 Without Charge	Shirley Dredge (Diaconal)
12 Retired	Leslie R. Files
13 Retired	Jessie Horne (Diaconal)
14 Without Charge	Elizabeth Johnston (Diaconal)
15 Retired	Evan H. Jones
16 Retired	Gale A. Kay (also Diaconal)
17 Graduate Studies	Ruth M. MacLean
18 Retired	Gordon J. MacWillie
19 Without Charge	J. Daniel McInnis
20 Retired	Peter D. Mellegers
21 Retired	Frederick Neill
22 Without Charge	Brian Nichol
23 Retired	G. James Perrie
24 Retired	J. Murdo Pollock
25 Without Charge	Joyce Pollock (Diaconal)
26 Retired	Patricia K. Shaver
27 Retired	David Stewart
28 Retired	Victor H. Turner

**Clerk of Presbytery:** Rev. Keith McKee, 1475 Dundas St., London, ON, N5W 3B8. Phone: 519-455-5760 (C), 519-455-2269 (Fax)  
stgeorge@execulink.com

(For telephone directory see page 834, for statistical information see pages 800-01)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Amherstburg, St. Andrew's	Elizabeth Jobb	Robert F. McLean	129 Simcoe St., Amherstburg, ON, N9V 1L8
2 Blenheim	Vacant	Peggy Roger	27 George St., Box 179, Blenheim, ON, N0P 1A0
3 Chatham, First	Michael Maroney	Ms. Joan Fletcher	60 Fifth Street, Chatham, ON, N7M 4V7
4 Chatham, St. James	Vacant	Bill Gregg	310 McNaughton Ave. W., Chatham, ON, N7L 1R9
5 Dover, New St. Andrew's - Valetta	Kathleen Pfeffer-McIntosh	Dave Millard Robert Reid	R.R. #8, Chatham, ON, N7M 5J8 R.R. #1, Merlin, ON, N0P 1W0
6 Dresden, St. Andrew's - Rutherford	Apack R. (Andrew) Song	Alex MacTavish Keith Houston	Box 93, Dresden, ON, N0P 1M0 R.R. #4, Dresden, ON, N0P 1M0
7 Duart		Ernest C. Koehler	R.R. #1, Muirkirk, ON, N0L 1X0
8 Lakeshore, St. Andrew's	Charles N. Congram Brad Watson Joan Ashley	Brad Eizenga	235 Amy Croft Dr., Tecumseh, ON, N9K 1C8
9 Leamington, Knox	W. Scott McAndless	Ronald Edwards	58 Erie St. S., Leamington, ON, N8H 3B1
10 Ridgetown, Mt. Zion	Vacant	Archie McLaren	Box 1148, Ridgetown, ON, N0P 2C0
11 Thamesville, St. James	Vacant	George Bain	29 Anne Street, Box 543, Thamesville, ON, N0P 2K0
12 Wallaceburg, Knox	David S. Heath	Carl MacLean	251 Duncan St., Wallaceburg, ON, N8A 5G5
Windsor:			
13 Chinese	Vacant	Peniel Kong	405 Victoria Ave., Windsor, ON, N9A 4N1
14 First Hungarian	Vacant	Zoltan Veres	1566 Parent Ave., Windsor, ON, N8X 4J7
15 Forest Glade	Vacant		3149 Forest Glade Dr., Windsor, ON, N8R 1W6
16 Paulin Memorial	Wendy Paterson	Ms. Carla Johnson-Hicks	3200 Woodland Ave., Windsor, ON, N9E 1Z5
17 Riverside	Nancy Carle	Richard C. Carey	840 Esdras Place, Windsor, ON, N8S 2M7
18 St. Andrew's	Jeffrey F. Loach Thomas Godfrey (Interim Assistant)	Jim Morrow	405 Victoria Ave., Windsor, ON, N9A 4N1
<b>Without Congregation</b>			
1 University Outreach	Mary Templer		
<b>Appendix to Roll</b>			
1 Without Charge	Aziz Bassous		
2 Retired	Alan M. Beaton		
3 Retired	John W. Burkhart		
4 Maternity Leave	Jennifer L. Cameron		

5	Retired	Evelyn Carpenter
6	Retired	H. Lane Douglas
7	Counsellor	Lori Jensen
8	Without Charge	Rodger D. McEachern
9	Social Services	Tony Paton
10	Without Charge	John St. Clair Neil

**Diaconal Ministries - Other**

1 Mrs. Muriel Brown #206 - 3855 Southwinds Dr., Windsor, ON, N9G 2N2

**Clerk of Presbytery:** Rev. Dr. Jeff Loach, 405 Victoria Ave., Windsor, ON, N9A 4N1. Phone 519-252-6501 (C), 519-252-6248 (Fax), loach@sympatico.ca

(For telephone directory see page 835, for statistical information see pages 801-02)

**SYNOD OF SOUTHWESTERN ONTARIO**

**30. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Alvinston, Guthrie - Napier, St. Andrew's	Jo-Anne E. Symington	Philip Clements Wray Taylor	Box 314, Alvinston, ON, N0N 1A0 c/o Mr. Wray Taylor, RR 2, Alvinston, ON, N0N 1A0
2 Beechwood, St. Andrew's - Centre Road, Knox - Kerwood, West Adelaide	Larry Amiro	Donna Mathers Dunbar Cox Arnold Watson	c/o D. Mathers, RR 1, Ailsa Craig, ON, N0M 1A0 R.R. #6, Strathroy, ON, N7G 3H7 c/o Mr. A. Watson, 8840 Egremont Rd., R.R. #8 Watford, ON, N0M 1S0
3 Corunna, St. Andrew's 4 Forest, St. James	Daniel Roushorne Dennis I. Carrothers	Jim Carlaw Mrs. C. Collins	437 Colborne St., Box 1381, Corunna, ON, N0N 1G0 Box 219, Forest, ON, N0N 1J0
5 Moore Township, Knox - Mooretown, St. Andrew's	Margaret Wisner	Mrs. Nora Grigg  Charles Nisbet	c/o Mrs. Nora Grigg, 1879 Rokeby Line, R.R. #1, Mooretown, ON, N0N 1M0 1334 St. Clair Pkwy., Courtright, ON, N0N 1H0
6 Petrolia, St. Andrew's - Dawn Township, Knox	Dean Adlam	Bob Landon Bruce McCallum Fred McCord	Box 636, Petrolia, ON, N0N 1R0 c/o Mrs. G. Wilson, RR 2, Oil Springs, ON, N0N 1P0 c/o F. McCord, 1155 Thomas Dr., Sarnia, ON, N7V 3W1
7 Point Edward Sarnia:	Vacant		
8 Laurel-Lea-St. Matthew's 9 Paterson Memorial 10 St. Andrew's	C. Joyce Hodgson Thomas A. Rodger Raymond Hodgson	Harold Ebert June Rummerfield Kay Robertson	837 Exmouth St., Sarnia, ON, N7T 5R1 120 S. Russell St., Sarnia, ON, N7T 3L1 261 N. Christina St., Sarnia, ON, N7T 5V4

(cont'd)

**30. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
11 St. Giles	Terrance G. Samuel	Ed Leitch	770 Lakeshore Rd., Sarnia, ON, N7V 2T5
12 Strathroy, St. Andrew's	Steven A. Boose	James Patterson	152 Albert St., Strathroy, ON, N7G 1V5
13 Thedford, Knox	Christine O'Reilly	Gerald Jamieson	Box 56, Thedford, ON, N0M 2N0
- Watford, St. Andrew's		Gordon Aitken	c/o G. Aitken, R.R. #8, Watford, ON, N0M 2S0
14 Wyoming-Camlachie Charge	Susan Samuel	Shirley Johnson Mrs. M.J. Gardiner	Box 587, 2639 Hamilton Rd., Bright's Grove, ON, N0N 1C0 Box 587, 2639 Hamilton Rd., Bright's Grove, ON, N0N 1C0
- Wyoming, St. Andrew's			
- Camlachie, Knox			
<b>Appendix to Roll</b>			
1 Retired	John M. Anderson		
2 Without Charge	Jeremy Ashton		
3 Retired	George R. Bell		
4 Retired	Johan Eenkhoom		
5 Retired	Ernest Herron		
<b>Missionaries - Active</b>			
1 Kenya	Dr. Richard Allen		

**Clerk of Presbytery:** Rev. Dr. Raymond Hodgson, 261 N. Christina St., Sarnia, ON, N7T 5V4. Phone 519-332-2662, raymond.hodgson@sympatico.ca  
 (For telephone directory see page 835, for statistical information see pages 802-03 [still listed as Sarnia])

**SYNOD OF SOUTHWESTERN ONTARIO**

**31. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Atwood	Vacant	Robert Leslie	Box 179, 140 Monument St., Atwood, ON, N0G 1B0
2 Avonton	Catherine Calkin	Harvey Willoughby	R.R. #2, St. Paul's, ON, N0K 1V0
- Motherwell-Avonbank		William Morrison	R.R. #2, St. Paul's, ON, N0K 1V0
3 Bayfield, Knox	Summer Student	Ron Sangster	Box 565, Bayfield, ON, N0M 1G0
4 Brussels, Melville	Cathrine Campbell	M. Douma	Box 239, Brussels, ON, N0G 1H0
- Belgrave, Knox		Hebo Siertsema	c/o Hebo Siertsema, R.R. #3, Blyth, ON, N0M 1H0
5 Cromarty	Vacant	John Scott	R.R. #2, Staffa, ON, N0K 1Y0
6 Exeter, Caven	Lillian Wilton	Mary Dougall	68 Main St. S., Exeter, ON, N0M 1S1

7	Goderich, Knox	David D. Clements Mary Jane Bisset (Diaconal)	David Thorne	9 Victoria St. N., Goderich, ON, N7A 2R4
8	Hensall, Carmel	Vacant	Robert Bell	R.R. #1, Hensall, ON, N0M 1X0
9	Listowel, Knox	Mark Davidson John M. Zondag	Carole Uptigrove	220 Livingstone Ave. N., Listowel, ON, N4W 1P9
10	Milverton, Burns - North Mornington	Vacant	John E. Smith Margaret Dowd	66 Main St. N., Milverton, ON, N0K 1M0 c/o Margaret Dowd, R.R. 4, Listowel, ON, N4W 3G9
11	Mitchell, Knox	Peter G. Bush	Murray Park	Box 235, Mitchell, ON, N0K 1N0
12	Molesworth, St. Andrew's	Olwyn M. Coughlin	M. Bierens	R.R. #1, Listowel, ON, N4W 3G6
13	Monkton, Knox - Cranbrook, Knox	Theresa McDonald-Lee	M. Smith G. Morrison	Box 190, Monkton, ON, N0K 1P0 c/o Eleanor Stevenson, R.R. 2, Brussels, ON, N0G 1H0
14	St. Marys	Vacant	Allin Mitchell	Box 247, St. Marys, ON, N4X 1B1
15	Seaforth, First - Clinton, St. Andrew's	Henry W. Huberts	Donnie Smith Donna Oliver	Box 663, 59 Goderich St. W., Seaforth, ON, N0K 1W0 Box 1623, Clinton, ON, N0M 1L0
16	Shakespeare - North Easthope, Knox	Vacant	John Zehr	Box 129, Shakespeare, ON, N0B 2P0
17	Stratford, Knox	Terry V. Hastings	Arthur Horne	c/o A. Horne, R.R. #1, Gadshill Station, ON, N0K 1J0
18	Stratford, St. Andrew's	Vacant	Lois Tutt Margaret Steel	142 Ontario St., Stratford, ON, N5A 3H2 25 St. Andrew St., Stratford, ON, N5A 1A2

### Without Congregation

1	Director of Camp Kintail	Gwen Brown
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### Appendix to Roll

1	Retired	William Barber
2	Retired	Robert B. Cochrane
3	Retired	Graeme Duncan
4	Without Charge	Andrew Fullerton
5	Without Charge	Carol Hamilton
6	Retired	John Hogerwaard
7	Without Charge	Ian K. Johnston
8	Without Charge	W. Stirling Keizer
9	Retired	Ken G. Knight
10	Without Charge	Janice MacInnes (Diaconal)
11	Retired	Hank F. MacNeill
12	Retired	Edwin G. Nelson
13	Retired, 1/3 time, Knox, Bayfield	Donna J. Riseborough
14	Retired	Mervyn E. Tubb
15	Retired	Nicholas Vandermey

**Diaconal Ministries - Other**

1 Miss Mary E. Duffin 151 Norman Street, Stratford, ON, N5A 3H1

**Missionaries - Retired**

1 Miss Ida White 209 Keays St., Goderich, ON, N7A 3N4

**Clerk of Presbytery:** Rev. Cathrine Campbell, Box 239, Brussels, ON, N0G 1H0. Phone 519-887-9717 (C), 519-887-9831 (R), 519-887-9717 (Fax)  
cecampbell@wightman.ca

(For telephone directory see page 835-36, for statistical information see pages 803-04)

**SYNOD OF SOUTHWESTERN ONTARIO****32. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Ashfield Presbyterian - Ripley, Knox	Vacant	Robert N. Simpson Mary MacDonald	R.R. #3, Goderich, ON, N7A 3X9 Box 208, Ripley, ON, N0G 2R0
2 Bluevale, Knox - Belmore, Knox	Vacant	Larry Elliott Brian Deyell	42 Clyde Street, Bluevale, ON, N0G 1G0 R.R. #1, Wroxeter, ON, N0G 2X0
3 Chatsworth, St. Andrew's - Dornoch, Latona	William Vanderstelt	Mac Gamble Doug Riddell	Box 280, Chatsworth, ON, N0H 1G0 Box 280, Chatsworth, ON, N0H 1G0
4 Chesley, Geneva	Kenneth Oakes	Janet Kirk	Box 609, Chesley, ON, N0G 1L0
5 Dromore, Amos - Holstein, Knox - Normanby, Knox	Pearl Vasarhelyi	Harvie Leith Lloyd Morrison Orville Lee	General Delivery, Holstein, ON, N0G 2A0 General Delivery, Holstein, ON, N0G 2A0 General Delivery, Holstein, ON, N0G 2A0
6 Dundalk, Erskine - Swinton Park, St. Andrew's	Lorna J.M. Thompson	Glenn Scott Susan Furlong	Box 323, Dundalk, ON, N0C 1B0 c/o S. Furlong, RR 4, Durham, ON, N0G 1R0
7 Durham	F. James Johnson	Donna Clark	Box 256, Durham, ON, N0G 1R0
8 Hanover, St. Andrew's - Ayton, Knox	Alice E.M. Wilson	D. Clarke G. Ritchie	Box 20004, Midtown Postal Outlet, Hanover, ON, N4N 3T1 General Delivery, Ayton, ON, N0G 1C0
9 Kincardine, Knox	J. Allan Paisley	R. McCall	345 Durham St., Kincardine, ON, N2Z 1Y6
10 Lucknow - South Kinloss	M. Margaret Kinsman	Joan Pollard Ruth Bell	P.O. Box 219, Lucknow, ON, N0G 2H0 Box 219, Lucknow, ON, N0G 2H0

11	Markdale, Cooke's - Feversham, Burns	Vacant	Florence Hellyer Burt Hale	Box 248, Markdale, ON, N0C 1H0 Box 248, Markdale, ON, N0C 1H0
12	Meaford, Knox	Steven W. Webb	Maarten Keyzer	591 St. Vincent St., Meaford, ON, N4L 1X7
13	Owen Sound, St. Andrew's	Edward J. Creen Scott Sinclair	Faye Lemon	865-2nd Ave. W., Owen Sound, ON, N4K 4M6
14	Paisley, Westminster - Glamis, St. Paul's	John E. Baker	Jack Cumming Ron Thompson	260 Queen St., Box 359, Paisley, ON, N0G 2N0 c/o R. Thompson, R.R. 2, Tiverton, ON, N0G 2T0
15	Port Elgin, Tolmie Memorial - Burgoyne, Knox	Julia Morden	Ms. Marion McGillivray	Box 1239, Port Elgin, ON, N0H 2C0 c/o Box 1239, Port Elgin, ON, N0H 2C0
16	Priceville, St. Andrew's	Vacant	Mrs. Winnifred Smith	c/o W. Smith, Box 231, Flesherton, ON, N0C 1E0
17	Sauble Beach, Huron Feathers	Vacant		Markdale, ON, N0C 1H0
18	Southampton, St. Andrew's	Kenneth C. Wild	David Poland	Box 404, Southampton, ON, N0H 2L0
19	Stokes Bay, Knox	Summer Mission Field	Peter Longmore	Stokes Bay, ON, N0H 2M0
20	Tara, Knox - Allenford, St. Andrew's	Henry J. Sikkema	Mrs. Jean Mills Madalene Gowan	Box 151, Tara, ON, N0H 2N0 Box 324, Tara, ON, N0H 2N0
21	Teeswater, Knox - Kinlough	Harvey Osborne	Agnes Bregman Donald Bushell	Box 399, Teeswater, ON, N0G 2S0 c/o Mr. D. Bushell, RR 2, Holyrood, ON, N0G 2B0
22	Thornbury, St. Paul's	Frances A.E. Savill	Ian Shaw	Box 1056, Thornbury, ON, N0H 2P0
23	Tiverton, Knox	Wendy Lampman	Donelda MacKinnon	Box 35, Tiverton, ON, N0G 2T0
24	Walkerton, Knox	Jeremy Sanderson	Don Letham	Box 1632, Walkerton, ON, N0G 2V0
25	Whitechurch, Chalmers	Vacant	Archie Purdon	c/o Box 422, Teeswater, ON, N0G 2S0
26	Wiaraton, St. Paul's	David Leggatt	Wm. Saranchuk	Box 118, Wiaraton, ON, N0H 2T0
27	Wingham, St. Andrew's	Bernard Skelding	Hugh Clugston	Box 115, Wingham, ON, N0G 2W0

#### Appendix to Roll

1	Retired	Kenneth S. Barker
2	Without Charge	Cathy Desmond
3	Retired	Donald B. Hanley
4	Without Charge	Shirley M. Jeffery
5	Retired	Douglas E.W. Lennox
6	Retired	R. Douglas MacDonald
7	Retired	Alex McCombie
8	Retired	Ronald D. Mulchey
9	Retired	John A. Neilson
10	Without Charge	Robert Rahn
11	Retired	Cornelis Vanbodegom

**Diaconal Ministries - Other**

- |   |                       |                                                 |
|---|-----------------------|-------------------------------------------------|
| 1 | Mrs. Alexandra Barker | 874-27th St. E., Owen Sound, ON, N4K 6P3        |
| 2 | Miss Kim Calvert      | #204, 1195 6th Ave. W., Owen Sound, ON, N4K 6P2 |
| 3 | Mrs. Ruth McDowell    | 219 Morpeth St., Southampton, ON, N0H 2L0       |

**Missionaries - Retired**

- |   |                               |                                      |
|---|-------------------------------|--------------------------------------|
| 1 | Mrs. Eleanor (Knott) Crabtree | 503 Ridge Road, Meaford, ON, N4L 1L9 |
|---|-------------------------------|--------------------------------------|

**Clerk of Presbytery:** Rev. Ken Wild, Box 404, Southampton, ON, N0H 2L0. Phone 519-797-5684 (R); 519-797-2077 (C), kwild@bmts.com

(For telephone directory see page 836-37, for statistical information see pages 804-05)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO****33. PRESBYTERY OF SUPERIOR****PASTORAL CHARGE****MINISTER****CLERK OF SESSION****MAILING ADDRESS OF CHURCH**

- |   |                            |                    |               |                                                |
|---|----------------------------|--------------------|---------------|------------------------------------------------|
| 1 | Fort Frances, St. Andrew's | Vacant             | Ronald King   | 324 Victoria Ave., Fort Frances, ON, P9A 2C2   |
| 2 | Greenstone, St. Andrew's   | Joanne R. MacOdrum | Lyla Lewkoski | Box 342, 301-3rd Ave., Greenstone, ON, P0T 1M0 |
|   | Thunder Bay:               |                    |               |                                                |
| 3 | Calvin                     | John Giurin        | Kevin Merkley | 350 Surrey St., Thunder Bay, ON, P7A 1K1       |
| 4 | First                      | Mark R. McLennan   | Rod MacKay    | 639 Grey St., Thunder Bay, ON, P7E 2E4         |
| 5 | Lakeview                   | Harold Hunt        | Bill Bragg    | 278 Camelot St., Thunder Bay, ON, P7A 4B4      |
| 6 | St. Andrew's               | Bert Vancook       | Peggy Graham  | 201 S. Brodie St., Thunder Bay, ON, P7E 1C1    |

**Appendix to Roll**

- |   |                         |                    |
|---|-------------------------|--------------------|
| 1 | Without Charge          | L. Blake Carter    |
| 2 | Missionary, El Salvador | James M. Patterson |

**Diaconal Ministries - Other**

- |   |                      |                                                    |
|---|----------------------|----------------------------------------------------|
| 1 | Miss Isabella Hunter | 218 Brodie St., Suite #1, Thunder Bay, ON, P7C 3S5 |
|---|----------------------|----------------------------------------------------|

**Clerk of Presbytery:** Rev. Joanne MacOdrum, Box 342, Greenstone, ON, P0T 1M0. Phone 807-854-0167 (R), 807-854-0187 (O), 807-854-0084 (Fax)  
jneilmac@tbaytel.net

(For telephone directory see page 837, for statistical information see pages 805-06)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Kenora, First	Roderick B. Lamb	J.R. Wyber	200 Fifth Ave. S., Kenora, ON, P9N 2A4
2 Pinawa, Pinawa Christian Fellowship	Robert J. Murray	Dennis Cann	Box 582, Pinawa, MB, R0E 1L0
3 Selkirk, Knox	Matthew Brough	James Kidd	341 Eveline St. at McLean Ave., Selkirk, MB, R1A 1M9
4 Stonewall, Knox	Vacant	Ellen Gros	Box 1425, Stonewall, MB, R0C 2Z0
- Lockport Community Church		Mae Fidler	6989 Henderson Hwy., Lockport, MB, R1B 1A1
5 Thompson, St. Andrew's	Vacant	Alan Lawhead	Box 1102, Thompson, MB, R8N 1N9
Winnipeg:			
6 Calvin	Vacant	Mary Hume	95 Keewatin St., Winnipeg, MB, R3E 3C7
7 First	Frank Breisch (Int. Min.)	K. Reimer	61 Picardy Place, Winnipeg, MB, R3G 0X6
8 Kildonan	Brenda Fraser	Richard Graydon	2373 Main St., Winnipeg, MB, R2V 4T6
9 St. Andrew's	Vacant	T. Hayden	709 St. Mary's Rd., Winnipeg, MB, R2M 3M8
10 St. James	Beth McCutcheon	Sharyl Eaglesham	1476 Portage Ave., Winnipeg, MB, R3G 0W3
11 St. John's	Vacant	David Brough	251 Bannerman Ave., Winnipeg, MB, R2W 0T8
12 Westwood	R. Ian Shaw	Bill Temple	197 Browning Blvd., Winnipeg, MB, R3K 0L1
<b>Without Congregation</b>			
1 Synod Staff	Sidney Chang		
2 Director, Anamiewigummig	Henry L. Hildebrandt		
3 Director, Anishinabe Fellowship	Margaret Mullin		
4 Chaplain, Army Base	Robert H. Sparks		
5 Director, Flora House	Warren R. Whittaker (Diaconal)		
<b>Appendix to Roll</b>			
1 Retired	Roy D. Currie		
2 Retired	Irene J. Dickson		
3 Retired	Richard J. Gillanders		
4 Retired	Kenneth A. Innes		
5 Without Charge	Richard C. Kunzelman		
6 Retired	Florence C. Palmer		
7 Retired	Neville W.B. Phills		

