

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

HAMILTON, ONTARIO

JUNE 4TH - JUNE 9TH, 2000

**OFFICERS OF THE 126TH GENERAL ASSEMBLY**

Moderator: The Rev. H. Glen Davis  
 Principal Clerk: The Rev. Stephen Kendall  
 Deputy Clerks: Ms. Barbara McLean, The Rev. Dr. Tony Plomp

**MODERATORS OF GENERAL ASSEMBLY**

1875 Montreal, John Cook, D.D., Quebec City, Quebec  
 1876 Toronto, Alexander Topp, 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, 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., Halifax, 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., Kingston, Ontario  
 1890 Ottawa, John Laing, M.A., D.D., Dundas, Ontario  
 1891 Kingston, Thomas Wardrope, D.D., Guelph, Ontario  
 1892 Montreal, Donald H. Fletcher, M.A., D.D., Hamilton, 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., 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., 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, 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., Edmonton, Alberta  
 1913 Toronto, Murdoch Mackenzie, D.D., Honan, China  
 1914 Woodstock, William T. Herridge, 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, 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, D.D., Toronto, Ontario  
 1921 Toronto, Charles W. Gordon, B.A., D.D., LL.D., 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, D.D., Halifax, Nova Scotia  
 1925 Toronto, George C. Pidgeon, D.D., Toronto, Ontario  
 1925 Toronto, Ephriam Scott, D.D., Montreal, Quebec  
 1926 Montreal, Alexander J. MacGillivray, D.D., Guelph, Ontario

- 1927 Stratford, W. Leslie Clay, 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, 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., Kitchener, Ontario  
 1957 Vancouver, Archibald D. MacKinnon, B.A., D.D., LL.D., Little Narrows,  
 Nova Scotia  
 1958 Toronto, John McNab, M.A., S.T.M., D.D., Toronto, Ontario  
 1959 Toronto, Alexander Nimmo, D.D., Wingham, Ontario  
 1960 Guelph, Robert Lennox, M.A., Ph.D., D.D., Montreal, Quebec  
 1961 Toronto, Robert L. Taylor, B.A., D.D., Medicine Hat, Alberta  
 1962 Toronto, Ross K. Cameron, M.A., D.D., Toronto, Ontario  
 1963 Toronto, Harry Lennox, C.D., B.A., D.D., Vancouver, British Columbia  
 1964 Toronto, Hugh MacMillan, M.A., B.D., Ph.D., D.D., Toronto, Ontario  
 1965 Toronto, J. Alan Munro, M.C., B.A., D.D., Toronto, Ontario  
 1966 Toronto, G. Deane Johnston, C.D., M.B.E., M.A., D.D., Brantford, Ontario  
 1967 Ottawa, John Logan-Vencta, C.D., E.D., O.B.E., M.A., D.D., Ottawa, Ontario  
 1968 Toronto, Clifton J. MacKay, B.A., 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, B.A., M.Div., D.D., C.M., Toronto, Ontario  
 1980 Windsor, Alexander F. MacSween, B.A., D.D., Don Mills, Ontario  
 1981 Ottawa, Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ontario  
 1982 Toronto, Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ontario  
 1983 Kingston, Donald C. MacDonald, B.A., D.D., Don Mills, Ontario  
 1984 Peterborough, Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ontario

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

### 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, 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
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 -
Ms. B.M. McLean, B.Ed.	July 1, 1992 -
Rev. S. Kendall, B.Eng., M.Div.	July 1, 1998 -

CHURCH OFFICES: AND ARCHIVES	50 Wynford Drive, Toronto, Ontario M3C 1J7 Phone (416) 441-1111; (800) 619-7301 FAX (416) 441-2825, <a href="http://www.presbyterian.ca">www.presbyterian.ca</a>
KNOX COLLEGE:	59 St. George Street, Toronto, Ontario, M5S 2E6 Phone (416) 978-4503; FAX (416) 971-2133 <a href="mailto:knox.college@utoronto.ca">knox.college@utoronto.ca</a>
PRESBYTERIAN COLLEGE:	3495 University Street, Montreal, Quebec, H3A 2A8 Phone (514) 288-5256; FAX (514) 288-8072 <a href="mailto:cxgf@musica.mcgill.ca">cxgf@musica.mcgill.ca</a>
ST. ANDREW'S HALL:	6040 Iona Drive, Vancouver, British Columbia, V6T 2E8 Phone (604) 822-9720; FAX (604) 822-9718 <a href="http://www.standrews.edu">www.standrews.edu</a>
VANCOUVER SCHOOL OF THEOLOGY:	6000 Iona Drive, Vancouver, British Columbia, V6T 1L4 Phone (604) 822-9031; FAX (604) 822-9212 <a href="http://www.vst.edu">www.vst.edu</a>
CRIEFF HILLS:	R.R. #2, Puslinch, Ontario, N0B 2J0 Phone (519) 824-7898; FAX (519) 824-7145 <a href="mailto:info@crieffhills.com">info@crieffhills.com</a>

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

**2000 REMITS** which are sent down under the Barrier Act: (page references are to the Acts and Proceedings, 2000). Please note: reports on these remits are to be sent to the Clerks of Assembly in terms of Book of Forms sections 257 and 297.3.

**Remit A, 2000:** That the following changes to the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act (Committee on Remits, Rec. 1, p. [41](#)):

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

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

**DECLARATORY ACT**

**Re: Ex-officio members of Church committees**

That the following Declaratory Act be adopted (Clerks of Assembly, Rec. 8, p. [28](#)):

Persons appointed to any boards or committees within the courts of the Church by virtue of their office (ex officio) shall be held to have to full rights of membership, both “voice and vote”, unless the phrase is added, “non-voting”.

## STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener .....	Rev. Dr. R. Kendall
Secretary .....	Ms. T. Hamilton
Assembly Council: Convener .....	Mr. D. Jennings
Principal Clerk of the General Assembly .....	Rev. S. Kendall
Associate Secretary, Assembly Office and Deputy Clerk .....	Ms. B.M. McLean
Treasurer of the Church .....	
Chief Financial Officer .....	Mr. D.A. Taylor
Atlantic Missionary Society: President .....	Mrs. J.C. Cho
Executive Secretary .....	
Business, Committee on, 2000 Assembly: Convener .....	Rev. C.R. Lockerbie
Secretary .....	Mr. K.R. Craigie
Church Doctrine, Committee on: Convener .....	Rev. R.I. Shaw
Ecumenical Relations, Committee on: Convener .....	Rev. P.M. Wilson
Fund For Ministerial Assistance: Convener .....	Rev. Dr. J.J.H. Morris
History, Committee on: Convener .....	Rev. P.G. Bush
International Affairs Committee: Convener .....	Rev. C. Smith
Life and Mission Agency: Convener .....	Rev. Dr. M. Caveney
General Secretary .....	Rev. J.P. Morrison
Associate Secretaries:	
Canada Ministries .....	Rev. G.R. Haynes
Education for Discipleship .....	Rev. Dr. J.F. Czeglédi
Education for Discipleship .....	Mrs. D. Henderson
Education for Discipleship .....	Mrs. A. Klassen
International Ministries .....	Dr. M.J. Ross
Justice Ministries .....	Mr. S. Allen
Ministry and Church Vocations .....	Rev. S. Shaffer
Resource Production and Communication .....	Mr. K. Knight
Presbyterian World Service and Development .....	Rev. R.W. Fee
Maclean Estate Committee: Convener .....	Ms. M. Repchuck
Managing Director, Crieff Hills Community .....	Rev. G. Sumner
Nominate, Assembly Committee to: Convener .....	Rev. L.N. Robinson
Pension and Benefits Board: Convener .....	Mr. C. Laing
Office Administrator .....	Mrs. L. Garland
Presbyterian Church Building Corporation: Convener .....	Mr. T. Thompson
General Manager .....	Mr. J. Seidler
Presbyterian Record: Convener .....	Mr. G. McNaughton
Editor .....	Rev. J.D. Congram
Theological Education, Committee on: Convener .....	Rev. M.R. Barclay
Knox College Board of Governors:	
Principal .....	Rev. Dr. J.D. Gordon
Convener .....	Mr. K. Sheward
Presbyterian College Senate: Convener and Principal .....	Rev. Dr. J.A. Vissers
St. Andrew's Hall, Vancouver, Senate: Convener .....	Ms. M. Reeve
Dean .....	Rev. Dr. B.J. Fraser
Vancouver School of Theology: Principal .....	Rev. Dr. B. Phillips
Trustee Board: Convener .....	Mr. B. Malcolm
Secretary .....	Mr. A. Hitchon
Women's Missionary Society: President .....	Mrs. M. Moorhead
Executive Director .....	Rev. C. Brown

**THE ACTS AND PROCEEDINGS OF  
THE ONE HUNDRED AND TWENTY-SIXTH GENERAL ASSEMBLY  
OF  
THE PRESBYTERIAN CHURCH IN CANADA  
HELD AT  
HAMILTON, ONTARIO  
JUNE 4-9, 2000  
FIRST SEDERUNT**

At the city of Hamilton, Ontario, and within Central Presbyterian Church there, on Sunday the fourth of June in the year of our Lord two thousand, at seven-thirty o'clock in the evening.

At which place and time ministers, diaconal ministers and ruling elders, commissioners from the several presbyteries of The Presbyterian Church in Canada convened pursuant to appointment of the General Assembly held in the city of Kitchener, Ontario, on the sixth day of June last year.

Public worship was conducted by The Rev. Dr. Alan M. McPherson, Minister of Central Presbyterian Church, Hamilton. He was assisted by The Rev. Dr. Arthur Van Seters, Moderator of the 125th General Assembly, and by The Rev. Dr. Caroline R. Lockerbie, Moderator of the Presbytery of Hamilton. Mr. James Evel, Clerk of Session of Central Presbyterian Church, read scripture.

Music was provided by the choir of Central Church under the direction of Paul Grimwood, and also by the Junior Choir under the direction of David Stothart. The choir sang a special anthem commissioned for the occasion entitled "Come Unto Me". Juliet Benner, a member of the choir, compiled the text and Stephen Chatman of the School of Music, University of British Columbia, composed the music. A brass ensemble consisting of six instrumentalists provided dramatic celebratory music to mark the 125th Anniversary and the Millennium. The commissioners joined in An Affirmation of Faith and Commitment for 2000 AD, which had been developed by A.M. McPherson.

A. Van Seters preached the sermon, entitled "When Grace Burns Boldly", based on Exodus 3:1-15. Invoking the image of the burning bush, he urged the commissioners to be passionate about the gospel. The celebration of the Lord's Supper then took place, conducted by the Moderator, assisted by A.M. McPherson and C.R. Lockerbie. Ministers from the Presbytery of Hamilton took part, using chalices from their own congregations. Elders from Central Presbyterian Church also participated in the distribution of the elements.

**ASSEMBLY CONSTITUTED**

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

**ROLL OF ASSEMBLY**

The names of those commissioned by the several presbyteries of the Church were presented by the Principal Clerk in a printed list. Moved by J.T. Hurd, duly seconded, that the roll of Assembly be as presented subject to correction. Carried. The roll as finally established is as follows, with those who sent their regrets marked with an asterisk:

**Ministers**

**Elders**

**I. SYNOD OF THE ATLANTIC PROVINCES**

**1. Presbytery of Cape Breton (Nova Scotia)**

Murdock J. MacRae, North Sydney  
R. Ritchie Robinson, Bras d'Or

Wallace B. MacKeigan, Sydney Mines  
William Sneddon, Sydney

**2. Presbytery of Newfoundland (Newfoundland)**

John C. Duff, Paradise

George N. Scott, Grand Falls/Windsor

- 3. Presbytery of Pictou (Nova Scotia)**  
 Debbie R. Laing, New Glasgow  
 Glenn S. MacDonald, Thorburn  
 Donald W. MacKay, New Glasgow  
 Mark R. McLennan, Scotsburn  
 Herma H. Dunnewold, Scotsburn  
 \* Lesley J. Holmes, New Glasgow  
 Linda C. Johnson, Pictou  
 Laurene J. MacDonald, New Glasgow
- 4. Presbytery of Halifax-Lunenburg (Nova Scotia)**  
 Timothy F. Archibald, Kentville  
 G. Clair MacLeod, Truro  
 James Copp, Lower Sackville  
 Darlene L. Pyke, Truro
- 5. Presbytery of St. John (New Brunswick)**  
 Douglas E. Blaikie, Fredericton  
 James T. Hurd, Woodstock  
 Karen G. MacRae, St. George  
 Laurie Hossack, Saint John  
 Helen E. Humphreys, Saint John  
 Georgia R. Roberts, St. Stephen
- 6. Presbytery of Miramichi (New Brunswick)**  
 Adrian Auret, Dalhousie  
 Cameron McRae, Dalhousie Junction
- 7. Presbytery of Prince Edward Island (Prince Edward Island)**  
 Mark W. Buell, North Wiltshire  
 M. Wayne Burke, Cornwall  
 Steven H. Stead, Montague  
 Eric R. Barlow, Ellerslie  
 Verna Barlow, Ellerslie  
 Alexander R. MacRae, Belfast
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
- 8. Presbytery of Quebec (Quebec)**  
 Rev. Blake W. Walker, Sherbrooke  
 Jeanne H. Read, Melbourne
- 9. Presbytery of Montreal (Quebec)**  
 Ian D. Fraser, Pointe Claire  
 Coralie M. Jackson-Bissonnette, Montreal  
 D. Barry Mack, St. Lambert  
 Richard R. Topping, Montreal  
 Marc Henri Vidal, Montreal  
 Dan E. De Silva, Dollard des Ormeaux  
 Douglas Mackie, St. Lambert  
 Rose Mackie, St. Lambert  
 Ian G. MacDonald, Pointe Claire  
 Chris MacKinnon, Beaconsfield
- 10. Presbytery of Seaway-Glengarry (Ontario)**  
 J. David Jones, Brockville  
 C. Ian MacLean, Prescott  
 Alison M. Sharpe, Kempville  
 Esther M. Johnston, Chesterville  
 Donna E. McIlveen, Prescott  
 Mary P. Moorhead, Spencerville
- 11. Presbytery of Ottawa (Ontario)**  
 Stephen A. Hayes, Ottawa  
 Cedric C. Pettigrew, Ottawa  
 R. MacArthur Shields, Ottawa  
 Charlene E. Wilson, Ottawa  
 Eileen Brown, Richmond  
 Ray S. Julian, Stittsville  
 James Slattery, Kars  
 Gordon K. Walford, Nepean
- 12. Presbytery of Lanark & Renfrew (Ontario)**  
 James D. Ferrier, Almonte  
 Milton A. Fraser, Arnprior  
 Robert Tourangeau, Braeside  
 Jake Van Leur, Kinburn
- III. SYNOD OF TORONTO & KINGSTON**
- 13. Presbytery of Kingston (Ontario)**  
 Craig A. Cribar, Belleville  
 A. Donald MacLeod, Trenton  
 George J. Stewart, Trenton  
 Thyra H. White, Roslin
- 14. Presbytery of Lindsay-Peterborough (Ontario)**  
 Ruth Y. Draffin, Colborne  
 David J. McBride, Port Hope  
 Reg J. McMillan, Peterborough  
 Joye Daniels, Lindsay  
 Cecilia A. Morris, Cobourg  
 Joan E. Smith, Port Hope
- 15. Presbytery of Pickering (Ontario)**  
 Andrew J. Allison, Leaskdale  
 C. Duncan Cameron, Toronto  
 H. Glen Davis, Agincourt  
 Daniel J. MacKinnon, Agincourt  
 C. Morley Mitchell, Pickering  
 Calvin D. Stone, Ajax  
 Mervin T. Cairns, Oshawa  
 Neil A. Ellis, Toronto  
 Margaret E. Hanna, Ajax  
 Charles Manahan, Toronto  
 Robert J. Shaw, Agincourt  
 Douglas W. Townsend, Toronto

**16. Presbytery of East Toronto (Ontario)**

Harris Athanasiadis, Toronto  
 Charlotte L. Brown, Toronto  
 James F. Czegledi, Toronto  
 William A. Elliott, Toronto  
 Robert P. Fournay, Toronto  
 John B. Henderson, Toronto  
 Arthur Van Seters, Toronto

Kenneth R. Craigie, Toronto  
 Derek F. Chisholm, Toronto  
 Hugh M. Lloyd, Toronto  
 Maureen McQueen-Scott, Toronto  
 William Russell Moore, Toronto  
 Nancy E. Stephenson, Toronto  
 Donna M. Wells, Toronto

**17. Presbytery of West Toronto (Ontario)**

Tetteh S. Akunor, Toronto  
 John C. Borthwick, Mississauga  
 Nora A. Gorham, Toronto  
 Lois J. Lyons, Toronto  
 Calvin A. Pater, Toronto  
 Brian R. Ross, Toronto

Alexander K. Danso, Mississauga  
 Glenna J. Fair, Toronto  
 Elizabeth Heath, Toronto  
 Carolyn J. Jones, Toronto  
 Allan P. Kuhn, Warwick, Bermuda  
 Leonard A. Swatridge, Toronto

**18. Presbytery of Brampton (Ontario)**

Wayne J. Baswick, Bramalea  
 Dennis J. Cook, Mississauga  
 S. Duncan (Sandy) Fryfogel, Mississauga  
 W. Ian MacPherson, Mississauga  
 Harry McWilliams, Oakville  
 Colleen L. Smith, Milton

Ian A. Grant, Oakville  
 Thomas M. Heath, Oakville  
 Robert B. Kerr, Glen Williams  
 Dianne S. Knibbs, Hillsburgh  
 Tom C. Montgomery, Grand Valley  
 Henry E. Stewart, Mississauga

**19. Presbytery of Oak Ridges (Ontario)**

George W. Beals, Richmond Hill  
 Christopher H. Carter, King City  
 Kirk D. MacLeod, Keswick  
 M. Helen Smith, Thornhill

Gordon C. Carpenter, Unionville  
 Marilyn Compton, Bradford  
 Peter A. McKinnon, Schomberg  
 Joan M. Masterton, Unionville

**20. Presbytery of Barrie (Ontario)**

Raye A. Brown, Huntsville  
 Mark T. Hoogsteen, Port Carling  
 James R. Kitson, Midland  
 James A. Young, Orillia

Dorothy M. Edgar, Angus  
 John A. McCullough, Midland  
 James W. Stewart, Coldwater

**21. Presbytery of Temiskaming (Ontario)**

\* Linda J.M. Martin, Englehart

Jean M. Bruce, Englehart

**22. Presbytery of Algoma & North Bay (Ontario)**

Daniel J. Reeves, Sudbury

Jim A. Courvoisier, Val Caron

**23. Presbytery of Waterloo-Wellington (Ontario)**

Mary Jane Bisset, Cambridge  
 C. Joyce Hodgson, Guelph  
 Elizabeth Jobb, Guelph  
 F. James Johnson, Drayton  
 Linda Paquette, Rockwood  
 Angus J. Sutherland, Cambridge

Calvin B. Brown, Cambridge  
 Douglas Calder, Kenilworth  
 Donna M. Henry, Guelph  
 Janet E. MacDowell, Waterloo  
 Grant W. Scott, Kitchener  
 Hope D. Stenton, Waterloo

**45. Presbytery of Eastern Han-Ca**

J.H. John Kim, Mississauga  
 Andrew S.K. Lee, Toronto

In Taek Chang, Toronto  
 Young Kon Choi, Etobicoke

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

Robert J. Bernhardt, Hamilton  
 Richard A. Brown, Burlington  
 Colleen J. Gillanders-Adams, Ancaster  
 Ian McPhee, Hamilton  
 Catherine Stewart-Kroeker, Hamilton  
 Carol A. Wood, Hamilton

George Breckenridge, Dundas  
 Jack M. Duncan, Stoney Creek  
 Jim A. Jones, Hamilton  
 Gillian M. Leek, Ancaster  
 Melvin L. Waldbrook, Jarvis  
 Joyce A. White, Dundas

- 25. Presbytery of Niagara (Ontario)**  
 J. Bernard McGale, Welland  
 Laurie K. McKay-Deacon, Niagara Falls  
 Jeff J. Veenstra, Dunnville  
 Mary I. Whitson, Fenwick  
 Jacqueline E. Kellestine, St. Catharines  
 Helen M. Kovacs, Welland  
 Robert A. McClelland, Welland  
 Jean A. Notley, St. Catharines
- 26. Presbytery of Paris (Ontario)**  
 J. Stanley Cox, Paris  
 John W. Cruickshank, Simcoe  
 Robert D. Ellis, Simcoe  
 Helen N. Hart, Embro
- 27. Presbytery of London (Ontario)**  
 Thomas B. Godfrey, Wallacetown  
 Terrence D. Ingram, London  
 Donald G.I. McInnis, London  
 Kathryn A. Strachan, Appin  
 Bryan D. Hall, St. Thomas  
 Virginia M.E. McLean, Glencoe  
 Donald R. Speir, London
- 28. Presbytery of Essex-Kent (Ontario)**  
 Charles N. Congram, Tecumseh  
 Rosemary Doran, Windsor  
 John St. C. Neil, Ridgerton  
 Mae A. Bowen, LaSalle  
 Barbara A. Root, Windsor  
 Isabell A. Warwick, Windsor
- 29. Presbytery of Sarnia (Ontario)**  
 Kristine E. O'Brien, Strathroy  
 Terrance G. Samuel, Sarnia  
 Karen E. Duncan, Watford  
 Charles S. Nisbet, Courtright
- 30. Presbytery of Huron-Perth (Ontario)**  
 Olwyn M. Coughlin, Listowel  
 Lynn A. Nichol, Monkton  
 Nicholas Vandermeij, Seaforth  
 \* Craig Brand, Atwood  
 Jean E. Evans, St. Marys  
 Steven D. Wray, Stratford
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**  
 J. Allan Paisley, Kincardine  
 Frances A.E. Savill, Thornbury  
 Kenneth C. Wild, Southampton  
 Alice E. Wilson, Hanover  
 Robert E. Craig, Warton  
 Harvey E. Edwards, Thornbury  
 John A. MacDonald, Teeswater  
 \* Carl E.R. Remus, Walkerton
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 32. Presbytery of Superior (Ontario)**  
 Gweneth M. Ament, Thunder Bay  
 Wayne L.N. Brady, Thunder Bay
- 33. Presbytery of Winnipeg (Manitoba)**  
 Henry L. Hildebrandt, Kenora, ON  
 Drew D. Strickland, Winnipeg  
 Warren R. Whittaker, Winnipeg  
 Barbara A. Park, Keewatin, ON  
 Leila Sheocharan, Winnipeg  
 D. Bruce Sinclair, West St. Paul
- 34. Presbytery of Brandon (Manitoba)**  
 Barbara J. Alston, Hartney, MB  
 Lee C. Davis, Creighton, SK
- VI. SYNOD OF SASKATCHEWAN**
- 35. Presbytery of Assiniboia (Saskatchewan)**  
 Catherine M. Dorcas, Moosimin
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**  
 Annabelle Wallace, Saskatoon  
 George B. Yando, Prince Albert  
 Harold J. Flett, Saskatoon  
 Jean B. Ramsay, Saskatoon
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 37. Presbytery of Peace River**  
 Shirley F. Cochrane, Wanham  
 Merrilee Dumas, Dixonville
- 38. Presbytery of Edmonton-Lakeland (Alberta)**  
 John C. Carr, Edmonton  
 John F.K. Dowds, Edmonton  
 John A. Green, Edmonton  
 Judith C. Brehaut, Fort McMurray  
 Millie A. Seitz, St. Albert  
 Ethel Sweezey, Frenchman Butte

39. **Presbytery of Central Alberta (Alberta)**  
Fennegina van Zoeren, Olds Richard W.G. Anderson, Eckville
40. **Presbytery of Calgary-Macleod (Alberta)**  
David W. Paterson, Medicine Hat \* Derek Darley, Medicine Hat  
Michael J. Stol, Medicine Hat Douglas Mitchell, Lethbridge  
David B. Vincent, Calgary Mavis H. Williams, Calgary

### VIII. SYNOD OF BRITISH COLUMBIA

41. **Presbytery of Kootenay (British Columbia)**  
Douglas R. Johns, Creston Gerry F. Umbach, Creston  
Meridyth A. Robertson, Trail
42. **Presbytery of Kamloops (British Columbia)**  
Lorna G. Hillian, Kelowna Margaret I. Brillinger, Kelowna  
Charles R. McNeil, Kamloops Joan Grainger, Prince George  
Douglas G. Swanson, Salmon Arm Frederick J. Speckeen, Kelowna
43. **Presbytery of Westminster (British Columbia)**  
Gordon A. Kouwenberg, North Vancouver Marion C. Baird, New Westminster  
J.H. (Hans) Kouwenberg, Abbotsford Mary A. Bradley, Pitt Meadows  
Murat Kuntel, Surrey \* Lindsay W. Hall, Vancouver  
Bruce L. McAndless-Davis, Surrey Joanne B. Kim, Burnaby  
Guy K. Sinclair, Abbotsford Henry Woensdregt, Surrey
44. **Presbytery of Vancouver Island (British Columbia)**  
R. Glenn Ball, Nanaimo Robert M. Gartshore, Victoria  
Elizabeth A.M. Forrester, Campbell River Gordon W. Johnson, Fanny Bay  
James A. Turner, Campbell River
46. **Presbytery of Western Han-Ca**  
Alfred Heung Soo Lee, Port Coquitlam, BC Beung Chae So, Edmonton, AB  
Brian Eung Ki Oh, Burnaby, BC

### YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The names of Young Adult Representatives and Student Representatives to the 126th General Assembly were presented by the Principal Clerk in a printed list. The court agreed to list within these minutes the names of these representatives as follows:

#### Young Adult Representatives

- |                          |  |
|--------------------------|--|
| 1. Cape Breton           | Kelly Greaves, Albert Bridge, NS               |
| 3. Pictou                | Kevin Murphy, New Glasgow, NS                  |
| 5. St. John              | Alexander (Sandy) D. MacLean,<br>Riverview, NB |
| 7. Prince Edward Island  | Kenneth MacQuarrie, Winsloe, PE                |
| 9. Montreal              | Carol MacDonald, LaSalle, PQ                   |
| 11. Ottawa               | Laura Brittain, Ottawa, ON                     |
| 14. Lindsay-Peterborough | Carol Walker, Fenelon Falls, ON                |
| 17. West Toronto         | Erin Carver, Toronto, ON                       |
| 20. Barrie               | Suzanne Barber, Midland, ON                    |
| 24. Hamilton             | John Guise, Hamilton, ON                       |
| 26. Paris                | Jenny Hotte, Brantford, ON                     |
| 28. Essex-Kent           | Amanda O'Halloran, Ridgetown, ON               |
| 30. Huron-Perth          | Paul Henderson, Listowel, ON                   |
| 33. Winnipeg             | Greg Enns, Winnipeg, MB                        |
| 35. Assiniboia           | Yvonne Woensdregt, Regina, SK                  |
| 37. Peace River          | Maria J. Purves, Blueberry Mountain, AB        |
| 39. Central Alberta      | Dylan C. Anderson, Eckville, AB                |
| 41. Kootenay             | Hannah G. Johns, Creston, BC                   |
| 43. Westminster          | Ryan J. Con, Richmond, BC                      |
| 46. Western Han-Ca       | Lisa Han, Vancouver, BC                        |

### **Student Representatives**

- |                                 |              |
|---------------------------------|--------------|
| 1. Knox College                 | Susan Samuel |
| 2. Presbyterian College         | Linda Park   |
| 3. Vancouver School of Theology | Mark Davis   |

### **WELCOME TO ECUMENICAL VISITORS**

The Moderator drew the attention of the Assembly to a number of ecumenical visitors and warmly welcomed them. He asked them to stand and they were greeted by the Assembly with applause.

### **ELECTION OF THE MODERATOR**

A. Van Seters called upon the Assembly to choose a Moderator to preside over its deliberations. He called on J.D. Congram, Convener of the Committee to Advise with the Moderator. J.D. Congram handed in the committee's report, as printed on p. [200](#). In accordance with the method determined by the 95th General Assembly, N.A. Ellis moved, seconded by B.L. McAndless-Davis, that the name of The Reverend H. Glen Davis be placed in nomination as Moderator of the 126th General Assembly.

The Moderator called for nominations from the floor. There were no further nominations. On motion of C.I. MacLean, duly seconded and adopted, nominations were closed. A. Van Seters declared H. Glen Davis elected Moderator of the 126th General Assembly.

H.G. Davis, along with the mover and seconder of the motion to nominate him, withdrew temporarily in order that he might be suitably robed.

During this time, A. Van Seters spoke to the Assembly. He expressed appreciation to his wife, Rowena, who accompanied him on his travels. He noted some of their travel experiences and recounted some amusing situations.

### **INSTALLATION OF THE MODERATOR**

H.G. Davis was conducted to the chair by N.A. Ellis and B.L. McAndless-Davis. A. Van Seters asked H.G. Davis the appointed questions and, receiving his assent, installed him as Moderator of the 126th General Assembly. Deputy Clerk T. Plomp escorted A. Van Seters to his seat.

### **MODERATOR ADDRESSES ASSEMBLY**

The newly installed Moderator noted that three areas of ministry were honoured by his election. Firstly, the wider ministry of the Church, since he and his wife had spent fifteen years as missionaries to the Korean Christian Church in Japan. Second, he could be seen as a representative of those called to provide helpful administration to the national Church and to the denomination's work overseas. Lastly, the heartbeat of the Church, the pastoral ministry, in which he is presently serving is also recognized in this appointment. H.G. Davis noted that he is in a co-ministry with his wife, Joyce, and paid tribute to her as a missionary, as a teacher, Christian education worker, diaconal minister and a minister of word and sacraments.

H.G. Davis spoke of his pleasure at the presence of his son Bruce, a commissioner from the Presbytery of Westminster, and Mark, the Student Representative of the Vancouver School of Theology, his daughter-in-law Karen, a minister in the Presbytery of Westminster, his sister Anne and brothers, Murray and Lee, a commissioner from the Presbytery of Brandon. He then spoke of family: his personal family, the family of Knox Church, Agincourt where he serves, the Presbyterian family and the world-wide family of God.

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

The Moderator called on J.D. Congram, Convener of the Committee to Advise with the Moderator, to continue with his report. The convener expressed the admiration felt by the committee toward the prophetic vision of A. Van Seters and noted that it had been a pleasure to work with him.

**Recommendation No. 1** (p. [200](#)) was moved by L.G. Hillian, duly seconded. Adopted.

**Recommendation No. 2** (p. [200](#)) was moved by L.G. Hillian, duly seconded. Adopted.

**Report as a Whole**

L.G. Hillian moved, duly seconded, that the report as a whole be adopted. Adopted.

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

The Assembly called for the minutes of the 125th 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 minutes and records were available for examination.

**REPORT OF THE COMMITTEE ON BUSINESS**

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener. On motion of K.R. Craigie, duly seconded, the report was received and its recommendations were considered.

**Recommendation No. 1** was moved by K.R. Craigie, duly seconded.

That with a view to having their attendance recorded, each commissioner, young adult and student representative be requested to register with the Assembly Office. Adopted.

**Recommendation No. 2** was moved by K.R. Craigie, duly seconded.

That the sederunts of Assembly be on Tuesday from 9:30 am to 12:30 pm, Tuesday from 2:00 pm to 5:30 pm, Tuesday from 7:00 pm to 10:00 pm, Wednesday 9:30 am to 12:30 pm, Wednesday 2:00 pm to 5:00 pm, Thursday 9:30 am to 12:30 pm, Thursday 2:00 pm to 5:00 pm, Friday 9:30 am to 12:30 pm, Friday 1:30 pm until the business of the Assembly is completed; all sederunts to be held in the gym of the Ivor Wynne Centre, McMaster University. Adopted.

**Recommendation No. 3** was moved by K.R. Craigie, duly seconded.

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

**Recommendation No. 4** was moved by K.R. Craigie, duly seconded.

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

**Recommendation No. 5** was moved by K.R. Craigie, duly seconded.

That in order that the Assembly Office has time 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. Adopted.

**Recommendation No. 6** was moved by K.R. Craigie, duly seconded. Adopted.

That the Committees of Assembly be constituted as follows:

**Committee on Bills and Overtures**

Convener: Reg J. McMillan

Clerks of Assembly: Stephen Kendall, Barbara McLean, Tony Plomp

Ministers/Diaconal: Catherine Stewart-Kroeker, David B. Vincent

Elders: Dan E. De Silva, Linda C. Johnson

Commissioners who are clerks of presbytery or synod: Joan Grainger, John A. Green, J.H.

John Kim, Alfred H.S. Lee, Cedric C. Pettigrew, Kenneth C. Wild

Student Representative: Linda Park

**Committee on Business**

Convener: Caroline R. Lockerbie

Minister/Diaconal: John F.K. Dowds

Elders: Kenneth Craigie (Secretary), Ian G. MacDonald

Young Adult Representatives: Kelly Greaves, John Guise

**Committee on Roll and Leave to Withdraw**

Convener: Elizabeth A.M. Forrester

Minister/Diaconal: Debbie R. Laing

Elder: Mervin T. Cairns

Young Adult Representative: Greg Enns

**Committee on Courtesies and Loyal Addresses**

Convener: Charles Manahan

Minister/Diaconal: R. Ritchie Robinson

Elder: Mary A. Bradley

Young Adult Representative: Yvonne Woensdregt

**Committee to Confer with the Moderator**

Convener: Arthur Van Seters

Members: Rosemary Doran, Murdock J. MacRae; Rose Mackie, Bruce L. McAndless-Davis, Annabelle Wallace, J.H. John Kim

A Clerk of the General Assembly

**Committee on Remits**

Convener: Dennis J. Cook

Minister/Diaconal: David W. Paterson

Elder: Joan E. Smith

Student Representative: Susan Samuel

**Committee to Nominate Standing Committees**

(Membership named by synods)

Convener: Ian A. Clark

Secretary: Linda N. Robinson

Ministers: Gweneth M. Ament, M. Wayne Burke, John B. Henderson, C. Ian MacLean, J. Allan Paisley, Daniel J. Reeves, Fennegina Van Zoeren, Mary I. Whitson

Elders: Beung Chae So, Jim A. Courvoisier, Donna E. McIveen, Darlene L. Pyke, Donna M. Wells, Steven D. Wray

**Committee to Examine the Records**

Supervisor: Mark R. McLennan

Minutes of the 125th General Assembly:

Stephen A. Hayes, Kathryn A. Strachan, Robert M. Gartshore

Minutes of the Assembly Council:

Lorna G. Hillian, Gordon K. Walford, Douglas E. Blaikie

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of Southwestern Ontario)

Thomas B. Godfrey, Gillian M. Leek, Kristine E. O'Brien

Synod of Quebec and Eastern Ontario:

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

Warren R. Whittaker, Lee C. Davis, Barbara A. Park

Synod of Toronto and Kingston:

(examined by Commissioners from the Synod of Saskatchewan)

George B. Yando, Jean B. Ramsay, Catherine M. Dorcas

Synod of Southwestern Ontario:

(examined by Commissioners from the Synod of Alberta and the Northwest)

John C. Carr, Mavis H. Williams, Judith C. Brehaut

Synod of Manitoba & North Western Ontario:

(examined by Commissioners from the Synod of British Columbia)

Henry Woensdregt, Margaret I. Brillinger, J.H. (Hans) Kouwenberg

Synod of Saskatchewan:

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

Mark W. Buell, William Sneddon, John C. Duff

Synod of Alberta and the Northwest:

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

R. MacArthur Shields, Eileen Brown, James D. Ferrier

Synod of British Columbia:

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

Ruth Y. Draffin, Jean M. Bruce, Hugh M. Lloyd

**Recommendation No. 7** was moved by K.R. Craigie, duly seconded.

That the Committee to Nominate, Assembly Council and the Life and Mission Agency's Ministry and Church Vocations' Committee on Education and Reception be granted leave to sit during the sederunts. Adopted.

**Recommendation No. 8** was moved by K.R. Craigie, duly seconded.

That permission be granted to distribute the report of the Committee to Nominate in the first sederunt, and the report of the Bills and Overtures Committee during the second sederunt. Adopted.

**Recommendation No. 9** was moved by K.R. Craigie, duly seconded.

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

(cont'd on p. [15](#))

### COMMITTEE TO NOMINATE

The Assembly called for the report of the Committee to Nominate, which was handed in by I.A. Clark, Convener. On motion of C.I. MacLean, seconded by J.A. Paisley, it was agreed to receive and consider the report.

**Recommendation No. 1** was moved by C.I. MacLean, 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 C.I. MacLean, 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, I.A. Clark; to the secretary, L.N. Robinson; or T. Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 6, 2000. The change must be in the form of a name replacing another name in the report. Adopted.

**Recommendation No. 3** was moved by C.I. MacLean, 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. [32](#))

### NOTICES OF MOTION

K.R. Craigie gave notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for Lending Fund be reconsidered (Assembly Council Recommendation No. 9, p. [209](#)) (cont'd on p. [37](#)).

K.R. Craigie gave notice that, at a future sederunt, I will move or cause to be moved that terms of reference for Council concerning convener be reconsidered (Assembly Council Recommendation No. 18, p. [214](#)) (cont'd on p. [47](#)).

K.R. Craigie gave notice that, at a future sederunt, I will move or cause to be moved that the membership of the Assembly Council be reconsidered (Assembly Council Recommendation No. 19, p. [215](#)) (cont'd on p. [47](#)).

K.R. Craigie gave notice that, at a future sederunt, I will move or cause to be moved that the policy of moderator's stipend be reconsidered (Assembly Council Recommendation No. 20, p. [215](#)) (cont'd on p. [47](#)).

K.R. Craigie gave notice that, at a future sederunt, I will move or cause to be moved that the membership of the History Committee be reconsidered (Committee on History Recommendation No. 1, p. [280](#)) (cont'd on p. [27](#)).

### ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in the Gym of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Tuesday, June sixth, two thousand at nine-thirty o'clock in the morning of which public intimation was given.

## **SECOND SEDERUNT**

At the Gym of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Tuesday, June sixth, two thousand at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator alerted the commissioners to several procedural items. He then explained that the alb he was wearing was an ancient dress used by working class people and the vestment he wore for worship in his congregation, and that it should be regarded as a symbol of worshipful work.

The Moderator constituted the Assembly with prayer. He told the Assembly that he had invited his wife, Joyce, to serve as his chaplain.

The Principal Clerk made several announcements.

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

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener.

#### **Recommendation No. 10**

K.R. Craigie moved, duly seconded, that the agenda for the second sederunt be adopted as printed. Adopted.

#### **Recommendation No. 11**

K.R. Craigie moved, duly seconded, that permission be granted to the Committee on Bills and Overtures to circulate their reports. Adopted.

(cont'd on p. [21](#))

### **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 E.A.M. Forrester, convener.

#### **Receive and Consider**

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

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

It was moved by E.A.M. Forrester, duly seconded that the following regrets be noted:

L.J. Holmes, Presbytery of Pictou; C.E.R. Remus, Presbytery of Grey-Bruce-Maitland; L.W. Hall, Presbytery of Westminster. Adopted.

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

It was moved by E.A.M. Forrester, duly seconded that the following be granted leave to withdraw, for good reason:

L.J. Lyons, Presbytery of West Toronto from the second, third and fourth sederunts; J.B. Henderson, Presbytery of East Toronto, from the fourth sederunt; C.A. Wood, Presbytery of Hamilton, from the eighth sederunt. Adopted.

(cont'd on p. [21](#))

### **COMMITTEE ON BILLS AND OVERTURES**

The Assembly called for the report of the Committee on Bills and Overtures, which was handed in by R.J. McMillan, convener.

#### **Receive and Consider**

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

**Recommendation No. 1** was moved by R.J. McMillan, duly seconded.

That Overture No. 11 (p. [520](#)) re session quorum, Book of Forms section 122 be referred to the Clerks of Assembly. Adopted.

**Recommendation No. 2** was moved by R.J. McMillan, duly seconded.

That Overture No. 12 (p. [520](#)) re representation of non-congregational missions at presbytery be referred to the Clerks of Assembly, to consult with the Life and Mission Agency (Canada Ministries). Adopted.

**Recommendation No. 3** was moved by R.J. McMillan, duly seconded.

That Overture No. 13 (p. [520](#)) re to deny the request of Overture No. 3, 2000 re biennial synod be not received on the grounds that the overture is not an overture but rather an appeal. Adopted.

**Recommendation No. 4** was moved by R.J. McMillan, duly seconded.

That Overture No. 14 (p. [521](#)) re to restore *Presbyterians Sharing...* requested givings from congregations to at least \$8,650,000 be referred to the Assembly Council. Adopted.

**Recommendation No. 5** was moved by R.J. McMillan, duly seconded.

That Overture No. 15 (p. [521](#)) re maintaining contributions to Pension Plan in 2000 and 2001 at same rate as in 1999 be referred to the Pension and Benefits Board. Adopted.

**Recommendation No. 6** was moved by R.J. McMillan, duly seconded.

That Overture No. 16 (p. [522](#)) re actions of the 124th General Assembly re St. Andrew's Church, Lachine be not received on the grounds that the overture is not an overture but rather an appeal against a decision of a previous Assembly. Adopted.

**Recommendation No. 7** was moved by R.J. McMillan, duly seconded.

That Overture No. 17 (p. [523](#)) re Presbytery of Waterloo-Wellington's support of the ecumenical chaplaincy at the University of Guelph be referred to the Committee on Church Doctrine, to consult with the Clerks of Assembly (polity) and the Life and Mission Agency (Stewardship and *Presbyterians Sharing...*, Canada Ministries re chaplaincy). Adopted.

**Recommendation No. 8** was moved by R.J. McMillan, duly seconded.

That Overture No. 18 (p. [523](#)) re to study options to decrease cost of the Health and Dental Plan be referred to the Pension and Benefits Board. Adopted.

**Recommendation No. 9** was moved by R.J. McMillan, duly seconded.

That Overture No. 19 (p. [524](#)) re an understanding of the reference to God in the Canadian Constitution be referred to the Committee on Church Doctrine. Adopted.

**Recommendation No. 10** was moved by R.J. McMillan, duly seconded.

That Overture No. 20 (p. [524](#)) re request to amend the Westminster Confession of Faith, Chapter 25, article 6 be referred to the Committee on Church Doctrine. Adopted.

**Recommendation No. 11** was moved by R.J. McMillan, duly seconded.

That Overture No. 21 (p. [524](#)) re presbyteries and synods providing justification for grants from Canada Ministries be referred to the Life and Mission Agency. Adopted.

**Recommendation No. 12** was moved by R.J. McMillan, duly seconded.

That Overture No. 22 (p. [525](#)) re changing regulations concerning revising the congregational roll during a vacancy be referred to the Clerks of Assembly. Adopted.

**Recommendation No. 13** was moved by R.J. McMillan, duly seconded.

That Overture No. 23 (p. [525](#)) re to study recognition for lay persons in special ministries be referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with Committee on Church Doctrine. Adopted.

**Recommendation No. 14** was moved by R.J. McMillan, duly seconded.

That Overture No. 24 (p. [525](#)) re an official flag for the denomination be referred to the Committee on History to consult with Committee on Church Doctrine. Adopted.

**Recommendation No. 15** was moved by R.J. McMillan, duly seconded.

That Overture No. 25 (p. [526](#)) re taking attendance at communion be referred to the Clerks of Assembly to consult with Committee on Church Doctrine. Adopted.

**Recommendation No. 16** was moved by R.J. McMillan, duly seconded.

That Overture No. 26 (p. [526](#)) re placing retired ministers on the constituent roll of presbytery be referred to the Clerks of Assembly. Adopted.

**Recommendation No. 17** was moved by R.J. McMillan, duly seconded.

That Overture No. 27 (p. [527](#)) re cost of the Health and Dental Plan be referred to the Pension and Benefits Board. Adopted.

**Recommendation No. 18** was moved by R.J. McMillan, duly seconded.

That Overture No. 28 (p. [528](#)) re granting lay missionaries permission to administer the sacraments be not received on the basis that the Committee on Church Doctrine is responding this year to a very similar overture, Overture No. 41, 1998 from The Presbytery of Quebec. Adopted.

**Recommendation No. 19** was moved by R.J. McMillan, duly seconded.

That Overture No. 29 (p. [528](#)) re membership of Pension and Benefits Board be referred to the Pension and Benefits Board. Adopted.

**Recommendation No. 20** was moved by R.J. McMillan, duly seconded.

That Overture No. 30 (p. [529](#)) re placing the name of The Rev. Robert C. Spencer on the constituent roll of the Presbytery of Waterloo-Wellington be referred to a committee of this Assembly to report to a later sederunt. Adopted. (cont'd on p. [50](#))

**Recommendation No. 21** was moved by R.J. McMillan, duly seconded.

That Memorial No. 1 (p. [529](#)) re reducing the cost of premiums for the Health and Dental Plan be not received on the grounds that the Assembly has before it several overtures which deal with the same fundamental concern related to the cost of premiums for the health and Dental Plan. Further, the Pension and Benefits Board is responding to this question at this Assembly. (see p. [455](#)) Adopted.

**Recommendation No. 22** was moved by R.J. McMillan, duly seconded.

That Memorial No. 2 (p. [529](#)) re clarifying Book of Forms section 247.1 be referred to the Clerks of Assembly. Adopted.

**Recommendation No. 23** was moved by R.J. McMillan, duly seconded.

That Petition No. 1 (p. [530](#)) from the Presbyteries of Assiniboia and Northern Saskatchewan re continue to allow the Presbyteries of Assiniboia and Northern Saskatchewan to meet jointly be referred to the Clerks of Assembly, to consult with the commissioners from the Presbyteries of Assiniboia and Northern Saskatchewan to report to a later sederunt. Adopted. (cont'd on p. [51](#))

**Recommendation No. 24** was moved by R.J. McMillan, duly seconded.

That Petition No. 2 (p. [530](#)) from the Session of Faith Community Church, Toronto, re following guidelines relating to amalgamation of Melrose Park and Armour Heights be not received on the grounds that the petition is out of order. Adopted.

**Recommendation No. 25** was moved by R.J. McMillan, duly seconded.

That Petition No. 3 (p. [531](#)) from the Presbytery of Pictou re costs of Health and Dental Plan be referred to the Pension and Benefits Board, noting that the references to Assembly Council in the prayer of the petition should properly be the Pension and Benefits Board. (cont'd on p. [18](#))

**Recommendation No. 26** was moved by R.J. McMillan, duly seconded.

That Appeal No. 1 (p. [532](#)) from Fred Schuett and Cleo Melzer, representative elders, re against a decision of the Presbytery of Waterloo-Wellington be not received on the grounds that it would be inappropriate for a judicial commission to render judgement on a matter that is also before a committee of the Church preparing a response which may establish the very policy basis for considering the appeal. (see Overture No. 17, p. [523](#), 16) Adopted.

**Recommendation No. 27** was moved by R.J. McMillan, duly seconded.

That Appeal No. 2 (p. [532](#)) from Yung Keun Cho, Deacon, Toronto Korean Presbyterian Church, re against a decision of the Presbytery of Eastern Han-Ca not to receive and forward an appeal by Mr. Cho against a decision of presbytery, be received on the basis of appellant's reasons 1 and 6 and be referred to a Special Commission to report to the 127th General Assembly. Adopted.

Recommendation No. 25 was adopted.

**Report as a Whole**

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

**MODERATOR OF THE 125TH GENERAL ASSEMBLY**

The Moderator called upon the Moderator of the 125th General Assembly, The Rev. Dr. Art Van Seters, to address the Assembly. A. Van Seters began by thanking T. Hamilton, who worked most closely with him throughout his moderatorial year. He then spoke of the work of the Moderator after the Assembly and emphasized the connectional nature of our denomination. He spoke about new technology and the importance of the web page and e-mail. As well, he noted the variety of the people who participated in the Celebrate! video conference and the wide-spectrum of stories from sites across the country. This reminded him of his visits to twenty-six presbyteries from coast to coast.

A. Van Seters also spoke of his overseas journeys and experiences, such as the General Assembly of the Presbyterian Church of Nigeria and the Presbyterian Church of Ghana. He noted a visit with government leaders on Parliament Hill and helpful conferences with ambassadors. He spoke of his concern that Canada has become a consumer society and that this is also deeply influencing our denomination. The past Moderator expressed the view that the Church should lift up its voice to government on both national and international affairs. In the past year, he has written letters on issues which emerged, such as the farm crisis in Western Canada. Before he sent the letter on the farm crisis to the Prime Minister he consulted with the farming community. He asked the commissioners to think about how these letters can be shared with the whole Church. Lastly, he urged the commissioners to think theologically about the way we do stewardship.

The Moderator thanked A. Van Seters for his service to the denomination during his moderatorial year. The Assembly responded with applause.

**Additional Motion**

B.W. Walker moved, duly seconded, that the specific letters referred to by A. Van Seters during his presentation be posted on the Presbyterian web page. Adopted.

**LIFE AND MISSION AGENCY COMMITTEE**

The Assembly called for the report of the Life and Mission Agency Committee, which, as printed on p. [294-451](#), was handed in by M.F. Caveney, convener.

**Receive and Consider**

M.W. Burke moved, duly seconded that the report of the Life and Mission Agency Committee be received and considered. Adopted.

**Permission to Speak**

M.W. Burke moved, duly seconded that the executive staff of the Life and Mission Agency who are not commissioners be given permission to speak as appropriate. Adopted.

(cont'd on p. [20](#))

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

J.A. Fullerton, convener, presented the report of the Life and Mission Agency Committee on Education and Reception (p. [390-96](#)), noting that any concerns can be expressed to the Committee through him prior to the presentation of the final section of the report.

(cont'd on p. [25](#))

**INTERNATIONAL AFFAIRS COMMITTEE**

The Assembly called for the report of the International Affairs Committee, which, as printed on p. [284-94](#), was handed in by the convener, C. Smith.

K.R. Craigie moved, duly seconded, that C. Smith, be given permission to speak. Adopted.

During the presentation of the report, the long, faithful service to the committee by Gordon Hodgson, who died earlier this year, was acknowledged.

**Recommendation No. 1** (p. [287](#)) was adopted on motion of D.M. Edgar, duly seconded.

**Recommendation No. 2** (p. [288](#)) was adopted on motion of D.M. Edgar, duly seconded.

**Recommendation No. 3** (p. [288](#)) was adopted on motion of D.M. Edgar, duly seconded.

**Recommendation No. 4** (p. [289](#)) was adopted on motion of D.M. Edgar, duly seconded.

**Recommendation No. 5** (p. [291](#)) was adopted on motion of D.M. Edgar, duly seconded.

**Recommendation No. 6** (p. [291](#)) was adopted on motion of D.M. Edgar, duly seconded.

**Recommendation No. 7** (p. [291](#)) was adopted on motion of D.M. Edgar, duly seconded.

### **Additional Motion**

J.T. Hurd moved, duly seconded, that the General Assembly send a letter from the Moderator to the Ministry of Foreign Affairs, citing the tragic death of a former adherent of the Church of St. John and St. Stephen, St. John, New Brunswick, to call upon the Government of Canada to seek, through diplomatic approaches, to intercede before the civil authorities in Indonesia on behalf of all Christians there, and calling on them to seek an end to sectarian violence and to safeguard human rights for all citizens of Indonesia.

### **Amendment**

C.A. Pater moved, duly seconded, that in respect of the motion re Indonesia, that the word "Christians" be removed and the word "people" substituted. Adopted.

The motion was adopted as amended, with the wording as follows:

That the General Assembly through a letter by the Moderator to the Ministry of Foreign Affairs, citing the tragic death of a former adherent of the Church of St. John and St. Stephen, St. John New Brunswick, call upon the Government of Canada to seek through diplomatic approaches to intercede before the civil authorities in Indonesia on behalf of all people there, and calling on them to seek an end to sectarian violence and to safeguard human rights for all citizens of Indonesia.

### **Report as a Whole**

D.M. Edgar moved, duly seconded, that the report as a whole be adopted. Adopted.