**Appendix to Roll (cont'd)**

8 Retired	Christine Shaw (Diaconal)
9 Retired	J. Robert Wyber

**Diaconal Ministries - Other**

1 Miss Isabel Allison	Box 208, Roland, MB, R0G 1T0
2 Mrs. Karen Baxter	348 Whytwold Rd., Winnipeg, MB, R3J 2W5
3 Mrs. Shirley MacIver	1618 Pacific Ave. W., Winnipeg, MB, R3E 1H5
4 Miss Martine Van Beek	
5 Mrs. Marilyn White	Pawaik P.O., Sioux Narrows, Ontario, P0X 1N0

**Clerk of Presbytery:** Rev. Beth McCutcheon, 1476 Portage Ave., Winnipeg, MB, R3G 0W3. Phone 204-783-1133 (C & Fax), mbmcc@mts.net

(For telephone directory see page 837, for statistical information see page 806)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO****35. PRESBYTERY OF BRANDON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bellafield	Vacant	Wm. Worden	Box 83, Ninette, MB, R0K 1R0
2 Brandon, First	Dale S. Woods	Margaret Edgar	339-12th Street, Brandon, MB, R7A 4M3
3 Brandon, St. Andrew's	Paul Sakasov	Ms. Connie Brown	361 Russell St., Brandon, MB, R7A 5H6
4 Brandon, Southminster	Vacant	Donald E. Clark	1260-5th Street, Brandon, MB, R7A 3M4
5 Carberry, Knox-Zion	O. Heinrich Grosskopf	Ralph Oliver	Box 429, Carberry, MB, R0K 0H0
6 Flin Flon, St. Andrew's	Ina Golaiy	Lee Davis	200 Whitney St., Flin Flon, MB, R8A 0A9
7 Hartney, St. Paul's	Vacant	Miss Mary Graham	Hartney, MB, R0M 0X0
8 Lenore	Vacant	Grant Wilson	Box 2542, Virden, MB, R0M 2C0
9 Melita	Barbara J. Alston	Mrs. Marion Greig	Box 959, 56 Ash Street, Melita, MB, R0M 1L0
10 Neepawa, Knox	Gladys Anderson	Margaret Kaspick	Box 445, Neepawa, MB, R0J 1H0
11 Ninga	Vacant	Richard Pugh	c/o Box 104, Ninga, MB, R0K 1S0
12 Portage la Prairie, First	Jean E. Bryden	Bernice Tashiro	17 Royal Rd. S., Portage la Prairie, MB, R1N 1T8
13 Virden, St. Andrew's	Devon L. Pattemore	Shirley Nolan	Box 1089, Virden, MB, R0M 2C0
14 Winnipegosis, Knox	Vacant	Miss Edna Medd	408 2nd St., Box 111, Winnipegosis, MB, R0L 2G0

**Appendix to Roll**

1 Retired

David S. Wilson

**Clerk of Presbytery:** Mr. Ian MacKenzie, 2 Burns Bay, Portage la Prairie, MB, R1N 3P3. Phone 204-857-4938 (R), Fax 204-857-7984.  
uillian@mb.sympatico.ca

(For telephone directory see page 837-38, for statistical information see page 807)

**SYNOD OF SASKATCHEWAN****36. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Estevan, Westminster	Vacant	Mrs. Shirley Graham	930 Third St., Estevan, SK, S4A 0R3
2 Grenfell, Trinity	Vacant	Mrs. Wendy Urschel	Box 730, Grenfell, SK, S0G 2B0
3 Kipling, Bekevar	Vacant	Sherri Kish	Box 247, Kipling, SK, S0G 2S0
4 Moose Jaw, St. Mark's - Briercrest, Knox	Dennis Irving (Lay Missionary)	Heather Steinhoff Gordon Cameron	Box 1295, Moose Jaw, SK, S6H 4P9 c/o Box 233, Briercrest, SK, S0H 0K0
5 Moosomin, St. Andrew's - Whitewood, Knox	Catherine M. Dorcas	Jack Lemoine Cecil Coleman	Box 814, Moosomin, SK, S0G 3N0 611 N. Railway Ave., Whitewood, SK, S0G 5C0
6 Qu'Appelle, St. Andrew's	Vacant	Melnie Beattie	Box 269, Qu'Appelle, SK, S0G 4A0
7 Regina, First	Eric Muirhead	Mitch Miller	2170 Albert St., Regina, SK, S4P 2T9
8 Regina, Norman Kennedy	Shirley Barker-Kirby	Lil McLean	5303 Sherwood Dr., Regina, SK, S4R 7E7
9 Swift Current, St. Andrew's	Vacant	Ms. Mary Findlay	610-19th Avenue N.E., Swift Current, SK, S9H 2Y5
10 Weyburn, Knox	John C. Ferrier	Mrs. Elva Hemphill	136 Second St. N.E., Weyburn, SK, S4H 0T8
11 Yorkton, Knox - Dunleath	Willem van de Wall	William J. French Mary Ann Upshall	66 Park St., Yorkton, SK, S3N 0T3 66 Park St., Yorkton, SK, S3N 0T3

**Appendix to Roll**

1 Retired

Douglas Garner

**Clerk of Presbytery:** Rev. Catherine Dorcas, Box 665, Whitewood, SK, S0G 5C0. Phone: 306-735-4338 (C), 306-735-4203 (R)

(For telephone directory see page 838, for statistical information see pages 807-08)

**SYNOD OF SASKATCHEWAN**

**37. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Biggar, St. Andrew's	Vacant	Ed Beeson	Box 553, Biggar, SK, S0K 0M0
2 Melfort, St. James - Tisdale, St. Andrew's	Vacant	Vacant William J. Allan	Box 1586, Melfort, SK, S0E 1A0 Box 547, Tisdale, SK, S0E 1T0
3 Mistawasis	George P. Yando	Vacant	c/o Mrs. Eva Ledoux, Box 346, Leask, SK, S0J 1M0
4 North Battleford, St. Andrew's	Vacant	Lorne Larson	1401 - 98 St., North Battleford, SK, S9A 0M3
5 Prince Albert, St. Paul's	Vacant	Angie Smibert	Box 514, Prince Albert, SK, S6V 5R8
6 Sandwith, St. Philip's		Craig Marsh	R.R. 1, Glenbush, SK, S0M 0Z0
Saskatoon:			
7 Calvin Goforth - McKercher Drive	Vacant	Georgina Bone Bob Wright	1602 Sommerfeld Ave., Saskatoon, SK, S7H 2S6 925 McKercher Drive, Saskatoon, SK, S7H 4T9
8 Circle West - Parkview	Donna Hagen	Pearl Brown Joan Sande	143 Wedge Road, Saskatoon, SK, S7L 6P9 821 Ave. "E" North, Saskatoon, SK, S7L 1S7
9 St. Andrew's	Annabelle Wallace (Team Amanda Currie (Ministry (Presbytery Mission) (Preaching Point)	Arline Sanderson	436 Spadina Cres. E., Saskatoon, SK, S7K 3G6
10 Shipman			c/o Mrs. Rose Whitford, Box 64, Shipman, SK, S0J 2H0
11 Sylvania, Knox			c/o Gwen Ratcliffe, Box 44, Sylvania, SK, S0E 1S0
<b>Without Congregation</b>			
1 Saskatoon Native Circle Ministry	Stewart Folster		
<b>Appendix to Roll</b>			
1 Without Charge	Beverly Cushman		
2 Without Charge	Robert Ewing		
3 Without Charge	Sui-Man Lee		
4 Retired	Merle McGowan (Diaconal)		
5 Retired	James A. McKay		
6 Retired	M.E. (Betty) Marsh		
7 Retired	Bernice Shih (Diaconal)		
8 Retired	Michael Tai		
9 Without Charge	Adriana Van Duyvendyk		
10 Without Charge	Beth Anne Yando (Diaconal)		
<b>Diaconal Ministries - Other</b>			
1 Miss Luella Moore	14 St. Lawrence Cres., Saskatoon, SK, S7K 1G5		
2 Mrs. Ada Wyllie	556-10th St. E., Prince Albert, SK, S6V 2M4		

**Clerk of Presbytery:** Rev. Annabelle Wallace, 436 Spadina Cres., Saskatoon, SK, S7K 3G6. Phone 306-242-0525, a.wallace@sasktel.net  
(For telephone directory see page 838, for statistical information see page 808)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 North Peace Territorial Ministry - Dixonville, AB., Strang	B. Joanne Kim	Ms. Merrilee Dumas	Box 170, Dixonville, AB, T0H 1E0
2 Chetwynd, BC, Shared Ministry	Mary Parslow (Anglican)	Ian Campbell	Box 2200, Chetwynd, BC, V0C 1J0
3 Dawson Creek, BC, St. James	Gordon Strain	Lorna Price	Box 843, Dawson Creek, BC, V1G 4H8
4 Faro, YT, Church of the Apostles		Ms. Deshan Kortello	Box 583, Faro, YT, Y0B 1K0
5 Fort St. John, BC, Fort St. John	Douglas Lawson (Lay Missionary)	Mrs. Connie Shortt	9907-98th St., Fort St. John, BC, V1J 3T9
6 Grande Prairie, AB, Forbes	George S. Malcolm	Gerry Rigler	9635-76 Avenue, Grande Prairie, AB, T8V 5B3
7 Hudson's Hope, St. Peters	Vacant	Pat Markin	Box 455, Hudson's Hope, BC, V0C 1V0
8 Wanham, AB, Knox - Blueberry Mtn., AB, Munro	Shirley Cochrane	Stan Sather Betty Purves	Box 37, Wanham, AB, T0H 3P0 c/o Box 36, Blueberry Mountain, AB, T0H 0H0

**Appendix to Roll**

- 1 Retired Bruce A. Miles
- 2 Without Charge Fraser Stinson

**Clerk of Presbytery:** Rev. George S. Malcolm, 9635-76th Ave., Grande Prairie, AB, T8V 5B3. Phone 780-539-3396 (R); 780-539-5125 (C), 780-532-5039 (Fax), [geomal@telusplanet.net](mailto:geomal@telusplanet.net)

(For telephone directory see page 838-39, for statistical information see page 809)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Chauvin, Westminster - Wainwright, St. Andrew's	Kobus Genis	Beverly A. Giggs W. Robert Butler	Box 356, Chauvin, AB, T0B 0V0 406 12 Street, Wainwright, AB, T9W 1L8
Edmonton:			
2 Antioch	Yon Jae Kim	Young Sik Lee	8318 - 104 St., Edmonton, AB, T6E 4E8
3 Callingwood Road	John C. Rhoad	John Jaglal	6015 - 184 St., Edmonton, AB, T6M 1T8
4 Calvin Hungarian	T. Nyarady (Stated Supply)	S. Balog	11701-86 St., Edmonton, AB, T5B 3J7

(cont'd)

**39. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
5 Dayspring	John F.K. Dowds	Nick Nation	11445 40th Ave., Edmonton, AB, T6J 0R4
6 Eastminster	Vacant	Alexander MacKintosh	9920-67 St., Edmonton, AB, T6A 2R2
7 First	Harry Currie	Ken Munro	10025-105 St., Edmonton, AB, T5J 1C8
8 Mill Woods	Vacant	Charlotte Brooks	6607-31 Ave., Edmonton, AB, T6K 4B3
9 St. Andrew's	Keith P. Humphrey	Jean Olsen	8715-118 Ave., Edmonton, AB, T5B 0T2
10 Stony Plain, Parkland First	Vacant	Sharon Sikkema	6015 - 184 St., Edmonton, AB, T6M 1T8
11 Strathcona	John Green	Cathie Colquhoun	8116-105 St., Edmonton, AB, T6E 5E7
12 Westmount	Richard W. Frotten	S. Manwaring	13820-109A Ave., Edmonton, AB, T5M 2K1
13 Fort McMurray, Faith	Irwin Cunningham	Kelly Liebe	255-Cornwall Dr., Fort McMurray, AB, T9K 1G7
14 Killam Presbyterian - Galahad, St. Paul's	Stephen Haughland	Barbara Cox D. McMahon	Box 281, Killam, AB, T0B 2L0 Box 69, Galahad, AB, T0B 1R0
15 Lloydminster, Knox - Ganton	Linda Pasmore		5115-49 St., Lloydminster, AB, T9V 0K3 R.R. #3, Vermilion, AB, T9X 1Y8
16 St. Albert, Braeside	David M. Crawford	Mavis McKay	6 Bernard Dr., St. Albert, AB, T8N 0B4
17 Sherwood Park	R. Glenn Ball	Michael Crothers	265 Fir St., Sherwood Park, AB, T8A 2G7
<b>Without Congregation</b>			
1 Pastoral Counselling	John C. Carr		
2 District Sec., Canadian Bible Society	Bruce W. Kemp		
<b>Appendix to Roll</b>			
1 Without Charge	Gabor Dezse		
2 Without Charge	Lloyd W. Fourney		
3	M. Freeman (Diaconal)		
4 Retired	Raymond E. Glen		
5 Retired	George A. Johnston		
6 Retired	Marion (Mickey) Johnston (Diaconal)		
7 Retired	Peter D. McKague		
8 Retired	Thomas Nyarady		
9 Without Charge	Brian P. Penny		
10 Retired	Joseph Pungur		
11 Retired	Richard C. Smith		
12 Without Charge	Ariane Wasilow		

13 Retired	Kenneth M.L. Wheaton
14 Retired	D. Allan Young
15 Without Charge	Jill Ziniewicz (Diaconal)

**Clerk of Presbytery:** Rev. Harry Currie, 10025 - 105th St., Edmonton, AB, T5J 1C8. Phone 780-422-2937 (C), 780-460-1465 (R), 780-429-3873 (Fax)  
harry.currie@3web.net

(For telephone directory see page 839, for statistical information see pages 809-10)

## SYNOD OF ALBERTA & THE NORTHWEST

## 40. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Eckville, St. Paul's	Sandra Franklin-Law	Evelyn Onofryszyn	Box 248, Eckville, AB, T0M 0X0
3 Olds, St. Andrew's	Fiona Wilkinson	George Schwieger	5038 49th St., Olds, AB, T4H 1H3
4 Orkney, Orkney	Vacant	Fay Ferguson	c/o Fay Ferguson, RR 2, Three Hills, AB, T0M 2A0
5 Red Deer, Knox	Andrew S. Burnand	Dot Egan	4718 Ross St., Red Deer, AB, T4N 1X2
6 Red Deer, St. Andrew's/Chalmers - Innisfail, St. Andrew's	Robert Shields (Lay Missionary)	Mary Glover Rudy Vandoornum	3628 - 57th Ave., Red Deer, AB, T4N 4R5 4716 - 50 Ave., Innisfail, AB, T4G 1N1
7 Rocky Mtn. House, Memorial	Ronald Tiessen	Marilyn Train	Box 1027, Rocky Mountain House, AB, T4T 1A7
8 Sylvan Lake, Memorial	Robert D. Wilson	Cathy Janke	5020 48th St., Sylvan Lake, AB, T4S 1C6
9 Willowdale, Zion - Valley Centre, St. Andrew's	Vacant	Norman Steele Mrs. J. Alderson	c/o Mrs. Bev Olson, R.R. #1, Penhold, AB, T0M 1R0 c/o Mrs. J. Alderson, R.R. #3, Red Deer, AB, T4N 5E3

### Without Congregation

1 Director, Camp Kannawin	Anja Oostenbrink
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### Appendix to Roll

1 Retired	Agnes Hislop (Diaconal)
2 Retired	J. Brown Milne
3 Retired	John D. Yoos

**Clerk of Presbytery:** Rev. Fiona Wilkinson, 5038 49th St., Olds, AB, T4H 1H3. Phone & Fax: 403-556-8894, stapc@telus.net

(For telephone directory see page 839, for statistical information see page 810)

**SYNOD OF ALBERTA & THE NORTHWEST**

**41. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Banff, St. Paul's	Vacant	Ms. Elsie Edmonds	Box 1264, Banff, AB, T1L 1B3
2 Bassano, Knox - Gem	Vacant	Beverly Smillie Loyce Christianson	Box 566, Bassano, AB, T0J 0B0 c/o L. Christianson, Box 14, Gem, AB, T0J 1M0
Calgary:			
3 Calvin, Hungarian	Karoly Godollei	Eva Nagy	101-14 Ave. S.W., Calgary, AB, T2R 0L8
4 Centennial	Linda Brown Ewing	Doug Bonar	103 Pinetown Pl. N.E., Calgary, AB, T1Y 5J1
5 Grace	Victor S.J. Kim Leslie Walker	Jin Nichol	1009-15 Ave. S.W., Calgary, AB, T2R 0S5
6 Knox	D. Murdo Marple	W.D. (Bill) Ross	3704-37 St. S.W., Calgary, AB, T3E 3C3
7 St. Andrew's	Peter D. Coutts Marion R. Barclay	Sylvia Cummer	703 Heritage Dr. S.W., Calgary, AB, T2V 2W4
8 St. Giles	David B. Vincent	Dawn Flint	1102-23 Ave. N.W., Calgary, AB, T2M 1T7
9 Trinity	W. Kendrick Borden	Barbara Browne	400 Midpark Blvd. S.E., Calgary, AB, T2X 2K4
10 Valleyview	M. Dianne Ollerenshaw	Bobbie Davidson	7655-26th Ave. SW, Calgary, AB, T3H 3X2
11 Varsity Acres	Vacant	Joan Stellmach	4612 Varsity Dr. N.W., Calgary, AB, T3A 1V7
12 Westminster	Ian A. Gray	Richard Bryant	290 Edgepark Blvd. N.W., Calgary, AB, T3A 4H4
13 Lethbridge, Bethlen	Vacant	Margaret Varga	1020-10 Ave. N., Lethbridge, AB, T1H 1J8
14 Lethbridge, St. Andrew's	Virginia P. Brand	Diane Hill	1818-5 Ave. S., Lethbridge, AB, T1J 0W6
15 Medicine Hat, Riverside	Cheryl Horne Weatherdon	Gerald Gaede	110-3rd St. N.E., Medicine Hat, AB, T1A 5M1
16 Medicine Hat, St. John's	Robert W. Cruickshank	Catriona Dunlop	504 Second St. S.E., Medicine Hat, AB, T1A 0C6

**Without Congregation**

1 Director, Spirituality & Pastoral Care, Bethany Care Society	M. Jean Morris
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**Appendix to Roll**

1 Without Charge	Diane V. Beach
2 Without Charge	Tom C. Brownlee
3 Without Charge	Gloria G. Castillo
4 Retired	J. Karl English
5 Retired	Gordon Firth
6 Retired	M. Roy Gellatly
7 Without Charge	Deborah Lannon
8 Retired	David W. Paterson
9 Retired	Joseph E. Riddell

10	Retired	Mrs. Pat Riddell (Diaconal)
11	Retired	Hector Rose
12	Retired	Samuel J. Stewart
13	Without Charge	Diane Strickland
14	Without Charge	Drew Strickland
15	Retired	George Telcs
16	Retired	Keith E.W. Wilcox
17	Without Charge	Lyla Wilkins (Diaconal)

**Diaconal Ministries - Other**

1	Mrs. Barbara English	11228 Wilson Rd. S.E., Calgary, AB, T2J 2E2
2	Ms. Shirley Smart	76 Huntmeadow N.E., Calgary, AB, T3K 1M3

**Clerk of Presbytery:** Rev. Murdo Marple, 3704 - 37th St. SW, Calgary, AB, T3E 3C3. Phone 403-242-1808 (C), 403-242-4875 (R), [knox@knoxcalgary.ca](mailto:knox@knoxcalgary.ca)  
 (For telephone directory see page 839-40, for statistical information see page 811)

**SYNOD OF BRITISH COLUMBIA**

**42. PRESBYTERY OF KOOTENAY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Cranbrook, Knox	D. Ronald Foubister	Robert Shypitka	2100 3rd St. S., Cranbrook, BC, V1C 1G2
2 Creston, St. Stephen's	Ronald Benty	Gerry Umbach	Box 255, Creston, BC, V0B 1G0
3 Kimberley, St. Andrew's	Douglas W. Maxwell	Mrs. Sue Lyon	Box 111, Kimberley, BC, V1A 2Y5
4 Nelson, First	Vacant	Serena Baylis	602 Kootenay St., Nelson, BC, V1L 1L2
5 Slokan, St. Andrew's	Vacant	David Barclay	Box 327, Slokan, BC, V0G 2C0
- Slokan Valley Community		Frank Kalmakoff	S17, C23, RR 1, Winlaw, BC, V0G 2J0
6 Trail, First	Gavin L. Robertson Meridyth Robertson	Dan Boateng	1139 Pine Ave., Trail, BC, V1R 4E2

**Appendix to Roll**

1	Without Charge	Peikang Dai
2	Retired	Murray Garvin

**Clerk of Presbytery:** Ms. Bev Hayashi, 1805 Birchwood Dr., Castlegar, BC, V1N 3L6. Phone: 250-365-6166; [hayashi@shaw.ca](mailto:hayashi@shaw.ca)  
 (For telephone directory see page 840, for statistical information see pages 811-12)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Armstrong, St. Andrew's	Jonathan Dent	Jean Williamson	3020 Wright St., Armstong, BC, V0E 1B1
2 Cariboo Region, Cariboo Presbyterian Church	David Webber	Shannon Bell-Wyminga (pro tem)	R.R. 1, Comp. 17, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0
	John P. Wyminga Shannon K. Bell-Wyminga Charles McNeil		c/o R.R. #5, Box 6, Niyas Site, Quesnel, BC, V2J 3H9
3 Kamloops, St. Andrew's	Harold M. Wiest	V.D.O. Newman	P.O. Box 532, Kamloops, BC, V2C 5L2
4 Kelowna, St. David's	Richard Moffat	Mr. Kim Ward	271 Glenmore Rd., Kelowna, BC, V1V 1V6
5 Penticton, St. Andrew's	Colin J. Cross	Maureen Gillman	157 Wade Ave. W., Penticton, BC, V2A 1T7
6 Prince George, St. Giles	Rod A. Ferguson	Harold Dawes	1500 Edmonton St., Prince George, BC, V2M 1X4
7 Prince Rupert, First - Kitimat, Kitimat Presbyterian	Bruce W. Gourlay Vacant	Carol Hadland A.M. Boyd	233 4th Ave. E., Prince Rupert, BC, V8J 1N4 1270 Nalabila Blvd., Kitimat, BC, V8C 2H6
8 Salmon Arm, St. Andrew's	Douglas G. Swanson	John Hanna	1981 - 9th Ave. NE, Salmon Arm, BC, V1E 2L2
9 Summerland, Lakeside	James H.W. Statham	Ronald Bailey	c/o Rev. Statham, 5914 Ehlers Rd., Peachland, BC, V0H 1X4
10 Vernon, Knox	Edward F. Millin	Neil McCaig	3701-32nd Ave., Vernon, BC, V1T 2N2
<b>Without Congregation</b>			
1 Hospital Chaplain	Elizabeth M. Zook		
<b>Appendix to Roll</b>			
1 Retired	George E. Dobie		
2 Retired	Ivan S. Gamble		
3 Retired	Lorna G. Hillian		
4 Retired	Nancy Kerr		
5 Retired	Fred J. Speckeen		

**Clerk of Presbytery:** Mrs. Joan Grainger, 3105 Nechako Dr., Prince George, BC, V2M 3B2. Phone 250-563-9814, 250-563-9816 (Fax).

(For telephone directory see page 840, for statistical information see page 812)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Abbotsford, Calvin	J.H. (Hans) Kouwenberg Guy Sinclair	Mrs. Cathy Thomson	2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6
2 Bradner	Elizabeth McLagan (Stated Supply)	David Holland	5275 Bradner Road, Bradner, BC, V4X 2P1
3 Burnaby, Brentwood	Larry K. Lin	Mrs. Pamela Wong	1600 South Delta Ave., Burnaby, BC, V5B 3G2
4 Burnaby, Gordon	Malcolm MacLeod	Fran Churchill	7457 Edmonds St., Burnaby, BC, V3N 1B3
5 Chilliwack, Cooke's	Herbert E. Hilder Katharine J. Michie	Delwen Stander	45825 Wellington Ave., Chilliwack, BC, V2P 2E1
6 Coquitlam	Terry P. Hibbert	John Hulstein	948 Como Lake Ave., Coquitlam, BC, V3J 7P9
7 Langley	S. Bruce Cairnie	Vacant	20867-44th Ave. Langley, BC, V3A 5A9
8 Maple Ridge, Haney	Kris Davidson	Ms. Mary Bradley	11858-216th St., Maple Ridge, BC, V2X 5H8
9 Mission, St. Paul's	Robin D. Ross	Cathie Nielson	8469 Cedar St., Mission, BC, V4S 1A1
10 New Westminster, First	Vacant	Wm. Stewart	335-7th St., New Westminster, BC, V3M 3K9
11 New Westminster, Knox	Michael Koslowski	Kerry Corbett	403 E. Columbia St., New Westminster, BC, V3L 3X2
12 New Westminster, St. Aidan's	Bruce McAndless-Davis	Ross McLennan	1320-7th Ave., New Westminster, BC, V3M 2K1
13 North Vancouver, St. Andrew's & St. Stephen's	Gordon Kouwenberg	Margaret Williams	2641 Chesterfield Ave., N. Vancouver, BC, V7N 3M3
14 Richmond	Vacant	Jack McIntosh	7111 No. 2 Road, Richmond, BC, V7C 3L7
15 Surrey, Grace	Vacant	Bruno Gartner	15964-88th Ave., Surrey, BC, V4N 1H5
16 Surrey, St. Andrew's-Newton	Geoffrey B. Jay	Barbara Marshall	7147-124th St., Surrey, BC, V3W 3W9
17 Surrey, Whalley	Emery J. Cawsey	Robert Astop	13062-104th Ave., Surrey, BC, V3T 1T7
Vancouver:			
18 Central	James G. Smith	Linda MacLeod	1155 Thurlow St., Vancouver, BC, V6E 1X2
19 Chinese	Morgan T.S. Wong	Gordon Yuen	6137 Cambie St., Vancouver, BC, V5Z 3B2
20 Fairview	G. Grant Wilson	Wm. Walker	2725 Fir Street, Vancouver, BC, V6J 3C2
21 First Hungarian	Miklos Szigeti	Csilla Zathureczky	2751 E. 27th Ave., Vancouver, BC, V5R 1N4
22 Kerrisdale	Glenn E. Inglis	Gordon Calderwood	2733 W. 41st Ave., Vancouver, BC, V6N 3C5
23 St. Columba	Murat Kuntel	Cameron Hart	2196 E. 44th Ave., Vancouver, BC, V5P 1N2
24 Taiwanese	Chin-Chai (Peter) Wang	Mrs. Ruth Chen	2733 W. 41st Ave., Vancouver, BC, V6N 3C5
25 West Point Grey	Sylvia Cleland	Ms. Sarah Grant-Duff	4397 W. 12th Ave., Vancouver, BC, V6R 2P9
26 West Vancouver	Paul Myers	Ms. Nancy Perry	2893 Marine Drive, West Vancouver, BC, V7V 1M1
27 White Rock, St. John's	Willem van der Westhuizen Diane Tait-Katerberg	Brad Forster	1480 George St., White Rock, BC, V4B 4A3

**Without Congregation**

1	Education Ministries, BC Synod	Kathy Ball (Diaconal)
2	Director, Elders' Institute	Robertta Clare
3	Professor, VST	Philip D. Crowell
4	Professor, VST	Patricia Dutcher-Walls
5	Dean, St. Andrew's Hall	Stephen C. Farris
6	Director, Presbyterian Formation, VST	L.E. (Ted) Siverns
7	Regional Minister, BC Synod	Wayne Stretch

**Appendix to Roll**

1	Retired	Allen J. Aicken
2	Retired	Robert L. Allison
3	Retired	Douglas Anderson
4	Without Charge	Harry F. Bailey
5	Retired	John Bodkin
6	Retired	Donald G. Carson
7	Retired	Calvin Chambers
8	Iona Community, Scotland	Nancy L. Cocks
9	City-In-Focus Ministry	Thomas J. Cooper
10	Retired	Tamiko Corbett (Diaconal)
11	Without Charge	Derrick V. Dick
12	Consultant, Forensic Social Work	Robert J.P. Foulis
13	Without Charge	Brian J. Fraser
14	Retired	Robert C. Garvin
15	Chaplain, MSA Hosp., Abbotsford	John C. Haycock
16	Retired	Ivy Howard (Diaconal)
17	Retired	I. Larry Jackson
18	Retired	Ellen Lemen
19	Retired	Wiloughby Lemen
20	Retired	Rinson T.K. Lin
21	Without Charge	Karen McAndless-Davis
22	Retired	J. Desmond McConaghy
23	Without Charge	Laurie McKay-Deacon
24	Retired	Elizabeth McLagan
25	Without Charge	Mokbel Makar
26	Retired	M.H. Ross Manthorpe
27	Retired	Fred W. Metzger

28	Retired	Jack W. Mills
29	Retired	Andrew M.L. Ng
30	Retired	W. Oliver Nugent
31	Retired	Bobby J. Ogdon
32	Retired	Tony Plomp
33	Retired	Robert M. Pollock
34	Retired	Ian S. Rennie
35	Retired	Laszlo Szamozkozi
36		(Paul) C.C. Tong

**Diaconal Ministries - Other**

1	Mrs. Janet (Paddy) Eastwood	3400 Fairbrook Cres., Richmond, BC, V7C 1Z6
2	Ms. Janie Goodwin	4879 53rd St., Delta, BC, V4K 2Z3
3	Mrs. Zina MacKay	109C-8350 11th Ave., Burnaby, BC, V3N 2P4
4	Ms. Jennifer Martin	3549 West 40th, Vancouver, BC, V6N 3B7
5	Rev. Diane Tait-Katerberg	11289-89 Ave., Delta, BC, V4C 3G2

**Missionaries - Retired**

1	Mrs. Beth McIntosh	6040 Iona Dr., Apt. 122, Vancouver, BC, V6T 2E8
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**Clerk of Presbytery:** Rev. Grant Wilson, 2725 Fir St., Vancouver, BC, V6J 3C2. Phone 604-736-0510, 604-736-0514 (Fax)

fairview@canadawired.com

(For telephone directory see page 840-41, for statistical information see pages 812-13)

**SYNOD OF BRITISH COLUMBIA**

**45. PRESBYTERY OF VANCOUVER ISLAND**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Campbell River, Trinity	Elizabeth Forrester	Jim Turner	Box 495, Campbell River, BC, V9W 5C1
2 Comox, Comox Valley	D'Arcy W. Lade	Ms. Fran McLean	725 Aspen Rd., Comox, BC, V9M 4E9
3 Duncan, St. Andrew's	Kerry J. McIntyre James Saunders (Lay Missionary)	George Heyd	531 Herbert St., Duncan, BC, V9L 1T2
4 Nanaimo, St. Andrew's	Donald K. Lindsay	Mrs. Merylyn Jones	4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
5 Parksville, St. Columba	Robert H. Kerr	Mac Taylor	921 Wembley Rd., Parksville, BC, V9P 2E6
6 Port Alberni, Knox	Clayton Kuhn	Jake Van Kooten	4850 Regina Ave., Port Alberni, BC, V9Y 7T3
7 Sidney, Saanich Peninsula	Barbara A. Young	Art Ljunggren	9296 East Saanich Rd., Sidney, BC, V8L 1H8
8 Sooke, Knox	Robert J. Calder	Lorna Hutchins	2110 Church Rd., Sooke, BC, V0S 1N0

(cont'd)

45. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Victoria:			
9 Chinese	Paul Lam	John Lee	816 North Park St., Victoria, BC, V8W 1T1
10 Knox	Laura Todd Kavanagh	Mary Carroll	2964 Richmond Rd., Victoria, BC, V8R 4V1
11 St. Andrew's	David W. Stewart (Int. Min.)	Leona Johns	680 Courtney St., Victoria, BC, V8W 1C1
12 Trinity	Brian J. Crosby	Michael Kellogg	2964 Tillicum Rd., Victoria, BC, V9A 2A8
13 West Shore	Harold A. McNabb	Georgina Houghton	760 Latoria Rd., Victoria, BC, V9C 3A4
<b>Appendix to Roll</b>			
1 Retired	John F. Allan		
2 Retired	William D. Allen		
3 Retired	Les T. Barclay		
4 Without Charge	Michael F. Caveney		
5 Retired	R.F. Cunningham		
6 Retired	Arthur W. Currie		
7 Retired	Iris M. Ford		
8 Counselling Ministry	Ian E. Gartshore		
9 Retired	John J. Jennings		
10 Retired	J. Beverley Kay		
11 Retired	R. Noel Kinnon		
12 Retired	Cecil J. Kirk		
13	Ruth McCowan (Diaconal)		
14 Without Charge	David J. Mills		
15 Retired	David C. Robertson		
16 Retired	Charles A. Scott		
17 Retired	David A. Smith		
18 Retired	Gilbert D. Smith		
19 Retired	Wm. Campbell Smyth		
20 Retired	Louis Vietorisz		
21 Retired	Flora Whiteford (Diaconal)		
<b>Lay Missionary</b>			
1 Parish Nurse, St. Andrew's Church, Duncan	Janet McIntyre		
<b>Diaconal Ministries - Other</b>			
1 Mrs. Iona Green	5184 Ian Ave., Port Alberni, BC, V9Y 6V7		
2 Mrs. C. Hogg	Rm. 211, Traveller's Lodge, 1290 Nelson St., Nanaimo, BC, V8S 2K5		
3 Miss Dorothy Keller	c/o 303 Church St., Comox, BC, V9M 2C1		

- 4 Mrs. Winnifred Roseborough 108-905 Cook St., Victoria, BC, V8N 3Z3  
 5 Mrs. Carol Sharpe 2832 Wentworth Rd., Courtenay, BC,  
 6 Mrs. Hazel Smith 912 St. Andrew's Lane, Parksville, BC, V9P 2M5

**Clerk of Presbytery:** Rev. Elizabeth Forrester, 129 Stag Rd., Campbell River, BC, V9W 6J4. Phone 250-923-3776, Fax 250-923-9944,  
 (For telephone directory see page 841, for statistical information see page 814) trinity@connected.bc.ca

**SYNOD OF BRITISH COLUMBIA**

**46. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Abbotsford Korean	Jang Woo Lee	Sang H. Jun	2087 McMillan Rd., Abbotsford, BC, V2S 4Y3
2 Burnaby, Korean	Brian E. Oh	D.C. Park	7457 Edmonds St., Burnaby, BC, V3N 1B3
3 Burnaby, Trinity	Gap Lae Lee	G.L. Lee	520 McDonald St., New Westminster, BC, V3L 4L6
4 Calgary, Korean	Chang Sun Choi	Sung Sam Kim	1112-19th Ave. NW, Calgary, AB, T2M 0Z9
5 Edmonton, Korean	Eui Jong Kim	K.S. Bae	9920-67 St., Edmonton, AB, T6A 2R2
6 Jasper	Vacant	B.C. So	Box 2589, 1124 Cabin Creek Dr., Jasper, AB, T0E 1C0
7 Maple Ridge	Vacant		11858 - 216th St., Maple Ridge, BC, V2W 1V8
8 Nanaimo, Korean	Vacant	J.W. Lee	4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
9 North Vancouver Korean	Vacant		1748 Dempsey Rd., North Vancouver, BC, V7K 1T4
10 Port Coquitlam, Soojung	Alfred H.S. Lee	N. Cho	c/o 21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2
11 Surrey, Korean	Sung Deuk Hong	D.U. Cho	15964 - 88th Ave., Surrey, BC, V4N 1H5
12 Surrey, Kwangya	Vacant	E.K. Oh	c/o 14219-88th Ave., Surrey, BC, V3W 3L5
13 Vancouver, Galilee Korean	Young-Taik Cho	I.S. Kim	5808 Crown St., Vancouver, BC, V6N 2B7
14 Vancouver, Korean	Gyeong Jin Kim	T.H. Lee	205 W. 10th Ave., Vancouver, BC, V5Y 1R9
15 Winnipeg, Manitoba Korean	Sang Hwan Kim	I.K. Jeon	383 Dufferin Ave., Winnipeg, MB, R2W 2Y2

**Without Congregation**

- 1 Edmonton Urban Native Ministry Hoo Sik Kim

**Appendix to Roll**

- 1 Without Charge Hi-Won Kang  
 2 Without Charge Jin Hyuk (Thomas) Kim  
 3 Without Charge Young Hwa Lee  
 4 Retired Kyeung Nam Park  
 5 Retired Pok Young (Paul) Ryu

**Clerk of Presbytery:** Rev. Alfred H.S. Lee, #21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2. Phone: 604-788-3765 (C), 604-944-2686 (R),  
 (For telephone directory see page 841, for statistical information see pages 814-15) 604-944-2670 (Fax), hancawest@telus.net

## CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

### Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2003, and received by Financial Services, as of May 25, 2004:

	<u>2003</u>	<u>2002</u>
Number of ministers	1,323	1,270
Number of elders	10,309	10,884
Baptisms	2,706	3,015
Professing members	125,509	129,684
Households	97,627	98,761
Church school pupils	24,565	25,656

### Financial

A summary of the financial reports from congregations for the year ended December 31, 2003, and received by Financial Services, as of May 25, 2004:

	<u>2003</u>	<u>2002</u>
Total raised by congregations	130,403,817	106,286,361
Total raised for congregational purposes	95,403,560	91,030,372
Remitted to Presbyterians Sharing	8,645,854	8,861,056
Other missionary and benevolent purposes	6,965,188	6,395,709
Raised by WMS & Atlantic Mission Society	923,041	1,159,251
Stipends of principal minister	24,613,654	24,567,456
Total normal congregational expenditures	99,793,016	96,938,377
Dollar base	91,040,907	86,560,882

### STATISTICAL AND FINANCIAL REPORT

#### Code for Column Headings:

**ELD:** number of elders  
**SS:** number of pupils in all departments of Sunday School  
**HOU:** total households  
**BP:** total baptisms  
**AD:** total added to Communicants Roll  
**RE:** total removed from Communicants Roll  
**MB:** number on Communicants Roll, December 31  
**ATD:** average attendance at communion  
**ADH:** adherents under pastoral care  
**M:** manse, rented house, housing allowance

#### Code for Column Headings:

**TOT REV:** total revenue for all purposes  
**FROM CONG:** total amount raised by congregation  
**CONG PURP:** total raised for all congregational purposes  
**PRES. SHARE:** amount raised for Presbyterians Sharing  
**OTH BEN:** amount raised for other missionary & benevolent purposes  
**WMS:** amount raised by WMS  
**ST'PD:** stipend of principal minister  
**NORM EXP:** total normal expenditures  
**\$ BASE:** base for calculating Presbyterians Sharing formula & Pension contributions

## CONGREGATIONAL TELEPHONE AND FAX NUMBERS

### 1. PRESBYTERY OF CAPE BRETON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Baddeck, Knox	902-295-1522		cb.pccatlantic.ca/cbp1.html
Englishtown, St. Mark's			lloyd.murdock@ns.sympatico.ca
St. Ann's, Ephraim Scott	none		
Birch Grove, Victoria	none		cb.pccatlantic.ca/cbp2.html
Boularderie Pastoral Charge			
Big Bras d'Or, St. James	902-674-2798		cb.pccatlantic.ca/cbp3.html
Ross Ferry, Knox	902-674-2798		suesmith@syd.eastlink.ca
Glace Bay, St. Paul's	902-842-0150		cb.pccatlantic.ca/cbp5.html
			mikehenderson@seascape.ns.ca
Grand River	none		cb.pccatlantic.ca/cbp6.html
Framboise, St. Andrew's	none		murdock.macrae@ns.sympatico.ca
Loch Lomond, Calvin	none		
Little Narrows			cb.pccatlantic.ca/cbp7.html
Whycocomagh, St. Andrew's	none		
Louisbourg-Catalone Charge			cb.pccatlantic.ca/cbp8.html
Louisbourg, Zion			
Catalone, St. James			
Mira Pastoral Charge			cb.pccatlantic.ca/cbp9.html
Marion Bridge, St. Columba	none		
Mira Ferry, Union			
Middle River, Farquharson			cb.pccatlantic.ca/cbp10.html
Kenloch	none		
Lake Ainslie	none		
Neil's Harbour, St. Peter's	none		cb.pccatlantic.ca/cbp4.html
North River and North Shore			nrnscharge@ns.sympatico.ca
Indian Brook, William Reid			nrnscharge@ns.sympatico.ca
North River, St. Andrew's			nrnscharge@ns.sympatico.ca
North Sydney, St. Giles	902-794-7118		cb.pccatlantic.ca/cbp12.html
Orangedale, Malagawatch,	none		cb.pccatlantic.ca/cbp13.html
River Denys			
Sydney, Bethel	902-564-4001	902-564-4001	cb.pccatlantic.ca/Bethel.html
Sydney Mines, St. Andrew's	902-736-8884		afraser@ucb.ns.ca

### 2. PRESBYTERY OF NEWFOUNDLAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Grand Falls/Windsor, St. Matthew's	709-489-9529	709-489-5892	gnscoff@nf.sympatico.ca
St. John's, St. Andrew's	709-726-5385	709-726-5740	standrew@nfld.com
St. John's, St. David's	709-722-2382		stdavids@nfld.com

### 3. PRESBYTERY OF PICTOU

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Barney's River-Marshy Hope	902-924-2432		
Blue Mountain, Knox	902-922-2238		
East River St. Mary's Zion	902-922-2287		
Garden of Eden, Blair	none		
East River Pastoral Charge			
Caledonia, Bethel	none		
Springville	none		
St. Paul's	none		
Sunnybrae, Calvin	none		

**3. PRESBYTERY OF PICTOU (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Hopewell, First	none		
Gairloch, St. Andrew's	902-396-4206		
Rocklin, Middle River	902-396-1457		
Little Harbour	902-752-2235		
Pictou Landing, Bethel	902-752-7434		
MacLennan's Mountain, St. John's	none		
Marine Drive Kirk's Pastoral Charge			
Glenelg	none		
Sherbrooke, St. James	902-522-2224		
Merigomish, St. Paul's	902-926-2112		
French River	none		
Mosers River, St. Giles	none		
New Glasgow, First	902-752-5691	902-755-2055	glen.matheson@ns.sympatico.ca
New Glasgow, St. Andrew's	902-752-5326		
Pictou, First	902-485-4298	902-485-1562	ionamac@eastlink.ca
Pictou, St. Andrew's	902-485-5014		boblove@ns.sympatico.ca
Pictou Island, Sutherland	none		
River John, St. George's	902-351-2219		
Toney River, St. David's	902-351-2439		
Scotsburn, Bethel	902-485-6137	902-485-6137	
Earltown, Knox	none		
West Branch, Burns Memorial	none		
Springhill, St. David's	902-597-2626		
Oxford, St. James	902-447-3013		
Riverview, St. Andrew's	none		
Stellarton, First	902-752-6548		charles@hankin.ns.ca
Tatamagouche, Sedgwick Memorial	902-657-2748		
Pugwash, St. John's	none		
Wallace, St. Matthew's	902-257-2811		
Thorburn, Union	902-922-2366		
Sutherland's River	902-922-3276		
West River Pastoral Charge			
Durham	none		
Greenhill, Salem	none		
Saltsprings, St. Luke's	none		
Westville, St. Andrew's	902-485-1561	902-485-1562	bill.thompson@ns.sympatico.ca

**4. PRESBYTERY OF HALIFAX-LUNENBURG**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Dartmouth, Iona	902-434-2203	902-462-3395	jack.kh@ns.sympatico.ca
Dartmouth, St. Andrew's	902-469-4480	902-466-6247	pamcdonald@ns.sympatico.ca
Musquodoboit Harbour	902-469-4480	902-466-6247	
Dean, Sharon	902-671-2606		frances.perrin@ns.sympatico.ca
Elmsdale, St. Matthew's	902-883-2550		grantmacdonald@ns.sympatico.ca
Hardwood Lands	902-883-8810		ralph.hittje@ns.sympatico.ca
Halifax, Calvin	902-455-7435		smcd@supercity.ns.ca
Halifax, Knox	902-454-5253		lgmacdonald@ns.sympatico.ca
Halifax, Church of St. David	902-423-1944	902-423-2185	stdavids@ns.sympatico.ca
Lower Sackville, First Sackville	902-865-3930		gtomlik@ns.sympatico.ca
Lunenburg, St. Andrew's	902-634-4846	902-634-4416	harpellc@hotmail.com
Rose Bay, St. Andrew's	902-766-4718		
New Dublin-Conquerall:			
Conquerall Mills, St. Matthew's	902-688-2321		labellnova@ns.sympatico.ca
Dublin Shore, Knox	902-688-2321		
West Dublin, St. Matthew's	902-688-2321		