## **REPORTS WITHOUT RECOMMENDATIONS**

The Principal Clerk presented the following reports having no recommendations:

J.H. Kouwenberg moved, duly seconded, that the reports without recommendations be received:

- Atlantic Mission Society (p. [233](#), 30)
- Nominations (p. [452](#))
- Presbyterian Record Inc. (p. [475](#))
- Special Committee on Chapter Nine, Book of Forms (p. [492](#))
- Trustee Board (p. [510](#))
- Women's Missionary Society (p. [510](#), 30)
- Special Commission re Appeal No. 1, 1999 (p. [249](#))
- Special Commission re Appeal Nos. 3 and 4, 1999 (p. [254](#))
- Special Commission re Petition No. 1, 1999 (p. [269](#))
- Commission on Matters Left, Uncared For or Omitted (p. [249](#))
- Congregational Statistical and Financial Reports (p. [603](#))

Commissioners rose to ask that the following be removed from the list:

- Special Commission re Petition No. 1, 1999 (cont'd on p. [22](#))
- Special Committee re Chapter 9, Book of Forms (cont'd on p. [22](#))
- Special Commission re Appeal No. 1, 1999 (cont'd on p. [21](#))

It was agreed to receive the remaining reports.

(cont'd on p. [21](#))

## **ECUMENICAL VISITOR**

W. Welsh introduced the Rev. Fu-Chyuan Lee (Yabu), Moderator of the Presbyterian Church in Taiwan. Yabu expressed his appreciation for being asked to address the General Assembly, and

brought greetings from the Presbyterian Church in Taiwan and from all of the Formosan people. He spoke about the disastrous earthquake that recently struck Taiwan. He thanked The Presbyterian Church in Canada for its prayerful and material support, noting our solidarity with one another in Christ. Mr. Lee then recounted the long involvement of The Presbyterian Church in Canada since the arrival of Dr. McKay. A postage stamp will be issued in Taiwan in Dr. McKay's honour. There was a special moment when The Rev. Lee sang a beautiful song of praise to conclude his address.

The Moderator thanked Mr. Lee and presented him with gifts.

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

Discussion continued on the report of the Life and Mission Agency.

**Recommendation No. 1** (p. [297](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 2** (p. [299](#)) was moved by M.W. Burke, duly seconded.

**Motion to Refer**

B.L. McAndless-Davis moved that Recommendation 2 of the Life and Mission Agency report be referred back to the Life and Mission Agency for further consideration and report back to the 127th General Assembly. Adopted.

**Recommendation No. 3** (p. [303](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 4** (p. [306](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 5** (p. [307](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 6** (p. [307](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 7** (p. [311](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 8** (p. [311](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 9** (p. [315](#)) was moved by M.W. Burke, duly seconded.

**Amendment**

J.T. Hurd moved, duly seconded, that the word "resident" be inserted between the word "all" and the word "camps". Defeated.

Recommendation No. 9 was adopted.

**Recommendation No. 10** (p. [317](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 11** (p. [318](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 12** (p. [333](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 13** (p. [336](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 14** (p. [340](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 15** (p. [341](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 16** (p. [341](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 17** (p. [341](#)) was adopted on motion of M.W. Burke, duly seconded.

**Tribute to Mrs. Mary Taylor**

The Moderator invited Mary Taylor, who is retiring from the Life and Mission Agency after many years of service, to come forward. He thanked her for her contribution both to the Agency and to the Board of World Mission. He thanked her for her compassionate, warm, effective and efficient service.

(cont'd on p. [24](#))

**PRESENTATION OF MINUTES**

The Principal Clerk noted that the draft minutes of the first sederunt were available for distribution.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Gym of the Ivor Wynne Centre, McMaster University, on Tuesday, June sixth, two thousand, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

### **THIRD SEDERUNT**

At the Gym of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Tuesday, June sixth, two thousand at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

#### **COMMITTEE ON BUSINESS** (cont'd from p. [15](#))

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener.

##### **Recommendation No. 12**

K.R. Craigie moved, duly seconded, that the amended agenda be adopted as the agenda for the third sederunt. Adopted.

##### **Recommendation No. 13**

D.B. Mack moved, duly seconded, that the Celebrate Committee be given permission to distribute history questions at the opening sederunts on Wednesday, Thursday and Friday. Adopted.

##### **Recommendation No. 14**

K.R. Craigie moved, duly seconded, that conveners and staff members of committees and agencies be given permission to speak during their reports. Adopted.

(cont'd on p. [26](#))

#### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from p. [15](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was presented by E.A.M. Forrester, convener.

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

E.A.M. Forrester moved, duly seconded, that regrets from C. Brand, Presbytery of Huron-Perth, and D. Darley, Presbytery of Calgary-Macleod, be noted. Adopted.

##### **Recommendation No. 4**

E.A.M. Forrester moved, duly seconded, that permission be granted to C.N. Congram, Presbytery of Essex-Kent and B.E.K. Oh, Presbytery of Western Han-Ca, to withdraw for the third sederunt due to illness and to return to later sederunts if possible. Adopted.

##### **Recommendation No. 5**

E.A.M. Forrester moved, duly seconded, that permission be granted to A.S.K. Lee, Presbytery of Eastern Han-Ca, to withdraw from the third sederunt. Adopted.

##### **Recommendation No. 6**

E.A.M. Forrester moved, duly seconded, that permission be granted to F.J. Johnston, Presbytery of Waterloo-Wellington, to withdraw from the fourth, fifth and sixth sederunts.

(cont'd on p. [26](#))

### **ECUMENICAL VISITOR**

W. Ingram introduced The Rev. Gary Walsh, President of the Evangelical Fellowship of Canada. Mr. Walsh addressed the Assembly, saying that he counted it a blessing to be present. He brought greetings from the Evangelical Fellowship of Canada and in the name of Jesus Christ. He explained the nature and purpose of the Evangelical Fellowship of Canada, which seeks to be a special resource for kingdom ministry. The fellowship is part of the World Evangelical Fellowship - a growing network. The Evangelical Fellowship of Canada consists of thirty-five denominations with many congregations, as well as individual members. He spoke about the office in Ottawa which seeks to enter into conversation with government.

The Moderator thanked Mr. Walsh and presented him with gifts.

#### **REPORTS WITHOUT RECOMMENDATIONS** (cont'd from p. [19](#))

##### **Special Commission on Appeal No. 1, 1999** (p. [249](#)) (cont'd from p. [19](#))

K.R. Craigie moved, duly seconded, that the report of the Special Commission re Appeal No. 1, 1999, be received. Adopted.

**Special Committee re Review of Chapter 9, Book of Forms** (p. [492](#)) (cont'd from p. [19](#))

J.T. Hurd moved, duly seconded, that the report of the Special Committee re Review of Chapter 9, Book of Forms, be received. Adopted.

**Special Commission re Petition No. 1, 1999** (p. [269](#)) (cont'd from p. [19](#))

J.F.K. Dowds, duly seconded, moved that the report of the Special Commission re Petition No. 1, 1999, be received.

**Protest**

K.R. Craigie, supported by H. Athanasiadis, begged leave to protest the reception of this report in the following terms:

That whereas to do justice, it must appear to be done, as well as be done, and whereas the Special Commission re Petition No. 1, 1999 did not fulfill the obligations of its own terms of reference (ref. Item No. 3), we humbly request that the work and conclusions of this Special Commission be declared ultra virus and set aside.

K.R. Craigie stated the reasons for his Protest.

1. Procedurally, number 3 of the terms of reference of the Special Commission were not adhered to in a satisfactory matter; namely that “the procedure 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” (Book of Forms section 214.1).
2. The Presbytery of East Toronto requested an “open hearing” to ensure that the principles of “natural justice” be part of the process.
3. The Special Commission has kept all information secret.
4. Because the Book of Forms is based on fairness, and since the meaning of the terms of “natural justice” are not well understood by those seeking to reconcile conflicting parties; the task of achieving harmony and fairness are not adequately served by the current framework of the terms of reference.
5. Procedural fairness necessitates the right of cross examination and the hearing of the facts as offered by all parties in conflict and their respective right to challenge or attest to the facts offered.
6. As the Church of Jesus Christ we find the language of “irreconcilable differences” unacceptable and hurtful. Without a fair, open hearing, how can genuine reconciliation be achieved?

The Moderator invited the Principal Clerk to make a statement on setting aside the report, findings and judgement of a Special Commission.

The Principal Clerk presented the opinion of the Clerks of Assembly, that consideration of setting aside the work of a commission is a serious matter indeed, and unprecedented, to the knowledge of the Clerks. The Book of Forms (sections 290 and 290.4) grant the legal authority of a General Assembly to a commission in carrying out its work. It further declares that the decision and judgement of a commission is final and must be obeyed. A very clear demonstration of a commission having acted beyond its legal authority must be demonstrated in order to not receive and to set aside the Special Commission’s work.

The Moderator called upon the Principal Clerk to make a statement on when hearings are required.

The Principal Clerk presented the opinion of the Clerks of Assembly that the law of the Church in no place requires “open or public hearings”. A hearing, including cross examination would be required in the case of a judicial appeal, where charges have been laid and must be proven or disproven. He pointed out further that the case before the Special Commission re Petition No. 1, 1999 is the investigation of a petition and not a judicial appeal.

**Immediate Vote**

G.A. Kouwenberg moved that an immediate vote be taken.

The Moderator invited the mover to make a final statement.

The Assembly agreed to receive the report and thus the Protest was not upheld.

### **Dissent**

R.A. Brown asked for leave to dissent as follows:

I am convinced that a perception of justice is an essential component of natural justice. I am further convinced by the protest from the Presbytery of East Toronto that the open sharing of information was essential for a perception of justice in the matter before the Special Committee. I am not convinced by the justification given by the Special Commission in their decision against having open hearings, and therefore I must dissent from the statement made by the Special Commission that “[the] Commission found no compelling reason to engage in public hearing ...”. I believe that a reasonable perception of justice itself is sufficiently compelling to warrant a public sharing of testimonies. I believe that, in light of a need for a reasonable perception of justice, the burden of proof for the Special Commission should not have been to find a compelling reason to hold a public hearing, rather the burden of proof should have been to find a compelling reason not to hold such a hearing. In the absence of any compelling reasons against holding such a hearing, the Special Commission should have held a public hearing.

I am unconvinced that the Special Commission acted “outside its legal authority” as the protest submitted by Presbytery of East Toronto suggests, but I am convinced that there is merit in the spirit of their protest, thus I dissent from the decision of the 126th General Assembly to receive the report of the Special Commission re Petition No. 1, 1999.

### **PRESBYTERIAN CHURCH BUILDING CORPORATION**

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on p. [474-75](#), was handed in by T. Thomson, convener.

### **Receive and Consider**

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

**Recommendation No. 1** (p. [474](#)) was adopted on motion of C. Manahan, duly seconded.

**Recommendation No. 2** (p. [474](#)) was adopted on motion of C. Manahan, duly seconded.

**Recommendation No. 3** (p. [474](#)) was adopted on motion of C. Manahan, duly seconded.

**Recommendation No. 4** (p. [475](#)) was adopted on motion of C. Manahan, duly seconded.

### **Minute of Appreciation - The Rev. Dr. F. Ralph Kendall**

The Moderator thanked R. Kendall for his graciousness, sensitivity and kindly way of arranging loans and mortgages, and for his deep concern for the Church across the country. The Assembly expressed its appreciation to R. Kendall by applause. The Moderator then invited R. Kendall to address the Assembly.

The Rev. Dr. R. Kendall thanked the Assembly and the Church for the opportunity in ministry which has been afforded him. He thanked his co-workers, who worked as a team with him. R. Kendall then introduced his successor, Mr. James Seidler, an elder of the Church with a banking background.

### **Report as a Whole**

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

### **CLERKS OF ASSEMBLY**

The Assembly called for the report of the Clerks of Assembly, which as printed on p. [238-49](#), was handed in by T. Plomp, Deputy Clerk.

### **Receive and Consider**

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

**Recommendation No. 1** (p. [240](#)) was adopted on motion of J.H. Kouwenberg, duly seconded.

**Recommendation No. 2** (p. [240](#)) was adopted on motion of J.H. Kouwenberg, duly seconded.

**Recommendation No. 3** (p. [241](#)) was moved by J.H. Kouwenberg, duly seconded.

**Recommendation Divided**

A commissioner asked for Recommendation 3 to be divided. Since several more commissioners also requested this action, the Moderator ruled that Recommendation 3 would be divided into 3a and 3b.

**Recommendation No. 3a** was moved by J.H. Kouwenberg, duly seconded, that Overture No. 2, 2000 be not granted for the above reasons. Adopted.

**Recommendation No. 3b** was moved by J.H. Kouwenberg, duly seconded, that Overture No. 6, 2000 be not granted for the above reasons.

(cont'd on p. [28](#))

**ASSEMBLY COUNCIL**

The Assembly called for the report of the Assembly Council, which as printed on p. [203](#)-32, was handed in by J.M. Lewis, convener.

**Receive and Consider**

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

**Recommendation No. 24** (p. [217](#)) was moved by J.T. Hurd, duly seconded. Adopted.

**Minute of Appreciation Russell McKay**

The Moderator invited Russell McKay to the podium and thanked him for his service as Treasurer for the past six years. He noted the gracious, concerned and compassionate service rendered by this faithful servant of the Church and invited R. McKay to address the Assembly. R. McKay thanked the Assembly for the pleasure of serving the denomination.

**Recommendation No. 1** (p. [206](#)) was adopted on motion of J.T. Hurd, duly seconded.

**MODERATOR LEAVES CHAIR**

The Moderator invited A. Van Seters to assume the chair.

**Recommendation No. 2** (p. [206](#)) was adopted on motion of J.T. Hurd, duly seconded.

**Recommendation No. 3** (p. [207](#)) was adopted on motion of J.T. Hurd, duly seconded.

**Additional Motion**

J.H. Kouwenberg moved, duly seconded, that in view of the increasing work given by this Assembly to the Committee on Church Doctrine, the Assembly ask the Assembly Council to consider an increase to their budget allocation. Adopted.

**Recommendation No. 4** (p. [207](#)) was adopted on motion of J.T. Hurd, duly seconded.

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

**COMMITTEE ON THEOLOGICAL EDUCATION**

The Assembly called for the report of the Committee on Theological Education which, as printed on p. [494](#)-510, was handed in by M. Rogers, convener.

**Receive and Consider**

T.F. Archibald moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. [495](#)) was adopted on motion of T.F. Archibald, duly seconded.

**Recommendation No. 2** (p. [495](#)) was adopted on motion of T.F. Archibald, duly seconded.

**Recommendation No. 3** (p. [496](#)) was adopted on motion of T.F. Archibald, duly seconded.

**Recommendation No. 4** (p. [498](#)) was adopted on motion of T.F. Archibald, duly seconded.

**Recommendation No. 7** (p. [501](#)) was adopted on motion of T.F. Archibald, duly seconded.

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

**LIFE AND MISSION AGENCY COMMITTEE** (cont'd from p. [20](#))

**Minute of Appreciation - Dr. Clarence and Mrs. Cathy McMullen**

**Recommendation No. 31** (p. [390](#)) was moved by M.W. Burke, duly seconded.

M. Ross spoke to the Assembly about the service of Clarence and Cathy McMullen. She then invited an ecumenical visitor, Dr. Rashid Masih Chaudhary, Principal of Baring Union Christian College, Batala, Punjab, India, to offer few words of tribute to Clarence and Cathy McMullen. A. Van Seters then invited C. McMullen to address the Assembly.

C. McMullen thanked God for using them as vehicles for the furtherance of the gospel and noted the changes in India during the twenty-nine years of service rendered by his wife and himself.

Recommendation No. 31 was adopted.

**Recommendation No. 18** (p. [342](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 19** (p. [356](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 20** (p. [362](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 21** (p. [367](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 22** (p. [368](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 23** (p. [368](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 24** (p. [368](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 25** (p. [369](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 26** (p. [369](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 27** (p. [370](#)) was adopted on motion of M.W. Burke, duly seconded.

(cont'd on p. [30](#))

**LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION**  
(cont'd from p. [18](#))

Discussion resumed on the report of the Life and Mission Agency Committee on Education and Reception. J.A. Fullerton, convener, presented this portion of the report.

**MODERATOR RESUMES CHAIR**

The Moderator, H.G. Davis, resumed the chair.

**Recommendation No. 32** (p. [394](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 33** (p. [394](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 34** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 35** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 36** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 37** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 38** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 39** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 40** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 41** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 42** (p. [395](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 43** (p. [396](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 44** (p. [396](#)) was adopted on motion of M.W. Burke, duly seconded.

This completed the portion of the Life and Mission Agency report from the Committee on Education and Reception.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly to meet in the Gym of the Ivor Wynne Centre, McMaster University, on Tuesday, June sixth, two thousand, 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 of the Ivor Wynne Centre, McMaster University, on Tuesday, June sixth, two thousand, at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator related a story about a generous child whose path crossed with his in India a number of years ago and which moved him deeply. He asked the commissioners to join him as he led in prayer. He then constituted the Assembly.

#### **COMMITTEE ON BUSINESS** (cont'd from p. [21](#))

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener.

#### **Recommendation No. 15**

K.R. Craigie moved, duly seconded, that the amended agenda be adopted as the agenda for the fourth sederunt. Adopted.

(cont'd on p. [28](#))

#### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW** (cont'd from p. [21](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by E.A.M. Forrester, convener.

#### **Recommendation No. 7**

E.A.M. Forester moved, duly seconded, that the following be granted leave to withdraw: R.A. Brown, Presbytery of Hamilton, for the sixth sederunt; J.A. Jones, Presbytery of Hamilton, for the seventh sederunt; L. Paquette, Presbytery of Waterloo-Wellington, for the eighth sederunt. Adopted.

#### **Recommendation No. 8**

That two requests be returned because no reason was given. Adopted.

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

#### **MODERATOR'S PRIVILEGE**

The Moderator invited Clarence McMullen to come forward. He spoke of visiting the McMullen home during the Christmas season, when half of their guests consisted of people of other faiths. He paid tribute to the McMullens' ministry among the poorest of the poor and thanked both of them for their service to the Church of Jesus Christ. He asked C. McMullen to convey these sentiments to Mrs. McMullen in India.

#### **ECUMENICAL VISITOR**

M.H. Smith introduced The Rev. Harold Alston, Moderator of the Caribbean and North American Area Council (CANAAC) of the World Alliance of Reformed Churches, a minister of the United Church of Canada serving in the city of Kingston, Ontario. She paid tribute to the courtesy, wisdom and grace with which he serves as moderator of the Caribbean and North American Area Council.

The Rev. Harold Alston spoke about the Reformed family to which both The Presbyterian Church in Canada and the United Church of Canada belong. He spoke of the formation of the various Reformed denominations and the necessity to see the Church in its vastness, one example being CANAAC. He mentioned the contributions which various individuals from The Presbyterian Church in Canada had made to CANAAC. This body was formed before the World Alliance of Reformed Churches (WARC). He noted how glad he was to be present and led the Assembly in the Debrecen Confession.

The Moderator thanked Mr. Alston for providing a glimpse of the wider church world and presented him with gifts.

#### **COMMITTEE ON HISTORY**

The Assembly called for the report of the Committee on History which, as printed on p. [279-84](#), was handed in by P.G. Bush, convener.

**Receive and Consider**

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

**Motion to Reconsider**

Pursuant to his notice of motion given at the first sederunt (p. [14](#)), K.R. Craigie moved, duly seconded, that the membership of the History Committee be reconsidered. Adopted.

**Recommendation No. 1** (p. [280](#)) was adopted on motion of A.D. MacLeod, duly seconded.

**Recommendation No. 2** (p. [281](#)) was adopted on motion of A.D. MacLeod, duly seconded.

**Recommendation No. 3** (p. [281](#)) was moved by A.D. MacLeod, duly seconded.

**Amendment**

J.T. Hurd moved, duly seconded, that section 1.3 of Appendix G of the Book of Forms be amended by substituting the present wording with the following: "When congregations are dissolved, their records become the property of the presbytery and the presbytery decides how such records shall be preserved. The presbytery will ensure that the records or a microfilm copy thereof are deposited with the Archives and Records Office."

**Motion to Refer**

B.L. McAndless-Davis moved, duly seconded, that Recommendation 3 (with pending amendment) be referred back to the Committee on History. Adopted.

**Report as a Whole**

A.D. MacLeod moved, duly seconded, that the report as amended be adopted. Adopted.

**CELEBRATE! STEERING COMMITTEE**

The Assembly called for the report of the Celebrate! Steering Committee which, as printed on p. [477-82](#), was handed in by W.F. McLean, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. [481](#)) was adopted on motion of D.B. Mack, duly seconded.

**Report as a Whole**

D.B. Mack moved, duly seconded, that the report be adopted. Adopted.

The Moderator thanked the convener for the enthusiastic, energetic leadership he has provided to the Celebrate! Steering Committee.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Gym of the Ivor Wynne Centre, McMaster University, on Wednesday, June seventh, two thousand, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt was closed with prayer by the Moderator.

**MILLENNIUM ASSEMBLY CELEBRATE! GALA**

The Celebrate! Steering Committee presented an imaginative, celebratory program. It began with a welcome and introduction by the convener and a Call to Celebrate by The Rev. Dale Woods, the Steering Committee representative from the Synod of Manitoba and Northwestern Ontario. The Prayer of Confession was led by Ms. Henna Dunnewold of St. Andrew's Presbyterian Church, Pictou, Nova Scotia, who also offered a petition in Dutch. Mrs. Rose Mackie, an elder from St. Andrew's Presbyterian Church in St. Lambert, Quebec, led in the Prayer of Thanksgiving, offered in English, French and Italian.

The Rev. Dr. Barry Mack presented "Presbyterian Portraits: The Family Album", a video presentation which he had written and produced. Ms. Sheila Kirkland, Celebrate! representative from the Synod of Alberta and the Northwest, narrated selected art pieces from "Anno Domini - Jesus Christ Through the Ages", an imaginative exhibit mounted by the Museum of Alberta under the curatorship of Dr. David Goa. Inspiring music was provided by the Hamilton Children's Choir and the Pilgrim Choir from the Toronto Korean Presbyterian Church.

The Rev. Alfred Lee led in the Prayer for the New Millennium. The presentation concluded with the singing of the Millennium Hymn, a candle lighting ceremony, a Korean benediction by the Moderator, and the cutting of a Millennium birthday cake.

## **FIFTH SEDERUNT**

At the Gym of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Wednesday, June seventh, two thousand at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator led in prayer, remembering those commissioners and members of the Church who were recovering from illness and accident. He then constituted the Assembly.

### **COMMITTEE ON BUSINESS (cont'd from p. [26](#))**

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, Convener.

#### **Recommendation No. 16**

I.G. MacDonald moved, duly seconded, that the amended agenda be adopted as the agenda for the fifth sederunt. Adopted.

(cont'd on p. [31](#))

### **CLERKS OF ASSEMBLY (cont'd from p. [24](#))**

Discussion resumed on Recommendation 3b.

Recommendation 3b was adopted on motion of J.H. Kouwenberg, duly seconded.

**Recommendation No. 4** (p. [241](#)) was adopted on motion of J.H. Kouwenberg, duly seconded.

**Recommendation No. 5** (p. [242](#)) was adopted on motion of J.H. Kouwenberg, duly seconded.

**Recommendation No. 6** (p. [243](#)) was moved by J.H. Kouwenberg, duly seconded.

#### **Amendment**

It was moved by C.B. Brown, duly seconded, that the following be added to section 296.1 of the Book of Forms:

When overtures, appeals or petitions are judged improper in form or transmission, the Clerks of Assembly shall report their opinion as soon as possible, to the body which overtured, explaining the impropriety in form or transmission.

The amendment carried.

Recommendation 6 was reworded, with the permission of the Assembly, as follows:

That the proposed changes to the Book of Forms, including the amendment, be sent to presbyteries and sessions for study and report.

Adopted.

**Recommendation No. 7** (p. [245](#)) was moved by J.H. Kouwenberg, duly seconded.

#### **Amendment**

It was moved by J. Duff, duly seconded, that after the word 'synods' and before the words 'with responses', insert:

"accompanied by study questions designed to elicit news or examples of actions in relation with the legal profession or with public authorities which may, or may not, constitute a breach of ordination vows", and further, remove the date January 31, 2001.

The amendment was adopted.

The amended motion was adopted as follows:

That the above question of ministers in dispute contemplating legal action against the church be studied by sessions, presbyteries and synods, accompanied by study questions designed to elicit news or examples of actions in relation with the legal profession or with public authorities which may, or may not, constitute a breach of ordination vows, with responses to be made to the Clerks of Assembly.

**Recommendation No. 8** (p. [245](#)) was adopted on motion of J.H. Kouwenberg, duly seconded.

**Recommendation No. 9** (p. [246](#)) was adopted on motion of J.H. Kouwenberg, duly seconded.

**Recommendation No. 10** (p. [249](#)) was adopted on motion of J.H. Kouwenberg, duly seconded.

**Report as a Whole**

J.H. Kouwenberg moved, duly seconded, that the report as amended be adopted. Adopted.

**COMMITTEE ON CHURCH DOCTRINE**

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. [234](#)-38, was handed in by R.I. Shaw, convener.

**Receive and Consider**

W.R. Whittaker moved, duly seconded, that the report be received and considered.

**Recommendation No. 1** (p. [235](#)) was adopted on motion of W.R. Whittaker, duly seconded.

**Recommendation No. 2** (p. [235](#)) was adopted on motion of W.R. Whittaker, duly seconded.

**Recommendation No. 3** (p. [237](#)) was moved by W.R. Whittaker, duly seconded.

**Amendment**

The following was moved by J.T. Hurd, duly seconded.

That all the words after the word “That” be struck and the following inserted:

The following amendment to the Constitution of the Church be adopted and remitted to the presbyteries under the Barrier Act:

That the following paragraph be added to section 407 of the Book of Forms:

The identification of the Pope of Rome in the Westminster Confession of Faith, Chapter XXV, section 6 as ‘that anti-Christ, that man of sin, and son of perdition, that exalted himself in the church against Christ, and all that is called God’ is expressly acknowledged to be a valid confession of faith only in its historical context, and such an identification in the year 2000 is invalid and is repudiated, and subscription of the formula henceforth shall be so understood.

The Assembly agreed to change the words “in the year 2000 is invalid” to “is no longer valid”.

The amendment was defeated.

**Motion to Refer**

It was moved by W.I. MacPherson, duly seconded, that Recommendation No. 3 be referred back to the Committee on Church Doctrine and that the Committee on Church Doctrine study all the relevant passages of the Westminster Confession with a view to preparing a study document for our Church that would result in a declaratory statement that would be included in the Book of Forms, clarifying our current position on all references to the Pope and the Roman Church. Adopted.

**Recommendation No. 4** (p. [237](#)) was withdrawn by permission of the Assembly.

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

**ECUMENICAL VISITOR**

M. Ross introduced The Rev. Rashid Mashi Chaudhary, Principal of Baring Union Christian College, Batala, Punjab, India and a minister of the Church of North India. She explained that through Clarence and Cathy McMullen, The Presbyterian Church in Canada began work in Batala, Punjab, and with the Christian College there. After Mr. Chaudhary’s grandfather became a Christian, the children from his poor family began their education. Through faith, hard work and dedication, Rashid Chaudhary completed his secondary education, finally being awarded an M.Th. from the University of Edinburgh. His six siblings are also educated.

Mr. Chaudhary spoke of Baring Union Christian College as a sign of Christian faith in a remote area. It was started in 1878 and became a college in 1942. It now serves eleven hundred boys and nine hundred girls. Christians live mostly in towns in the Punjab and the Sikh and Hindu people live in the rural areas. He noted that through education, people can ensure a better lives for themselves. He asked for the continuing help of The Presbyterian Church in Canada, in particular assistance for women, in order that they may develop small craft industries. Another need is assistance with the development of computer skills. In conclusion, Mr. Chaudhary asked for the continuing support and partnership of our denomination.

The Moderator thanked Mr. Chaudhary and presented him with gifts.

## PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. [453](#)-74, was handed in by C. Laing, convener.

### Receive and Consider

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

**Recommendation No. 1** (p. [453](#)) was adopted on motion of E.A.M. Forrester, duly seconded.

**Recommendation No. 2** (p. [454](#)) was adopted on motion of E.A.M. Forrester, duly seconded.

**Recommendation No. 3** (p. [455](#)) was adopted on motion of E.A.M. Forrester, duly seconded.

**Recommendation No. 4** (p. [456](#)) was adopted on motion of E.A.M. Forrester, duly seconded.

### Report as a Whole

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

## ATLANTIC MISSION SOCIETY

The Moderator called upon the President of the Atlantic Mission Society to speak to the report, printed on p. [233](#), which was previously received (p. [19](#)). J. Cho addressed the Assembly.

The Moderator thanked J. Cho and told the commissioners that the Atlantic Mission Society gives \$60,000 a year to the work of the Life and Mission Agency. He wished the Society well and noted that he was a lifetime member.

## WOMEN'S MISSIONARY SOCIETY

The Moderator then called upon the president of the Women's Missionary Society, M. Moorhead to speak to the report, printed on p. [511](#), which was previously received (p. [19](#)). She drew the attention of the Assembly to various aspects of the report, mentioning in particular the death of two long-time servants of the Society, Barbara Woodruff and Lois Powrie. At the recent meeting of the Council, the key elements were passion, dedication and enthusiasm. In terms of finance, the Women's Missionary Society gives an annual amount of \$390,000 in support of regional staffing and \$150,000 to the general work of the Life and Mission Agency.

The Moderator thanked M. Moorhead for the support of regional staff and urged the commissioners to subscribe to the Glad Tidings (Women's Missionary Society) and The Message (Atlantic Mission Society).

## LIFE AND MISSION AGENCY (cont'd from p. [25](#))

**Recommendation No. 28** (p. [385](#)) was adopted on motion of M.W. Burke, duly seconded.

### Motion to Reconsider

K.R. Craigie moved, duly seconded, that the membership of the Presbyterian World Service and Development Committee be reconsidered. Adopted.

**Recommendation No. 29** (p. [385](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 30** (p. [385](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 45** (p. [399](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 46** (p. [399](#)) was adopted on motion of M.W. Burke, duly seconded.

### Convener of the Presbyterian World Service and Development Committee

M.F. Caveney asked the Moderator to invite the convener of the Presbyterian World Service and Development Committee, Karen Timbers, to speak to the Assembly. K.R. Timbers asked commissioners to thank congregations for their support of special appeals and for gifts of undesignated funds which allow PWS&D to respond quickly to emergencies throughout the world.

The Moderator noted the leadership of Presbyterian World Service and Development director Richard Fee, who is presently evaluating needs in Ethiopia resulting from a devastating famine, as well as the work of the staff and the committee.

**Thanks Offered**

M.F. Cavaney thanked the retiring members of the Life and Agency Committee and the staff of the Agency.

**Report as a Whole**

M.W. Burke moved, duly seconded, that the report as a whole be adopted. Adopted.

**MODERATOR NAMES SPECIAL COMMITTEES**

The Moderator named the following committees.

**Committee on Terms of Reference**

C.C. Pettigrew (Convener), J.H. Kouwenberg, J. Grainger, with the Clerks of Assembly as consultants.

**Committee re Bills and Overtures Recommendation No. 20, 2000 re name on Constituent Roll** (p. [529](#), [17](#))

C. Manahan (Convener), E. Jobb, D.W. Patterson, R.H. Kerr, with the Clerks of Assembly as consultants.

**Special Commission re Appeal No. 2, 2000** (p. [532](#), [17](#))

J.T. Hurd (Convener), B.C. So, N.A. Gorham, V. Kim and M. Moorhead, with the Clerks of Assembly as consultants.

(cont'd on p. [47](#))

**PRESENTATION OF MINUTES**

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

**ADJOURNMENT**

It was announced that an Assembly photograph would be taken at 12:15 pm. Other announcements having been made, the Moderator led the Assembly in prayer. He then adjourned the Assembly to meet in the Gym of the Ivor Wynne Centre, McMaster University, on Wednesday, June seventh, two thousand, at two o'clock in the afternoon, of which public intimation was given.

**SIXTH SEDERUNT**

At the Gym of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Wednesday, June seventh, two thousand, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator told the commissioners that he had appreciated the musical presentation offered to the Assembly on Tuesday evening by the Hamilton Childrens' Choir and felt it was a blessing. He noted that he had been relating stories about children as the FLAMES Initiative moves into the year of Children, Youth and Young Adults. He then led the Assembly in a brief liturgy and in prayer. The Moderator then constituted the Assembly.

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

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener. She invited G.K. Walford, a commissioner from the Presbytery of Ottawa, to the podium, who made a presentation to the Moderator.

**Recommendation No. 17**

I.G. MacDonald moved, duly seconded, that the amended agenda as presented be the agenda for the sixth sederunt. Adopted.

**Recommendation No. 18**

C.I. MacLean moved, duly seconded, that the Committee to Nominate be given permission to distribute its second report. Adopted.

(cont'd on p. [40](#))

**COMMITTEE TO NOMINATE** (cont'd from p. 14)

The second report of the Committee to Nominate was handed in by I.A. Clark, convener.

C.I. MacLean moved, duly seconded, that the Assembly move into the Committee of the Whole in order to consider the report of the Committee to Nominate, with I.A. Clark as convener and L.N. Robinson as secretary. Adopted.

The Moderator and the Clerks of Assembly left the Assembly hall.

C.I. MacLean moved, duly seconded, that the Assembly move out of Committee of the Whole and that the findings of the Committee be the findings of the Assembly, as follows. Adopted.

**GENERAL ASSEMBLY STANDING COMMITTEES - 2000-2001**

(It is understood that the Moderator is a member *ex-officio* of all Assembly standing committees, Book of Forms section 258)

**The Assembly Council**

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

One Year - Mrs. Druse Bryan, Roxboro, PQ (1998); Mrs. Maureen Kelly, Brampton, ON (1998); Mr. Gordon Ritchie, Calgary, AB (1998).

Two Years - Rev. Diane V. Beach, Medicine Hat, AB (1996); Rev. Lloyd J. Murdock, Baddeck, NS (1999).

Three Years - Rev. James T. Hurd, Woodstock, NB (1997); Rev. Helen W. Hartai, Oshawa, ON (2000); Rev. Pieter Van Harten, Acton, ON (1999).

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 - Vancouver Island - Rev. Clayton M. Kuhn, Port Alberni, BC (2000); Waterloo-Wellington - Mr. Lew Ford, Kitchener, ON (1998); West Toronto - Rev. Dr. Brian R. Ross, Etobicoke, ON (1998); Westminster - Mr. David Jennings, North Vancouver, BC (Convener) (1998); Winnipeg - Rev. John Hogerwaard, Selkirk, MB (2000); Eastern Han-Ca - Rev. Alan Goh, Toronto, ON (1998).

Two Years - Algoma & North Bay - Ms. Hilda Hunter, Sudbury, ON (1999); Assiniboia - Rev. Catherine M. Dorcas, Whitewood, SK (2000); Barrie - Mr. Cam Steele, Phelpston, ON (1999); Brampton - Rev. Peter D. Ruddell, Oakville, ON (2000); Brandon - Mr. William Hamilton, Brandon, MB (1999).

Three Years - Grey-Bruce-Maitland - Rev. Kenneth C. Wild, Southampton, ON (2000); Calgary-Macleod - Rev. D. Murdo Marple, Calgary, AB (2000); Cape Breton - Mrs. Barbara MacDonald, Glace Bay, NS (2000); Essex-Kent - Rev. Scott W. McAndless, Leamington, ON (2000).

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 - British Columbia - Rev. L.E. (Ted) Siverns, New Westminster, BC (1998); Alberta and the Northwest - Mrs. Gayle Ewin, Grande Prairie, AB (1995).

Two Years - Atlantic Provinces - Rev. David W.K. Sutherland, St. John's, NF (1999); Quebec and Eastern Ontario - Mrs. Marlene duCharme, Nepean, ON (1999); Toronto-Kingston - Rev. Richard J. Hein, Cochrane, ON (1999).

Three Years - Southwestern Ontario - Mr. Kenneth Jensen, Welland, ON (2000); Manitoba and Northwestern Ontario - Rev. Kenneth A. Innes, Winnipeg, MB (2000); Saskatchewan - Ms. Donna Wilkinson, Regina, SK (2000).

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; and the Treasurer of The Presbyterian Church in Canada, Convener of Life and Mission Agency, Moderator of past General Assembly.

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

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

One Year - Rev. Dr. Philip J. Lee, Saint John, NB (1995); Rev. Dr. John A. Vissers, Montreal, PQ (1995); Ms. Laura Alary, Toronto, ON (1998); Rev. R. Ian Shaw, Winnipeg, MB (Convener) (1998); Rev. Dr. Charles J. Fensham, Hamilton, ON (1998).

By correspondence - Rev. Patricia Dutcher-Walls, Toronto, ON (1998)  
Mr. Harold Wilson, Moncton, NB (1998)

Two Years - Dr. Margaret Ogilvie, Ottawa, ON (1996); Rev. Daniel H. Forget, Ottawa, ON (1996); Rev. Dr. Ruth M. Syme, Deep River, ON (1999); Mrs. Karen Colenbrander, Mississauga, ON (1999); Rev. Barbara A. Young, Sidney, BC (1998).

By correspondence: Rev. Dr. Adrian Auret, Dalhousie, NB (1999)  
Rev. Dr. H.D. Rick Horst, St. Marys, ON (2000)

Three Years - Rev. Dr. C.A. (Zander) Dunn, Stella, ON (1997); Ms. Karla Wuebbenhorst, Trenton, NS (1997); Rev. Ronald Wallace, Lindsay, ON (1999); Ms. Grace Kim, Toronto, ON (1997); Mr. Steven Jackson, Toronto, ON (2000).

By correspondence: Rev. C. Duncan Cameron, Toronto, ON (2000)  
Mr. William Herridge, Toronto, ON (2000)

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

### **Ecumenical Relations Committee**

One Year - Ms. Adele Halliday, Mississauga, ON (1998); Rev. Donald W. MacKay, New Glasgow, NS (1998).

Two Years - Mrs. Moira Barclay-Fernie, Montreal, PQ (1999); Rev. William Ingram, Toronto, ON (1999).

Three Years - Rev. Philip Wilson, Corunna, ON (Convener) (1997); Dr. Clarence McMullen, Thornhill, ON (2000).

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

By correspondence - The Convener (or first named) of the representatives to the Canadian Council of Churches and to the Caribbean and North American Area Council of the World Alliance of Reformed Churches; one of the delegates from this Church to the last General Council of the World Alliance of Reformed Churches; two of the delegates from this Church to the last Assembly of the World Council of Churches; one representative each of the Women's Missionary Society and the Presbyterian Record Committee.

**History, Committee on**

One Year - Mr. R. Mac Sprowl, Acton, ON (1998); Rev. A. Donald MacLeod, Trenton, ON (1998).

Two Years - Rev. Peter G. Bush, Mitchell, ON (Convener) (1996); Mrs. Lois Klempa, Westmount, PQ (1999).

Three Years - Mr. Michael Millar, Barrie, ON (1999); Rev. Kenneth S. Barker, Owen Sound, ON (1997).

By correspondence - Rev. D. Lawrence Mawhinney, Lunenburg, NS (1998); 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; Convener of the National Presbyterian Museum.

**International Affairs, Committee on**

One Year - Rev. Carol Smith, Cookstown, ON (Convener) (1995); Rev. Alfred Heung Soo Lee, Burnaby, BC (1998).

Two Years - Rev. Dr. Catherine Chalin, Toronto, ON (1999); Rev. Zoltan Vass, Toronto, ON (1999).

Three Years - Rev. Walter F. McLean, Waterloo, ON (1997); Mr. Douglas Mitchell, Lethbridge, AB (2000).

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

**Life and Mission Agency**

One Year - Rev. Dr. Caroline R. Lockerbie, Burlington, ON (1995); Mrs. Linda Shaw, Winnipeg, MB (1998); Rev. James R. Dickey, Hamilton, ON (1998); Rev. D'Arcy Wm. Lade, Courtenay, BC (1998).

Two Years - Rev. Dr. Michael F. Caveney, Charlottetown, PE (Convener) (1996); Rev. Janet A. DeWolfe, Halifax, NS (1996); Rev. George S. Malcolm, Grande Prairie, AB (1996); Mr. James Doherty, Alliston, ON (1999).

Three Years - Rev. H. Kenneth Stright, Pictou, NS (1999); Rev. Ruth Houtby, Sackville, NB (2000); Mr. Dick Paul, Nanaimo, BC (1997); Mrs. Joan Sampson, Ottawa, ON (2000).

Assembly Council appointments - Mrs. Maureen Kelly, Brampton, ON (1998). Power to issue has been granted to the Assembly Council to fill two appointments at its first meeting in 2000.

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 - Rev. Helen R. Allum, Arthur, ON (1995); Rev. Dr. Donald A. Donaghey, Dundas, ON (1995); Ms. Anna Jackson, Puslinch, ON (1998), Rev. William G. Johnston, Kitchener, ON (2000).

Two Years - Mr. Gary Flaxbard, Kitchener, ON (1999); Ms. Marilyn Repchuk, Ancaster, ON (Convener) (1998); Rev. Dr. J. Kevin Livingston, Toronto, ON (1996); Rev. Dr. John A. Johnston, Hamilton, ON (1999).

Three Years - Ms. Lynn Becker, Kitchener, ON (1998); Rev. Susan Kerr, Waterdown, ON (2000); Rev. Howard T. Sullivan, Burlington, ON (2000); Mr. David Steele, Barrie, ON (2000).

**Nominate, Committee to, for the 2001 General Assembly**

Convener, Rev. Linda N. Robinson, St. Catharines, ON (1999); Secretary, Rev. C. Ian MacLean, Prescott, ON (2000) others as appointed by synods as per Book of Forms sections 301.2-301.5.

### **Pension and Benefits Board**

One Year - Mr. Ralph Aikin, Peterborough, ON (1994); Rev. Elizabeth A.M. Forrester, Campbell River, BC (1998); Mr. Bob Simpson, London, ON (1998).

Two Years - Mr. Crawford Laing, West Vancouver, BC (Convener) (1996); Rev. Dr. J.J. Harrold Morris, Toronto, ON (1999); Mr. Robert Bethune, Mississauga, ON (1999).

Three Years - Rev. R.J. Graham Kennedy, St. Catharines, ON (1997); Mr. William Sneddon, Sydney, NS (2000); Rev. Dr. Ralph Kendall, Toronto, ON (2000).

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

By correspondence - Synod Conveners

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

One Year - Ms. Stevie Cameron, Toronto, ON (1995); Mrs. Peggy Humby, Moncton, NB (1998); Ms. Mary Wilson, Toronto, ON (1998).

Two Years - Rev. John F. Crowdis, Cornwall, ON (1999); Mr. Evan Hertzsprung, Calgary, AB (1999); Mr. Andrew Foster, Cambridge, ON (1996).

Three Years - Mr. Ian MacKenzie, Portage la Prairie, MB (1997); Mr. Garth McNaughton, Toronto, ON (Convener) (2000); Rev. Wayne G. Smith, Cookstown, ON (2000).

### **Trustee Board**

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

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

1997 - no appointees

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

1999 - Mrs. Marguerite Lucas, Toronto, ON (1999), Mr. Peter Marlett, Oakville, ON (1999).

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

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

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

One Year - Ms. Mary Rogers, Eden Mills, ON (1995); Rev. Timothy F. Archibald, Kentville, NS (1998); Rev. Charles Deogratsias, Elmvale, ON (2000); Rev. Cathrine E. Campbell, Brussels, ON (1998).

Two Years - Rev. Marion R. Barclay, Calgary, AB (Convener) (1996); Rev. Herbert E. Hilder, Chilliwack, BC (1996); Ms. Debbie Laing, New Glasgow, NS (1999); Rev. M. Beth McCutcheon, Winnipeg, MB (1999).

Three Years - Rev. Katherine Jordan, Huntingdon, PQ (1997); Mr. Rod Kerr, Toronto, ON (2000); Ms. Joyce Harrison, Beamsville, ON (2000); Mr. Brian Cass, Toronto, ON (2000).

Ex-officio - Vice-Convener or designate of the Governing Board of Knox College, Senate of Presbyterian College; the Convener of the Senate 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 - Mrs. Stephanie Ling, Toronto, ON (1995); Rev. In Kee Kim, Mississauga, ON (1998); Mr. Donald Elliott, Toronto, ON (1998); Mr. Brian Westlake, Toronto, ON (1998); Rev. Elizabeth Jobb, Guelph, ON (1998).

Two Years - Rev. Carolyn B. McAvoy, Brantford, ON (1996); Mr. David Wishart, Toronto, ON (1996); Mr. Roger Lindsay, Toronto, ON (1999); Rev. Susanne M. Rescorl, Toronto, ON (1999); Rev. Lynda Reid, Oshawa, ON (1999).

Three Years - Rev. J. Cameron Bigelow, Fort Erie, ON (1997); Mr. Ken Sheward, Grassie, ON (Convener) (1997); Ms. Evelyn Murdoch, Hamilton, ON (1997); Rev. Tetteh Akunor, Toronto, ON (2000); Mr. Mervin Matier, Ancaster, ON (2000).

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

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

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

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

One Year - Dr. Barbara Trigger, Montreal, PQ (1995); Dr. Tucker Carrington, Montreal, PQ (1998); Dr. Michael Pettem, Montreal, PQ (1998); Mr. Ian MacDonald, Pointe Claire, PQ (1998); Rev. Dr. Donovan G. Neil, Montreal, PQ (2000); Dr. Herre de Groot, Town of Mount Royal, PQ (1998).

Two Years - Mr. Douglas Lightfoot, Baie d’Urfe, PQ (1996); Rev. Harry Kuntz, Pointe Claire, PQ (1999); Rev. Charles E. McPherson, Stellarton, NS (1999); Rev. Dr. Stephen A. Hayes, Ottawa, ON (1999); Mrs. Linda Mavriplis, Montreal, PQ (1999); Rev. L. Dale Gray, Mispic, NB (1999).

Three Years - Mr. Philip Allen, St. Donat, PQ (1997); Ms. Donna McIlveen, Prescott, ON (1997); Mr. John MacLean, Beaconsfield, PQ (1999); Rev. Wally Hong, Nepean, ON (2000); Ms. Rose Mackie, Montreal, PQ (2000); Ms. Mary Lou De Silva, Dollard des Ormeaux, PQ, (2000).

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

### **Board of Governors of St. Andrew’s Hall**

One Year - Rev. David B. Vincent, Calgary, AB (1998); Rev. Meridith Robertson, Trail, BC (1997); Rev. Brian Oh, Vancouver, BC (1998); Mr. Phil Boname, Vancouver, BC (1998).

Two Years - Janette MacIntosh, Vancouver, BC (2000); Mr. Mark Davis, Vancouver, BC (2000); Ms. Jean Lawrence, West Vancouver, BC (1996); Mr. Neil MacKenzie, Vancouver, BC (1996).

Three Years - Mr. Allen Lind, Vancouver, BC (2000); Mr. Charles Burns, Sechelt, BC (2000); Ms. Martha Reeve, Vancouver, BC (Convener) (2000); Rev. Anthony Pfaff, Surrey, BC (2000).

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

### **Board of Governors of Morrin College**

Mr. Byron McBain, Valcartier Village, PQ (1993).

### **MODERATOR RESUMES CHAIR**

The Moderator resumed the chair and the Clerks of Assembly returned.

### **Report as a Whole**

C.I. MacLean moved, duly seconded, the adoption of the report of the Committee to Nominate. Adopted.

### **INTRODUCTION OF THE REV. CHRIS VAIS**

The Moderator recognized the presence of The Rev. Chris Vais and presented him to the Assembly, noting that Mr. Vais is a minister of our Church stricken with ALS. Mr. Vais was

greeted with sustained applause. The Moderator noted the powerful ministry that C. Vais continues to offer to the Church through his publication "For Words: A Journal of Hope and Healing". The Moderator then led the court in prayer.

### **INTRODUCTION OF THE REV. DR. CLYDE ERVINE**

Dr. John A. Vissers, Principal of The Presbyterian College, Montreal, presented The Rev. Dr. Clyde Ervine, appointed as Director of Pastoral Studies at the Presbyterian College. Dr. Ervine expressed his gratitude to the Assembly for confirming his appointment, noting that he looked forward to the challenge of this ministry.

### **ASSEMBLY COUNCIL (cont'd from p. 24)**

Discussion resumed on the report of the Assembly Council, with J.M. Lewis, convener, reporting.

**Recommendation No. 27** (p. [222](#)) was moved by J.A. Jones, duly seconded.

#### **Lorraine Irvine**

With the permission of the Moderator, Lorraine Irvine, convener of the Personnel Policy Committee of the Assembly Council, spoke to this recommendation.

Recommendation No. 27 was adopted.

**Recommendation No. 5** (p. [207](#)) was adopted on motion of J.T. Hurd, duly seconded.

**Recommendation No. 6** (p. [209](#)) was adopted on motion of J.T. Hurd, duly seconded.

**Recommendation No. 7** (p. [209](#)) was adopted on motion of J.T. Hurd, duly seconded.

**Recommendation No. 8** (p. [209](#)) was moved by J.T. Hurd, duly seconded.

#### **Amendment**

H.M. Lloyd moved, duly seconded, that the cost of living adjustment for January 2001 be \$322 (at the 4th level minimum stipend).

#### **Amendment to the Amendment**

W.I. MacPherson moved, duly seconded, that the cost of living adjustment to the minimum stipend (at the fourth level of minimum stipend) for January 2001 be \$615.

The amendment to the amendment was adopted.

The amended amendment was put to a vote and adopted.

Recommendation No. 8 now read:

That the minimum stipend be increased by a cost of living adjustment of \$615 (2.1% of the fourth level of minimum stipend) and that the same increase be applied to executive and support staff of the General Assembly, and to the professorial staff at the colleges, effective January 1, 2001.

#### **Amendment to the Amended Motion**

C.J. Gillanders-Adams moved, duly seconded, that the cost of living adjustment for January 2001 (at the fourth level of minimum stipend) be based on the percentage cost of living increase in the past year ending April 2000 and that the same increase be applied to executive and support staff of the General Assembly, and to the professorial staff at the colleges, effective January 1, 2001. Defeated.

#### **Motion to Refer**

L.K. McKay-Deacon, duly seconded, moved that Recommendation 8 as amended be referred to the Assembly Council to report back to this Assembly. (Book of Forms section 296.6) (cont'd on p. [50](#))

#### **Motion to Reconsider**

Pursuant to his notice of motion given at the first sederunt (p. [14](#)), K.R. Craigie moved, duly seconded, that the terms of reference for Lending Fund be reconsidered. Adopted.

**Recommendation No. 9** (p. [209](#)) was adopted on motion of M.W. Burke, duly seconded.

**Additional Motion**

D.B. Mack moved, duly seconded, that the Residential Schools Working Group, in consultation with the Committee on History, post a historical statement on Presbyterian involvement in native schools on the Church web site, and that such statement also include reports on ongoing Alternate Dispute Resolutions, reconciliation efforts and projects funded by the Journey to Wholeness campaign. Adopted.

**Recommendation No. 10** (p. [211](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 11** (p. [212](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 12** (p. [212](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 13** (p. [212](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 14** (p. [213](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 15** (p. [213](#)) was adopted on motion of M.W. Burke, duly seconded.

**Replacement Wording**

The following replacement wording in the Assembly Council report (p. [214](#)) relating to the Kuhn Additional Motion (A&P 1999, p. [46](#)), was noted:

The Assembly Council had the Kuhn Additional Motion referred to it by the 125th General Assembly, which asks that the Assembly Council be invited to review the health and dental plan with a view to finding a way of reducing premiums. In the same manner that Overture No. 10, 2000 (see p. [519](#)) is properly a matter of response by the Pension and Benefits Board, and to avoid dual responses, the following recommendation is made.

**Recommendation No. 16** (p. [214](#)) was adopted on motion of M.W. Burke, duly seconded.

(cont'd on p. [47](#))

**ECUMENICAL VISITOR**

The Rev. R. Faris introduced The Rev. Mario Nyamuxwe, President of the Synodal Council of the Presbyterian Church of Mozambique. Together they led the Assembly in an African song.

R. Faris acted as translator. Mr. Nyamuxwe greeted the Moderator, the pastors and the leaders of the various committees, and brought greetings from the Moderator of Synod, The Rev. Moses Zita. He then gave a brief history of Mozambique, a young country of seventeen million people. After five hundred years of colonialism, the country won independence in 1975 and then endured seventeen years of civil war which ended with the Rome peace agreement in 1992.

The Presbyterian Church of Mozambique was formed in 1887 by Swiss missionaries and the Church was granted autonomy in the mid-twentieth century. There are fifty-four parishes. The country is in danger of dividing into two sections, with Muslims and Roman Catholics in the north and those who worship in the Reformed tradition in the south.