**4. PRESBYTERY OF HALIFAX-LUNENBURG (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
New Minas, Kings	902-681-1333	902-681-1246	kingspcc@glinx.com
Truro, St. James'	902-893-9587		stjamespresbyterian@eastlink.ca
McClure's Mills, St. Paul's	902-893-9587		
Windsor, St. John's	902-757-2445		reverendkim@hotmail.com
Noel Road, St. James'	902-369-2696		

**5. PRESBYTERY OF ST. JOHN**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Eastern Charlotte Pastoral Charge			
Pennfield, The Kirk	506-755-3851		rtucker@maritechmarine.com
St. George, The Kirk	506-755-3851		rtucker@maritechmarine.com
Fredericton, St. Andrew's	506-455-8220	506-458-8419	sapc@sapc.ca
Hampton, St. Paul's	506-832-7619	506-832-4115	kburdett@nbnet.nb.ca
Barnesville	506-832-7619		kburdett@nbnet.nb.ca
Hanwell, St. James	506-450-4031		sjchurch@nbnet.nb.ca
Harvey Station, Knox	506-366-3174		wynn@nb.sympatico.ca
Acton	506-366-3174		wynn@nb.sympatico.ca
Kirkland, St. David's	506-366-3174		wynn@nb.sympatico.ca
Moncton, St. Andrew's	506-382-7234	506-388-7157	kreplin@nbnet.nb.ca
Port Elgin, St. James	506-855-8545		
Riverview, Bethel	506-386-6254	506-386-1939	bethelch@nbnet.nb.ca
Sackville, St. Andrew's	506-536-3786		rhoutby@nb.sympatico.ca
St. Andrew's, Greenock	506-529-4480		kenmac@nb.sympatico.ca
St. Stephen, St. Stephen's	506-466-1335		georgiar@nb.sympatico.ca
Saint John, St. Columba	506-672-6280		revdonald@hotmail.com
Saint John, St. Matthew's	506-672-5165	506-652-3488	debway@nb.sympatico.ca
Saint John, St. John & St. Stephen	506-634-7765	506-693-3223	church.sjss@nb.aibn.com
Stanley, St. Peter's	506-367-2415	506-367-2415	kbarlow@nbnet.nb.ca
Williamsburg, St. Paul's	506-367-2415	506-367-2415	kbarlow@nbnet.nb.ca
Woodstock, St. Paul's	506-328-2640	506-325-7448	wynn@nb.sympatico.ca

**6. PRESBYTERY OF MIRAMICHI**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bass River, St. Marks	506-785-4383		
Beersville, St. James	506-785-4383		
Clairville, St. Andrew's	506-785-4383		
West Branch, Zion	506-785-4383		
Bathurst, St. Luke's	506-546-4645	506-548-8144	fredwin@nb.sympatico.ca
Dalhousie Charge			jamesk@nbnet.nb.ca
Campbellton, Knox	506-753-7300		
Dalhousie, St. John's	506-684-2459		
Millerton, Grace	506-622-3318	506-622-6165	revmurdo@nbnet.nb.ca
Derby, Ferguson	506-622-0687		
Miramichi:			
Chatham, Calvin	506-773-7141		
- Black River Bridge, St. Paul's	506-228-4988	506-228-0116	gregan@hotmail.com
- Kouchibouquac, Knox	506-876-2904		
Newcastle, St. James	506-622-1648	506-622-1648	rachsmi@nbnet.nb.ca
New Carlisle, Knox (PQ)	418-752-2822		lewis@globetrotter.net
Sunny Corner, St. Stephen's	506-836-7459		phyllissarcen@hotmail.com
Warwick, St. Paul's	506-836-7459		phyllissarcen@hotmail.com
Tabusintac, St. John's	506-779-1812		jcirector@nb.sympatico.ca
New Jersey, Zion	506-776-3630		
Bartibog, St. Matthew's	506-773-4709		

**7. PRESBYTERY OF PRINCE EDWARD ISLAND**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alberton	902-859-3052		barb.mackenzie@pei.sympatico.ca
West Point	902-859-3052		barb.mackenzie@pei.sympatico.ca
Belfast, St. John's	902-659-2703	902-659-2842	rkmacphee@pei.sympatico.ca
Wood Islands	902-659-2365		rkmacphee@pei.sympatico.ca
Charlottetown, St. James	902-892-2839	902-894-7912	kirkstjames@pei.sympatico.ca
Charlottetown, Zion	902-566-5363	902-894-7895	zion@isn.net
Charlottetown, St. Mark's	902-892-5255		hamilton@isn.net
Marshfield, St. Columba's	902-894-3205		hamilton@isn.net
Central Parish Pastoral Charge			
Canoe Cove	902-675-3175		steven.stead@pei.sympatico.ca
Churchill	902-675-3175		steven.stead@pei.sympatico.ca
Clyde River, Burnside	902-675-3175		steven.stead@pei.sympatico.ca
Nine Mile Creek	902-675-3175		steven.stead@pei.sympatico.ca
Richmond Bay Pastoral Charge			
Freeland	902-831-2341		cburtcschulze@pei.sympatico.ca
Tyne Valley	902-831-2341		cburtcschulze@pei.sympatico.ca
Victoria West	902-831-2341		cburtcschulze@pei.sympatico.ca
Lot 14	902-831-2341		cburtcschulze@pei.sympatico.ca
Freetown	902-887-3155		
Hartsville	902-621-0284		
Hunter River	902-621-0169		
Brookfield	902-621-0169		
Glasgow Road	902-621-0169		
Kensington	902-836-3266		lberdan@pei.sympatico.ca
New London, St. John's	902-836-3266		lberdan@pei.sympatico.ca
Montague, St. Andrew's	902-838-3139		bncraig@isn.net
Cardigan, St. Andrew's	902-583-2437		bncraig@isn.net
Murray Harbour North	902-962-2906		
Caledonia	902-962-2906		
Murray Harbour South	902-962-2906		
Peter's Road	902-962-2906		
North Tryon	902-855-2616		
Summerside	902-436-2557	902-436-0811	spchurch@pei.aibn.com

**8. PRESBYTERY OF QUEBEC**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Inverness, St. Andrew's	418-334-0587	418-334-0614	jrhdavidson@globetrotter.net
Leggatt's Point	418-775-4834		
Melbourne, St. Andrew's	819-826-5076	819-826-3664	magodin@hotmail.com
Quebec, St. Andrew's	418-694-1347	418-694-3331	standrewsqc@sympatico.ca
Scotstown, St. Paul's	819-657-1054		
Sherbrooke, St. Andrew's	819-837-1475		
Valcartier, St. Andrew's	418-844-3816		

**9. PRESBYTERY OF MONTREAL**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beauharnois, St. Edward's			
Chateauguay, Maplewood	450-691-4560		
Fabreville	450-622-3097		
Hemmingford, St. Andrew's	none		
Howick, Georgetown	450-825-2507		
Riverfield	none		
St. Urbain, Beechridge	450-427-2241		

**9. PRESBYTERY OF MONTREAL (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Huntingdon, St. Andrew's	450-264-6226		kate-byron.jordan@sympatico.ca
Athelstan	450-264-6226		kate-byron.jordan@sympatico.ca
Lachute, Margaret Rodger Memorial	450-562-6797	450-562-6797	praise@netcom.ca
Laval (Duvernay), St. John's	450-661-2916		
Longueuil, St. Andrew's St. Lambert	450-671-1862	450-671-1862	St-andrews.St-lambert@sympatico.ca
Lost River	819-687-2813		
Mille Isles	none		
Montreal:			
Briarwood	514-695-1879	514-695-1307	briarwood.church@sympatico.ca
Chambit	514-989-2094		chambitchurch@yahoo.ca
Chinese	514-270-4782	514-270-4782	
Cote des Neiges	514-738-6115		
Eglise St. Luc	514-722-3872	514-722-8546	egl.presb.st.luc@bellnet.ca
Ephraim Scott Memorial	514-486-8922		
First (Verdun)			
Ghanaian	514-278-8109		ghanapresbymontreal@hotmail.com
Hungarian	514-331-1510	514-331-2850	
Knox, Crescent, Kensington & First	514-486-4559		
Livingstone	514-272-7330	514-331-2850	revszabo@sympatico.ca
Montreal West	514-484-7913		
St. Andrew & St. Paul	514-842-3431	514-842-3433	info@standrewstpaul.com
St. Columba by the Lake (Pointe Claire)	514-697-2091	514-697-4552	stcolumba@qc.aibn.com
Taiwanese Robert Campbell	514-481-3258	514-481-3258	trchurch@hotmail.com
Town of Mt. Royal	514-733-0112		
Maisonneuve-St. Cuthbert's	514-255-4100		
Westminster (Pierrefonds)	514-626-2982		
Ormstown	450-829-4108		
Rockburn	450-829-3619		
Pincourt, Ile Perrot	514-453-1441		
St. Andrew's East	none		

**10. PRESBYTERY OF SEAWAY-GLENGARRY**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Avonmore, St. Andrew's	613-984-0772		mark.bourgon@sympatico.ca
Finch, St. Luke's-Knox	613-984-2201		mark.bourgon@sympatico.ca
Gravel Hill, St. James-St. Andrew's	613-346-1431		mark.bourgon@sympatico.ca
Brockville, First	613-345-5014	613-345-5016	firstkirk@ripnet.com
Caintown, St. Paul's	613-659-4582	613-923-1571	blatch@ripnet.com
Lansdowne, Church of the Covenant	613-659-4582	613-923-1571	blatch@ripnet.com
Cornwall, St. John's	613-932-8693	613-933-6144	pccestjohnscnwl@on.aibn.com
Chesterville, St. Andrew's	613-448-1304		debrijn@mondenet.com
Morewood	613-448-1304	613-987-5341	debrijn@mondenet.com
Dunvegan, Kenyon	613-527-5368		
Kirk Hill, St. Columba	613-874-2610		
Ingleside, St. Matthew's	613-537-2892	613-537-8953	djskinner@sympatico.ca
Iroquois, Knox	613-652-4457	613-652-4457	gl.howard@sympatico.ca
Cardinal, St. Andrew's & St James	613-657-3291	613-652-4457	gl.howard@sympatico.ca
Kemptville-Oxford Mills Charge			
Kemptville, St. Paul's	613-258-4136		perlcham@sympatico.ca
Oxford Mills, St. Andrew's	613-258-7716		perlcham@sympatico.ca
Lancaster, St. Andrew's	613-347-7340	613-347-2244	a3100@glen-net.ca
Martintown, St. Andrew's	613-528-4651		a3100@glen-net.ca

**10. PRESBYTERY OF SEAWAY-GLENGARRY (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Maxville, St. Andrew's	613-527-5497		
Moose Creek, Knox	613-538-2582		
St. Elmo, Gordon	613-527-5476		
Morrisburg, Knox	613-543-2005		darren.may@sympatico.ca
Dunbar	613-448-3170		darren.may@sympatico.ca
Prescott, St. Andrew's	613-925-3725	613-925-2510	imaclean@ripnet.com
Spencerville, St. Andrew's-Knox	613-658-2000	613-658-2750	imaclean@ripnet.com
Vankleek Hill, Knox	613-678-3985	613-678-3806	knox@hawk.igs.net
Hawkesbury, St. Paul's	613-678-2826	613-678-3806	rmartin@hawknet.ca
Winchester and Mountain Charge			
Winchester, St. Paul's	613-774-3333		
Mountain, Knox	613-258-3833		

**11. PRESBYTERY OF OTTAWA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Gatineau, Que., St. Andrew's (Aylmer)	613-727-0739		hellyalley@hotmail.com
Kanata, Trinity	613-836-1429	613-836-6045	shaun.seaman@aibn.com
Kars, St. Andrew's	613-489-2516		susanmckellar-ca@yahoo.com
Manotick, Knox	613-692-4228		knox_church_manotick@magma.ca
Orleans, Grace	613-824-9260	613-824-0747	admin@graceorleans.ca
Ottawa:			
Calvin Hungarian	613-824-0409		gyalanak@hotmail.com
Erskine	613-232-3144	613-235-8319	cedric.pettigrew@sympatico.ca
Gloucester	613-737-3820		gpchurch@magma.ca
Greenview	613-825-2333		light@rogers.com
Knox	613-238-4774	613-238-4775	knoxottawa@sympatico.ca
Parkwood	613-225-6648	613-225-8535	office@parkwoodchurch.ca
St. Andrew's	613-232-9042	613-232-1379	office@standrewsottawa.ca
St. David & St. Martin	613-745-1756	613-745-1265	saints@magma.ca
St. Giles	613-235-2551	613-233-3620	st.giles@eisa.com
St. Paul's	613-729-3384	613-729-2861	office@stpaulspc.com
St. Stephen's	613-728-0558	613-728-8440	jcwilson@magma.ca
St. Timothy's	613-733-0131	613-733-7330	sttimothys@on.aibn.com
Westminster	613-722-1144		westmin@magma.ca
Richmond, St. Andrew's	613-838-3723	613-838-3723	boonstra@cyberus.ca
Stittsville, St. Andrew's	613-831-1256	613-831-1256	st.and@on.aibn.com
Vernon, Osgoode	613-260-9601		cathyvictor@cyberus.ca

**12. PRESBYTERY OF LANARK-RENFREW**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Almonte	613-256-2184	613-256-2184	apc@trytel.com
Kinburn, St. Andrew's	613-256-2184		
Arnprior, St. Andrew's	613-623-5531		standrew@bellnet.ca
Carleton Place, St. Andrew's	613-257-3133	613-257-8758	hnjack@storm.ca
Cobden, St. Andrew's	613-646-7687		vangp@sympatico.ca
Ross, St. Andrew's	613-646-7687		
Deep River Community	613-584-2812		syme@magma.ca
Fort Coulonge, St. Andrew's	819-683-2773		
Bristol Memorial	819-647-2146		
Kilmaurs, St. Andrew's	613-623-3663		
Lake Dore	613-735-6784		
Lochwinnoch	613-432-6249		

**12. PRESBYTERY OF LANARK-RENFREW (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
McDonald's Corners, Knox	613-278-2858		
Elphin	613-278-2858		
Snow Road	613-278-2858		
Pembroke, First	613-732-8214	613-732-8214	firstpc.office@sympatico.ca
Perth, St. Andrew's	613-267-2481		marilynsavage@canada.com
Petawawa	613-687-4052		seung37@hotmail.com
Point Alexander	613-687-4052		
Renfrew	613-432-5452	613-432-1286	maryalison@sympatico.ca
Smith Falls, Westminster	613-283-7527		westmins@falls.igs.net
Westport, Knox	613-273-2876		bcossar@kos.net

**13. PRESBYTERY OF KINGSTON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Amherst Island, St. Paul's	none	613-384-2369	zndunn@sympatico.ca
Amherstview, Trinity	613-389-9558	613-389-0066	www.canlink.com/pccc/trinity.html
Belleville, St. Andrew's	613-968-6916	613-968-8998	preach73@hotmail.com
Belleville, St. Columba	613-962-8771		revalan@kos.net
Gananoque, St. Andrew's	613-382-2315	613-382-2690	presbygan@kos.net
Kingston, St. Andrew's	613-546-6316	613-546-8844	standrews@kos.net
Kingston, St. John's	613-544-0719		
Sandhill	613-382-2576		
Kingston, Strathcona Park	613-542-5579	613-542-5579	strapark@kos.net
Madoc, St. Peter's	613-473-2091		steptomn@netscape.net
Pictou, St. Andrew's	613-476-6024		standrewspictou@sympatico.ca
Deseronto, Church of the Redeemer	613-396-2347		
Roslin, St. Andrew's	613-477-3332		
Stirling, St. Andrew's	613-395-5006	613-395-2847	katherinejonah@hotmail.com
West Huntingdon, St. Andrew's	613-395-5006	613-395-2847	katherinejonah@hotmail.com
Trenton, St. Andrew's	613-392-1300	613-965-5727	standrewstrenton@sympatico.ca
Tweed, St. Andrew's	613-478-2380	613-478-2380	

**14. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ballyduff	705-277-2496		
Beaverton	705-426-9475		
Gamebridge	705-426-5505		
Bobcaygeon, Knox	705-738-4086		dcarpntr@lindsaycomp.on.ca
Rosedale			
Bolsover, St. Andrew's	705-426-9382		
Kirkfield, St. Andrew's	705-438-3603		
Woodville Community	none		
Bowmanville, St. Andrew's	905-623-3432		
Campbellford, St. Andrew's	705-653-3396		mcculloch@accel.net
Burnbrae, St. Andrew's	705-653-3396		
Cannington, Knox	705-432-3131		jimsyl@lindsaycomp.on.ca
Cresswell, St. John's	none		
Wick	none		
Cobourg, St. Andrew's	905-372-7411		andrwcob@bellnet.ca
Colborne, Old St. Andrew's	905-355-1337		
Brighton, St. Andrew's	613-475-4675		
Fenelon Falls, St. Andrew's	705-887-3797		
Glenarm, Knox	none		

**14. PRESBYTERY OF LINDSAY-PETERBOROUGH (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Lakefield, St. Andrew's	705-652-6069		
Lakehurst, Knox	none		
Lindsay, St. Andrew's	705-324-4842		standy@lindsaycomp.on.ca
Nestleton, Cadmus	none		
Norwood, St. Andrew's	705-639-5846		
Havelock, Knox	705-778-7800		shhoward@aurora.com
Peterborough, St. Giles	705-742-1883		
Peterborough, St. Paul's	705-745-1411		www.ptbo.igs.net/~stpauls/
Peterborough, St. Stephen's	705-743-4411	705-743-4411	rmmcilla@kawartha.net
Port Hope, St. Paul's	905-885-2622		
Port Perry, St. John's	905-985-4746		
South Monaghan, Centreville	705-939-2421		
Warkworth, St. Andrew's	705-924-2522		craig.macinnis@sympatico.ca
Hastings, St. Andrew's	705-924-2522		craig.macinnis@sympatico.ca

**15. PRESBYTERY OF PICKERING**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ajax, St. Andrew's	905-683-7311	905-683-7325	standrewsajax@primus.ca
Ajax, St. Timothy's	905-683-6122	905-683-6122	sttimothysajax@allstream.net
Ashburn, Burns	905-655-8509		burnschurch@sympatico.ca
Leaskdale, St. Paul's	905-852-1171		leaskdalepres@interhop.net
Oshawa:			
Knox	905-728-8673	905-728-8673	knoxpres@durham.net
Korean	905-436-7972	905-436-7972	oshawa_kpc@hotmail.com
St. James	905-725-3161		
St. Luke's	905-725-5451		helenhartai@rogers.com
St. Paul's	905-725-8462		stpauls@rogers.com
Pickering, Amberlea	905-839-1383		
Toronto:			
Bridlewood	416-497-5959		pastordan@bellnet.ca
Clairlea Park	416-759-3901		basildon@passport.ca
Fallingbrook	416-699-3084	416-441-0355	falbrook@aol.ca
Grace	416-284-8424	416-284-8560	grace@grace.on.ca
Guildwood Community	416-261-4037		guildwood@sympatico.ca
Knox	416-293-0791	416-293-0133	
Malvern	416-284-2632		revandthemrs@sympatico.ca
Melville	416-283-3703	416-283-7719	
St. Andrew's	416-438-4370	416-438-2440	st_andrews_church_scarb@attcanada.ca
St. David's	416-267-7897		st.davids@bellnet.ca
St. John's	416-299-6537	416-299-6537	stjohns@rogers.com
St. Stephen's	416-431-0841		ststephens@the-wire.com
Westminster	416-755-3007	416-755-2745	westminster.presbyterian@bellnet.ca
Wexford	416-759-5947		wexford.pres@sympatico.ca
Uxbridge, St. Andrew's-Chalmers	905-852-6262		saepc@interhop.net
Whitby, Celebration!	905-668-4900		vanauken@rogers.com
Whitby, St. Andrew's	905-668-4022		officediva@bellnet.ca

**16. PRESBYTERY OF EAST TORONTO**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Toronto:			
Armour Heights	416-485-4000	416-485-2304	epowell@armourheights.org
Beaches	416-699-5871		beaches@beacheschurch.org
Calvin	416-923-9030	416-923-9245	office@calvinpc.com

**16. PRESBYTERY OF EAST TORONTO (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Toronto (cont'd):			
Celebration North	905-944-0999	905-944-0999	pma@pathcom.com
Chinese	416-977-5625	905-977-0065	
Faith Community	416-699-0801		rasyme@magma.ca
Gateway Community	416-429-0568		wtspace@sympatico.ca
Glebe	416-485-1881		jrellio20@hotmail.com
Glenview	416-488-1156	416-488-1198	fourney@idirect.ca
Iona	416-494-2442	416-494-6476	dmwells@sympatico.ca
Knox	416-921-8993	416-921-5918	info@knoxtoronto.org
Leaside	416-422-0510	416-422-1595	nathans@idirect.ca
Queen Street East	416-465-1143		pemms@pathcom.com
Riverdale	416-466-3246		
Rosedale	416-921-1931	416-921-7497	office@rpcc.ca
St. Andrew's	416-593-5600	416-593-5603	cbrett@standrewstoronto.org
St. John's	416-466-7476	416-466-3539	charlotte.agnes@sympatico.ca
St. Mark's	416-444-3471	416-444-4170	stmarkspresb@lycos.com
Toronto Central Taiwanese	416-283-1888	416-281-1181	stephenst@aol.com
Toronto Formosan	416-778-9615	416-778-9615	tfpcadm@yahoo.ca
Trinity Mandarin	416-226-1525	416-226-1525	
Trinity, York Mills	416-447-5136	416-447-5137	Trinityyorkmills@aol.com
Westminster	416-425-2214	416-425-9812	
Westview	416-759-8531	416-759-8531	
Willowdale	416-221-8373	416-221-8875	wpch@pathcom.com

**17. PRESBYTERY OF WEST TORONTO**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bermuda, St. Andrew's	441-292-7601	441-292-6949	standprs@ibl.bm
Toronto:			
Albion Gardens	416-741-3205		albiorgardens@hotmail.com
Bonar-Parkdale	416-532-3729	416-537-7196	
Celebration	416-781-8092		allanclane@aol.com
First Hungarian	416-656-1342		zoltan.vass@utoronto.ca
Ghanaian	416-661-0464	416-661-3712	
Graceview	416-621-0888		graceview@sympatico.ca
Mimico	416-255-0213		revbob@interlynx.net
Morningside High Park	416-766-4765		will.ingram@utoronto.ca
North Park	416-247-2641		
Patterson	416-654-8072		pattersonpresbyterian@bellnet.ca
Pine Ridge	416-749-4220		
Portugese Speaking	416-531-3644		
Rexdale	416-741-1530		
Runnymede	416-767-2689		
St. Andrew's, Humber Heights	416-247-0572	416-247-4433	standhh@on.aibn.com
St. Andrew's, Islington	416-233-9800	416-233-9504	office@standrewsislington.org
St. Giles Kingsway	416-233-8591	416-233-8591	
St. Paul's	416-531-0957		
St. Stephen's	416-915-7790		
University	416-663-3281		
Victoria-Royce	416-769-6176		
Weston	416-241-1571		
Wychwood-Davenport	416-653-6271		
York Memorial	416-653-7756		

**18. PRESBYTERY OF BRAMPTON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Acton, Knox	519-853-2360	519-853-5494	Knox.Acton@excite.com
Boston	905-875-2804		scroll@sympatico.ca
Omagh	905-875-2804		scroll@sympatico.ca
Bramalea, St. Paul's	905-792-2279		revbaswick@hotmail.com
Bramalea North	905-458-7838		www.prymal.com/nbpc/
Brampton, St. Andrew's	905-451-1723		wesdenyer@sympatico.ca
Brampton, Heart Lake	905-846-6657		
Campbellville, St. David's	905-854-9800		pilgar@idirect.com
Nassagaweya	905-854-9800		pilgar@idirect.com
Claude	905-838-3512		wmhorton@idirect.com
Erin, Burns	519-833-2902		
Ospringe, Knox	519-833-2902		
Georgetown, Knox	905-877-7585		kpc@aztec-net.com
Limehouse	none		
Grand Valley, Knox	519-928-5435		
Hillsburgh, St. Andrew's	519-855-6216		
Malton, St. Mark's	905-677-4514		edvanrav@rogers.com
Milton, Knox	905-878-6066	905-878-4979	joe.knoxmilton@bellnet.ca
Mississauga:			
Almanarah	905-501-0870		arabs4jc@aol.com
Chinese	905-819-4487	905-819-9382	info@m-cpc.ca
Clarkson Road	905-822-8911		
Dixie	905-277-1620	905-277-1626	dixiepc@bellnet.ca
Erindale	905-277-4564	905-277-4564	ErindalePC@aol.com
Glenbrook	905-820-9860		www.onlinechristian.net
White Oak	905-821-2753	905-821-1916	members.home.net/dencook
Norval	905-877-8867		
Union	905-877-8867		
Oakville:			
Hopedale	905-827-3851	905-827-2962	
Knox	905-844-3472	905-844-1211	
Knox Sixteen	905-257-2770		
Trafalgar	905-842-2800		bob.lloyd@attglobal.net
Orangeville, Tweedsmuir Memorial	519-941-1334		trafalgarchurch@bellnet.ca
Port Credit, St. Andrew's	905-278-8907	905-278-1295	tweedsmuirpresbyterian@bellnet.ca
Streetsville, St. Andrew's	905-826-2061		

**19. PRESBYTERY OF OAK RIDGES**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Aurora, St. Andrew's	905-727-5011	905-841-2864	st.andrews.aurora@on.aibn.com
Beeton, St. Andrew's	905-729-0055	905-729-2246	john.morris2@sympatico.ca
Bolton, Caven	905-857-2419	905-857-9384	beanfield@idirect.com
Bradford, St. John's	905-775-7274		ddscott@rogers.com
Keswick	905-476-3485	905-476-3485	info@kespres.ca
King City, St. Andrew's	905-833-2325	905-833-1326	standrewsking@sympatico.ca
Maple, St. Andrew's	905-832-2061		aljkerr@rogers.com
Markham, Chapel Place	905-946-0907	905-946-0320	cppc@rogers.com
Markham, Chinese	905-946-8656	905-946-1725	markcpc@ipoline.com
Markham, St. Andrew's	905-294-4736	905-294-1841	standrew1@bellnet.ca
Newmarket, St. Andrew's	905-895-5512	905-895-7790	nmkstand@on.aibn.com
Nobleton, St. Paul's	905-859-0843		barry.peggy.vandusen@sympatico.ca
Richmond Hill	905-884-4211		rhpreschurch@hotmail.com
Schomberg, Emmanuel	905-939-7309		emmanuelpresby@aol.com
Stouffville, St. James	905-640-3151		St.james.stouffville@sympatico.ca

**19. PRESBYTERY OF OAK RIDGES (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Sutton West, St. Andrew's	905-722-3544		standrew@ils.net
Thornhill	905-889-5391	905-889-5930	admin@tpchurch.net
Tottenham, Fraser	905-936-367		rmanning@bconnex.net
Unionville	905-475-6233	905-944-0632	upcadmin@rogers.com
Vaughan, St. Paul's	905-832-8918		
Woodbridge	905-851-0672		dsherbino@tyndale.ca

**20. PRESBYTERY OF BARRIE**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alliston, Knox	705-435-5081	705-435-5081	robert.graham1@sympatico.ca
Mansfield, St. Andrew's	none		robert.graham1@sympatico.ca
Angus, Zion	705-424-6118		
Barrie, Essa Road	705-726-6291	705-726-5415	essard@sympatico.ca
Barrie, St. Andrew's	705-728-3991	705-728-3506	
Barrie, Westminster	705-728-0541	705-728-0562	westminsterpc@rogers.com
Bracebridge, Knox	705-645-4521		puxon@muskoka.com
Coldwater, St. Andrew's	705-686-3648		edhoekstra@encode.com
Moonstone, Knox	none		
Collingwood, First	705-445-4651		
Cookstown, Living Faith Community	705-424-0779		
Creemore, St. Andrew's	705-466-2688		
Dunedin, Knox	none		
Elmvale	705-322-1411		
Flos, Knox	705-322-1411		
Gravenhurst, Knox	705-687-4215		presbar@muskoka.com
Hillsdale, St. Andrew's	none		
Craighurst, Knox	none		
Horning's Mills, Knox	none		
Huntsville, St. Andrew's	705-789-7122		rbrown@vianet.on.ca
Ivy	none		
Maple Valley, St. Andrew's			
Midland, Knox	705-526-7421		jkitson@csolve.net
			craig514@csolve.net
Nottawa, Emmanuel	705-444-6823	705-444-6544	armmat@bconnex.net
Orillia, St. Andrew's	705-325-5183	705-325-0319	opc.min@encode.com
Orillia, St. Mark's	705-325-1433		
Parry Sound, St. Andrew's	705-746-9612		standrew@zeuter.com
Penetanguishene, First	705-549-9072		booyas@primus.ca
Port Carling, Knox	705-765-3797	705-765-3797	sksmith@muskoka.com
Torrance, Zion	705-765-3797	705-765-3797	
Port McNicoll, Bonar	705-549-2776		
Victoria Harbour, St. Paul's	705-534-3809		
Stayner, Jubilee	705-428-2653		seraph@sympatico.ca
Sunnidale Corners, Zion	705-428-2653		
Stroud	705-436-3323		dacrocker@sympatico.ca
Trinity Community	705-487-1998	705-487-2298	cnieuwhof@trinitycommunity.org
Uptergrove, Knox	705-329-0931		
East Oro, Esson	705-329-0931		
Jarratt, Willis	705-329-0931		dwoodrow@cois.on.ca
Vankoughnet, St. David's	none		
Wasaga Beach Community	705-429-1461		wbpres@georgian.net

**21. PRESBYTERY OF TEMISKAMING**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cochrane, Knox	705-272-5842		
Englehart, St. Paul's	705-544-3515		
Tomstown	705-544-3515		
Kapuskasing, St. John's	705-335-5338		
Kirkland Lake, St. Andrew's	705-567-6466		
New Liskeard, St. Andrew's	705-647-8401		standrnl@ntl.sympatico.ca
Timmins, Mackay	705-264-0044		

**22. PRESBYTERY OF ALGOMA & NORTH BAY**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Burk's Falls, St. Andrew's	705-382-2032		sunwanfallspres@netscape.com
Magnetewan, Knox	705-387-4882	705-387-0523	
Sundridge, Knox	705-384-7452		Presbyterian@on.aibn.com
North Bay, Calvin	705-474-4750	705-474-3976	calvpres@vianet.on.ca
Sault Ste. Marie, St. Paul's	705-945-7885		drlaity@shaw.ca
Victoria	705-779-2573		jemarshall@sympatico.ca
Sault Ste. Marie, Westminster	705-254-4801	705-254-2920	westminster@sympatico.ca
Sudbury, Calvin	705-566-0652		calvinpc@hotmail.com
Sudbury, Hillside	705-566-5405		hillsidepc@sympatico.ca
Sudbury, Knox	705-675-8891	705-675-7678	knox_presbyterian@yahoo.com

**23. PRESBYTERY OF WATERLOO-WELLINGTON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Arthur, St. Andrew's	519-848-3710		bricelmartin@yahoo.com
Gordonville, St. Andrew's	519-848-3710		
Baden, Livingston	519-501-6993		rduncanson@look.ca
Cambridge:			
Central	519-623-1080	519-623-1189	centralpress@bellnet.ca
Knox Preston	519-653-6691	519-653-7194	knoxpreston@golden.net
Knox's Galt	519-621-8120	519-621-8129	knoxgalt@golden.net
St. Andrew's Galt	519-621-3630	519-621-2055	standrews1@golden.net
St. Andrew's Hespeler	519-658-2652	519-658-1076	standrews@golden.net
St. Giles	519-621-2380	519-621-7739	stgilespres@bellnet.ca
Crieff, Knox	519-824-8757		djamieso@uoguelph.ca
Elmira, Gale	519-669-2852		drbell@execulink.com
Elora, Knox	519-846-0680	519-846-2503	vanknox@sentex.net
Alma, St. Andrew's	none		vanknox@sentex.net
Fergus, St. Andrew's	519-843-3565	519-843-6631	standrew@albedo.net
Guelph:			
Knox	519-821-0141	519-821-8307	office@knoxguelph.ca
Kortright	519-836-9400	519-836-4563	office@kortrightchurch.org
St. Andrew's	519-822-4772	519-822-3525	st.andrews@on.aibn.com
Westminster-St. Paul's	519-824-5221	519-824-5221	church@westminsterstpauls.ca
Harriston, Knox-Calvin	519-338-2624		avalon11@sympatico.ca
Kitchener:			
Calvin	519-744-4061	519-744-4263	calvin@netflash.net
Doon	519-748-4540	519-748-6302	doonpc@golden.net
Kitchener East	519-748-9786	519-894-5952	kepc@golden.net
St. Andrew's	519-578-4430	519-578-6730	mailbox@standrewskw.com
Mount Forest, St. Andrew's	519-323-2827		nstlouis@myexcel.ca
Conn, Knox	none		
Palmerston, Knox	519-343-3201		
Drayton, Knox	519-638-5956		

**23. PRESBYTERY OF WATERLOO-WELLINGTON (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Puslinch, Duff's	519-763-1163		duffschurch@sentex.net
Rockwood	519-856-0255	519-856-0848	linda.paquette@allstream.net
Eden Mills	519-856-0255	519-856-0848	
Waterloo, Knox	519-886-4150	519-886-4151	www.geocities.com/Heartland/Plains/9105/
Waterloo, Waterloo North	519-888-7870		watnpres@golden.net
Winterbourne, Chalmers	none		

**24. PRESBYTERY OF EASTERN HAN-CA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford	519-751-0373		joyfulls@hotmail.com
Chatham, Korean Church of Chatham-Kent	519-352-6830		
Kitchener-Waterloo Korean	519-742-2929	519-742-2929	revjongpark@hotmail.com
London, Korean Christian	519-473-5257	519-473-1813	lkccoffice@londonkoreanchurch.ca
Mississauga, Westside	905-803-8800	905-276-9598	bible66@hotmail.com
Montreal	514-481-6896	514-481-6896	kkrys@hotmail.com
Niagara	905-354-0191	905-871-2204	
Toronto:			
Dahdrim	647-292-1140		ptl0325@hotmail.com
Vaughan Community	905-881-2999	416-530-1142	sukhyonhan@hotmail.com
Galilee	416-533-4596	416-533-4681	sootaeglim@yahoo.ca
Korean Myung Sung	416-444-8002		pjohnho@hotmail.com
Mahn-Min	416-690-6050		kyugon@hotmail.com
Pilgrim	416-243-9097		changgilsoh@hotmail.com
St. Timothy	416-626-9615	416-626-7089	inkee@hotmail.com
Toronto	416-447-5963	416-447-6029	cparktkpc@yahoo.co.kr
Yae Dalm	416-288-1335		yaedalm@hotmail.com

**25. PRESBYTERY OF HAMILTON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ancaster:			
Alberton	none		
St. Andrew's	905-648-6024	905-304-1789	Standrew@interlynx.net
St. Paul's, Carluke	905-648-6338		emjohnson@sprint.ca
Knox, Binbrook	905-692-5290		
Burlington:			
Aldershot	905-634-8211		Apc@worldchat.com
Brant Hills	905-335-2640		ryk.heather@cogeco.ca
Knox	905-333-3013	905-333-4769	brntpres@netrover.com
Pineland	905-632-0273	905-632-5597	howard.sullivan@sympatico.ca
Strathcona	905-637-5155	905-637-5155	andrew.reid@sympatico.ca
St. Paul's	905-332-8122	905-332-8122	stpauls.presbyterian@sympatico.ca
Caledonia	905-765-4524	905-765-6799	cal.presbyterian@bellnet.ca
Dundas, Knox	905-627-3043	905-627-7148	don.donaghey@sympatico.ca
Grimsby, St. John's	905-945-5352		stjohns@iaw.on.ca
Hagersville, St. Andrew's	905-768-1044	905-768-1929	jjdouglas@iprimus.ca
Port Dover, Knox	519-583-2344		jjdouglas@iprimus.ca
Hamilton:			
Central	905-522-9098	905-522-7266	Central@on.aibn.com
Chalmers	905-383-3033		alan.mcpherson@sympatico.ca
Chedoke	905-383-6012	905-383-6561	Chalmers@nas.net
Eastmount	905-385-5984	905-385-0437	office@chedokechurch.ca
			eastmount@primus.ca

**25. PRESBYTERY OF HAMILTON (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Hamilton (cont'd):			
Erskine	905-529-2255	905-529-9103	Erskine@on.aibn.com
John Calvin Hungarian	905-525-3641	905-574-0178	
MacNab Street	905-529-6896	905-529-2557	macnabstreet@msn.com
New Westminster	905-545-3575		
Roxborough Park	905-662-5147		aforstyth2@cogeco.ca
St. Columba	905-549-8053		revhjb@ican.net
St. Cuthbert's	905-529-9067	905-529-7733	stcuth@nas.net
St. Enoch	905-545-0593		pgreylin@netcom.ca
St. John & St. Andrew	905-522-1755		Barryluxon@hwcen.org
St. David's	905-522-1355		stdavids@hwcen.org
St. Paul's	905-522-2792	905-522-2791	stpaulspresby@on.aibn.com
South Gate	905-385-7444	905-389-6676	geddes.rljj@hwcen.org
Jarvis, Knox	519-587-2565		
Walpole, Chalmer's	519-587-2565		
Kirkwall	519-623-9880	519-624-7500	
Sheffield, Knox	519-624-5920		
Stoney Creek, Cheyne	905-664-6043		cheynechurch@cogeco.ca
Stoney Creek, Heritage Green	905-578-3003		
Waterdown, Knox	905-689-8115	905-689-0542	knoxchurch@sympatico.ca
West Flamborough	905-628-6675		veeldridge@aol.com

**26. PRESBYTERY OF NIAGARA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beamsville, St. Andrew's	905-563-0558		
Smithville	905-957-2297		
Dunnville, Knox	905-774-5970		knoxdunn@ispnet.ca
Fonthill, Kirk-on-the-Hill	905-892-3729		griffith@mergetel.com
Fort Erie, St. Andrew's - Knox	905-871-3450		cbigelow@vaxxine.com
Niagara Falls:			
Chippawa	905-295-4231		chippawapresbyterianchurch@sympatico.ca
Drummond Hill	905-358-9624		drummondhill.church@3web.net
Stamford	905-356-2750		stamford@iaw.on.ca
Niagara-on-the-Lake, St. Andrew's	905-468-3363		gford@computan.on.ca
North Pelham, First	905-892-4716		marywhitson@computan.on.ca
Rockway	none		marywhitson@computan.on.ca
Port Colborne, First	905-834-4288		
St. Catharines:			
Knox	905-641-8868		knox@niagara.com
St. Andrew's	905-684-9514		jersey2092@aol.com
St. Giles	905-934-1901		stgiles@vaxxine.com
Scottlea	905-646-0616		maw49@hotmail.com
West St. Andrew's	905-684-7765		p.shobridge@cogeco.ca
St. David's, First	905-262-5227		
Thorold, St. Andrew's	905-227-4844		robinson@vaxxine.com
Welland, Hungarian	905-735-0636		hpc@iaw.on.ca
Crowland	905-714-4521		
Welland, Knox	905-735-3050		knoxwell@iaw.on.ca
Welland, St. Andrew's	905-734-4831		sta@iaw.on.ca

**27. PRESBYTERY OF PARIS**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford:			
Alexandra	519-753-1602		Alexandra@bfree.on.ca
Central	519-752-4932		cpc@bfree.on.ca

**27. PRESBYTERY OF PARIS (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford (cont'd):			
Greenbrier	519-752-4825		greenbrier@bfree.on.ca
Knox	519-759-8334		mary.douglas@sympatico.ca
Mount Pleasant	519-759-8334		Kljlvandertuin@bfree.on.ca
Delhi, Calvin	519-582-1162		
Embro, Knox	519-475-4816		
Harrington, Knox	519-475-4011		
Ingersoll, St. Paul's	519-485-3390	519-485-6522	stpauls@execulink.com
Innerekip	519-469-3904		innpresb@execulink.com
Norwich, Knox	519-863-3636	519-863-2885	
Bookton	519-863-3636		
Paris	519-442-2842	519-442-3156	stan.cox@sympatico.ca
Ratho	519-469-3904		
Simcoe, St. Paul's	519-426-1845		sppc@kwic.com
Tillsonburg, St. Andrew's	519-842-8665		
Windham Centre, St. Andrew's	519-842-8665		
Woodstock, Knox	519-537-2962	519-537-3927	knox2@bserv.com

**28. PRESBYTERY OF LONDON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ailsa Craig	519-293-1100		kateailsacraigpresby@bellnet.ca
Appin	519-289-5965		amanda_birchall@hotmail.com
Melbourne, Guthrie	519-289-5320		amanda_birchall@hotmail.com
Belmont, Knox	519-644-1765		glanglois@fancol.com
North Yarmouth, St. James	519-644-1765		glanglois@fancol.com
Crinan, Argyle			
Largie, Duff			
Dorchester	519-268-3399		revjoliver@sympatico.ca
South Nissouri	519-461-9098		revjoliver@sympatico.ca
Dutton, Knox-St. Andrew's	519-762-0040	519-762-3994	a.c.cameron@sympatico.ca
Fingal, Knox	519-769-2157		
Port Stanley, St. John's	519-782-3902		
Glencoe	519-287-2558		jplatford@odyssey.on.ca
Wardsville, St. John's	519-287-2558		jplatford@odyssey.on.ca
Ilderton, Bethel	519-666-2258		ccrossett@quadro.net
Kintyre, Knox	519-785-0311		duncanac@execulink.com
New Glasgow, Knox	519-785-1417		duncanac@execulink.com
Rodney, St. John's	519-785-1417		duncanac@execulink.com
North Caradoc-St. Andrew's	519-473-7468	519-473-6588	afraser007@rogers.com
Komoka, Knox	519-473-7468		afraser007@rogers.com
London:			
Chalmers	519-681-7242		chalmerspresbyterian@bellnet.ca
DaySpring	519-438-1611	519-438-7274	office@dayspringlondon.ca
Elmwood Avenue	519-438-3492	519-438-0671	www.elmwoodchurch.ca
Knollwood Park	519-455-2860		
New St. James	519-434-1127	519-434-7209	www.newstjames.com
	800-481-6722		
Oakridge	519-471-2290	519-471-0128	www.oakridge.london.on.ca
St. George's	519-455-5760	519-455-2269	stgeorge@execulink.com
St. Lawrence	519-439-2523		
Trinity Community	519-473-5375		pastor@trinity-ccp.com
Westmount	519-472-3443		wstmt@execulink.com
Mosa, Burns	519-287-2296		
St. Thomas, Knox	519-631-2414	519-631-2414	knoxkirk@execulink.com

**29. PRESBYTERY OF ESSEX-KENT**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Amherstburg, St. Andrew's	519-736-4972		revjobb@mnsi.net
Blenheim	519-676-4436		peggy@southkent.net
Chatham, First	519-352-2313	519-352-2318	frstprsb@ciaccess.com
Chatham, St. James	519-352-1240	519-352-1210	ebarr@stclairc.on.ca
Dover, New St. Andrew's Valetta	519-727-9997	519-727-6615	revkate@hotmail.com
Dresden, St. Andrew's Rutherford	519 683-2442		apackson@sympatico.ca
Duart			
Lakeshore St. Andrew's	519-979-8082	519-979-8084	moffice@lakeshoreandrews.net
Leamington, Knox	519-326-4541	519-326-1761	www.wincom.net/~andless/ www.ciaccess.com/njackson1/ mtzion.homepage.html
Ridgetown, Mount Zion	519-674-3487		
Thamesville, St. James	519-692-4880		
Wallaceburg, Knox	519-627-4367	519-627-9480	www.kent.net/knox/
Windsor:			
Chinese	519-977-6565		
First Hungarian	519-254-3312		
Forest Glade	519-735-8688		
Paulin Memorial	519-972-3627	519-972-3627	paulinmemorial@on.aibn.com
Riverside	519-944-5470	519-944-5470	riversiderev@hotmail.com
St. Andrew's	519-252-6501	519-252-6248	www.standrewswindsor.ca