In the past the Church was not able to advance for political and military reasons. Now it is possible to expand but the Church faces many financial problems. Some of the pastors have not been paid for six months. The central and southern parts of the country were devastated in February, 2000 by cyclones and floods. To date there are still two million people without adequate shelter. Many churches were damaged and many parishes lost the registers of their parish life, Bibles and other spiritual aids. People are in need of bicycles and vehicles. Mr. Nyamuxwe concluded by thanking our denomination for the help given to the Church in Mozambique.

The Moderator thanked The Rev. Nyamuxwe for sharing his faith and stories, and presented him with gifts.

**MODERATOR LEAVES CHAIR**

The Moderator invited A. Van Seters to assume the chair.

**FUND FOR MINISTERIAL ASSISTANCE**

The Assembly called for the report of the Fund for Ministerial Assistance which, as printed on p. [278](#)-79, was handed in by J.H.H. Morris, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. [279](#)) was adopted on motion of A.M. Sharpe, duly seconded.

**Thanks to Mrs. Mary Taylor**

The convener thanked Mary Taylor for the many years of support she had given on behalf of the committee.

**Report as a Whole**

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

**SPECIAL COMMITTEE RE THE MODERATOR'S TRAVEL BUDGET**

The Assembly called for the report of the Special Committee re the Moderator's Travel Budget which, as printed on p. [493-94](#), was handed in by J.H.H. Morris, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. [494](#)) was moved by D.W. MacKay, duly seconded.

**Amendment**

C. Manahan moved, duly seconded, that the travel budget for the Moderator of the General Assembly be 17 percent of the stipend of a General Assembly per term, and that this commence with the Moderator of the 126th General Assembly. Adopted.

**Amended Recommendation**

D.W. MacKay moved, duly seconded, that Recommendation No. 1, as amended above, be adopted. Adopted.

**Discharge with Thanks**

D.W. MacKay moved, duly seconded, that the Special Committee re the Moderator's Travel Budget be discharged with thanks.

**Report as a Whole**

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

**MODERATOR RESUMES CHAIR**

The Moderator returned to the chair.

**SPECIAL COMMITTEE RE SEXUAL ORIENTATION**

The Assembly called for the report of the Special Committee re Sexual Orientation which, as printed on p. [482-92](#), was handed in by W. Paterson, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. [492](#)) was adopted on motion of A.E. Wilson, duly seconded.

**Recommendation No. 2** (p. [492](#)) was moved by A.E. Wilson, duly seconded.

**Amendment**

It was moved by B.W. Walker, duly seconded, that all the words after the word "that" be replaced by the following:

That the Special Committee have indepth consultation with an openly gay or lesbian person, and also with a former openly gay or lesbian person who, by the grace of Christ, has been enabled to leave that practice.

The amendment was defeated.

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

## ADJOURNMENT

Announcements having been made, the Moderator invited his chaplain, The Rev. Joyce Davis, to lead the Assembly in prayer. He then adjourned the Assembly, to meet in the Gym of the Ivor Wynne Centre, McMaster University, on Thursday, June eighth, two thousand, at nine-thirty o'clock in the morning, of which public intimation was given.

## SEVENTH SEDERUNT

At the Gym of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Thursday, June eighth, two thousand, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator led in prayer and then constituted the Assembly.

### COMMITTEE ON BUSINESS (cont'd from p. [31](#))

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener.

#### **Recommendation No. 19**

J.F.K. Dowds moved, duly seconded, that B.L. McAndless-Davis be given permission to bring a motion before the Assembly at the conclusion of the report of the Ecumenical Relations Committee. Adopted.

#### **Recommendation No. 20**

J.F.K. Dowds moved, duly seconded, that the amended agenda be adopted as the agenda for the seventh sederunt. Adopted.

#### **Recommendation No. 21**

J.F.K. Dowds moved, duly seconded, that the Committee on Terms of Reference be given permission to distribute its report. Adopted.

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

## ECUMENICAL RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical Relations Committee which, as printed on p. [274-77](#), was handed in by W.G. Ingram on behalf of the convener.

#### **Receive and Consider**

K.R. Craigie moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. [275](#)) was moved by K.R. Craigie, duly seconded.

#### **Amendment**

B.R. Ross moved, duly seconded, that all the words after "that" be replaced with the following:

That the Committee on Ecumenical Relations continue to foster healthy relations with the Evangelical Fellowship of Canada by appointing an observer, this observer status to be viewed as an expression of our Church's commitment to pursue ecumenical partnerships across a wide range of theological perspectives.

The amendment carried.

The motion was adopted as amended.

#### **Additional Motion**

B.R. Ross moved, duly seconded, that the foregoing action be the answer to Overture 17, 1999. Adopted.

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

K.R. Craigie moved, duly seconded, that the report be adopted as amended. Adopted.

## ADDITIONAL MOTION

B.L. McAndless-Davis moved, duly seconded, that the Assembly give permission for the circulation of a list which would allow members of the Assembly to pledge special gifts to assist pastors of the Presbyterian Church in Mozambique. (All special gifts should be addressed to The Presbyterian Church in Canada - International Ministries and marked "Mozambican Pastors").

**Ruled Out of Order**

The Moderator ruled the motion out of order and noted that commissioners can take advantage of the offer of the Life and Mission Agency to forward gifts to Mozambique.

**COMMITTEE ON REMITS**

The Assembly called for the report of the Committee on Remits which was handed in by D.J. Cook, convener.

**Remit A, 1999**

The convener noted that twenty-three out of forty-six presbyteries responded to Remit A in the affirmative (p. [476](#)) and since this did not represent the requisite majority under section 293.4 of the Book of Forms, no action can be taken by the Assembly except to re-send the changes under the Barrier Act.

**Recommendation No. 1**

K.R. Craigie moved, duly seconded, that the following changes to the Book of Forms be adopted and sent down to the presbyteries under Barrier Act:

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

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

Adopted.

**Report as a Whole**

K.R. Craigie 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. [451](#)-52, was handed in by D. Huggins, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. [452](#)) was adopted on motion of R.J. Bernhardt, duly seconded.

**Recommendation No. 2** (p. [452](#)) was adopted on motion of R.J. Bernhardt, duly seconded.

**Report as a Whole**

R.J. Bernhardt moved, duly seconded, that the report as a whole be adopted.

The Moderator thanked Mr. Huggins for his service to the Maclean Estate Committee. Mr. Huggins is completing his term as convener.

**ECUMENICAL VISITOR**

I.A. Clark introduced The Rev. Patrick Rukenya, the Secretary General of the Presbyterian Church of East Africa (PCEA). Mr. Clark also noted that Mr. Johnson Mwangi Mariu, financial officer of the PCEA, had accompanied Rev. Rukenya to Canada. I.A. Clark further explained the close relationship which he and his wife developed with Patrick and Lillian Rukenya over a period of eight years.

The Rev. Rukenya told that Assembly that the PCEA has a history going back to 1891, when missionaries from the Church of Scotland came to begin ministry. The missionaries concentrated on three main areas of work: spiritual development through the establishment of

congregations, physical care through the building of hospitals, and mental development through educational institutions.

The first General Assembly was held in 1956 and since that time, only sixteen General Assemblies have been held. This is due to the fact that the Moderator is elected for a period of three years and is eligible for a further term of three years. At present, the PCEA is working in Kenya and Tanzania and has undertaken new work in Uganda. It is a rapidly growing denomination largely due to the co-operation among clergy, elders and trained evangelists. Four hundred clergy serve twenty-five hundred congregations. In Kenya, the total Presbyterian church membership is over two million out of a total population of twenty-eight million. All elders are lay preachers which helps clergy to cope with the demands of ministry. The churches in East Africa have decided that politics is too sensitive a business to be left to politicians and thus have embarked upon a program of civic education. Christians, Muslims, Hindus and Budhists have come together to embark on a peoples' review of the Kenyan Constitution.

Mr. Rukenya spoke of the assistance of Presbyterian World Service and Development in programs aimed at the eventual eradication of poverty. He thanked International Ministries for its assistance in educational programs on HIV/AIDS. Over one thousand trainers have been equipped to teach about the disease and plans are underway to train sixty clergy persons this year and another sixty next year. There is already a curriculum segment at their Presbyterian college. Mr. Rukenya also paid tribute to the work of George Loom, now retired in Kenya, who provided assistance at two hospitals. Finally, he called for God's blessing on The Presbyterian Church in Canada and on this country. He and Mr. Mariu then led the Assembly in a Kenyan chorus.

The Moderator thanked The Rev. Rukenya for his thoughtful address and for the song which he and Mr. Mariu had performed for the Assembly, and presented him with gifts.

#### **COMMITTEE ON CHURCH DOCTRINE** (cont'd from p. [29](#))

**Recommendation No. 5** (p. [237](#)) was adopted on motion of W.R. Whittaker, duly seconded.

#### **Additional Motion**

R.P. Fourney moved, duly seconded, that during the year 2000-2001 "Focus on Children, Teens and Youth Ministry", presbytery clerks be asked to compile a list of youth workers (paid and volunteers) within its bounds, in order that the appropriate committee of presbytery may:

1. Develop a supporting and collegial relationship with these youth workers.
2. Encourage creative and innovative youth events during this special year.
3. Develop ways in which such youth workers can become involved in the greater work of the presbytery.

#### **Permission to Speak**

The Assembly granted permission for The Rev. Joyce Davis to speak to the motion.

The additional motion was adopted.

**Recommendation No. 6** (p. [237](#)) was adopted on motion of W.R. Whittaker, duly seconded.

#### **Dissent**

C.A. Pater asked that his dissent be recorded, with reasons given as follows:

I regret to have to dissent from the adoption of the recommendation, seeing that the "substantial progress" reported by the Committee on Church Doctrine simply has not been made.

Elementary steps have not been taken.

No Christian Educators have been consulted. None of our youth has been consulted. At the present stage of the catechism, the committee has not considered any questions of the relationship between our doctrine of creation and ecology; of sin in the light of modern psychology, nor is there any denunciation of slavery.

There is no section of the proposed catechism dealing with the sins of racism. Results of ecumenical dialogue have not been included. The holocaust has not been discussed, nor the Church's negligence towards gays and lesbians who were exterminated during the Nazi terror. Also, the evils of apartheid are ignored.

In fact, the catechism, in its present form, does not move beyond the sixteenth century, except for the omission of polemic.

**Recommendation No. 7** (p. [238](#)) was moved by W.R. Whittaker, duly seconded.

**Amendment**

R.M. Gartshore moved, duly seconded, that the words “to a future Assembly” be replaced by the words “to the 127th General Assembly”.

The amendment was adopted.

The amended motion was adopted.

**Additional Motion**

H. Athanasiadis moved, duly seconded, that the Committee on Church Doctrine prepare a study document of the Westminster Confession of Faith for church-wide discussion with a view to reviewing its status as a subordinate standard of our Church.

**Ruled Out of Order**

The Moderator moved the motion out of order, stating that the matter should come by way of overture.

**Additional Motion**

D.B. Mack moved, duly seconded, that 126th General Assembly go on public record in this Millennial and Jubilee year that it does not believe it is warranted to refer to the Pope as anti-Christ, and that it express its regret for the hate and violence generated by such theological invective.

We further recognize and celebrate the movement of the Holy Spirit in and through the Roman Catholic Church and its servants. We also celebrate the many opportunities we have to work alongside our Roman Catholic brothers and sisters in our mutual desire to serve Christ and his Kingdom. Adopted.

**Additional Motion**

C.B. Brown moved, duly seconded, that the Clerks of Assembly and the Committee on Church Doctrine produce:

1. An annotated version of the Westminster Confession of Faith as well as all the current related declaratory and interpretive statements approved by Assemblies, and
2. That such publication include the Declaration of Faith Concerning Church and Nation (1954) and Protest and Claim of Right of 1925.

**Ruled out of Order**

The Moderator moved the motion out of order, stating that the matter should come by way of overture.

**Thanks to Members Completing Terms of Service**

R.I. Shaw noted the completion of the terms of service of Z. Dunn, K. Wuebbenhorst, G. Kim, R. Landers, E. Briard, and corresponding members J. Morris and W. Wilson.

**Report as a Whole**

W.R. Whittaker moved, duly seconded that the report be adopted as amended. Adopted.

**COMMITTEE TO EXAMINE RECORDS**

The report was handed in by M.R. McLennan, convener. He moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1**

M.R. McLennan moved, duly seconded, that the minutes of the 125th General Assembly and minutes of the Assembly Council, be attested as neatly and correctly kept. Adopted.

The convener noted:

1. That the following minutes were not presented: Synod of Quebec and Eastern Ontario; Synod of Southwestern Ontario; Synod of Saskatchewan.

2. That the following minutes were examined, but will not be attested, because they have not been approved by the court concerned: Synod of the Atlantic Provinces, Synod of Toronto and Kingston, Synod of Manitoba and Northwestern Ontario, Synod Alberta and the Northwest, Synod of British Columbia.

**Report as a Whole**

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

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

**Recommendation No. 22**

J.F.K. Dowds moved, duly seconded, that the report of the Committee on Terms of Reference be heard by the Assembly as the next item of business. Adopted

(cont'd on p. [47](#))

**COMMITTEE ON TERMS OF REFERENCE**

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

**Receive and Consider**

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

The Special Committee to consider the appeal of Yung Keun Cho against a decision of the Presbytery of Eastern Han-Ca not to receive and forward the appeal to the General Assembly and to develop terms of reference for a Special Committee re evaluation of the Han Ca Presbyteries consisted of C. Pettigrew, J.H. Kouwenberg and J. Grainger.

**Recommendation No. 1**

That the terms of reference for the Special Commission re Appeal No. 2, 2000 (p. [532](#), [17](#)) re Yung Keun Cho be:

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 appellants 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 to deal with two sections of the appeal which form the only proper grounds of the appeal. Other reasons given by the appellant are not to be considered.
  - "Among the members of the Special Committee for the appeal, The Rev. In Kee Kim and The Rev. Peter Han had been appointed on the first special committee dealing with the petition yet to be dissolved soon on the ground that they are close to The Rev. Cheol Soon Park, graduates of the same year at Knox College with him. This being considered, how is it possible that they were appointed on the Special Committee again?"
  - "At the special meeting of the Presbytery held on December 14, 1999, to make decisions about the appeal against the Presbytery's decision on the petition, the court allowed the accused, The Rev. Cheol Soon Park, and 2 elders (Mr. Dong Joon Seo and Mr. Byung Wook Min) from the Toronto Korean congregation to attend the meeting and to cast a vote in favour of the motion to dismiss the appeal. How is it possible that the accused can take a vote on the matter regarding the decision about the accused. This was anything but a legitimate meeting."

- 6. 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.
- 7. The Commission will have the authority to determine what and when translation services are required.
- 8. The Commission shall report its action to the 127th General Assembly, and shall use, insofar as is possible and appropriate, the following framework:
  - Preamble
  - Terms of Reference
  - Membership
  - Procedures
  - Findings
  - Analysis
  - Decision and Judgment
  - Pastoral Comment
- 9. The Commission shall have power to cite Mr. Yung Keun Cho, the Eastern Han-Ca Presbytery and any others it deems necessary.

Recommendation No. 1 was moved by C.C. Pettigrew, duly seconded.

**Amendment**

J.T. Hurd moved, duly seconded, that the bracketed reference to Book of Forms section 214.1 in item 3 be struck. Adopted. (Removed in text above)

Recommendation 1 was adopted as amended.

**Recommendation No. 2**

That the terms of reference for the Special Committee re Evaluation of Han-Ca Presbyteries (p. [246](#), [28](#)) be as follows:

- 1. The Committee is established in response to the action of the 123rd General Assembly giving permission for the establishment of two Korean Han-Ca Presbyteries and their subsequent evaluation after a three year period.
- 2. A significant component of self-evaluation will be carried out by each Presbytery who will report to the Special Committee re Evaluation.
- 3. The Special Committee shall review previous reports of the original Special Committee dealing with the Han-Ca Presbyteries.
- 4. Criteria for the evaluation will include the suggested questions as presented in the 1997 Acts and Proceedings on page 472:
  - Have the Han-Ca Presbyteries been able to give a collective identity and empowerment to the Korean churches and contributed to a greater sense among Korean congregations of belonging to The Presbyterian Church in Canada?
  - Have the Han-Ca Presbyteries enhanced the meaningful participation of Korean-Canadian churches in this denomination and made Korean-Canadians more knowledgeable about issues with The Presbyterian Church in Canada and vice-versa?
  - Have the Han-Ca Presbyteries fostered effective dialogue between the Han-Ca Presbytery and the rest of the Church?
  - Have the Han-Ca Presbyteries enhanced the meaningful participation of women and the second generation in the life of the presbytery and the Church as a whole?

A further question might be “how has this experiment contributed to the overall spiritual and numerical growth of Korean Presbyterian Churches?”

- 5. The Special Committee shall solicit comment from presbyteries with Korean congregations who are part of their membership, and/or with Han-Ca congregations residing within their bounds. The comments shall be particularly concerned with how effective this experimental project has or has not been. The Committee will have the authority to determine what and when translation services are required.

6. The Special Committee shall present an interim report to the 127th General Assembly and a final report to the 128th General Assembly with recommendations related to this evaluation and including recommendations regarding continuance or non-continuance of this experimental project. (If continuance is proposed, the recommendation should define whether it is with or without term. If non-continuance is proposed, it should be accompanied by a plan for re-integration of Korean congregations into their respective presbyteries).

Recommendation No. 2 was moved by C. Pettigrew, duly seconded.

**Amendment**

H. McWilliams moved, duly seconded, that the following words be added in section 4 after “Korean Presbyterian Churches?”, a new sentence reading “How has this experience contributed to the overall spiritual well-being of The Presbyterian Church in Canada?”

The amendment was adopted.

Recommendation 2 was adopted as amended. (see below, Moderator’s Decision re Vote)

**Permission to Speak**

The Moderator permitted J. Kim to speak to Recommendation 2 even though the vote had been taken. The Moderator further noted that he had called for the vote while J. Kim was approaching the microphone.

**Moderator’s Decision re Vote**

Moderator declared the vote was invalid for the reasons noted above. The Assembly concurred.

**Amendment**

J. Kim moved, duly seconded, that the word “or” in Recommendation 2, section 5, line 2, be deleted.

The amendment was adopted.

Recommendation 2 was adopted as amended as follows:

That the terms of reference for the Special Committee re Evaluation of Han-Ca Presbyteries be as follows:

1. The Committee is established in response to the action of the 123rd General Assembly giving permission for the establishment of two Korean Han-Ca Presbyteries and their subsequent evaluation after a three year period.
2. A significant component of self-evaluation will be carried out by each Presbytery who will report to the Special Committee re Evaluation.
3. The Special Committee shall review previous reports of the original Special Committee dealing with the Han-Ca Presbyteries.
4. Criteria for the evaluation will include the suggested questions as presented in the 1997 Acts and Proceedings on page 472:
  - Have the Han-Ca Presbyteries been able to give a collective identity and empowerment to the Korean churches and contributed to a greater sense among Korean congregations of belonging to The Presbyterian Church in Canada?
  - Have the Han-Ca Presbyteries enhanced the meaningful participation of Korean-Canadian churches in this denomination and made Korean-Canadians more knowledgeable about issues with The Presbyterian Church in Canada and vice-versa?
  - Have the Han-Ca Presbyteries fostered effective dialogue between the Han-Ca Presbytery and the rest of the Church?
  - Have the Han-Ca Presbyteries enhanced the meaningful participation of women and the second generation in the life of the presbytery and the Church as a whole?

Further questions might be “How has this experiment contributed to the overall spiritual and numerical growth of Korean Presbyterian Churches”? “How has this experience contributed to the overall spiritual well-being of The Presbyterian Church in Canada?”

5. The Special Committee shall solicit comment from presbyteries with Korean congregations who are part of their membership, and with Han-Ca congregations residing within their bounds. The comments shall be particularly concerned with how effective this experimental project has or has not been. The Committee will have the authority to determine what and when translation services are required.
6. The Special Committee shall present an interim report to the 127th General Assembly and a final report to the 128th General Assembly with recommendations related to this evaluation and including recommendations regarding continuance or non-continuance of this experimental project. (If continuance is proposed, the recommendation should define whether it is with or without term. If non-continuance is proposed, it should be accompanied by a plan for re-integration of Korean congregations into their respective presbyteries).

**Report as a Whole**

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

**COMMITTEE ON BUSINESS** (cont'd from p. [44](#))

**Recommendation No. 23**

J.F.K. Dowds moved, duly seconded, that continuation of the report of Assembly Council be the next item of business an added to the docket.

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

**ASSEMBLY COUNCIL** (cont'd from p. [38](#))

**Recommendation No. 17** (p. [214](#)) was adopted on motion of M.W. Burke, duly seconded.

**Motions to Reconsider**

Pursuant to his notices of motion given at the first sederunt (p. [14](#)), K.R. Craigie moved, duly seconded,

1. That the terms for the the convener of the Assembly Council re reconsidered.
2. That the membership of the Assembly Council be reconsidered.
3. That the policy of the Moderator's stipend be reconsidered.

These motions to reconsider were taken together and adopted.

**Recommendation No. 18** (p. [214](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 19** (p. [215](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 20** (p. [215](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 21** (p. [215](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 22** (p. [215](#)) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 23** (p. [216](#)) was moved by J. T. Hurd, duly seconded.

(cont'd on p. [50](#))

**PRESENTATION OF MINUTES**

The Principal Clerk presented the draft minutes of the fourth and fifth sederunts for distribution.

**MODERATOR NAMES SPECIAL COMMITTEES** (cont'd from p. [31](#))

**Committee to Advise with the Moderator**

R. Kendall, convener, H. Jamieson, J. Davis, L. Reid, I.K. Kim, and by correspondence, M.R. McLennan, D. Wilkinson, B.L. McAndless Davis, A. Van Seters; ex-officio, the Principal Clerk and the Senior Administrator, Assembly Office.

**Special Committee re Sexual Orientation** (Special Committee re Sexual Orientation, Recommendation No. 1, p. [492](#), [39](#))

I.K. Kim

**Special Committee re Evaluation of Han-Ca Presbyteries** (Clerks of Assembly Recommendation No. 9, p. [246](#), [28](#))

A. Van Seters, convener, plus twelve voting members (see p. [54](#)) with the Clerks of Assembly as consultants.

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

## **ADJOURNMENT**

Announcements having been made, the Moderator gathered up in prayer the concerns of the seventh sederunt. He adjourned the Assembly, to meet in the Gym of the Ivor Wynne Centre, McMaster University, on Thursday, June eighth, two thousand, 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 of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Thursday, June eighth, two thousand, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator conducted a brief worship service and constituted the Assembly.

### **COMMITTEE ON BUSINESS (cont'd from p. [47](#))**

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, Convener.

#### **Recommendation No. 24**

J.F.K. Dowds moved, duly seconded, that the amended agenda as printed be adopted as the agenda for the eighth sederunt. Adopted.

#### **Recommendation No. 25**

J.F.K. Dowds moved, duly seconded, that the Clerks of Assembly be given permission to distribute their report on Petition No. 1, 2000. Adopted.

(cont'd on p. [51](#))

### **COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [26](#))**

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was handed in by E.A.M. Forrester, convener.

#### **Recommendation No. 9**

E.A.M. Forrester moved, duly seconded, that regrets from L.J.M. Martin, Presbytery of Temiskaming, be noted. Adopted.

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

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

### **COMMITTEE ON THEOLOGICAL EDUCATION (cont'd from p. [24](#))**

**Recommendation No. 5** (p. [500](#)) was adopted on motion of T.F. Archibald, duly seconded.

#### **Introduction of The Rev. Prof. P. Dutcher-Walls**

The Assembly agreed that The Rev. Dr. D. Gordon, Principal of Knox College, be invited to the podium. D. Gordon introduced The Rev. Prof. P. Dutcher-Walls. Dr. Dutcher-Walls expressed her thanks to the denomination for granting her the privilege of teaching at Knox College and for granting her tenure.

**Recommendation No. 6** (p. [500](#)) was adopted on motion of T.F. Archibald, duly seconded.

#### **Tribute to Mrs. Margaret Manson**

A. Van Seters spoke of the contribution of Margaret Manson, the former convener of the Committee on Theological Education, who died this past winter.

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

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

### **SPECIAL COMMITTEE ON SEXUAL ORIENTATION (from p. [39](#))**

Discussion resumed on Recommendation 2.

#### **Amendment**

I.A. Grant moved, duly seconded, that the words "and also a strong advocate of a heterosexual life style" be added after the words "lesbian person".

The amendment was defeated.

**Request for a Vote by Ballot**

A vote by ballot was requested by a commissioner. The requisite number of one third of commissioners supporting this request was not achieved.

**Vote Recorded**

J.C. Carr asked that the vote be recorded.

Affirmative: 110 Negative: 171 (see below for recount)

**Additional Motion**

C.D. Cameron moved, duly seconded, that the Assembly include in the minutes of Assembly a statement that, in receiving this interim report, we are not as a court accepting or endorsing the definitions which the committee has included in the section of the report entitled "Discriminatory Terms" in that they give the impression, intentionally or otherwise, that anyone who holds the conviction that heterosexual marriage was the intended expression of our sexuality built into creation by God, or that homosexual practice is sinful in the eyes of God, is necessarily homophobic. Adopted.

**Additional Motion**

H. McWilliams moved, duly seconded, that given the terms of reference of the Special Committee re Sexual Orientation requires consultation with the Committee on Church Doctrine for their consideration and response, that the Committee on Church Doctrine Committee be instructed to include commentary on the Special Committee's report as it relates to the Church's adopted statements on the issue it is considering, and such commentary be reported to the 127th General Assembly.

**Ruled out of Order**

The Moderator ruled the motion out of order.

**Additional Motion**

J.T. Hurd moved, duly seconded, that the report of the Committee on Sexual Orientation be referred back to the Committee with the following advice:

1. That the committee be careful to confine its work to its terms of reference.
2. That the committee utilize the biblical and theological foundations set out in the Statement on Human Sexuality adopted by the General Assembly in 1994 as a basis for its work.
3. That the committee ensure that the consultations and "regular dialogue" with the Committee on Church Doctrine, Ministry and Church Vocations and the Clerks of Assembly, mandated in the committee's terms of reference take place, particularly before presenting to the General Assembly definitions or material for wider discussion through the courts and congregations of the church.

**Ruled Out of Order**

The Moderator ruled the additional motion out of order.

**Request for Recount** (cont'd from above)

A request for a recount on the amendment to Recommendation 2 was called for, on the grounds that the total after reported permission on leave to withdraw exceeded the number of commissioners presently on the roll.

The Moderator acceded to the request.

Recorded recounted vote on Recommendation 2

Affirmative: 102 Negative: 128

**Report as a Whole**

A.E. Wilson moved, duly seconded, that the report be adopted as amended. Adopted.

The Moderator thanked the convener, W. Paterson, for the careful work being conducted by the committee.

**MODERATOR LEAVES CHAIR**

The Moderator asked A. Van Seters to assume the chair.

**ASSEMBLY COUNCIL** (cont'd from p. 47)

**Report from Assembly Council on Referred Amended Recommendation No. 8** (p. 37)

The convener reported that the Assembly Council had met and agreed to concur in this referral.

**Amended Recommendation No. 8** (p. 37) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 25** (p. 219) was adopted on motion of M.W. Burke, duly seconded.

**Recommendation No. 26** (p. 219) was adopted on motion of M.W. Burke, duly seconded.

Discussion continued on Recommendation No. 23 (cont'd from p. 47)

Recommendation No. 23 was adopted.

**Minute of Appreciation for J.M. Lewis**

A. Van Seters thanked J.M. Lewis for his contribution in designing the Flames logo and for his creative leadership.

**J.M. Lewis Addressed Assembly**

J.M. Lewis commented on the skill and gifts of the people who had been nominated by synods and presbyteries to serve on the Assembly Council. He also expressed his thanks to the staff at Church Offices. He said that it is his belief that the future of the denomination is to be a healing river in a hurting world. He expressed his hope that God would strengthen our denomination and his conviction that our Church is well equipped for the future.

**Additional Motion**

C.J. Gillanders-Adams moved, duly seconded, that the trustees and pension managers be instructed to monitor the financial gains realized by the ownership of shares in Talisman Energy in the past year and communicate this information to the Assembly Council so that this amount can be added to funds already designated by the Church through the General Assembly towards those agencies and their partners who are working directly in alleviating the suffering of people in the Sudan.

**Ruled out of Order**

The Moderator ruled the motion out of order.

**Report as a Whole**

M.W. Burke, duly seconded, moved that the report as amended be adopted. Adopted.

**INTERLUDE**

C.E. McPherson and H.G. Davis engaged in a humourous dialogue with H.G. Davis acting the part of a "special ecumenical visitor" from Cape Breton.

**SPECIAL COMMITTEE OF THE 126TH GENERAL ASSEMBLY  
RE OVERTURE NO. 30, 2000**

The Assembly called for the report of the Special Committee re Bills and Overtures Recommendation No. 20, 2000 (see p. 17) re name on constituent roll, which was presented by C. Manahan.

**Recommendation No. 1** was moved by C. Manahan, duly seconded, that the prayer of Overture No. 30, 2000 be denied.

**Amendment**

J.C. Carr moved, duly seconded, that the Presbytery of Waterloo-Wellington be informed that it has the right, in terms of sections 176.1, 176.1.5 and 176.1.6 of the Book of Forms, to place The Rev. R. Spencer on the constituent roll without permission of the General Assembly.

**Ruled out of Order**

The Moderator ruled the amendment out of order.

The recommendation was defeated.

**Additional Motion**

J.C. Carr moved, duly seconded, that the prayer of Overture No. 30, 2000 be granted.

(cont'd below)

**MODERATOR RESUMES CHAIR**

The Moderator returned to the chair and thanked A. Van Seters for moderating a portion of the sederunt.

**ADJOURNMENT**

Announcements having been made the Moderator gathered up the concerns of the sederunt in prayer. He then adjourned the Assembly, to meet in the Gym of the Ivor Wynne Centre, McMaster University, on Friday, June ninth, two thousand, at nine-thirty o'clock in the morning, of which public intimation was given.

**NINTH SEDERUNT**

At the Gym of the Ivor Wynne Centre, McMaster University, Hamilton, Ontario, on Friday, June ninth, two thousand at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator shared a letter which he had received from his son many years ago and spoke of his commitment to the youth group in his congregation. He urged the commissioners to embrace the FLAMES Initiative on children, youth and young adults, which is the theme for the coming year. The Moderator then read from Matthew 15:28 and constituted the Assembly with prayer.

**COMMITTEE ON BUSINESS** (cont'd from p. [48](#))

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener.

**Recommendation No. 26**

K.R. Craigie moved, duly seconded, that the amended agenda be adopted as the agenda for the ninth sederunt. Adopted.

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

**SPECIAL COMMITTEE OF THE 126TH GENERAL ASSEMBLY  
RE OVERTURE NO. 30, 2000** (cont'd from above)

Discussion resumed on the additional motion.

**Amendment**

C.J. Hodgson moved, duly seconded, that the following words be added "and that the presbytery re-apply in five years' time".

**Ruled Out of Order**

The Moderator ruled the amendment out of order.

**Withdraw Additional Motion**

The mover and seconder asked that the additional motion be withdrawn. The Assembly concurred.

**Motion to Refer**

J.C. Carr moved, duly seconded, that Overture No. 30, 2000 be referred back to the Presbytery of Waterloo-Wellington for re-submission. Adopted.

**Report as a Whole**

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

**CLERKS' REPORT ON PETITION NO. 1, 2000**

The Assembly called for the Clerks' report on Petition No. 1, 2000 (see p. [530](#), [17](#)), which was handed in by T. Plomp, Deputy Clerk.

**Receive and Consider**

J.H. Kouwenberg moved, that the report be received and considered. Adopted.

As the petition points out, the 120th General Assembly granted permission for the Presbytery of Assiniboia and the Presbytery of Northern Saskatchewan to meet jointly so that those bodies could determine the potential advantages of a possible amalgamation. The petition also states that the two presbyteries see no benefit in an amalgamation of the two presbyteries coupled with an alignment with either the Synod of Alberta and the Northwest, or the Synod of Manitoba and Northwestern Ontario. It asks that leave to be granted to the two presbyteries to continue meeting jointly until the presbyteries themselves deem a change in the arrangements to be necessary.

The petitioners make the case that joint meetings of the two presbyteries result in increased numbers of presbyters available to share the workload. Further, they state that the arrangements mean the Educational Consultant now has more time available to serve congregations. As well, there is an increased sense of collegiality and fellowship among members of the two presbyteries.

The positive aspects of the joint meetings are commendable and have been noted carefully. However, the Clerks of Assembly are concerned with the legal implications and the effectiveness of the Synod of Saskatchewan under such an arrangement. Our system of governance is based upon a hierarchy of courts. It is assumed that when appeals are sent to a higher court, that body will be impartial and unbiased. Those dealing with the case must not be those with an involvement with the case at the level of a lower court. Judicial matters dealt with by a synod constituted immediately after a joint presbytery meeting will not be able to fulfil the requirement that justice must not only be done, but it must be seen to be done. The present arrangement may lead the bodies involved to appear to be in collusion with one another.

Because of the important legal implications, the Clerks believe that the experimental period should now be regularized. This would require one of two options. One is that two presbyteries be amalgamated and another synod be asked to assume supervision of the new presbytery. The Clerks note that they understand and have had experience with the geographical considerations of presbyteries and synods in Western Canada. They also recognize that no consultation has taken place with the Synod of Alberta and the Northwest and/or the Synod of Manitoba and Northwestern Ontario. The second option is to direct that the two presbyteries return to the practice of meeting as separate presbyteries, with the Synod of Saskatchewan continuing to provide oversight.

It is not appropriate for the two presbyteries to decide when a change is necessary. To the Synod belongs the power "to handle, order or redress all things omitted and done amiss" by presbyteries and sessions within its bounds; (Book of Forms section 273). The reference in this section goes to the foundation of Presbyterian polity (2 Bk. of Dis. VII. 20). Further to the powers outlined in section 273 of the Book of Forms, specific details about the powers of synod are laid out in sections 273, 273.1, 273.2 and 273.3.

The increased sense of fellowship and collegiality through the joint meetings is commendable. However, in the opinion of the Clerks of Assembly, the argument for the integrity and effectiveness of synod must take precedence. For these foundational reasons, the Clerks believe that the experimental period should be concluded and the two presbyteries directed to resume separate meetings.

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

G.A. Kouwenberg moved, duly seconded, that the presbyteries of Assiniboia and Northern Saskatchewan be directed to resume separate meetings. Adopted.

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

G.A. Kouwenberg moved, duly seconded, that the report as a whole be adopted. Adopted.

### **GREETINGS FROM THE UNITED CHURCH OF CANADA**

The Rev. Harold Alston was invited to the podium and brought greetings from the United Church of Canada's Inter-Church Inter-Faith Committee. He offered congratulations on the 125th Anniversary of The Presbyterian Church in Canada and noted that the United Church had invited the Moderator to attend the United Church General Council to take place in August 2000. The Moderator thanked Mr. Alston for the kind greetings and said that if he was unable to attend, he would send a representative to the General Council.

## **YOUNG ADULT REPRESENTATIVES**

The Assembly called for the report of the young adult representatives. On behalf of the group, Ryan Con introduced the report to the Assembly. He noted that the young adult representatives would present four main points and share their visions for each. The four points were worship and music, camps, outreach and service, and communications. Then the group performed a song for the commissioners.

Various young adult representatives spoke on each of the four ideas. In the area of worship and music, among the suggestions were youth-run services and participation of youth in worship planning, the use of new instruments and the inclusion of new forms of worship. On the topic of camps, the building block for meeting Christ, ideas included were youth on camp boards, greater funding to existing camps, new camps in areas of new church development and improved staff training. Outreach and service should include outreach in the community in the name of the Church, and outreach facilitated by more young people serving as elders. A representative spoke about the need for Sunday school for all ages and also the need for groups for young adults who have completed their education and are entering the work force. Effective communications was stressed because there seem to be roadblocks in passing on information throughout congregations. The young adult representatives have been motivated to ensure effective communication within their congregations and presbyteries. They stressed the use of the Internet and the web site of The Presbyterian Church in Canada.

In conclusion, the young adult representatives led the Assembly in the songs "Humble Thyself in the Sight of the Lord" and "Our God is an Awesome God". They then presented the Moderator with a paper prayer chain that they had made. The Moderator warmly thanked the Young Adult Representatives for their presentation and said that he would wear the prayer chain during his moderatorial year.

## **REPORT ON RECEPTION AND TREE PLANTING: MAYOR OF THE CITY OF HAMILTON**

The Moderator commented on the reception and tree planting which took place at the Hamilton City Hall last evening following the afternoon sederunt. One representative from each of the forty-six presbyteries joined with the Moderator, Clerks of Assembly, the convener of the Celebrate! Steering Committee and the moderator of the Presbytery of Hamilton, at the Hamilton City Hall. The mayor gave an address in the Council chamber about politics and his faith as well as his ecumenical experiences. The Moderator brought greetings from the Assembly. Following this exchange, the group processed to the exterior of the building where the Moderator offered prayer and, with the Mayor, planted a tree. The Mayor observed that the tree would be a permanent symbol of the blessing of God to the people of Hamilton. Following the tree planting, a reception was hosted by the Mayor. Pictures of this event were shown to the commissioners by means of the overhead screen.

## **STUDENT REPRESENTATIVES**

The Assembly called for the report of the Student Representatives. Susan Samuel (Knox College), Linda Park (Presbyterian College, Montreal), and Mark Davis, (Vancouver School of Theology) addressed the Assembly. S. Samuel, who had completed a field placement in Kenya last summer, spoke of the rapidly growing church in that country. L. Park spoke of the privilege of attending General Assembly and how much she had learned about the highest court of our denomination. M. Davis noted his appreciation of the diversity at the Vancouver School of Theology and expressed his support for this year's FLAMES Initiative theme on children, youth and young adults.

The Moderator thanked the student representatives and spoke of their gifts and strengths as students for the ministry.

## **COURTESIES AND LOYAL ADDRESSES**

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses, which was handed in by C. Manahan, convener.

We express our appreciation to Central Presbyterian Church and the Presbytery of Hamilton, for the gracious invitation to host this Assembly and for organizing the details of our stay. We extend sincere appreciation to the Local Arrangements Committee and its co-conveners, Ms. Marilyn Repchuck and The Rev. Alan McPherson.

We thank all those who gave of their time and talents to fulfil their commission to Assembly. We express gratitude to the young adult representatives and the student representatives of our theological colleges for their presence and participation.

In the eyes of many, this is the beginning of the new millennium and we rejoice that under the able leadership of The Rev. Walter McLean and his many helpers we were able to have a unique celebration of the year 2000 and our Church's 125th Anniversary.

### **To Her Majesty Queen Elizabeth II**

We, the commissioners of the 126th General Assembly of The Presbyterian Church in Canada meeting in Hamilton, Ontario in the year 2000, express our loyalty.

We are grateful for your leadership, commitment to your people and the upholding of the ideals of family and home. We hold you in our prayers as we move forward in the 21st century.

### **To Her Excellency, Adrienne Clarkson, Governor General of Canada**

The 126th General Assembly, meeting at McMaster University in Hamilton, Ontario, sends its greetings. We hope you will feel God's guidance and support as you fulfil the obligations of your office. We pray God is with you through grace, mercy and peace.

### **To the Right Honourable, Jean Chretien, Prime Minister of Canada**

The commissioners of the 126th General Assembly meeting at McMaster University in Hamilton, Ontario send greetings to you and the members of the House of Commons and Senate. It is our prayer that God will guide you in the responsibilities of your offices.

## **COMMITTEE ON BUSINESS (cont'd from p. 51)**

The Assembly called for the report of the Committee on Business, which was presented by C.R. Lockerbie, convener.

### **Minutes of Assembly Adopted**

#### **Recommendation No. 26**

K.R. Craigie moved, duly seconded, that the minutes of the first five sederunts be sustained, subject to corrections and that the minutes of the remaining sederunts be taken as read and sustained subject to corrections. Adopted.

### **Commission re Matters Left Uncared For or Omitted**

#### **Recommendation No. 27**

K.R. Craigie moved, duly seconded, that the Commission re Matters Left Uncared for or Omitted, consisting of the Moderator of the 126th General Assembly and the Clerks of Assembly, be established for 2000-2001. Adopted.

### **Report as a Whole**

K.R. Craigie moved, duly seconded, that the report as a whole of the Committee on Business be adopted as amended. Adopted.

## **MODERATOR NAMES SPECIAL COMMITTEES (cont'd from p. 47)**

The Moderator named the following Special Committee:

### **Special Committee re Evaluation of Han-Ca Presbyteries**

A. Van Seters (convener), G.C. Brett, D.M. Crawford, P. Eastwood, W. Hong, S.T. Huh, M. Hwang, I.G. MacDonald, B. Marshall, L. Park, A. Wallace, K. Muhn and the Clerks of the Presbyteries of Eastern Han-Ca and Western Han-Ca (ex-officio with vote) with the Clerks of Assembly as consultants. In addition, one person from each of the Han-Ca presbyteries to be chosen by the presbyteries and reported to the Clerks of Assembly by October 1, 2000.

### **MODERATOR OFFERS THANKS**

The Moderator thanked the staff of the General Assembly Office and introduced S. Philpot, F. Hogg and E. Bartlett to the Assembly. He expressed appreciation to T. Hamilton and other members of the staff of Church Offices who had packed and transported equipment, naming D. Taylor, N. Oke, J. Walmsley, J. Henderson and K. Vance. In addition, the Moderator thanked the Clerks of Assembly, the members of the Committee on Business, and D. Rollwage for his work on the overhead screen.

### **THANKS TO MODERATOR**

M.J. MacRae rose to thank the Moderator for the wonderful way he affirmed individuals throughout the Assembly, and recognized the long service of many servants of the Church. As well, he noted the joy which the presence of the Moderator's family had given the commissioners. The Assembly concurred in this heartfelt thanks.

### **ADJOURNMENT**

The business being finished and announcements having been made, the Assembly joined in singing the One Hundred and Twenty-Second Psalm. The Moderator led 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 Toronto, Ontario and within Glenview Presbyterian Church there, on the first Sunday in June, in the year of our Lord, two thousand and one, at seven thirty o'clock in the evening, local time.

## APPENDICES

### REPORTS OF BOARDS, STANDING COMMITTEES, ETC.

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NOTE: In instances where Assembly has granted permission for an Agency to reword a section of its report or one of its recommendations, the rewording will be found only in the minutes of Assembly, unless noted otherwise in the minutes.

## COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 126th General Assembly:

The Moderator of the 125th General Assembly, The Rev. Dr. Arthur Van Seters, met with the Committee to Advise with the Moderator twice to establish his itinerary for the year and to report on his various meetings with committees and ecumenical organizations with which he was in contact.

The Church's focus on the ecumenical Jubilee Initiatives from 1998 to 2001 led Art Van Seters to use this theme as he preached, spoke to groups and held discussions with various groups. He was also invited to be part of the leadership at the CANAAC Conference on Third World Debt which was held in Jamaica.

Art Van Seters was invited to several presbytery and congregational celebrations. His travels in Canada, mostly with his wife Rowena, included all regions of the country. Everywhere they went, they were graciously welcomed. He was especially moved by the desperate crisis facing farmers in the prairies and also in Ontario which led to ecumenical conversations and correspondence with governments. He also gained an appreciation for both the sense of history which is important to congregations and their desire to face challenges that confront the Church in the future.

Many people in the Church will recall how pastoral Art Van Seters was. He tried to contact those church workers and spouses who faced bereavement and/or other difficulties expressing the prayers of the Church for them. This was done either by letter, or when possible, in person.

Internationally, Art and Rowena Van Seters traveled to Nigeria and Ghana where they were awed by the courage and vision of two Presbyterian churches in situations of tremendous struggle. Their understanding of how national assemblies can manifest Presbyterianism differently from the Canadian experience in these settings was inspiring. In El Salvador and Guatemala they met with Canadian missionaries and shared in the ecumenical twentieth anniversary commemoration of the assassination of Archbishop Oscar Romero. Of his time in this part of the world, Art Van Seters described it as a conversion experience as he remembered the people whom they met and their walk vigil with the group in the city of San Salvador.

This year, a great deal of the Moderator's work involved correspondence with the Church and also with government. Art Van Seters had a lot of contact with the national structures of our denomination: General Assembly Office, Assembly Council, International Ministries, Justice Ministries, International Affairs Committee, Ecumenical Relations Committee and the Celebrate Committee, among others. Interaction with the Federal Government was both through correspondence and face to face in a meeting on Parliament Hill. Working ecumenically in some of these cases has also been important.

Upon reflecting on his year as Moderator, Art Van Seters said, "I have a more concrete awareness of the Church as the one, universal, interconnected Body of Christ. Faithfulness to Christ has a sharp edge to it as we are called to face the blunt realities of economic idolatry and gross inequalities in our country and world. The Church is severely diminished when we allow the world to squeeze us into its mold."

### **Recommendation No. 1** (adopted, p. [11](#))

That the sincere appreciation of the Assembly be extended to The Rev. Dr. Arthur Van Seters for his prophetic challenges to follow Christ and his words of encouragement as he visited congregations, participated in ecumenical and denominational gatherings, visited presbyteries and met with individuals; and to Rowena Van Seters for her support during this past year and her ministry of reaching out to people, making them feel comfortable.

### **Recommendation No. 2** (adopted, p. [12](#))

That the thanks of the Assembly be extended to individuals, congregations, presbyteries, synods and organizations which received Arthur and Rowena Van Seters with graciousness and kindness.

## **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 Reverend H. Glen Davis as Moderator of the 126th General Assembly.

The committee, in its deliberations, often raised concerns about what the present expectations and role are of a moderator of the General Assembly. It was informed that the Assembly Council will be seeking permission to study the role of the moderator, and this committee supports such a review.

John Congram  
Convener

Terrie-Lee Hamilton  
Secretary

## **ASSEMBLY COUNCIL**

To the Venerable, the 126th General Assembly:

The Assembly Council continues to be thankful for the privilege of implementing the policies established by the General Assembly. The Church appoints persons to the Council by drawing from the depth and breadth of the Church across Canada. A great variety of skilled and dedicated Presbyterians from all walks of life make the Council well representative of the whole denomination.

The meetings of the Council are often a great challenge as we struggle to find answers and solutions that will meet the needs of all our members. The meetings are also a time of great joy and hope as we share our visions and dreams for the great future of our denomination within the plan of Almighty God.

The Council has made renewed efforts to be transparent to the whole denomination in all of its work and decisions. The work of the Council is recorded, even as it happens, by Keith Knight, Associate Secretary of Resource Production and Communication. Keith's summaries are immediately made available to the whole denomination.

The Ven. Jim Boyles, General Secretary of the Anglican Church of Canada spoke to the November meeting of Council. He addressed several important issues about communication and leadership. Two topics that caught the attention of the Council were "lavish communication" and "chaos management". The Council feels that Presbyterians have an abundance of chaos and we would love to learn how to manage it.

The Council, having reviewed all of its terms of reference, feels confident of its role and the roles of its various committees. The Council is pleased that a new Personnel Policy Committee has been formed is working diligently at the task of reviewing the employment procedures of the Church.

The Council is very pleased with the growth of the FLAMES Initiative. The six FLAMES priorities could well have been forgotten by now. But instead of being set aside as just the result of yet another study the six priorities, in the form of the FLAMES Initiative, have taken on a great life of their own. Many congregations are embracing the FLAMES logo, the "FANNING THE FLAMES" motto and more importantly, are building their programs around the FLAMES priorities.

In 1999-2000 the FLAMES priority was "Mission: National, International and Justice." Many congregations used this opportunity to highlight their mission or to create new missions locally and globally. In 2000-2001 the FLAMES priority will be "Focus on Children, Teens and Young Adults." We look forward to seeing how our denomination will fan the flames of youth ministry to new heights.

We pray that God will continue to bless the Assembly Council and to pour out his Holy Spirit upon our whole Church so that we may be worthy vessels of the healing power of our Risen Saviour.

## **COMMITTEES OF COUNCIL**

### **TERMS OF REFERENCE FOR COMMITTEES OF COUNCIL**

The Assembly Council has completed its review of the terms of reference for each of its committees, and prepared a booklet which consolidates all this information in one convenient location. This booklet is available to the Church. Following the Assembly a copy will be sent to each presbytery and it will be posted to the Church's website in electronic format.

### **ARCHIVES AND RECORDS MANAGEMENT**

#### **Responsibilities**

The Archives and Records Office of the Church is responsible for the following areas of work: appraising records for receipt to the Archives, appraising records for receipt to the Records Centre (considering features such as legal, fiscal, historical and administrative values); establishing a records retention and disposition schedule manual and preparing seminars on records management principles for the Church Office staff; numbering and accessioning records on the Archives database; providing conservation for records; cataloguing records and producing detailed finding aids using the archival profession's standard manual "Rules for Archival Description"; arranging, labeling and boxing records; answering requests for information for the Church and public (average 10 per day; over 3,000 annually) and issuing invoices for this work; developing general information management policies for the Church Office; filling photo duplication orders for researchers and congregations; co-ordinating the Church's Canada-wide microfilming program for congregations and organizations; negotiating for the personal papers of Presbyterians for deposit; networking with congregations, church organizations and other archivists/records managers with respect to providing and accessing information; supervising co-workers, seasonal contract archivists, volunteers and the Assistant Archivist; visiting congregations to explain our services; preparing annual grant applications for cataloguing and conservation of records projects.

#### **Residential Schools Cases**

The Archivist sits on the Church's Residential Schools Working Group. The Archivist and Assistant Archivist completes research on existing documents located in the Presbyterian Church Archives, the United Church Archives and at the Department of Indian and Northern Affairs in Hull. This material is considered as possible evidence. Records are copied and produced for Don Guthrie who sends these records to the partner lawyers assigned to our defense.

#### **Grants**

Young Canada Works and the Canadian Council of Archives are two separately managed granting agencies resting with the federal Department of Heritage. The Archivist has applied for funding for additional processing of WMS records. The WMS provided a grant of \$500 in order to assist with this matching grant with the result being known in April 2000. The Young Canada Works grant will request funds to hire a summer employee who will continue cataloguing our large photograph collection. We have 4,000 photographs fully catalogued with approximately the same number left to process. Last summer, Jennifer Roberts worked in the Archives as a result of a successful application to Young Canada Works. It was through her skillful efforts with our photographs that they are now so well conserved, described and accessible to researchers.

#### **Volunteers**

We are grateful for the dedicated efforts of our three faithful volunteers of over ten years who devote two days a week to assisting with projects as needed in the Archives. Their main responsibility is responding to all the genealogical requests received. The established fee for research is \$25 per hour plus GST.

#### **Records Management**

In summer 1999 the Archives worked to clean up and organize this large room adjacent to the Archives which is now officially called the Records Centre. Each department has a designated

area to store their semi-active records. Signage will be created so departments can easily locate their own area. Transfer forms will be made available to everyone in the office. These forms will be filled out reflecting the title of the records series and accompanying dates of any records they send to the Records Centre. The form will be attached to the outside of the box for easy identification.

Records Management at the Church Office is progressing having completed in December virtually all the interviews with staff regarding their personal record keeping and types of records created. The Archives is now involved in the inventory stage of this project. This will take a number of months.

Work will begin on a records management manual for the office including the legal retention and disposition schedule applicable to all records series. This will be vetted by our lawyer and will become a legal document of protection for the Church Office. A records schedule reflects best business practices and the acknowledgement of formal policies and procedures around record keeping issues.

### **The Disaster Preparedness Plan**

Under the supervision of the Archivist, the disaster preparedness plan document was drafted by Andrew Kerr, a volunteer for some months in the Archives. This type of document is extremely important and should be found in all established archives. It is meant to delineate the various types of physical trouble that the facility could experience and the steps necessary for effective control of the situations. The manual will also encompass the whole building and a good deal of the end product will be relevant to the entire national staff. This will be proofed and presented to the Management Team for initial comment.

### **Deed of Gift Form**

The deed of gift form was designed by the Archives staff and the Archives and Records Management Committee. It has now been approved by the Church lawyer. This is a form that will be signed upon deposit of original records in the Archives.

### **Year 2000 Church Calendar**

Keith Knight asked the Archives to select and provide images for the Year 2000 Calendar. We hope that congregations are enjoying our selections. The Calendar Committee recognized the Archives as a particularly appropriate place to find photos for a year celebrating the millennium and the 125th anniversary of the Church.