**30. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alvinston, Guthrie	519-898-2862		fsmith@odyssey.on.ca
Napier, St. Andrew's	519-245-0364		
Beechwood, St. Andrew's	519-232-4288	519-232-4460	
Centre Road, Knox	519-232-9153		
Kerwood, West Adelaide	519-247-3157	519-247-3642	
Corunna, St. Andrew's	519-862-3641		
Forest, St. James	519-786-5154		
Moore Township, Knox	519-867-5562	519-862-4441	wallace@rivernet.net
Mooretown, St. Andrew's	519-867-5562		wallace@rivernet.net
Petrolia, St. Andrew's	519-882-2400		standrew@xcelco.on.ca
Dawn Township, Knox			
Point Edward	519-344-2536	519-542-3237	
Sarnia:			
Laurel Lea-St. Matthew's	519-337-7078	519-337-6845	llsm@xcelco.on.ca
Paterson Memorial	519-344-6422	519-344-5605	roddger@xcelco.on.ca
St. Andrew's	519-332-2662		raymond.hodgson@sympatico.ca
St. Giles	519-542-2253	519-542-6133	stgiles@ebtech.net
Strathroy, St. Andrew's	519-245-2292	519-245-4550	revboose@bellnet.ca
Theford, Knox	519-296-4910		corly@execulink.com
Watford, St. Andrew's	519-876-2310		
Wyoming-Camlachie Charge			
Wyoming, St. Andrew's	519-869-6082		sj.samuel@sympatico.ca
Camlachie, Knox	none		

**31. PRESBYTERY OF HURON-PERTH**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Atwood	519-356-2551		atwoodpresb@porchlight.ca
Avonton	519-393-6395		calkin@quadro.net
Motherwell-Avonbank	519-393-6395		calkin@quadro.net

**31. PRESBYTERY OF HURON-PERTH (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bayfield, Knox	519-565-2913		driseborough@cabletv.on.ca
Brussels, Melville Belgrave, Knox	519-887-9831	519-887-9717	cecampbell@wightman.ca cecampbell@wightman.ca
Cromarty	519-345-2530		hibbertunited@tcc.on.ca
Exeter, Caven	519-235-2784		caven@tcc.on.ca
Goderich, Knox	519-524-7512		knoxgoderich@hurontel.on.ca
Hensall, Carmel	none		
Listowel, Knox	519-291-4690	519-291-9134	jmdavidson@porchlight.ca or jzondag@porchlight.ca
Milverton, Burns North Mornington	519-595-8953 none		
Mitchell, Knox	519-348-9080		knoxmit@quadro.net
Molesworth, St Andrew's	519-291-1180		ocoughlin@wightman.ca
Monkton, Knox	519-347-2130		revtheresa@porchlight.ca
Cranbrook, Knox	519-887-6777		revtheresa@porchlight.ca
St. Marys	519-284-2620		stmaryspreschurch@on.aibn.com
Seaforth, First	519-527-0170		
Clinton, St. Andrew's	519-482-7368		
Shakespeare	519-625-8440		
North Easthope, Knox	519-625-8440		
Stratford, Knox	519-271-0373	519-271-0080	knoxs@cyg.net
Stratford, St. Andrew's	519-271-5668		standrews@cyg.net

**32. PRESBYTERY OF GREY-BRUCE-MAITLAND**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ashfield	none		
Ripley, Knox	519-395-2656		
Bluevale, Knox	519-357-9292		
Belmore, Knox	none		
Chatsworth, St. Andrew's	519-794-3793		ilgamble@bmts.com
Dornoch, Latona	none		ilgamble@bmts.com
Chesley, Geneva	519-363-5050		dsmarkets@bmts.com
Dromore, Amos	519-334-3952		vasar@wightman.ca
Holstein, Knox			vasar@wightman.ca
Normanby, Knox	none		vasar@wightman.ca
Dundalk, Erskine	519-923-9879		
Swinton Park, St. Andrew's	519-923-6984		
Durham	519-369-3349		
Hanover, St. Andrew's	519-364-1622		
Ayton, Knox	519-665-7557		
Kincardine, Knox	519-396-2311		knoxpres@hurontel.on.ca
Lucknow	519-528-3730		
South Kinloss	None		
Markdale, Cooke's	519-986-2712		
Feversham, Burns	None		
Meaford, Knox	519-538-5095	519-538-2276	knox.presbyterian@on.aibn.com
Owen Sound, St. Andrew's	519-376-7886	519-376-5680	staos@on.aibn.com
Paisley, Westminster	519-353-5121		
Glamis, St. Paul's	519-353-5454		
Port Elgin, Tolmie Memorial	519-389-4818		only1boy@bmts.com
Burgoyne, Knox	519-389-3644		only1boy@bmts.com
Priceville, St. Andrew's	519-924-3738		
Sauble Beach, Huron Feathers			
Southampton, St. Andrew's	519-797-2077	519-797-1912	kwild@bmts.com

**32. PRESBYTERY OF GREY-BRUCE-MAITLAND (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Stokes Bay, Knox	519-592-5654		plong@log.on.ca
Tara, Knox	none		
Allenford, St. Andrew's			
Teeswater, Knox	519-392-6955		osborne@scsinternet.com
Kinlough	none		osborne@scsinternet.com
Thornbury, St. Paul's	519-599-6645		stpauls@bmts.com
Tiverton, Knox	519-368-7235		knoxtiverton@bmts.com
Walkerton, Knox	519-881-1431	519-881-0462	knox.walkerton.on.ca
Whitechurch, Chalmers	none		
Warton, St. Paul's	519-534-2711		ejbc@log.on.ca
Wingham, St. Andrew's	519-357-2011		

**33. PRESBYTERY OF SUPERIOR**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Fort Frances, St. Andrew's	807-274-5891	807-274-9209	
Greenstone, St. Andrew's	807-854-0187	807-854-0167	jneilmac@tbaytel.net
Thunder Bay:			
Calvin	807-683-8111	807-683-8111	calvinpc@baynet.net
First	807-623-0717	807-623-2658	first@tbaytel.net
Lakeview	807-345-8823	807-346-0319	lakeview@tbaytel.net
St. Andrew's	807-622-4273	807-623-6637	presby1@tbaytel.net

**34. PRESBYTERY OF WINNIPEG**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Kenora, First	807-468-9585	807-468-9585	jgilbert@kenora.com
Pinawa Christian Fellowship	204-753-8439	204-753-2610	pfc@granite.mb.ca
Selkirk, Knox	204-482-6425		
Stonewall, Knox	204-467-2181		
Lockport Community	204-757-2720		
Thompson, St. Andrew's	204-677-4151		
Winnipeg:			
Calvin	204-775-3543		
First	204-775-0414	204-772-2032	firstprs@mts.net
Kildonan	204-339-3502		kpresbyc@mts.net
St. Andrew's	204-256-2413	204-256-2413	
St. James	204-783-1133	204-783-1133	stjamesp@mts.net
St. John's	204-586-6932	204-586-6932	
Westwood	204-837-5706	204-889-2120	wpc@autobahn.mb.ca
Anamiewigummig	807-468-5538	807-468-9063	
Anishinabe Fellowship	204-942-8682		
Flora House	204-586-5494		

**35. PRESBYTERY OF BRANDON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bellafield	none		
Brandon, First	204-727-5874	204-728-7037	fpc@escape.ca
Brandon, St. Andrew's	204-727-4414	204-727-4414	
Brandon, Southminster	204-727-5634	204-725-0686	
Carberry, Knox-Zion	204-834-2391	204-834-2391	
Flin Flon, St. Andrew's	204-687-6440	204-687-6440	
Hartney, St. Paul's	204-858-2670		
Lenore	none		

**35. PRESBYTERY OF BRANDON (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Melita	204-522-3128	204-483-3350	taglston@snug.mb.ca
Neepawa, Knox	204-476-5522	204-476-5387	
Ninga			
Portage la Prairie, First	204-857-4351	204-857-4822	jbryden@mb.sympatico.ca
Virden, St. Andrew's	204-748-2642	204-748-2642	
Winnipegosis, Knox	204-656-4804	204-656-4804	

**36. PRESBYTERY OF ASSINIBOIA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Estevan, Westminster	306-634-4188		
Grenfell, Trinity	306-697-3060	306-697-3494	
Kipling, Bekevar	306-736-2456		
Moose Jaw, St. Mark's	306-692-8914		
Briercrest, Knox	306-799-2016		
Moosomin, St. Andrew's	306-435-2155		
Whitewood, Knox	306-735-4338		
Qu'Appelle, St. Andrew's	306-699-2243		
Regina, First	306-522-9571	306-522-9571	firstpresregina@sk.sympatico.ca
Regina, Norman Kennedy	306-543-9080	306-721-2636	nkpreschurch@accesscomm.ca
Swift Current, St. Andrew's	306-773-4406		
Weyburn, Knox	306-842-2776		
Yorkton, Knox	306-782-2066		
Dunleath	306-782-2066		

**37. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Biggar, St. Andrew's	306-948-3964		
Melfort, St. James	306-752-5321		
Tisdale, St. Andrew's	306-873-2451		
Mistawasis	306-922-2718		geoyando@sasktel.net
North Battleford, St. Andrew's	306-445-5901		betty.m@sasktel.net
Prince Albert, St. Paul's	306-764-4771	306-763-2037	
Sandwich, St. Philip's	306-342-4514		fredholly@sasktel.net
Saskatoon:			
Calvin-Goforth	306-374-1455		
McKercher Drive	306-955-4500		
Circle West	306-384-4100		
Parkview	306-652-6688		
St. Andrew's	306-242-0525	306-242-0814	standrews@sasktel.net
Sask. Native Circle Ministry	306-382-1522	306-382-1522	sncm.folster@shaw.ca
Shipman, Knox	306-426-2361		
Sylvania, Knox	306-824-4405		

**38. PRESBYTERY OF PEACE RIVER**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
North Peace Territorial Ministry	780-971-2122		strangpc@telus.net
Dixonville (AB), Strang	780-971-2270		amdumas@telusplanet.net
Chetwynd Shared Ministry (BC)	250-788-9313	250-788-9341	redrydcr@pris.bc.ca
Dawson Creek (BC), St. James	250-782-1574		gmstrain@shaw.ca
Faro (YT), Church of the Apostles	867-994-3396		
Fort St. John (BC)	250-785-2482	250-785-2482	presbyterian@solarwinds.com

**38. PRESBYTERY OF PEACE RIVER (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Grande Prairie (AB), Forbes	780-539-5125	780-532-5039	forbespc@telusplanet.net
Hudson's Hope (BC), St. Peters	250-783-5076		pearkes@pris.ca
Wanham (AB), Knox	780-694-2185		scochran@telusplanet.net
Blueberry Mountain (AB), Munro	780-694-2185 or 864-2292		blpurves@telusplanet.net

**39. PRESBYTERY OF EDMONTON-LAKELAND**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Chauvin, Westminster	780-858-3732		
Wainwright, St. Andrew's	780-842-4606		bobel@telusplanet.net
Edmonton:			
Antioch	780-432-3620	780-432-3620	www.lookjesus.org
Callingwood Road	780-487-8531		cprc@telus.net
Calvin Hungarian	780-477-1318		
Dayspring	780-435-3111	780-434-8002	dayspres@telusplanet.net
Eastminster	780-468-6317	780-468-6317	
First	780-422-2937	780-429-3873	first.church@3web.net
Mill Woods	780-462-2446	780-469-4624	
St. Andrew's	780-477-8677	780-479-0569	standrewspresdm@telus.net
Stony Plain, Parkland First			cprc@telus.net
Strathcona	780-433-3089		spchurch@edmc.net
Westmount	780-455-6431		westmt@telusplanet.net
Fort McMurray, Faith	780-743-5754		revirwin@telusplanet.net
Killam			
Galahad, St. Paul's	780-385-2147		stephenh@telusplanet.net
Lloydminster, Knox	780-875-9313	780-875-2799	
Ganton	none		
St. Albert, Braeside	780-459-6585		
Sherwood Park	780-464-2528	780-464-2529	sherwoodparkpresby@shaw.ca

**40. PRESBYTERY OF CENTRAL ALBERTA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Eckville, St. Paul's	403-746-3131	403-746-6021	sjlaw@ccinet.ab.ca
Olds, St. Andrew's	403-556-8894	403-556-8894	stapc@telus.net
Orkney	403-823-9751		
Red Deer, Knox	403-346-4560	403-346-4584	knoxd1898@yahoo.ca
Red Deer, St. Andrew's/Chalmers	403-346-6036	403-346-6036	
Innisfail, St. Andrew's	403-227-1945	403-227-1945	
Rocky Mountain House, Memorial	403-845-3422	403-845-3667	tiessenr@telus.net
Sylvan Lake, Memorial	403-887-2416	403-887-5289	memorialsl@rttinc.com
Willowdale, Zion	403-887-2442		
Valley Centre, St. Andrew's	403-887-2442		

**41. PRESBYTERY OF CALGARY-MACLEOD**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Banff, St. Paul's	403-762-3279	403-760-3818	
Bassano, Knox	403-641-4090	403-641-4091	
Gem	403-641-4090	403-641-4091	
Calgary:			
Calvin Hungarian	403-262-4122	403-269-5993	kmre@shaw.ca
Centennial	403-285-7144	403-280-8411	centennial.church@shaw.ca
Grace	403-244-5861	403-229-3108	susanf@grace.calgary.ab.ca

**41. PRESBYTERY OF CALGARY-MACLEOD (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Calgary (cont'd):			
Knox	403-242-1808	403-242-1888	knox@knoxcalgary.ca
St. Andrew's	403-255-0001	403-255-1302	office@st-andrews.calgary.ab.ca
St. Giles	403-289-6862	403-220-9003	poon@shawcable.com
Trinity	403-256-5500	403-256-8030	ken.borden@primus.ca
Valleyview	403-249-6006	403-249-6720	mail@valleyviewpc.net
Varsity Acres	403-288-0544	403-288-8854	office@vapc.ca
Westminster	403-241-1443	403-241-8463	westminster@wpchurch.net
Lethbridge, Bethlen Hungarian	403-327-5844		
Lethbridge, St. Andrew's	403-327-2582	403-320-5214	andrewst@telusplanet.net
Medicine Hat, Riverside	403-527-2017		cherlou@hotmai.com
Medicine Hat, St. John's	403-526-4542	403-504-1755	st_johns@telusplanet.net

**42. PRESBYTERY OF KOOTENAY**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cranbrook, Knox	250-426-7165	250-426-7762	foubister@cyberlink.bc.ca
Creston, St. Stephen's	250-428-9745	250-428-3575	bentybunch@shaw.ca
Kimberley, St. Andrew's	250-427-4712	250-427-3735	Standrews@cyberlink.bc.ca
Nelson, First	250-352-7014	250-352-7487	
Slocan, St. Andrew's	250-355-2471		davebarclay@telus.net
Slocan Valley Community	250-226-7540	250-226-7540	m.garvin@telus.net
Trail, First	250-368-6066	250-364-0335	tworevs@shaw.ca

**43. PRESBYTERY OF KAMLOOPS**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Armstrong, St. Andrew's	250-546-6334	250-546-6334	armppc@telus.net
Cariboo Region	250-396-4251	250-396-4248	carpresb@uniserve.com
	or 250-249-9611	250-249-9611	
Kamloops, St. Andrew's	250-372-3540	250-377-4233	hwiest@telus.net
Kelowna, St. David's	250-762-0624	250-762-2590	stdavids@cnx.net
Penticton, St. Andrew's	250-492-8304	250-492-3779	standrew@vip.net
Prince George, St. Giles	250-564-6494	250-564-6495	stgiles@bcgroup.net
Prince Rupert, First	250-624-4944	250-624-4944	prprschr@citytel.net
Kitimat	250-632-2044	250-632-2044	kpresbyterianc@uniserve.com
Salmon Arm, St. Andrew's	250-832-7282	250-832-9490	standrews@jetstream.net
Summerland, Lakeside	250-767-0153	250-763-7256	presbyterians@summerland.net
	or 250-486-1870		jhwstatham@summerland.net
Vernon, Knox	250-542-8613	250-542-8674	knoxppc@junction.net

**44. PRESBYTERY OF WESTMINSTER**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford, Calvin	604-859-6902	604-859-6901	calvinpresb@telus.net
Bradner			emclagan@telus.net
Burnaby, Brentwood	604-291-7017		larryklin@hotmail.com
Burnaby, Gordon	604-521-4242	604-298-6604	gordonpc@telus.net
Chilliwack, Cooke's	604-792-2154	604-792-2686	cookespreschurch@telus.net
Coquitlam	604-939-6136	604-939-6197	cpvision@telus.net
Langley	604-530-3454	604-530-3466	office@langleypresbyterian.ca
Maple Ridge, Haney	604-467-1715	604-463-1730	haneypres@uniserve.com
Mission, St. Paul's	604-826-8481	604-826-8481	rross@telus.net
New Westminster, First	604-522-2801	604-522-2802	firstchurch@lightspeed.ca
New Westminster, Knox	604-524-6712	604-524-3774	knoxnw@telus.net
New Westminster, St. Aidan's	604-526-4914	604-528-8043	bruce@staidans.bc.ca

**44. PRESBYTERY OF WESTMINSTER (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
North Vancouver, St. Andrew's & St. Stephen's	604-987-6800	604-987-6865	pastorg@sasspc.bc.ca
Richmond	604-277-5410	604-277-6999	richpres@telus.net
Surrey, St. Andrew's-Newton	604-591-8533		sanewton@telus.net
Surrey, Grace	604-589-5051	604-589-5071	
Surrey, Whalley	604-581-4833		whalleypres@shaw.ca
Vancouver:			
Central	604-683-1913	604-683-0505	centralchurch@telus.net
Chinese	604-324-4921	604-324-4922	morgantswong@hotmail.com
Fairview	604-736-0510	604-736-0514	fairview@canadawired.com
First Hungarian	604-437-3442		szigitim@shaw.ca
Kerrisdale	604-261-1434	604-261-1407	kpc@telus.net
St. Columba	604-321-1030	604-321-1030	mkuntel@shaw.ca
Taiwanese	604-266-0820		wang5805@shaw.ca
West Point Grey	604-224-7744		wassyl@telus.net
West Vancouver	604-926-1812	604-913-3492	wvpres@planeteer.com
White Rock, St. John's	604-536-9322	604-536-9384	office@saint-johns.ca

**45. PRESBYTERY OF VANCOUVER ISLAND**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Campbell River, Trinity	250-923-3776	250-923-9944	trinity@connected.bc.ca
Comox, Comox Valley	250-339-2882	250-339-2882	cvpc@shaw.ca
Duncan, St. Andrew's	250-746-7413	250-746-7450	revkerry@cowichan.com
Nanaimo, St. Andrew's	250-758-2676	250-758-2675	standrewspc@pacificcoast.net
Parksville, St. Columba	250-248-2348	250-248-4546	columba@nanaimo.ark.com
Port Alberni, Knox	250-723-7751	250-723-7759	knoxpc@telus.net
Sidney, Saanich Peninsula	250-656-2241	250-656-2241	revbarb@wwdc.com
Sooke, Knox	250-642-4124	250-642-1522	knoxsooke@shaw.ca
Victoria:			
Chinese	250-384-4911		www.chinesechurches.org
Knox	250-592-6323	250-592-6310	knoxpcvic@telus.net
St. Andrew's	250-384-5734	250-384-5738	standrewsvic@telus.net
Trinity	250-388-4525	250-388-4525	
West Shore	250-474-0452	250-474-0452	ws_pres@islandnet.com

**46. PRESBYTERY OF WESTERN HAN-CA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford	604-504-7970	604-504-7970	leejwoo@hotmail.com
Burnaby	604-525-0977	604-515-0593	wisdomoh@hotmail.com
Burnaby, Trinity	604-451-0191	604-451-0355	luke35@hanmail.net
Calgary	403-685-0000	403-246-2873	
Edmonton	780-466-3524	780-440-3653	
Jasper	780-852-5772	780-852-5772	
Maple Ridge	604-466-0691		
Nanaimo	250-758-2676	250-758-0175	
North Vancouver	604-724-8308		chokd2000@hanmail.net
Port Coquitlam, Soojung	604-788-3765	604-944-2670	soojungpc@telus.net
Surrey	604-581-4911	604-589-4056	sdhong5@hotmail.com
Surrey, Kwangya	604-582-5751	604-582-5751	hwk1004@hotmail.com
Vancouver, Galilee	604-657-3937	604-980-7700	youngtaikcho@hotmail.com
Vancouver	604-875-1200	604-875-1209	gyeong@shaw.ca
Winnipeg, Manitoba	204-582-8338	204-589-4215	



Congregation	Presbytery	Congregation	Presbytery
Barrie:		Bramalea:	
Essa Road .....	20	St. Paul's .....	18
St. Andrew's .....	20	North .....	18
Westminster .....	20	Brampton:	
Barribog Bridge, St. Matthew's (Oak Point) ..	6	St. Andrew's .....	18
Bass River, St. Mark's .....	6	Heart Lake .....	18
Beersville, St. James		Brandon:	
Clairville, St. Andrew's		First .....	35
West Branch, Zion		St. Andrew's .....	35
Bassano, Knox .....	41	Southminster .....	35
Gem		Brantford:	
Bathurst, St. Luke's .....	6	Alexandra .....	27
Bayfield, Knox .....	31	Central .....	27
Beaconsfield, Briarwood (see Montreal) .....	9	Greenbrier .....	27
Beamsville, St. Andrew's .....	26	Knox .....	27
Smithville		Mount Pleasant	
Beauharnois, St. Edward's .....	9	Korean .....	24
Beaverton .....	14	Briercrest, Knox (see Moose Jaw) .....	36
Gamebridge, Knox		Brighton, St. Andrew's (see Colborne) .....	14
Beechridge, St. Urbain (see Horwick) .....	9	Bristol (see Fort Coulonge) .....	12
Beechwood, St. Andrew's .....	30	Brockville, First .....	10
Centre Road, Knox		Brookfield (see Hunter River) .....	7
Kerwood, West Adelaide		Brussels, Melville .....	31
Beersville, St. James (see Bass River) .....	6	Belgrave, Knox	
Beeton, St. Andrew's .....	19	Burgoyne (see Port Elgin) .....	32
Belfast, St. John's .....	7	Burk's Falls, St. Andrew's .....	22
Wood Islands		Magnetawan, Knox	
Belgrave, Knox (see Brussels) .....	31	Sundridge, Knox	
Bellafield .....	35	Burlington:	
Belleville:		Aldershot .....	25
St. Andrew's .....	13	Brant Hills .....	25
St. Columba .....	13	Knox .....	25
Belmont, Knox .....	28	Pineland .....	25
North Yarmouth,		Strathcona .....	25
Belmore, Knox (see Bluevale) .....	32	St. Paul's .....	25
Bermuda, Hamilton, St. Andrew's .....	17	Burnaby:	
Big Bras d'Or, St. James (see Boularderie) ..	1	Korean .....	46
Biggar, St. Andrew's .....	37	Brentwood .....	44
Binbrook, Knox (see Carluke) .....	25	Gordon .....	44
Birch Grove, Victoria .....	1	Trinity .....	46
Black River Bridge, St. Paul's		Burnbrae, St. Andrew's (see Campbellford) ..	14
(see Miramichi, Calvin) .....	6		
Blenheim .....	29	<b>C</b>	
Blue Mountain, Knox .....	3	Caintown, St. Paul's .....	10
East River, St. Mary's, Zion		Lansdowne, Church of the Covenant	
Garden of Eden, Blair		Caledonia, Bethel (NS) (see East River) .....	3
Blueberry Mountain, Munro		Caledonia (PEI)	
(see Wanham) .....	38	(see Murray Harbour North) .....	7
Bluevale, Knox .....	32	Caledonia (ON) .....	25
Belmore, Knox		Calgary:	
Bobcaygeon, Knox .....	14	Calvin, Hungarian .....	41
Rosedale		Centennial .....	41
Bolsover, St. Andrew's .....	14	Grace .....	41
Kirkfield, St. Andrew's		Knox .....	41
Woodville Community		Korean .....	46
Bolton, Caven .....	19	St. Andrew's .....	41
Bookton (see Norwich) .....	27	St. Giles .....	41
Boston .....	18	Trinity .....	41
Omagh		Valleyview .....	41
Boularderie Pastoral Charge .....	1	Varsity Acres .....	41
Big Bras d'Or, St. James		Westminster .....	41
Ross Ferry, Knox		Cambridge:	
Bowmanville, St. Andrew's .....	14	Central .....	23
Bracebridge, Knox .....	20	Knox Preston .....	23
Bradford, St. John's .....	19	Knox's Galt .....	23
Bradner .....	44	St. Andrew's Galt .....	23