### **Archives and Records Web Site**

You can access the "Archives and Records" site from the Church's home page. We have a photo gallery displayed based on the themes of the FLAMES Initiative. Our current display features various images depicting the Church's mission efforts through the years. This exhibit will be changed on a semi-annual basis. We have put additional text on our site and are always in the process of adding more in order to benefit our patrons. A paper describing how our new facility was created as well as some history of the Archives department is also available from our site.

### **Major Resource**

The Archives department has budgeted for the production of a comprehensive booklet, which will outline all of our services. This will be one of the most ambitious projects we have undertaken to date. Comments received over the years have indicated that there is a distinct need for this product. Work will begin on this booklet in May 2000 and it will initially be available in the PCPak. Some of the topics that will be included are: microfilming, records management for the congregations, conservation and care of records, writing a congregational history, access to information issues, oral history interviews and copyright. Along with this, a brochure is being worked on which will explain the matter of personal papers donation to the Archives. Peter Bush of the Committee on History is taking the lead in this project.

### **Regular e-mail Communication with the Presbytery Clerks**

The Archives staff would like to be in more direct contact with the clerks of the Church. As most of the presbytery clerks use e-mail we will begin a pilot project with them. We hope to pass along tidbits of pertinent information pertaining to records and record keeping. We would

mail any communication to those presbytery clerks who do not have e-mail access. Barbara McLean has indicated an interest in piggybacking her messages along with our mailing.

### **Celebrate/125 Committee**

In order to assist with the historic aspect of the Church celebrations, the Archivist sits on this national planning committee. As part of our efforts at noting the millennium, the Archives is putting together an exhibit to depict historical themes in the development of the Church. The display boards were a gift by the Archivist Emeritus, Dr. T.M. Bailey in memory of his wife, Janet Bailey. Janet was a long time volunteer in the Archives and her efforts in the Archives will continue to benefit our researchers in the years to come. This exhibit was at the Church Office open house on April 10 and 13, 2000 as well as at General Assembly and other heritage venues.

### **Archives Association of Ontario Corporate Award**

In June 1999 the Church won this award of achievement because of its support of the new archival facility and its records and archives program. This is a special achievement for the whole Church to celebrate. The award now graces our reading room wall.

### **BENEVOLENCE COMMITTEE**

The Benevolence Committee of Council oversees the administration of the benevolent funds and bursary funds which have been entrusted to the Assembly Council. There are 10 benevolent funds with a total capital of \$2,855,081. From the income of these funds, approximately 24 persons received monthly support. Other emergency grants were made totalling \$7,250. There are 23 bursary funds with a total capital of \$943,069. Approximately \$50,000 of income from these funds was awarded to some 42 candidates for the ministries of the Church.

The committee invites your prayers, concern and gifts for needy servants of the Church. A number of congregations and individuals make gifts to these funds each year. The committee expresses appreciation to all donors and all who take an interest in this work.

The Benevolence Committee meets annually to monitor the ongoing bursaries and benevolence funds that are being administered through the Assembly Office. For the 1999-2000 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, made up 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 any amalgamations of congregations, there are guidelines regarding the disposition of assets in Appendix B-5 of the Book of Forms. Further, Book of Forms section 200.11 stipulates that presbyteries must present the plan for amalgamation to the Assembly Council for study and report.

### **COMMITTEE ON CHURCH ARCHITECTURE**

The Committee on Church Architecture met 11 times during 1999, receiving 18 submissions from congregations.

Church law 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. Presbytery cannot give approval for a congregation to proceed until it has received the report of the Committee on Church Architecture.

Copies of the booklet, "Guidelines for Planning a Church" are available at a nominal cost.

Committee on Church Architecture: Walter Moffat (Convener), John Hoag, William Milner, Don Scott, Stephen Kendall, Ralph Kendall, Don Bolton, Stewart Adams, and Gordon Haynes (Secretary).

### **EXPERIMENTAL FUND**

The Experimental Fund of The Presbyterian Church in Canada was established in 1981 through the generosity of an anonymous donor who was anxious to support projects in Christian ministry of an innovative or creative nature, which would help to spread the Gospel of Jesus Christ and further the reign of God in our nation or abroad.

A Board of Directors invites applications from individuals or groups, adjudicates upon their appropriateness to the Regulations of the Fund, and dispenses income funds from a capital base, which at the end of 1999 stood at \$276,917.28. The deadline for applications is March 1st and October 1st each year. Application forms may be obtained from the Secretary, the Rev. Fred Rennie, St. John's Presbyterian Church, 28 Second Street East, Cornwall, Ontario, K6H 1Y3, or presbytery clerks. Publicity concerning the Fund and an application form is now available on the Internet at <http://www.presbycan.ca/xfund>.

Since its inception, there have been 139 projects reviewed by the Directors, 67 of these have been approved to date and almost \$95,000 in grants given. In some cases, grants were conditional upon additional local funding being in place. All recipients must publish interim and final reports to the Directors, giving an account of their stewardship of funds received. Grants for small projects (i.e. \$500 or under) are exempt from the necessity of full reporting. All applications must be accompanied by a letter of approval from the presbytery in which the applicant is situated (or from the appropriate board or agency) before they will be considered. When the project is completed, a final financial accounting must also be provided.

Despite the use of the Record and PCPak, applications were smaller in number in 1999 than in previous years. Projects supported by grants were a youth ministry venture, a journal of faith "For Words" and two parish nursing projects that, while dealing with the same issue, had distinctive differences of approach that made them "experimental" in the opinion of the Directors. Fewer applications in 1999 has meant a carryover to this year of additional available funds. The Directors hope that the creative spirit is not languishing across the Church.

The Directors appreciate receiving any and all ideas considered appropriate for the purpose of the Fund. Income for disposition to projects is growing slowly year by year. The Directors look forward to the day when more income will be available to meet the need of ambitious projects submitted by some respondents.

The permanent Directors of the Fund are the Secretary of the Assembly Council, the General Secretary of the Life and Mission Agency and the minister of St. John's Presbyterian Church, Cornwall. Members appointed by the Assembly Council and presently serving are The Rev. Linda Ashfield (2002), Mrs. Noreen Marshall (2001) and Mr. Glen Crockford whose final term ends this year and whose faithfulness, wit and wisdom will be missed by the Board. Appointed Directors may serve no more than two 3-year terms.

The Directors of the Fund continue to be very appreciative of the beneficence of the donor, who each year continues to augment the capital base.

### **FINANCE COMMITTEE**

The Finance Committee confirms that 1999 was a successful year from a financial point of view. Revenues totalled \$10,278,900. Presbyterians sharing totalled \$8,600,600 up \$16,200 over the previous year. Income from other sources totalled \$1,041,800 compared to a budget of \$920,000. Bequests and gifts were \$636,500, including deferred bequests of \$552,000, compared to a budget of \$80,000.

Expenditures for the General Assembly Office were \$928,200, over budget by \$94,000, which included \$71,000 for the Millennium Committee, which was not included in the budget.

The Life and Mission Agency underspent their budget by \$360,000 at \$5,495,500, primarily in Canada Ministries where timing factors reduced required expenditures.

The Support Services group overspent the budget by \$52,000 at \$1,392,700, in building maintenance and financial services areas.

**Audit Committee**

The Audit Committee reported to the Finance Committee on March 9, 2000, stating that it has met with the auditors and reviewed the financial statements at December 31, 1999 for the Church and the Pension Plan in depth. They were satisfied with the information provided and asked for time to have a final review before recommending the acceptance of the statements to the Finance Committee. This final review took place and the Assembly Council received the Audited statements later in March.

**Financial Statements for The Presbyterian Church in Canada at December 31, 1999**

See the financial statements for the Church on pages 225-27.

**Recommendation No. 1** (adopted, p. [24](#))

That the financial statements for The Presbyterian Church in Canada at December 31, 1999 be received for information.

**Recommendation No. 2** (adopted, p. [24](#))

That the financial statements for The Presbyterian Church in Canada - Pension Fund at December 31, 1999 be received for information (p. [229](#)).

**J. B. Maclean Bequest Fund**

The statements were presented in a form that did not comply with the Canadian Institute of Chartered Accountants (CICA) handbook, which came into effective January 1, 1998. The Committee declined to review the statements and returned them to the auditors for consideration as to their qualification to their Auditor's Report. Upon receiving this information, the Finance Committee decided not to forward the statements to the Council. The Chief Financial Officer is discussing this with the Maclean Estate Committee and will advise the Council.

**Auditors for 2000**

The Audit Committee is satisfied with the services of PricewaterhouseCoopers in completing the 1999 financial statements. The appointment of auditors for 2000 is part of the terms of reference for the Audit Committee.

**1999 Deferred Bequests**

The Assembly Council approved, as per the usual practice, the disbursement of undesignated (deferred) bequests. In any given year, the first \$25,000 is directed to general operations and the Assembly Council determines the disbursement of the remainder. These "extra" bequests are often used to assist the New Church Development Capital Fund, and to pay for extraordinary items not included in the general budget of the Church, but which require attention (e.g. the construction of the new archives facilities). This year we were faced with a much higher amount than usual in undesignated bequests and so the Assembly Council agreed 1) to report the approved items to the General Assembly and 2) ask the Finance Committee to present to the Assembly Council principles for the disbursement of undesignated bequests.

The list of approved projects are as follows:

Stewardship of Accumulated Resources	\$21,820
funding required for office assistant for 2001	
Vocational training for infrastructure for India (PWS&D)	\$13,000
Van for Madurai non-formal education centre in India (PWS&D)	\$20,000
Alternative Dispute Resolution (ADR) fund sum to offset expected costs of first gathering at site to be determined	\$147,000
Canada Ministries - New Congregation Development Capital	\$147,000
General Assembly evaluation of Han-Ca Presbyteries/consultations	\$15,000
The clerks will present a process to this Assembly for the three year evaluation so that the Church can make appropriate decisions at the end of 5 years.	
General Assembly Committees - a fund so that the Assembly Office can fund projects through its various committees in 2000	\$40,000

General Assembly fund for cost of a future Assembly, possibly at Cornwall (NAV Canada). The centre offers conference type facilities at close to university prices. This sum would meet the additional costs.	\$35,000
Upgrade the computer system by providing a new faster server (42,017), a fire wall or security server and software (10,942), a faster Internet connection (2,046) and installation costs (8,050)	\$63,055
<b>Total</b>	<b>\$501,875</b>

### 2000 Budget

In view of a request from the Audit Committee that provision be made to cover legal fees related to Residential School Claims, a change is proposed for the 2000 budget on the line "Unbudgeted Expenditures" which is increased from \$100,000 to \$300,000. This will increase a provision started in 1999 of an estimated \$200,000 per year for four years to meet estimated legal fees in defending the various claims made against the Church. The matter was raised within the Audit Committee which was of the opinion that a provision must be created to meet these matters and agreed to an assessment at the end of each year for four years to provide 25 percent, 50 percent, 75 percent and 100 percent in each ensuing year of the estimate at that year end.

**Recommendation No. 3** (adopted, p. [24](#))

That the line "unbudgeted expenditures" in the 2000 budget be increased to \$300,000.

### 2001 Budget

The year 2001 budget can be found at page 232. It provides an overview of the budget together with a forecast for the years 2002 to 2004.

**Recommendation No. 4** (adopted, p. [24](#))

That the budget for the year 2001 be approved.

**Recommendation No. 5** (adopted, p. [37](#))

That the revenue and expenditure forecast for the years 2002 to 2004 be received as set out on page 232.

### **OVERTURE NO. 13, 1999** (A&P 1999, p. [466](#))

#### **Re: Revisions to Book of Forms Appendix B-5 and B-6 to include allocation to new church development**

Overture No. 13, 1999 expressed concern for the increased need for capital for new church development across Canada and that the Appendix B-5 and B-6 are suggestions and not the law of the Church and asked that 30 percent of the residue of the proceeds of sale of property of amalgamated or closed congregations go to Canada Ministries for land acquisition and to include Appendices B-5 and B-6 in the Book of Forms.

The Finance Committee appointed a Task Force to investigate the matter and report to the Assembly Council. Their report follows and forms a portion of the response to this overture.

### **New Church Development Capital Fund Report**

The need to look at sources of funds for the New Church Development Capital Fund (NCD Funds) arises out of a positive development - more presbyteries are seeing possibilities for mission in their communities, and so are starting new church works. In 1999, presbyteries began the work to start six new congregations. Other presbyteries see the potential of starting other congregations in the near future.

To help allow these new congregations to grow, normally a gift of land is given to them at the time that they begin a building program. As a matter of policy, Canada Ministries tries to make this gift (if funds are available), and tries to purchase this land at about the same time that the new work begins. This frees the congregation of the worry of finding and funding, the land for their first building. As well, Canada Ministries will purchase, if requested, manses for these new works.

This increased use of the New Church Development Capital Funds has raised the question on how we continue to have the resources to make these purchases. To try to find answers to this question, a group was brought together made up of Gordon Haynes, Ian Morrison, Ralph Kendall, and Don Taylor. Later, Stephen Kendall and Don Elliott were added to the group.

The group concluded:

- There did not seem to be any obvious source of new funding for New Church Development Capital.
- There is a need to have a national financial campaign to find the funds to replenish the NCD Capital Fund. Funds from the Live the Vision campaign have helped greatly the purchase of land and buildings over the last few years. However, the timing of such a campaign is important. The group was not sure that this was the best moment for such a campaign.
- More of the funds necessary for new church development need to come from a local raising of funds for new work. Indeed policies of Canada Ministries presently allow for the gift of land to come from elsewhere than from the national Church. The local doing of mission, including the providing of land to the new congregations, could be promoted. This would require a more intentional promotion of new church development and New Church Development Capital in presbyteries and congregations.
- The long-term answer for New Church Development Capital may be in the planned giving program of the Church. The need for NCD Capital should be added to the information going to people about planned giving.
- Appendix B-6 of the Book of Forms, dealing with the closure of congregations, cannot be changed since it is federal and provincial legislation, but we note that normally 25 percent of the cash proceeds of closures goes to NCD Capital. We feel that this should increase to 30 percent, to be in line with the prayer of Overture No. 13, 1999.
- Appendix B-5 of the Book of Forms, dealing with the amalgamation of congregations, needs to be changed to focus more on mission as a factor, and we are suggesting a rewriting of B-5 (see below). It needs to be strengthened by its placement in the body of the Book of Forms rather than as an appendix. The amalgamation of congregations within The Presbyterian Church in Canada is the responsibility of the presbytery, the amalgamating bodies, and the General Assembly, through its Council's Commission on Assets of Dissolved and Amalgamated. Decisions related to amalgamations should first and foremost further the mission of the Church.
- A portion of the deferred bequests should normally be directed to NCD Capital.
- The above actions could be seen as the answer to the prayer of Overture No. 13, 1999.

On receiving this report, the Assembly Council agreed that:

1. The Commission on Assets of Dissolved and Amalgamated Congregations be directed that 30 percent of the cash proceed from dissolved congregations be normally directed to the new church development capital funds with the other 70 percent directed for mission to be determined at the presbytery level.
2. That the Life and Mission Agency be encouraged to include new church development in presentations on planned giving.
3. That a portion of the deferred bequests will normally be directed to new church development capital.

The Assembly Council further agreed to propose to the General Assembly, the inclusion of a re-worded version of Appendix B-5 in the body of the Book of Forms. Following consultation with the Clerks of Assembly, the following legislation is proposed for study and report prior to remit under the Barrier Act.

### **Appendix B-5 as Proposed Legislation for the Book of Forms**

200.11 (Revised)

In the matter of amalgamation of congregations, the presbytery, in consultation with the Assembly Council and the congregation(s) involved, will prepare a plan regarding the utilization of all remaining assets, showing how they may be used to further Christ's work in the local community and/or beyond.

200.11.1 Prior to any church buildings being listed for public sale as a result of an amalgamation of congregations it should be determined if another Christian community can use them in the furtherance of the gospel ministry.

200.11.2 The first charge upon the proceeds of the sale of any properties shall be any indebtedness on the property itself, the second charge being any prior and other indebtedness incurred by the congregation whose assets are being sold.

200.11.3 Any capital grants, which a congregation whose assets are being sold has received from The Presbyterian Church in Canada, shall be returned to the Capital Funds for the continuing mission work of The Presbyterian Church in Canada.

**Recommendation No. 6** (adopted, p. [37](#))

That the proposed legislation above be sent to sessions and presbyteries for study, with responses sent to the Assembly Council by January 31, 2001.

**Recommendation No. 7** (adopted, p. [37](#))

That the foregoing be the response to Overture No. 13, 1999.

### **Minimum Stipends**

The Assembly Council recommends that there be a 1.1 percent increase (\$322.00) in the minimum stipend effective January 1, 2001. This increase would be given to all those on the minimum scale, the executive and professorial staff and the support staff at Church Offices.

**Recommendation No. 8** (amended and adopted, p. [37](#), [50](#))

That the minimum stipend be increased by \$322.00 (1.1 percent of the 4th level minimum stipend) and that the same increase be applied to executive and support staff of the General Assembly, and to the professorial staff at the colleges effective January 1, 2001.

### **LENDING FUND COMMITTEE**

Lending Services manages funds available to congregations for the building of new churches and manses and renovation of existing ones.

#### **Current Statistics**

During 1999, seven congregations received new loans from the various funds. Six congregations completed repayment of their debts so that, by the end of the year, 71 loans were outstanding totalling \$2,925,918. Because money that is lent comes from repayment of loans, when current borrowers forward payments promptly, they are in fact providing help to other congregations that need these services.

#### **Applications**

The committee requires completion of an environmental questionnaire for all applications. Presbyteries and congregations should forward applications to the Co-ordinator, Lending Services, at the Church Office well before its scheduled meeting dates. Meetings to consider new applications take place in November and March.

The Lending Fund Committee, in considering both the financial resources available to it, and the need of a number of congregations for funding for additional Christian education facilities, recommends that the maximum amount available for a second phase loan be increased from \$70,000 to \$100,000.

**Recommendation No. 9** (adopted, p. [37](#))

That the terms of reference for the Lending Fund Committee be revised by increasing the limit for Phase Two loans (additions for Christian Education) from \$70,000 to \$100,000.

### **LONG RANGE PLANNING COMMITTEE**

The Committee continues to promote the six priorities of the FLAMES Initiative. The following projects are in progress:

- FLAMES 2 - The Sequel - This new video is in production with assistance from the Life and Mission Agency. The sequel will review the origins of the FLAMES, provide an overview of national and local projects which promoted missions, the priority for 1999-2000, and look ahead to the Focus on Children, Teens and Young Adults, the priority for 2000-2001.
- A FLAMES letter and update will be sent to all congregations in the spring.
- The FLAMES song writing contest is in progress.

The initiatives for the FLAMES program are:

- Education and Promotion of the FLAMES Initiative (1998-1999)
- Missions: International, National, Justice (1999-2000)
- Focus on Children, Teens, Young Adults (2000-2001)
- Equipping Laity (2001-2002)
- Active Evangelism (2002-2003)
- Spirituality (2003-2004)
- Education of Laity and Clergy (2004-2005)

## **MANAGEMENT TEAM**

The Management Team is made up of the three General Secretaries (Principal Clerk, Life and Mission Agency and Chief Financial Officer). They are charged with managing and co-ordinating the work of the Church Office. 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.

## **PERSONNEL POLICY COMMITTEE**

The Personnel Policy Committee has been reviewing and updating all the various policies for the staff at Church Offices. In particular, policies on Appeals and Performance Management have been approved by the Assembly Council and are in the process of being implemented and communicated to staff. Policies on Staffing and Compensation are in the final stages of development. A further report will come with the supplemental materials. (see p. [219-22](#))

## **RESIDENTIAL SCHOOLS WORKING GROUP**

### **Journey to Wholeness**

The Journey to Wholeness Sunday was February 27, 2000. As of mid-March 2000, after expenses and healing initiatives in 1995 and 1997 (prior to the terms of reference being finalized) there is \$116,160 in the account.

The Spending Fund Committee will be making its first allocations for healing initiatives following its September meeting to consider applications.

### **Negotiations With First Nations Band No. 40**

The Presbytery of Winnipeg has appointed a committee to deal with the request from the Elders' Council of the First Nations Band No. 40 re the use of Camp Prescawa. Ian Morrison, at the request of the working group, has asked the Presbytery committee if he can be included in these meetings. The committee has not met yet.

### **Meeting With Rt. Rev. Gordon Beardy**

An initial approach, through Donna Bomberry at Anglican Church House has been made regarding a meeting with the Rt. Rev. Gordon Beardy. We expect the meeting to take place in May or June. In the meantime, the Terms of Reference for the Spending Fund have been sent to Bishop Beardy.

### **Alternative Dispute Resolution**

The Convener has continued to represent the committee at Alternative Dispute Resolution (ADR) meetings with our partner churches and the Government. We were invited to participate in an initial meeting with two groups in Manitoba re ADR. What was being proposed was an ADR that would include more than one church denomination and possibly more than one Aboriginal community. The church representatives had informed the government representatives that we felt that this type of ADR would be too complicated. The Convener and our legal counsel from Manitoba attended this meeting. The outcome was that the Oblate Fathers of Manitoba have agreed to proceed with meetings with Aboriginal people from three separate communities represented by three different lawyers. These lawyers and their clients were keen on following an ADR route. They made it plain that they had a number of clients (at least 50 of whom went to either Birtle or Cecilia Jeffrey) The Presbyterian Church in Canada, the United Church and the Anglican Church have been invited to observe these ADR meetings. Stephen Kendall has been in contact with our legal counsel in Toronto and he has expressed an

opinion that we could accept this invitation. The committee supports the recommendation that monies from undesignated bequests be set aside for ADRs.

Ian Morrison reported that at the meetings of representatives of the four churches there is a growing concern about the cumbersome nature of the government's model for ADRs. An alternative model is being proposed. This will be dealt with more fully when at the next meeting of the ecumenical working group.

### **Communication**

The working group reviewed the preliminary result of the research proposal in which we committed to be involved. A fuller report was given to the Assembly Council Executive in April.

### **Education**

As the Journey to Wholeness campaign draws to a close there is a growing awareness that there needs to be a continued program addressing our ongoing relationship with Aboriginal people. The working group is asking the Life and Mission Agency staff to consider how this need for continuing education could be addressed.

## **REFERRALS FROM GENERAL ASSEMBLY**

### **OVERTURE NO. 6, 1999** (A&P 1999, p. [462](#))

#### **Re: Distributing Book of Forms updates for congregations**

In Overture No. 6, 1999, it is noted that the Book of Forms is authoritative in matters of law for our denomination; it is updated annually depending upon if there are any changes; and there is sometimes confusion within sessions regarding ordering of updates. The overture suggests that it would be helpful if one set of updates were sent automatically each year to every session.

At present, order forms for the updates to the Book of Forms are normally sent to each presbytery in February-March of each year along with a section for ordering the next Acts and Proceedings. These are to be passed on to sessions, which can make use of this order form as a simple and sure way to obtain these updates.

This procedure costs the Assembly Office about \$50 in paper and postage. If the Assembly Office were to send a copy of the updates to each session, it would have to spend presently \$2 each on the inventory cost of the updates themselves plus at least \$1 for oversize postage and \$1 for handling. This would add up to over \$4,000, and there is no way of knowing if these unsolicited updates would be widely used.

Sessions have a responsibility to keep up to date on the law of the Church, and are to be encouraged to order the updates annually.

The Assembly Office will review the order form for Book of Forms updates, with a view to making it clearer and easier to use. In addition, a reminder to order updates will be sent with the referrals to sessions, which are prepared following the General Assembly each year.

The Assembly Office is also seeking ways to make the Book of Forms more accessible to the Church. Starting in 1999, a complete electronic copy will be available in easy to use format for personal computers. Anyone with a printer will be able to print his or her own pages using this format (PDF). Instructions for printing updates will be included with the file. The Assembly Council believes that these steps toward electronic availability of the Book of Forms will help to address concerns about having updated copies available.

#### **Recommendation No. 10** (adopted, p. [38](#))

That the above be the response to Overture No. 6, 1999

### **OVERTURE NO. 13, 1999** (A&P 1999, p. [466](#))

#### **Re: Revisions to Book of Forms Appendix B-5 and B-6 to include allocation to new church development**

A response to Overture No. 13, 1999 may be found above in the report of the Finance Committee. (p. [207-09](#))

**OVERTURE NO. 16, 1999** (A&P 1999, p. [467](#))

**Re: Revise statistical forms to include deductions for capital expenditures and special funding raising**

**Recommendation No. 11** (adopted, p. [38](#))

That permission be granted to report on Overture No. 16, 1999 to the 127th General Assembly.

**OVERTURE NO. 1, 2000** (p. [515](#))

**Re: Establishing a position of Rural and Remote Ministries Administrator**

The Council, in preparing this overture, consulted with the Life and Mission Agency, which concurs in this response.

The overture suggests that Canada Ministries may be overloaded with other work, thereby not allowing for the kind of tangible support and encouragement needed by our field staff in rural and remote ministries. But the call for administrative support in this particular area of our Church's ministry opens the question as to whether other areas of ministry across Canada should warrant special support as well, for example, inner-city or new church development. The ongoing inclusion of the rural and remote ministries portfolio within the broad Canada Ministries mandates insures that if new funds were needed in special circumstances for the rural and remote cluster, monies currently residing elsewhere within the Canada Ministries budget could be shifted and made available. It is quite possible that the establishment of a separate rural and remote ministries administration could "ghetto-ize" it within the larger budget of the national Church and in essence cut it off from needed funds currently designated for other ministries within Canada.

With give or take ten ministries from coast to coast, one has to wonder at the wisdom of taking already limited national funding and putting it into another administrative position. This can only mean that less field work will be done since dollars would be re-directed into administration. Imagine what an appropriate travel budget would look like. It would seem, perhaps, to make more sense to work toward finding ways to insure that Canada Ministries is able to provide adequate support for our rural and remote staff and their ministries than to create new administrative cost when funds are already so tight.

**Recommendation No. 12** (adopted, p. [38](#))

That the prayer of Overture No. 1, 2000 be not granted.

**OVERTURE NO. 4, 2000** (p. [516](#))

**Re: Positions of General and Associate Secretaries at Church Offices**

The Assembly Council has established a committee made up of non-staff members to consult with the Committee on Church Doctrine and prepare a response to this overture.

**Recommendation No. 13** (adopted, p. [38](#))

That permission be granted to report on Overture No. 4, 2000 to the 127th General Assembly after consultation with the Committee on Church Doctrine.