Congregation	Presbytery	Congregation	Presbytery
St. Andrew's Hespeler .....	23	Cobden, St. Andrew's .....	12
St. Giles .....	23	Ross, St. Andrew's .....	
Camlachie, Knox (see Wyoming-Camlachie Charge) .....	30	Cobourg, St. Andrew's .....	14
Campbellford, St. Andrew's .....	14	Cochrane, Knox .....	21
Burnbrae, St. Andrew's .....		Colborne, Old St. Andrew's .....	14
Campbell River, Trinity .....	45	Brighton, St. Andrew's .....	
Campbellton, Knox (see Dalhousie) .....	6	Coldwater, St. Andrew's .....	20
Campbellville, St. David's .....	18	Moonstone, Knox .....	
Nassagaweya .....		Collingwood, First .....	20
Canoe Cove (see Central Parish) .....	7	Comox, Comox Valley .....	45
Cannington, Knox .....	14	Conn, Knox (see Mount Forest) .....	23
Cresswell, St. John's .....		Conquerall Mills, St. Matthew's (see New Dublin-Conquerall) .....	4
Wick .....		Cookstown, Living Faith Community .....	20
Carberry, Knox-Zion .....	35	Coquitlam .....	44
Cardigan, St. Andrew's (see Montague) .....	7	Cornwall, St. John's .....	10
Cardinal, St. Andrew's and St. James (see Iroquois) .....	10	Corunna, St. Andrew's .....	30
Cariboo Region, Cariboo .....	43	Cote des Neiges (see Montreal) .....	9
Carleton Place, St. Andrew's .....	12	Craighurst (see Hillsdale) .....	20
Carlisle, New, Knox .....	6	Cranbrook (BC), Knox .....	42
Carluke, St. Paul's .....	25	Cranbrook (ON), Knox (see Monkton) .....	31
Binbrook, Knox .....		Creemore, St. Andrew's .....	20
Catalone, St. James (see Louisburg-Catalone Charge) .....	1	Cresswell, St. John's (see Cannington) .....	14
Central Parish Pastoral Charge .....	7	Creston, St. Stephen's .....	42
Clyde River, Burnside .....		Crieff, Knox .....	23
Canoe Cove .....		Crinan, Argyle .....	28
Churchill .....		Largie, Duff's .....	
Nine Mile Creek .....		Cromarty .....	31
Centre Road, Knox (see Beechwood) .....	30	Crowland (see Welland) .....	26
Centreville (see South Monaghan) .....	14		
Charlottetown:		<b>D</b>	
St. James .....	7	Dalhousie Charge .....	6
St. Mark's .....	7	Campbellton, Knox .....	
Marshfield, St. Columba's .....		Dalhousie, St. John's .....	
Zion .....	7	Dartmouth:	
Chateauguay, Maplewood .....	9	Iona .....	4
Chatham:		St. Andrew's .....	4
First .....	29	Musquodoboit Harbour .....	
Korean Church of Chatham-Kent .....	24	Dawn, Knox (see Petrolia) .....	30
St. James .....	29	Dawson Creek, St. James .....	38
Chatsworth, St. Andrew's .....	32	Dean, Sharon .....	4
Dornoch, Latona .....		Delhi, Calvin .....	27
Chauvin, Westminster .....	39	Derby, Ferguson (see Millerton) .....	6
Wainwright, St. Andrew's .....		Deseronto, Church of the Redeemer (see Picton) .....	13
Chesley, Geneva .....	32	Dixonville, Strang .....	38
Chesterville, St. Andrew's .....	10	Doon (see Kitchener) .....	23
Morewood .....		Dorchester .....	28
Chetwynd, Shared Ministry .....	38	South Nissouri .....	
Chilliwack, Cooke's .....	44	Dornoch, Latona (see Chatsworth) .....	32
Chinese .....		Dover, New St. Andrew's .....	29
Celebration North .....	16	Valetta .....	
Markham .....	15	Drayton, Knox (see Palmerston) .....	23
Mississauga .....	18	Dresden .....	29
Montreal .....	9	Rutherford .....	
Toronto .....	16	Dromore, Amos .....	32
Vancouver .....	44	Holstein, Knox .....	
Victoria .....	45	Normanby, Knox .....	
Windsor .....	29	Duart .....	29
Churchill (see Central Parish) .....	7	Dublin Shore, Knox (see New Dublin-Conquerall) .....	4
Clairville, St. Andrew's (see Bass River) .....	6	Dunbar (see Morrisburg) .....	10
Clarkson Road (see Mississauga) .....	18	Duncan, St. Andrew's .....	45
Claude .....	18	Dundas, Knox .....	25
Clinton, St. Andrew's (see Seaforth) .....	31	Dundalk, Erskine .....	32
Clyde River, Burnside (see Central Parish) ..	7	Swinton Park, St. Andrew's .....	

Congregation	Presbytery	Congregation	Presbytery
Dunedin .....	20	Flin Flon, St. Andrew's .....	35
Dunleath (see Yorkton) .....	36	Flos, Knox (see Elmvale) .....	20
Dunnville, Knox .....	26	Fonhill, Kirk on the Hill .....	26
Dunvegan, Kenyon .....	10	Forest, St. James .....	30
Kirk Hill, St. Columba		Formosan, Toronto .....	16
Durham (ON) .....	32	Fort Coulonge, St. Andrew's .....	12
Durham (NS) (see West River) .....	3	Bristol Memorial	
Dutton, Knox-St. Andrew's .....	29	Fort Erie, St. Andrew's-Knox .....	26
Duvernay, St. John's (see Laval) .....	9	Fort Frances, St. Andrew's .....	33
<b>E</b>		Fort McMurray, Faith .....	39
Earlton, Knox (see Scotsburn) .....	3	Fort St. John, St. John .....	38
East Oro, Essen (see Uptergrove) .....	20	Framboise, St. Andrew's (see Grand River)	1
East River Pastoral Charge .....	3	Fredericton, St. Andrew's .....	5
Caledonia, Bethel		Freeland (see Richmond Bay) .....	7
St. Paul's		Freetown .....	7
Springville		French River (see Merigomish) .....	3
Sunnybrae, Calvin		<b>G</b>	
East River, St. Mary's Zion (see		Gairloch, St. Andrew's	
Blue Mountain) .....	3	(see Hopewell) .....	3
Eastern Charlotte Charge .....	5	Galahad, St. Paul's (see Killam) .....	39
Pennfield, The Kirk		Galt, Knox's (now Cambridge) .....	23
St. Georges, The Kirk		Galt, St. Andrew's (now Cambridge) .....	23
Eckville, St. Paul's .....	40	Gamebridge, Knox (see Beaverton) .....	14
Eden Mills (see Rockwood) .....	23	Gananoque, St. Andrew's .....	13
Edmonton:		Ganton (see Lloydminster) .....	39
Antioch .....	39	Garden of Eden, Blair	
Callingwood Road .....	39	(see Blue Mountain) .....	3
Calvin (Hungarian) .....	39	Gem (see Bassano) .....	41
Dayspring .....	39	Georgetown, Knox .....	18
Eastminster .....	39	Limehouse	
First .....	39	Glace Bay, St. Paul's .....	1
Korean .....	46	Glamis (see Paisley) .....	32
Mill Woods .....	39	Glasgow Road (see Hunter River) .....	7
Parkland First (Stony Plain) .....	39	Glenarm, Knox (see Fenelon Falls) .....	14
St. Andrew's .....	39	Glencoe .....	28
Strathcona .....	39	Wardville, St. John's	
Westmount .....	39	Glenelg (see Marine Drive Kirk) .....	3
Elmira, Gale .....	23	Gloucester (see Ottawa) .....	11
Elmsdale, St. Matthew's .....	4	Goderich, Knox .....	31
Hardwood Lands		Gordonville, St. Andrew's (see Arthur) .....	23
Elmvale .....	20	Grand Falls/Windsor, St. Matthew's .....	2
Flos, Knox		Grande Prairie, Forbes .....	38
Elora, Knox .....	23	Grand River .....	1
Alma, St. Andrew's		Framboise, St. Andrew's	
Elphin (see McDonald's Corner) .....	12	Loch Lomond, Calvin	
Embro, Knox .....	27	Grand Valley, Knox .....	18
Harrington, Knox		Gravel Hill, St. James-St. Andrew's	
Englehart, St. Paul's .....	21	(see Avonmore) .....	10
Tomstown		Gravenhurst, Knox .....	20
Englishtown, (Baddeck-St. Anne's) .....	1	Greenhill, Salem (see West River) .....	3
Erin, Burns .....	18	Greenstone, St. Andrew's .....	33
Ospringe, Knox		Grenfell, Trinity .....	36
Estevan, Westminster .....	36	Grimsby, St. John's .....	25
Exeter, Caven .....	31	Guelph:	
<b>F</b>		Knox .....	23
Fabreville .....	9	Kortright .....	23
Faro, Church of Apostles .....	38	St. Andrew's .....	23
Fenelon Falls, St. Andrew's .....	14	Westminster-St. Paul's .....	23
Glenarm, Knox		<b>H</b>	
Fergus, St. Andrew's .....	23	Hagersville, St. Andrew's .....	25
Feversham, Burns (see Markdale) .....	32	Port Dover, Knox	
Finch, St. Luke's-Knox (see Avonmore) .....	10	Halifax:	
Fingal, Knox .....	28	Calvin .....	4
Port Stanley, St. John's			

Congregation	Presbytery	Congregation	Presbytery
Knox .....	4	Calvin (Ottawa) .....	11
Church of St. David .....	4	John Calvin (Hamilton) .....	25
Halton Hills:		Montreal .....	9
Acton, Knox .....	18	Welland .....	26
Georgetown, Knox .....	18	Hunter River .....	7
Limehouse		Brookfield	
Hamilton:		Glasgow Road	
Central .....	25	Huntingdon, St. Andrew's .....	9
Chalmers .....	25	Athelstan	
Chedoke .....	25	Huntsville, St. Andrew's .....	20
Cheyne (Stoney Creek) .....	25		
Eastmount .....	25	<b>I</b>	
Erskine .....	25	Ilderton, Bethel .....	28
Heritage Green (Stoney Creek) .....	25	Indian Brook, William Read (see North .....	1
John Calvin Hungarian .....	25	River and North Shore)	
MacNab Street .....	25	Ingersoll, St. Paul's .....	27
New Westminster .....	25	Ingleside, St. Matthew's .....	10
Roxborough Park .....	25	Innerkip .....	27
St. Columba .....	25	Innisfail, St. Andrew's (see Red Deer).....	40
St. Cuthbert's .....	25	Inverness, St. Andrew's .....	8
St. David (see St. John & St. Andrew) ...	25	Iroquois, Knox .....	10
St. Enoch .....	25	Cardinal, St. Andrew's & St. James	
St. John & St. Andrew .....	25	Ivy .....	20
St. David's			
St. Paul's .....	25	<b>J</b>	
South Gate .....	25	Jarrett, Willis, (see Uptergrove) .....	20
Hamilton, Bermuda, St. Andrew's .....	17	Jarvis, Knox .....	25
Hampton, St. Paul's .....	5	Walpole, Chalmers	
Barnesville		Jasper Korean .....	46
Hanover, St. Andrew's .....	32		
Ayton, Knox		<b>K</b>	
Hanwell, St. James .....	5	Kamloops, St. Andrew's .....	43
Hardwood Lands (see Elmsdale) .....	4	Kanata, Trinity .....	11
Harrington, Knox (see Embro) .....	27	Kapuskasing, St. John's .....	21
Harriston, Knox-Calvin .....	23	Kars, St. Andrew's .....	11
Hartney, St. Paul's .....	35	Kelowna, St. David's .....	43
Hartsville .....	7	Kemptville-Oxford Mills Pastoral Charge:	
Harvey Station, Knox .....	5	Kemptville, St. Paul's .....	10
Acton		Oxford Mills, St. Andrew's .....	10
Hastings, St. Andrew's (see Warkworth) ....	14	Kenloch (see Middle River) .....	1
Havelock, Knox (see Norwood) .....	14	Kenora, First .....	34
Hawkesbury, St. Paul's (see Vankleek Hill)..	10	Kensington .....	7
Heart Lake, Brampton .....	18	New London, St. John's	
Hemmingford, St. Andrew's .....	9	Kerwood, West Adelaide (see Beechwood) .	30
Hensall, Carmel .....	31	Keswick .....	19
Hespeler, St. Andrew's (now Cambridge).....	23	Killam .....	39
Hillsburgh, St. Andrew's .....	18	Galahad, St. Paul's	
Hillsdale, St. Andrew's .....	20	Kilmaurs, St. Andrew's .....	12
Craighurst, Knox		Kimberley, St. Andrew's .....	42
Holstein (see Dromore) .....	32	Kinburn, St. Andrew's (see Almonte) .....	12
Hopewell, First .....	3	Kincardine, Knox .....	32
Gairloch, St. Andrew's		King City, St. Andrew's .....	19
Rocklin, Middle River		Kingston:	
Horning's Mills, Knox .....	20	St. Andrew's .....	13
Howick, Georgetown .....	9	St. John's (Pittsburgh) .....	13
Riverfield		Sand Hill	
St. Urbain, Beechridge		Strathcona Park .....	13
Hudson's Hope, St. Peters .....	38	Kinlough (see Teeswater) .....	32
Hungarian		Kinloss, South (see Lucknow) .....	32
First (Oshawa) .....	15	Kintyre, Knox .....	28
First (Toronto) .....	17	New Glasgow, Knox	
First (Windsor) .....	29	Rodney, St. John's	
First (Vancouver) .....	44	Kipling, Bekevar .....	36
Calvin (Calgary) .....	41	Kirk Hill, St. Columba's (see Dunvegan) ....	10
Calvin (Delhi) .....	27	Kirkfield (see Bolsover) .....	14
Calvin (Edmonton) .....	31		

Congregation	Presbytery	Congregation	Presbytery
Kirkland, St. David's .....	5	Langley .....	44
Kirkland Lake, St. Andrew's .....	21	Lansdowne, Church of the Covenant (see Caintown) .....	10
Kirkwall .....	25	Largie, Duff (see Crinan) .....	28
Sheffield, Knox		Laval (Duvernay), St. John's .....	9
Kitchener:		Leamington, Knox .....	29
Calvin .....	23	Leaskdale, St. Paul's .....	15
Doon .....	23	Leggatt's Point .....	8
Kitchener East .....	23	Lenore .....	35
Kitchener-Waterloo Korean .....	24	Lethbridge:	
St. Andrew's .....	23	Bethlen .....	41
Kitimat (see Prince Rupert) .....	43	St. Andrew's .....	41
Knollwood Park (see London) .....	28	Limehouse (see Georgetown) .....	18
Knox, Sixteen .....	18	Lindsay, St. Andrew's .....	14
Komoka, Knox (see North .....	28	Listowel, Knox .....	31
Caradoc-St. Andrew's)		Little Harbour .....	3
Korean:		Pictou Landing, Bethel	
Abbotsford .....	46	Little Narrows .....	1
Brantford .....	24	Whycocomagh, St. Andrew's	
Burnaby:		Lloydminster, Knox .....	39
Korean .....	46	Ganton	
Trinity .....	46	Loch Lomond, Calvin (see Grand River) .....	1
Calgary .....	46	Lochwinnoch .....	12
Edmonton .....	46	Lockport Community (see Stonewall).....	34
Jasper .....	46	London:	
Kitchener-Waterloo .....	24	Chalmers .....	28
Korean Church of Chatham-Kent .....	24	DaySpring .....	28
London, Christian .....	24	Elmwood Avenue .....	28
Maple Ridge .....	46	Knollwood Park .....	28
Mississauga, Westside .....	24	Korean .....	24
Montreal .....	24	New St. James .....	28
Nanaimo .....	46	Oakridge .....	28
Niagara Falls .....	24	St. George's .....	28
Oshawa .....	15	St. Lawrence .....	28
North Vancouver .....	46	Trinity Community .....	28
Port Coquitlam, Soojung .....	46	Westmount .....	28
Surrey:		Longueuil, St. Andrew's (St. Lambert) .....	9
Kwangya .....	46	Lost River .....	9
Korean .....	46	Lot 14 (see Richmond Bay) .....	7
Toronto:		Louisbourg-Catalone Pastoral Charge .....	1
Dahdrim .....	24	Louisbourg, Zion	
Galilee .....	24	Catalone, St. James	
Mahn Min .....	24	Lower Sackville, First Sackville .....	4
Myung Sung .....	24	Lucknow .....	32
Pilgram Korean .....	24	South Kinloss	
St. Timothy .....	24	Lunenburg, St. Andrew's .....	4
Toronto .....	24	Rose Bay, St. Andrew's	
Vaughan Community .....	24		
Yae Dalm .....	24	<b>M</b>	
Vancouver .....	46	MacLennan's Mountain, St. John's .....	3
Vancouver, Galilee .....	46	Madoc, St. Peter's .....	13
Waterloo, Kitchener Waterloo .....	24	Magnetawan, Knox (see Burk's Falls) .....	22
Winnipeg .....	46	Maisonneuve, St. Cuthbert's (see Town of ...	9
Kouchibouguac, Knox (see Miramichi,		Mount Royal, Montreal)	
Calvin) .....	6	Malton, St. Mark's .....	18
<b>L</b>		Manotick, Knox .....	11
Lac La Hache, Caribou .....	43	Mansfield (see Alliston) .....	20
Lachute, Margaret Rodger Memorial .....	9	Maple, St. Andrew's .....	19
Lake Ainslie (see Middle River) .....	1	Maple Ridge:	
Lake Dore .....	12	Haney .....	44
Lakefield, St. Andrew's .....	14	Maple Ridge (Korean) .....	46
Lakehurst, Knox		Maple Valley, St. Andrew's .....	20
Lakehurst, Knox (see Lakefield) .....	14	Marine Drive Kirk's Pastoral Charge .....	3
Lakeshore, St. Andrew's .....	29	Sherbrooke, St. James	
Lancaster, St. Andrew's .....	10	Glenelg	
Martintown, St. Andrew's		Marion Bridge, St. Columba (see Mira	
		Pastoral Charge) .....	1

Congregation	Presbytery	Congregation	Presbytery
Markdale Cooke's .....	32	Monkton, Knox .....	31
Feversham .....		Cranbrook, Knox .....	
Markham:		Montague, St. Andrew's .....	7
Chapel Place .....	19	Cardigan, St. Andrew's .....	
Chinese .....	19	Montreal:	
St. Andrew's .....	19	Briarwood .....	9
Marshfield (see Charlottetown, St. Mark's) ..	7	Chambit .....	9
Marshy Hope (see Barney's River) .....	3	Chinese .....	9
Martintown, St. Andrew's (see Lancaster) ...	10	Côte des Neiges .....	9
Maxville, St. Andrew's .....	10	Eglise St. Luc .....	9
St. Elmo, Gordon .....		Ephraim Scott Memorial .....	9
Moose Creek, Knox .....		First (Verdun) .....	9
McClures Mills, St. Paul's .....		Ghanaian .....	9
(see Truro, St. James) .....	4	Hungarian .....	9
McDonald's Corners, Knox .....	12	Knox, Crescent, Kensington & First ....	9
Elphin .....		Korean .....	24
Snow Road .....		Livingstone .....	9
Meaford, Knox .....	32	Maisonneuve-St. Cuthbert's (see Town	
Medicine Hat:		of Mount Royal) .....	9
Riverside .....	41	Montreal West .....	9
St. John's .....	41	St. Andrew and St. Paul .....	9
Melbourne:		St. Columba by the Lake (Pointe Claire) ..	9
Guthrie (see Appin) .....	28	Taiwanese Robert Campbell .....	9
St. Andrew's .....	8	Town of Mount Royal .....	9
Melfort, St. James .....	37	Maisonneuve-St. Cuthbert .....	
Tisdale, St. Andrew's .....		Tyndale-St. George's Centre .....	9
Melita .....	35	Westminster (Pierrefonds) .....	9
Merigomish, St. Paul's .....	3	Moonstone, Knox (see Coldwater) .....	20
French River .....		Moore Township, Knox .....	30
Middle River, Farquharson .....	1	Mooretown, St. Andrew's .....	30
Lake Ainslie .....		Moose Creek, Knox (see Maxville) .....	10
Kenloch .....		Moose Jaw, St. Mark's .....	36
Midland, Knox .....	20	Briercrest, Knox .....	
Millerton, Grace .....	6	Moosomin, St. Andrew's .....	36
Derby, Ferguson .....		Whitewood, Knox .....	
Mille Isles .....	9	Morewood (see Chesterville) .....	10
Milton:		Morrisburg, Knox .....	10
Boston .....	18	Dunbar .....	
Omagh .....		Mosa Burns .....	28
Knox .....	18	Moser's River, St. Giles .....	3
Milverton, Burns .....	31	Motherwell, Avonbank (see Avonton) .....	31
North Mornington .....		Mountain, Knox (see Winchester &	
Mira Pastoral Charge .....	1	Mountain Charge) .....	10
Mira Ferry, Union .....		Mount Forest, St. Andrew's .....	23
Marion Bridge, St. Columba .....		Mount Pleasant, Brantford (see Knox) .....	27
Miramichi:		Mount Royal, Town of (see Montreal) .....	9
Chatham, Calvin .....	6	Maisonneuve-St. Cuthbert's .....	
Black River Bridge, St. Paul's .....		Murray Harbour North .....	7
Kouchibouquac, Knox .....		Caledonia .....	
Newcastle, St. James .....	6	Murray Harbour South .....	
Mississauga:		Peter's Road .....	
Almanarah .....	18	Murray Harbour South (see Murray Harbour	
Chinese .....	18	North) .....	7
Clarkson Road .....	18	Musquodoboit Harbour (see Dartmouth) ....	4
Dixie .....	18		
Erindale .....	18	<b>N</b>	
Glenbrook .....	18	Nanaimo:	
St. Andrew's (Port Credit) .....	18	Korean .....	46
St. Andrew's (Streetsville) .....	18	St. Andrew's .....	45
Westside (Korean) .....	24	Napier, St. Andrew's (see Alvinston) .....	30
White Oak .....	18	Nassagaweya (see Campbellville) .....	18
Mission, St. Paul's .....	44	Neepawa, Knox .....	35
Mistawasis .....	37	Neil's Harbour, St. Peter's .....	1
Mitchell, Knox .....	31	Nelson, First .....	42
Molesworth, St. Andrew's .....	31	Nepean (see Ottawa):	
Moncton, St. Andrew's .....	5	Greenview .....	11
		Parkwood .....	11

Congregation	Presbytery	Congregation	Presbytery
Nestleton, Cadmus .....	14	Orangedale, Malagawatch, River Denys .....	1
New Carlisle, Knox .....	6	Orangeville, Tweedsmuir Memorial .....	18
New Dublin-Conquerall:		Orillia:	
Conquerall Mills, St. Matthew's .....	4	St. Andrew's .....	20
Dublin Shore, Knox .....	4	St. Mark's .....	20
West Dublin, St. Matthew's .....	4	Orkney .....	40
New Glasgow (NS):		Orleans, Grace .....	11
First .....	3	Ormstown .....	9
St. Andrew's .....	3	Rockburn .....	
New Glasgow (ON), Knox (see Kintyre) .....	28	Oro, Trinity .....	20
New Jersey, Zion (see Tabusintac) .....	6	Oshawa:	
New Liskeard, St. Andrew's .....	21	Knox .....	15
New London, St. John's (see Kensington) .....	7	Korean .....	15
New Minas, Kings .....	4	St. James .....	15
New Westminster:		St. Luke's .....	15
First .....	44	St. Paul's .....	15
Knox .....	44	Ospringle, Knox (see Erin) .....	18
St. Aidan's .....	44	Ottawa:	
Newmarket, St. Andrew's .....	19	Calvin Hungarian .....	11
Niagara Falls:		Erskine .....	11
Chippawa .....	26	Gloucester .....	11
Drummond Hill .....	26	Grace (Orleans) .....	11
Korean .....	24	Greenview .....	11
Stamford .....	26	Knox .....	11
Niagara-on-the-Lake, St. Andrew's .....	26	Parkwood .....	11
Ninga .....	35	St. Andrew's .....	11
Nine Mile Creek (see Central Parish) .....	7	St. David & St. Martin .....	11
Nobleton, St. Paul's .....	19	St. Giles .....	11
Noel Road, St. James (see Windsor, Ns) .....	4	St. Paul's .....	11
Normanby, Knox (see Dromore) .....	32	St. Stephen's .....	11
North Bay, Calvin .....	22	St. Timothy's .....	11
North Battleford, St. Andrew's .....	37	Trinity (Kanata) .....	11
North Caradoc-St. Andrew's .....	28	Westminster .....	11
Komoka, Knox .....		Owen Sound, St. Andrew's .....	32
North Easthope, Knox (see Shakespeare) .....	31	Oxford, St. James (see Springhill) .....	3
North Mornington (see Milverton) .....	31	Oxford Mills, St. Andrew's (see Kemptville- Oxford Mills) .....	10
North Peace Territorial Ministry .....	38		
North Pelham, First .....	26	<b>P</b>	
Rockway .....		Paisley, Westminster .....	32
North River and North Shore:		Glamis, St. Paul's .....	
North River, St. Andrew's .....	1	Palmerston, Knox .....	23
Indian Brook, William Reid .....	1	Drayton, Knox .....	
North Sydney, St. Giles .....	1	Paris .....	27
North Tryon .....	7	Parry Sound, St. Andrew's .....	20
North Vancouver:		Parksville, St. Columba .....	45
Korean .....	46	Pembroke, First .....	12
St. Andrew's & St. Stephen's .....	44	Penetanguishene, First .....	20
North Yarmouth, St. James (see Belmont) .....	28	Pennfield, The Kirk (see Eastern Charlotte Pastoral Charge) .....	5
Norval .....	18	Penticton, St. Andrew's .....	43
Union .....		Perth, St. Andrew's .....	12
Norwich, Knox .....	27	Petawawa .....	12
Bookton .....		Point Alexander .....	
Norwood, St. Andrew's .....	14	Peterborough:	
Havelock, Knox .....		St. Giles .....	14
Nottawa, Emmanuel .....	20	St. Paul's .....	14
		St. Stephen's .....	14
<b>O</b>		Peter's Road (see Murray Harbour North) .....	7
Oak Point, St. Matthew's, Bartibog Bridge ...	6	Petrolia, St. Andrew's .....	30
(see Tabusintac)		Dawn, Knox .....	
Oakville:		Pickering, Amberlea .....	15
Hopedale .....	18	Pictou, St. Andrew's .....	13
Knox .....	18	Deseronto, Church of the Redeemer .....	
Knox Sixteen .....	18	Pictou:	
Trafalgar .....	18	First .....	3
Olds, St. Andrew's .....	40	St. Andrew's .....	3
Omagh (see Boston) .....	18		

Congregation	Presbytery	Congregation	Presbytery
Pictou Landing, Bethel (see Little Harbour)	3	Riverfield (see Howick)	9
Pictou Island, Sutherland	3	River John, St. George's	3
Pierrefonds, Westminster (see Montreal)	9	Toney River, St. David's	
Pinawa, Pinawa Christian Fellowship	34	Riverview:	
Pincourt, Ile Perrot	9	St. Andrew's (see Springhill, NS)	3
Pittsburgh, St. John's (see Kingston)	13	Bethel (NB)	5
Sandhill		Rockburn (see Ormstown)	9
Point Alexandra (see Petawawa)	12	Rocklin, Middle River (see Hopewell)	3
Point Edward	30	Rockway (see North Pelham)	26
Pointe Claire, St. Columba by the Lake (see Montreal)	9	Rockwood	23
Port Alberni, Knox	45	Eden Mills	
Port Carling, Knox	20	Rocky Mountain House, Memorial	40
Torrance, Zion		Rodney, St. John's (see Kintyre)	28
Port Colborne, First	26	Rose Bay, St. Andrew's (see Lunenburg)	4
Port Coquitlam, Soojung	46	Rosedale (see Bobcaygeon)	14
Port Credit, St. Andrew's		Roslin, St. Andrew's	13
(Mississauga)	18	Ross, St. Andrew (see Cobden)	12
Port Dover, Knox (see Hagersville)	25	Ross Ferry, Knox (see Boularderie)	1
Port Elgin:		Rutherford (see Dresden)	29
Tolmie Memorial (ON)	32		
Burgoyne, Knox		<b>S</b>	
St. James (NB)	5	St. Albert, Braeside	39
Port Hope, St. Paul's	14	St. Andrew's East	9
Port McNicoll, Bonar	20	St. Andrew's, Greenock	5
Victoria Harbour, St. Paul's		St. Stephen, St. Stephen's	
Port Perry, St. John's	14	St. Ann's, Ephraim Scott (see Baddeck)	1
Port Stanley, St. John's (see Fingal)	28	St. Catharines:	
Portage la Prairie, First	35	Knox	26
Portuguese Speaking	17	St. Andrew's	26
Prescott, St. Andrew's	10	St. Giles	26
Spencerville, St. Andrew's-Knox		Scottlea	26
Priceville, St. Andrew's	32	West St. Andrew's	26
Prince Albert, St. Paul's	37	St. David's, First	26
Prince George, St. Giles	43	St. Elmo, Gordon (see Maxville)	10
Prince Rupert, First	43	St. George, The Kirk (see Eastern Charlotte Pastoral Charge)	5
Kitimat		St. John's:	
Pugwash, St. John's (see Tatamagouche)	3	St. Andrew's	2
Puslinch, Duff's	23	St. David's	2
		St. Lambert, St. Andrew's (see Longueuil)...	9
<b>Q</b>		St. Marys	31
Qu'Appelle, St. Andrew's	36	St. Paul's (see East River)	3
Quebec, St. Andrew's	8	St. Stephen, St. Stephen's (see Greenoch)	5
		St. Thomas, Knox	28
<b>R</b>		St. Urbain, Beechridge	9
Ratho	27	Sackville, St. Andrew's	5
Red Deer:		Saint John:	
Knox	40	St. Columba	5
St. Andrew's/Chalmers	40	St. John and St. Stephen	5
Innisfail, St. Andrew's		St. Matthew's	5
Regina:		Salmon Arm, St. Andrew's	43
First	36	Saltsprings, St. Luke's (see West River)	3
Norman Kennedy	36	Sand Hill (see St. John's, Kingston)	13
Renfrew	12	Sandwith, St. Philip's	37
Rexdale	17	Sarnia:	
Richmond (BC)	44	Laurel-Lea-St. Matthew's	30
Richmond, St. Andrew's (ON)	11	Paterson Memorial	30
Richmond Bay Pastoral Charge:		St. Andrew's	30
Freeland	7	St. Giles	30
Tyne Valley	7	Saskatoon:	
Victoria West	7	Calvin Goforth	37
Lot 13	7	McKercher Drive	37
Richmond Hill	19	Circle West	37
Ridgetown, Mount Zion	29	Parkview	37
Ripley, Knox (see Ashfield)	32	McKercher Drive (see Calvin Goforth)	37
River Denys (see Orangedale)	1	Native Circle Ministry	37

Congregation	Presbytery	Congregation	Presbytery
Parkview (see Circle West) .....	37	Hillside .....	22
St. Andrew's .....	37	Knox .....	22
Sauble Beach, Huron Feathers .....	32	Summerland, Lakeside .....	43
Sault Ste. Marie:		Summerside .....	7
St. Paul's .....	22	Sundridge, Knox (see Burk's Falls) .....	22
Victoria .....		Sunnidale, Zion (see Stayner) .....	20
Westminster .....	22	Sunnybrae, Calvin (see East River) .....	3
Schomberg, Emmanuel .....	19	Sunny Corner, St. Stephen's .....	6
Scotsburn, Bethel .....	3	Warwick, St. Paul's .....	
Earlton, Knox .....		Surrey:	
West Branch, Burns Memorial .....		Grace .....	44
Scotstown, St. Paul's .....	8	Korean .....	46
Seaforth, First .....	31	Kwangya .....	46
Clinton, St. Andrew's .....		St. Andrew's, Newton .....	44
Selkirk, Knox .....	34	Whalley .....	44
Shakespeare .....	31	Sutherland's River (see Thorburn) .....	3
North Easthope, Knox .....		Sutton West, St. Andrew's .....	19
Sheffield, Knox (see Kirkwall) .....	25	Swift Current, St. Andrew's .....	36
Sherbrooke:		Swinton Park, St. Andrew's .....	
St. James (see Marine Drive Kirk) .....	3	(see Dundalk) .....	32
St. Andrew's .....	8	Sydney, Bethel .....	1
Sherwood Park .....	39	Sydney Mines, St. Andrew's .....	1
Shipman .....	37	Sylvan Lake, Memorial .....	40
Sidney, Saanich Peninsula .....	45	Sylvania, Knox .....	37
Simcoe, St. Paul's .....	27		
Slocan, St. Andrew's .....	42	<b>T</b>	
Slocan Valley Community .....		Tabusintac, St. John's .....	6
Smiths Falls, Westminster .....	12	New Jersey, Zion .....	
Smithville (see Beamsville) .....	26	Bartibog Bridge, St. Matthew's (Oak Point) .....	
Snow Road (see McDonald's Corners) .....	12	Tara, Knox .....	32
Sooke, Knox .....	45	Allenford, St. Andrew's .....	
South Kinloss (see Lucknow) .....	32	Tatamagouche, Sedgewick Memorial .....	3
South Monaghan, Centreville .....	14	Pugwash, St. John's .....	
Southampton, St. Andrew's .....	32	Wallace, St. Matthew's .....	
South Nissouri (see Dorchester) .....	28	Teeswater, Knox .....	32
Spencerville, St. Andrew's-Knox (see Prescott) .....	10	Kinlough .....	
Springhill, St. David's .....	3	Thamesville, St. James .....	29
Oxford, St. James .....		Thedford, Knox .....	30
Riverview, St. Andrew's .....		Watford, St. Andrew's .....	
Springville (see East River) .....	3	Thompson, St. Andrew's .....	34
Stanley, St. Peter's .....	5	Thorburn, Union .....	3
Williamsburg, St. Paul's .....		Sutherland's River .....	
Stayner, Jubilee .....	20	Thornbury, St. Paul's .....	32
Sunnidale Corners, Zion .....		Thornhill .....	19
Stellarton, First .....	3	Thorold, St. Andrew's .....	26
Stirling, St. Andrew's .....	13	Thunder Bay:	
West Huntingdon, St. Andrew's .....		Calvin .....	33
Stittsville, St. Andrew's .....	11	First .....	33
Stokes Bay, Knox .....	32	Lakeview .....	33
Stonewall, Knox .....	34	St. Andrew's .....	33
Lockport Community .....		Tillsonburg, St. Andrew's .....	27
Stony Plain, Parkland First .....	39	Windham Centre, St. Andrew's .....	
Stoney Creek .....		Timmins, MacKay .....	21
Cheyne .....	25	Tisdale, St. Andrew's (see Melfort) .....	37
Heritage Green .....	25	Tiverton, Knox .....	32
Stouffville, St. James .....	19	Tomstown (see Englehart) .....	21
Stratford:		Toney River, St. David's (see River John) ...	3
Knox .....	31	Toronto:	
St. Andrew's .....	31	Albion Gardens .....	17
Strathroy, St. Andrew's .....	30	Armour Heights .....	16
Streetsville, St. Andrew's .....		Beaches .....	16
(Mississauga) .....	18	Bonar-Parkdale .....	17
Stroud .....	20	Bridlewood .....	15
Sudbury:		Calvin .....	16
Calvin .....	22	Celebration .....	17
		Celebration North .....	16

Congregation	Presbytery	Congregation	Presbytery
Chinese (Toronto) .....	16	Tottenham, Fraser .....	19
Clairlea Park .....	15	Town of Mount Royal (see Montreal) .....	9
Faith Community .....	16	Maisonneuve-St. Cuthbert's .....	
Fallingbrook .....	15	Trail, First .....	42
First Hungarian .....	15	Trenton, St. Andrew's .....	13
Gateway Community .....	16	Truro, St. James' .....	4
Ghanaian .....	17	McClure's Mills, St. Paul's .....	
Glebe .....	16	Tweed, St. Andrew's .....	13
Glenview .....	16	Tyndale, St. George's .....	9
Graceview .....	17	Tyne Valley (see Richmond Bay) .....	7
Grace .....	15		
Guildwood Community .....	15	<b>U</b>	
Iona .....	16	Union (see Norval) .....	18
Knox (Agincourt) .....	15	Unionville .....	19
Knox .....	16	Uptergrove, Knox .....	20
Korean		East Oro, Essen .....	
Dadrim .....	24	Jarratt Willis .....	
Galilee .....	24	Uxbridge, St. Andrew's-Chalmers .....	15
Korean Myung Sung .....	24		
Mahn-Min .....	24	<b>V</b>	
Pilgrim .....	24	Valcarter, St. Andrew's .....	8
St. Timothy .....	24	Valetta (see Dover) .....	29
Toronto .....	24	Valley Centre, St. Andrew's .....	40
Vaughan Community .....	24	(see Willowdale)	
Yae Dalm .....	24	Vancouver:	
Leaside .....	16	Central .....	44
Malvern .....	15	Chinese .....	44
Melville .....	15	Fairview .....	44
Mimico .....	17	First Hungarian .....	44
Morningside High Park .....	17	Galilee .....	46
North Park .....	17	Kerrisdale .....	44
Patterson .....	17	Korean .....	46
Pine Ridge .....	17	St. Andrew's and St. Stephen's (North Vancouver) .....	44
Portuguese Speaking .....	17	St. Columba .....	44
Queen Street East .....	16	Surrey Korean (see Surrey) .....	46
Rexdale .....	17	Taiwanese .....	44
Riverdale .....	16	West Point Grey .....	44
Rosedale .....	16	West Vancouver .....	44
Runnymede .....	17	Vankleek Hill, Knox .....	10
St. Andrew's (Humber Heights) .....	17	Hawkesbury, St. Paul's .....	
St. Andrew's (Islington) .....	17	Vankoughnet, St. David's .....	20
St. Andrew's (Scarborough) .....	15	Vaughan, St. Paul's .....	19
St. Andrew's .....	16	Verdun, First (see Montreal) .....	9
St. David's .....	15	Vernon:	
St. Giles, Kingsway .....	17	Osgoode (ON) .....	11
St. John's .....	16	Knox (BC) .....	43
St. John's (Milliken) .....	15	Victoria:	
St. Mark's .....	16	Chinese .....	45
St. Paul's .....	17	Knox .....	45
St. Stephen's .....	15	St. Andrew's .....	45
St. Stephen's (Weston) .....	16	Trinity .....	45
Toronto Central Taiwanese .....	16	West Shore .....	45
Toronto Formosan .....	16	Victoria (see Sault Ste. Marie) .....	22
Trinity Mandarin .....	16	Victoria Harbour, St. Paul's (see Port McNicoll) .....	20
Trinity (York Mills) .....	16	Victoria West (see Richmond Bay) .....	7
University .....	17	Virden, St. Andrew's .....	35
Victoria-Royce .....	17		
Westminster .....	15	<b>W</b>	
Westminster .....	16	Wainwright, St. Andrew's (see Chauvin) ....	39
Weston .....	17	Walkerton, Knox .....	32
Westview .....	16	Wallace, St. Matthew's (see Tatamagouche) 3	
Wexford .....	15	Wallaceburg, Knox .....	29
Willowdale .....	16	Walpole, Chalmers (see Jarvis) .....	25
Wychwood-Davenport .....	17		
York Memorial .....	17		
Torrance, Zion (see Port Carling) .....	20		

Congregation	Presbytery	Congregation	Presbytery
Wanham, Knox .....	38	Winnipeg:	
Blueberry Mountain, Munro .....		Calvin .....	34
Wardsville, St. John's (see Glencoe) .....	28	First .....	34
Warkworth, St. Andrew's .....	14	Kildonan .....	34
Hastings, St. Andrew's .....		Manitoba Korean .....	46
Warwick, St. Paul's (see Sunny Corner) .....	6	St. Andrew's .....	34
Wasaga, Wasaga Beach Community .....	20	St. James .....	34
Waterdown, Knox .....	25	St. John's .....	34
Waterloo:		Westwood .....	34
Kitchener-Waterloo Korean .....	24	Winnipegosis, Knox .....	35
Knox .....	23	Winterbourne, Chalmers .....	23
Waterloo North .....	23	Woodbridge .....	19
Watford (see Thedford) .....	30	Wood Islands (see Belfast) .....	7
Welland:		Woodstock:	
Hungarian .....	26	Knox (ON) .....	27
Crowland .....		St. Paul's (NB) .....	5
Knox .....	26	Woodville (see Bolsover) .....	14
St. Andrew's .....	26	Wyoming-Camlachie Charge	
West Branch, Zion (see Bass River) .....	6	Wyoming, St. Andrew's .....	30
West Branch, Burn's Memorial		Camlachie, Knox .....	30
(see Scotsburn) .....	3		
West Dublin, St. Matthew's		<b>Y</b>	
(see New Dublin-Conquerall) .....	4	Yarmouth, North, St. James (see Belmont) ..	28
West Flamborough .....	25	Yorkton, Knox .....	36
West Huntingdon, St. Andrew's		Dunleath .....	
(see Stirling) .....	13		
West Point (see Alberton) .....	7		
West River Pastoral Charge .....	3		
Durham, West River .....			
Green Hill, Salem .....			
Saltsprings, St. Luke's .....			
West Vancouver .....	44		
Westport, Knox .....	12		
Westville, St. Andrew's .....	3		
West Vancouver .....	44		
Weyburn, Knox .....	36		
Whitby:			
Celebration! .....	15		
St. Andrew's .....	15		
Whitechurch, Chalmers .....	32		
White Rock, St. John's .....	44		
Whitewood, Knox (see Moosomin) .....	36		
Whycocomagh St. Andrew's			
(see Little Narrows) .....	1		
Wiaraton, St. Paul's .....	32		
Wick (see Cannington) .....	14		
Williamsburg, St. Paul's (see Stanley) .....	5		
Willis Jarratt (see Uptergrove) .....	20		
Willowdale, Zion .....	40		
Valley Centre, St. Andrew's .....			
Winchester & Mountain Charge:			
Winchester, St. Paul's .....	10		
Mountain, Knox .....	10		
Windham Centre, (see Tillsonburg) .....	27		
Windsor:			
Chinese .....	29		
First Hungarian .....	29		
Forest Glade .....	29		
Paulin Memorial .....	29		
Riverside .....	29		
St. Andrew's .....	29		
St. John's (NS) .....	4		
Noel Road, St. James .....			
St. Matthew's (NF) .....	2		
Wingham, St. Andrew's .....	32		

**ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS**

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It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the Church Office.

The following contains addresses as of July 2004 and changes that will occur shortly thereafter, and of which the Clerks have been notified.

**CODE: A = Appendix to Roll D = Diaconal Ministers DA = Diaconal Minister on Appendix to Roll  
M = Overseas Missionary L = Lay Missionary**

**Ordained Ministers on the Constituent Roll have no designation by their name.**

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6	708	Miramichi	29	752	Essex-Kent
7	709	Prince Edward Island	30	753	Lambton-West Middlesex
8	711	Quebec	31	754	Huron-Perth
9	712	Montreal	32	756	Grey-Bruce-Maitland
10	714	Seaway-Glangarry	33	758	Superior
11	716	Ottawa	34	759	Winnipeg
12	718	Lanark & Renfrew	35	760	Brandon
13	720	Kingston	36	761	Assiniboia
14	721	Lindsay-Peterborough	37	762	N. Saskatchewan
15	723	Pickering	38	763	Peace River
16	726	East Toronto	39	763	Edmonton-Lakeland
17	729	West Toronto	40	765	Central Alberta
18	731	Brampton	41	766	Calgary-Macleod
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21	738	Temiskaming	44	769	Westminster
22	739	Algoma & North Bay	45	771	Vancouver Island
23	740	Waterloo-Wellington	46	773	Western Han-Ca

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