**OVERTURE NO. 7, 2000** (p. [518](#))

**Re: To provide Life and Mission Agency funding for increase stipend and ministry costs**

Overture No. 7, 2000 is remarkably similar to one answered last year in the General Assembly through the Assembly Council report (A&P 1999, p. [211](#) re Overture No. 30, 1998). Last year the overture asked that General Assembly provide additional funds to Canada Ministries on an annual basis in accordance with the increasing cost of providing stipends, ministry and living.

In the response last year, it was indicated that when there is an increase in stipend being proposed each agency provides for that amount by increasing its salary costs for all personnel, either on staff in the Church Office or working for the Church in a missionary appointment by the same amount. It then becomes a matter of matching total expenditures to total expected revenues for the period under review. In the case of total dollars available to fund missionary work, the Life and Mission Agency prioritizes the needs of Canada Ministries along with all other programs under its jurisdiction and allocates its funding accordingly.

The overture submitted this year asks that rather than Canada Ministries being provided with extra funding in view of stipend increases, the Life and Mission Agency be provided with this extra funding.

The fundamental issue is the same. Budgets are set through an integrated approach between the three agencies of the General Assembly and the colleges, and this process is carefully considered by the Assembly Council. Limited resources are balanced to meet the needs of the whole Church. Whereas the Life and Mission Agency has responsibility for setting priorities for proposed expenditures within its portion of the budget, the overall priorities of the Church are balanced by the Assembly Council. The Council seeks to balance all the needs of the Church together in an integrated fashion, and takes seriously the needs expressed in this overture as part of its ongoing drafting of budgets. The Assembly Council also takes seriously many other needs across the Church, and must be careful to not give one particular request, such as this one, a special status that it cannot afford all the other ministries within its care.

**Recommendation No. 14** (adopted, p. [38](#))

That the prayer of Overture No. 7, 2000 be answered in the terms above.

**OVERTURE NO. 10, 2000** (p. [519](#))

**Re: Seeking ways of reducing costs of the Health and Dental Plan**

Overture No. 10, 2000 asks the General Assembly to give serious consideration to ways in which the costs of the Health and Dental Plan may be reduced. Although the Assembly Council, and the Administrative Council before it have had interest and presented proposals related to this plan to the General Assembly, that was prior to the re-defining of responsibilities for the Pension Board which is now the Pension and Benefits Board (A&P 1997, Rec. No. 11, p. [442](#)).

The Assembly Council would feel uncomfortable being the body of first response to this overture when, in fact, the Pension and Benefits Board now has specific responsibility in this area. This particular overture was referred, at the request of the presbytery to the Council, and this was likely done without the clear knowledge that the Pension and Benefits Board should first deal with such an overture. This is understandable since it was only in 1997 that issues such as these are to come from the Pension and Benefits Board to the General Assembly.

By requesting this General Assembly to change the referral of this overture, no time will have been lost in developing a response. It was only referred to the Council in March, and a report would therefore not have been able to come to this Assembly even if it was first referred to the Pension and Benefits Board. The earliest a response could come is the 127th General Assembly.

The Assembly Council would be happy to consult with the Pension and Benefits Board, at their request, on any matter related to the overture.

**Recommendation No. 15** (adopted, p. [38](#))

That Overture No. 10, 2000 be referred to the Pension and Benefits Board.

**GENERAL MANAGER, THE PRESBYTERIAN CHURCH BUILDING CORPORATION**

The 125th General Assembly granted power to issue to the Assembly Council in the appointment of General Manager for the Presbyterian Church Building Corporation in view of the resignation and retirement of The Rev. Dr. Ralph Kendall. The Assembly Council was pleased to make this appointment in the person of James T. Seidler, on the recommendation of the Board of the Presbyterian Church Building Corporation. Mr. Seidler, an elder of Guildwood Community Presbyterian Church in Scarborough, brings a wide range of banking and church experience to this position. The Presbytery of Pickering has been asked to recognise Mr. Seidler into this position. In exercising this power to issue, the Assembly Council thanked the Board for its fine search process, and commended, with gratitude, the work of Ralph Kendall in serving our Church as General Manager of the Presbyterian Church Building Corporation since 1987.

**SIVERN'S ADDITIONAL MOTION RE BALANCED BUDGET FOR 2000** (A&P 1999, p. [54](#))

In view of the motion passed at the 125th Assembly to reduce the budget revenue for *Presbyterians Sharing...* by \$650,000, the Assembly granted power to issue by the Siverns Addition Motion, to the Assembly Council to approve a revised budget for 2000. This was done

at the November meeting of Council and may be found at page 232. This change in the budget also necessitated a change in the formula for congregational allocations. This was carried out by the Life and Mission Agency, reported to the Executive of the Assembly Council, and forwarded to presbyteries in the usual manner.

**ASSEMBLY COUNCIL REC. 20 RE A DISCUSSION ON MEANING OF STIPEND** (A&P 1999, p. [55](#))

The 125th General Assembly adopted the prayer of Overture No. 10, 1996 and Memorial No. 1, 1996 which asked that the Assembly Council initiate a free and open discussion on the meaning of stipend. A tool for discussion has been prepared and sent to sessions, presbyteries and synods with the request that the results of this discussion be communicated to the Assembly Council by November 1, 2000. The Assembly Council will, after that date, study the responses and report to the 127th General Assembly.

**KUHN ADDITIONAL MOTION** (A&P 1999, p. [46](#))

The Assembly Council received a preliminary response to the Kuhn Additional Motion, which asks that the "factor" for retirement be lowered to 90 from 95. In the same manner that Overture No. 10, 2000 (see p. [519](#)) is properly a matter for response by the Pension and Benefits Board, and to avoid dual responses, the following recommendation is made:

**Recommendation No. 16** (above text reworded in minutes, and Rec. 16 adopted, p. [38](#))  
That the Kuhn Additional Motion be referred to the Pension and Benefits Board.

**ASSEMBLY COUNCIL REC. NO. 23, 1999 RE THE USE OF TABLE GROUPS AT GENERAL ASSEMBLY** (A&P 1999, p. [217](#))

The 125th General Assembly directed, by way of this recommendation that the continuance of table groups at Assembly be decided by the 126th General Assembly. For many commissioners, the key to this issue has been designated seating, which has proven to be unpopular. By sitting at tables rather than in rows, the Assembly can easily move into committee of the whole as necessary. Many commissioners experience a sense of support and community though sitting opposite one another. In order to enable the Assembly to make use of committee of the whole, to preserve the advantages of sitting at tables, and to address the concerns related to designated seating, the following recommendation is made:

**Recommendation No. 17** (adopted, p. [47](#))  
That the use of designated seating of commissioners at Assembly be discontinued, and that, where possible, Assembly continue to meet at tables.

**OTHER ASSEMBLY COUNCIL MATTERS**

**TERMS OF REFERENCE FOR THE ASSEMBLY COUNCIL**

The terms of reference for the Assembly Council were printed in last year's Assembly Council report, so will not be re-printed here. They are available at any time from the Assembly Office.

Two items with respect to membership on the Assembly Council are brought to the Assembly for consideration.

**Convener of Council**

The Assembly Council believes that an unintentional error in the terms of reference for the Assembly Council was adopted last year, which has the effect of limiting the choice of a convener to the 9 "at-large" Assembly appointees. The Council believes the intention is that any of the 31 Assembly appointed members may serve. Ex-officio members may not be named as Convener.

**Recommendation No. 18** (adopted, p. [47](#))  
That the terms of reference for the Assembly Council be amended so that the Convener of the Council may be named from one of the 31 members appointed by Assembly.

**Moderator of General Assembly**

The Moderator of the most recent General Assembly is a member ex-officio, of all committees of the General Assembly where membership is not otherwise prescribed by Act of Parliament

(e.g. the Trustee Board). The presence of the Moderator at the Assembly Council is received with gratitude, and his/her input is valuable.

The Assembly Council would like to draw on this experience for yet another year and therefore proposes that the Moderator remain a member of Council for one further year. This would mean that in any given year there would be two past Moderators sitting as members of the Assembly Council.

**Recommendation No. 19** (adopted, p. [47](#))

That the past Moderator of the General Assembly be an ex-officio member of the Assembly Council in the year following his or her moderatorial year.

**MODERATOR OF GENERAL ASSEMBLY, STIPEND POLICY AND ROLE OF**

The Assembly Council, in implementing the policy on stipend for moderator adopted by the 125th Assembly (A&P1999, p. [218-19](#), [51](#)) has noted a point that needs clarification. This is the question of housing. On the one hand, our wont and usage is that stipend includes housing, and on the other hand the budget provisions do not include for a full time stipend figure including housing. To clarify this point and meet both concerns, the Assembly Council recommends the following.

**Recommendation No. 20** (adopted, p. [47](#))

That the Stipend Policy for Moderator of General Assembly be amended to include the following statement in point 5 (A&P 1999, p. [218](#)): The stipend, which may include a housing allowance and benefits, will be pro-rated in such a manner that the total expenditure does not exceed the amount approved in the general operating budget. (Note: the budget amount for 2000 is \$30,000).

The Assembly Council has further recognized that over the past several years a number of separate recommendations have come to the General Assembly with respect to the role of the moderator of the General Assembly. These include "When the Church Speaks" (A&P 1998, p. [336-39](#), [26](#)), a policy on stipend (A&P 1999, p. [218-19](#), [51](#)) and proposed amendment (above), a recommendation to add the past Moderator to the membership of the Assembly Council, and the appointment of a special committee to study the travel allowance for the Moderator (A&P 1999, p. [200](#)). In 1978, a report on the role of the Moderator of a General Assembly was presented to the General Assembly (A&P 1978, p. [376-79](#)). The Assembly Council has also noted that the last full review of the role of the Moderator took place within the Administrative Council in 1984. Both the Special Committee re Moderator's Travel Budget and the Committee to Advise with the Moderator have been consulted and concur with the following recommendation:

**Recommendation No. 21** (adopted, p. [47](#))

That the Assembly Council be granted permission to review the role of Moderator of General Assembly in consultation with relevant agencies and committees, and report to a future Assembly.

**127TH GENERAL ASSEMBLY**

The Assembly Council was pleased to receive an invitation from Glenview Presbyterian Church in Toronto to host the 127th General Assembly in June 2001.

**Recommendation No. 22** (adopted, p. [47](#))

That the 127th General Assembly be hosted by Glenview Presbyterian Church and held in Toronto.

Presbyteries in Central Canada are encouraged to consider invitations to host the General Assembly. Invitations will be gratefully considered for the years 2002, 2003 and 2004. The General Assembly Office is happy to provide the details of what is involved in hosting an Assembly.

**SEARCH COMMITTEE, TREASURER, THE PRESBYTERIAN CHURCH IN CANADA**

In view of the conclusion of the 6-year term as treasurer of Mr. Russ McKay, the Assembly Council reviewed the job description for treasurer, established a search committee, and

circularised presbyteries for nominations. A report on this search will be presented in the supplemental materials (see p. [219](#)).

## **LEGAL MATTERS**

The Presbyterian Church in Canada has been named as defendant in a number (at least 12) of lawsuits related to our Church's participation in two Residential Schools. The Government of Canada created these schools as part of its policy with respect to First Nation's peoples. The Principal Clerk reports regularly on the status of these legal matters to both the Assembly Council and the Trustee Board. Although no suits have yet gone to trial, the Church is pursuing a reasonable defence under the direction of Cassels, Brock and Blackwell. In addition to the legal defence, the Assembly Council is monitoring the progress of Alternative Dispute Resolution mechanisms that may help in resolving these disputes. At the same time, the Assembly Council is very conscious of the fact that we have endorsed healing, wholeness and reconciliation with our brothers and sisters in the First Nations through the Journey to Wholeness initiative.

## **LIFE AND MISSION AGENCY**

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. At the March 2000 meeting, an excellent presentation was made to Council by Dorothy Henderson, Education for Discipleship, on the ways the Life and Mission Agency will be supporting the 1999-2000 FLAMES theme: "Ministry with Children, Youth and Young Adults".

## **CELEBRATE COMMITTEE**

The Celebrate Committee reports regularly to the Assembly Council in addition to its reporting to Assembly as a Special Committee. The Assembly Office is working with the Celebrate Committee and the Clerks of Assembly to find appropriate opportunities for Celebrate events to be held at the 2000 Assembly. The Assembly Council affirms the celebration of events throughout the Church to make the Millennium-125th-Jubilee.

## **INCORPORATION OF THE RECORD**

In 1995, the General Assembly gave permission for *The Record* to incorporate as a non-profit corporation with the provision that the Assembly Council grants final approval after considering the details of Incorporation. This has now taken place with the monitoring and approval of the Assembly Council.

## **ACTS AND PROCEEDINGS AND BOOK OF FORMS ON CD-ROM**

The Assembly Office was pleased this past year to release the first edition of the Acts and Proceedings of the General Assembly (122th-125th) and the 1999 Book of Forms in electronic format. This was made possible through a grant from the 1998 deferred bequests. We plan to make this format available in future years, adding each subsequent year to the CD-ROM, so that many years of documents may be readily accessible in one convenient location.

## **MEMBERSHIP**

The Assembly Council received, and accepted with regret, the resignations of The Rev. Colleen Smith and Ms. Adriana Van Duyvendyk.

## **MINUTES OF APPRECIATION**

### **The Rev. Mark Lewis**

The Rev. Mark Lewis has served The Presbyterian Church in Canada with distinction during his three years a Convener of the Assembly Council. These years as Convener have been marked with joy and enthusiasm. Mark's gifts as a skilled communicator and a generous Moderator (with a welcome sense of humour) have brought a sense of community, purpose and clarity to the proceedings of the Assembly Council. Mark's vision for the Church, and in particular The Presbyterian Church in Canada, and his delightful impatience with studies and more studies, have helped give us the gift of the FLAMES Initiative, which has been embraced by the Church in many places. The sincere appreciation of the Assembly Council, and of the Church at large, is extended to Mr. Lewis.

### **Recommendation No. 23** (adopted, p. [47](#), [50](#))

That the above minute of appreciation for The Rev. Mark Lewis be adopted.

**Mr. Russell McKay**

On June 30, 2000, Russ McKay will complete his six years as Treasurer of The Presbyterian Church in Canada. He has served as Convener of the Finance Committee and been a member of The Trustee Board of The Presbyterian Church in Canada and the Audit Committee and also served on other task oriented committees.

During this time he has headed a review of the mandates of the Finance and Audit Committees and the position description of the duties of the Treasurer and Chief Financial Officer bringing them into line with current practice.

He was a member of a sub-committee of the Trustee Board which rigorously reviewed the Statement of Investment Objectives and Policies for investment of the assets of the Pension Plan and the Consolidated Portfolio and subsequently selected the Investment Managers.

During his tenure on the Audit Committee the Church had to consider revising its financial statements in order to comply with the new Canadian Institute of Chartered Accountants Handbook requirements for presentation of not-for-profit organizations which proved to be a long and involved process.

Russ is a chartered accountant and received his FCA in 1970. He served the firm of Deloitte Haskin and Sells and its successor, Deloitte and Touche, holding the positions of Managing Partner, Toronto Regional, National Managing Partner, and is now retired. He is a former President of the National Club and Chairman of the former Doctor's Hospital, Toronto. He and Barbara McKay continue to be active members of Trinity Church, Toronto, Ontario.

Russ has devoted considerable time to the Church during his tenure reviewing and ensuring that we carry out our financial responsibilities in a sound and prudent manner for which we offer our sincere thanks.

**Recommendation No. 24** (adopted, p. [24](#))

That the above minute of appreciation for Mr. Russell E. McKay be adopted and that the Moderator express the thanks of the Assembly for his service as Treasurer of The Presbyterian Church in Canada.

**APPRECIATION**

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. The Council takes this opportunity to thank those members whose terms expire with this General Assembly: Karl English, Mark Lewis, Claude Meslage, James Hurd, John Blue, Ed Leitch, Rick Horst, Peggy Graham, Catherine Calkin, David Brough, Apack Song, Art Van Seters, Russ McKay and Mary Rogers.

**SUPPLEMENTARY REPORT**

**JOURNEY TO WHOLENESS**

This final year has been a productive one. The committee members wish to thank the General Assembly for having had this opportunity to learn, to share our findings with the larger Church, and to provide opportunities for persons within the Church to donate to the Journey to Wholeness Healing Fund.

Brenda Patterson resigned as the committee convener after she and her husband were called to Central America. The Rev. Margaret Mullin was appointed as the convener for the remainder of the term.

The Journey to Wholeness brochure was changed to incorporate the necessary changes in contact persons and addresses for information and donations.

The Rev. Dr. Ray Hodgson was contracted to produce updates for each PCPak during the year, a workshop outline for educational presentations and a liturgy resource package for the Journey to Wholeness Sunday (also circulated in the PCPak) designated by the 125th General Assembly for February 27, 2000.

The back cover of the February *Record* was used to print a letter from former moderators commending the campaign to the Church. The centre page of the same issue recorded the

moving address made to the 125th General Assembly by Anglican Bishop Gordon Beardy a former student from the Cecilia Jeffery Residential School.

As the campaign entered it's final stages, contact persons were identified in each presbytery, and a package of resource materials was sent out with a plea from the convener for each contact person to promote the fund raising campaign and the educational materials in their area. A grant of \$300 was received from the WMS to purchase enough copies of the book *The Grieving Indian* by George McPeck for this resource package. This book is an excellent resource written by an Ojibway elder to explain the losses experienced as a result of separating young children and youth from their families.

All opportunities for speaking engagements have been responded to as promptly as possible.

At every opportunity we have attempted to honour the workers of the residential schools for their dedication, their caring, and their responding to God's calling in their lives to help our Aboriginal brothers and sisters obtain the necessary education and skills. There were many positive aspects of these schools and many loving, gentle workers at these schools whose lives were spent caring for the children in their keeping. Those people are suffering too as we, the Church, look back and realize that our best intentions have created social and economic problems for the very people we intended to help. Our confession to God and the First Nations people is a corporate acknowledgement of the harm that was done in our accepting the policy of the Government of Canada. We, 'the Church', made some decisions with good intentions which resulted in real cultural and social losses for Aboriginal people. The confession acknowledges the good faith and devotion of many who responded to God's call to work in the residential schools. The committee asks that we continue to pray for them and for our Aboriginal brothers and sisters who need to experience healing and restorative justice.

Donations will continue to be received after the Campaign Committee is dissolved. The Spending Committee will assume responsibility for the distribution of the fund.

### **ECUMENICAL WORKING GROUP ON RESIDENTIAL SCHOOLS**

Our Church participates in an Ecumenical Working group with the Anglican Church of Canada, the United Church of Canada and the Roman Catholic Church that together, were the four denominations that participated in residential schools. Part of this group's work during the past year was to try to discover how Canadians view the residential school's legacy and the churches' connection to it.

A national poll of the general population of Canada regarding the awareness of the issue of residential schools and the lawsuits facing the churches involved in running them was conducted by the Angus Reid Group between January 12-18, 2000. The full version of the poll is available to any who would like to see it, from the Assembly Council.

The survey was posed to 1,500 Canadians. The survey results are considered accurate to within plus/minus 2.5 percentage points, nineteen times out of twenty, but margins are larger for subsets of the total sample.

### **Key Findings**

Eighty percent of all Canadians are aware of the issues currently before the church involving abused students at residential schools. The majority (66%) of all Canadians believe that individuals who committed the abuses should compensate the victims. They place significant but secondary responsibility on the churches (45%), federal government (32%) and provincial government (22%). Fully sixty percent believe that "we all" bear responsibility to help the victims.

While many believe initially that the Anglican (44%) and Catholic Churches (63%) can pay hundreds of millions of dollars in compensation claims, most (59%) believe the churches when they say these payments will cause bankruptcies.

Few Canadians (18%) support forcing the churches into bankruptcy, but most feel that the churches should be required to do as much as possible to raise money. Once that is done, the majority of Canadians (58%) support government intervention to pay the rest.

Forced to choose between making churches pay claims regardless of consequences or protecting them from bankruptcy, fully eighty percent of Canadians believe the church should be protected from bankruptcy.

Regardless of the legal relationship between different parts of the Anglican and Roman Catholic Churches in Canada, very few (13%) believe that the unaffected parts of these churches should refuse to pay compensation awarded to abuse victims if the affected parts of the church go bankrupt. They clearly believe there is a moral obligation of all parts of each church to contribute to settlement payments.

Only twenty-two percent of Canadians say they are indifferent to whether the Anglican, Roman Catholic and Presbyterian Churches in Canada survive.

A small majority of Canadians (56%) believe that settlements in abuse cases are too high.

### **SEARCH FOR TREASURER, THE PRESBYTERIAN CHURCH IN CANADA**

The Assembly Council has appointed a Search Committee for this position and has requested nominations from presbyteries. No nominations have yet been presented to the committee, and the committee is not in a position to bring a name to this Assembly for consideration. The committee continues to meet. Until a new treasurer is named, there are various functions within the job description, such as convening the Finance Committee and signing documents, which need attention.

#### **Recommendation No. 25** (adopted, p. [50](#))

That the Assembly Council be granted power to issue in making the appointment of the Treasurer of the Church.

#### **Recommendation No. 26** (adopted, p. [50](#))

That the Assembly Council make interim arrangements in order to carry out the necessary responsibilities of the Treasurer during the vacancy.

### **PERSONNEL POLICY COMMITTEE**

The Personnel Policy Committee has been working on several matters concerning employment of support staff at the Church Offices. In addition, at the request of Assembly Council, the stipend levels for executive staff have been reviewed.

While significant effort has gone into updating and developing policies related to staffing, performance management and appeals processes, the committee has devoted much time and energy to compensation issues.

The committee has developed and is in the process of implementing a new method for determining job value and a new salary structure. A new format for job documents has been designed. In addition, compensation comparisons within The Presbyterian Church in Canada and with other denominations have been carried out. The results of this work are summarized below.

#### **The Job Evaluation Plan**

The existing method for assigning compensation at the Church Offices involves evaluating each position and calculating a total number of job evaluation points for it. A salary range for the position is then determined by using the point totals within a prescribed formula. A difference of one point between jobs would result in them being assigned different salary ranges. There are several problems with this approach which is complicated, cumbersome and difficult to use consistently.

To address these problems the committee has devised a new job evaluation plan that uses a simpler pointing system. Implementation of this plan is not expected to result in changes to job functions carried out by support staff, or to change substantially their overall compensation levels.

The new job evaluation plan assesses the main factors of skill, effort, responsibility and working conditions. These are the same factors that are present in almost every job evaluation plan and that are required under both the Ontario Pay Equity Act and the Federal Human Rights/Pay Equity legislation.

Each of the main factors has been divided into sub-factors. Each sub-factor has been given a range of levels, with each level being associated with a number of points. The higher the level, the more skill, effort, responsibility or difficulty of working conditions is required, and therefore, the more points awarded. In addition, the factors themselves are weighted, so that factors which are more significant to the work of the Church Offices are given more points.

The breakdown of Factors, Sub-Factors and weightings are as follows:

Factor	Sub-Factor	Weighting
Skill		30%
	Problem Solving	10%
	Knowledge	12.5%
Effort	Communication	7.5%
		20%
	Physical Effort	10%
Responsibility	Mental Effort	10%
		40%
	Contacts	8%
	Money Matters	8%
	People	8%
	Data	8%
Working Conditions	Independence	8%
		10%

The point levels within each sub-factor are as follows:

**SKILL:**

Sub-Factor	A	B	C	D	E
Problem Solving	20	40	60	80	100
Knowledge	25	50	75	100	125
Communications	15	30	45	60	75

**EFFORT:**

Sub-Factor	A	B	C	D	E
Physical	20	40	60	80	100
Mental	20	40	60	80	100

**RESPONSIBILITY:**

Sub-Factor	A	B	C	D	E
Contacts	16	32	48	64	80
Money Matters	16	32	48	64	80
People	16	32	48	64	80
Data	16	32	48	64	80
Independence	16	32	48	64	80

**WORKING CONDITIONS:**

	A	B	C
Working Conditions	33	67	100

**The Salary Structure**

In the existing salary structure, each individual's salary depends on the job evaluation points for that particular position. This means that a single point differential between jobs results in a different pay rate.

Most compensation plans do not use this approach any more. Current accepted practice applies the concept of salary banding. Jobs which require similar levels of skill, effort, responsibility and working conditions and which therefore have total points falling into a reasonable range are placed in a single band and paid equally. In addition, the bands are not all the same width.

Instead bandwidth increases as one moves from Band 1 to Band 7. There is a greater range of job evaluation points and salaries within a band, the higher the band is in the structure. The new salary structure for Church Offices applies these accepted practices, as can be seen from the following table.

Band	JE Point Range	Salary Range
1	285-350	\$30k - \$34k
2	351-425	\$32k - \$38k
3	426-510	\$34k - \$41k
4	511-610	\$37k - \$46k
5	611-725	\$40k - \$53k
6	726-855	Assoc. Sec
7	856-1000	Gen. Sec

**Executive Stipend Levels**

In the course of the committee’s review of executive stipend levels, the following facts have become evident:

- The average base stipend across 5 presbyteries and 81 churches in the Greater Toronto Area is \$39,938
- The stipends for other national church staff living and working in the Greater Toronto Area are:

Denomination	Minimum	Maximum
Anglican	\$56,100	\$78,600
Baptist	\$48,998	\$61,250
United Church	\$56,074	\$64,500
<b>Average</b>	<b>\$53,724</b>	<b>\$68,126</b>

- The differential between the executive staff stipends and the professorial staff are:

Executive Staff Position	Professorial Position	Comparison of Executive/Professorial
General Secretary	Professor	- 17.6%
Associate Secretary	Associate Professor	- 10.4%
Associate Secretary	Dean of St. Andrew’s Hall	- 10.4%

- Total stipends for executive staff are determined by adding:
  - Base stipend plus accommodation allowance plus utilities.
  - The accommodation allowance is constant for all staff, including the professorial staff.
  - This formula is applied to associate secretaries and then an additional \$1,500 is added for the general secretaries and equivalents.
- A thorough review of executive stipends was last conducted in 1988. As reported in the Acts and Proceedings, 1988, page 222 :

The Task Force collected data from other denominational offices, a representative sample of congregations in East and West Toronto Presbyteries and a Theological college survey. ....

3. In the Committee’s opinion the most significant area of study and comparison lies within our own clergy, particularly in the Presbytery of East Toronto for several reasons:
  1. The executive and professorial staff of the Church happen, at the present time, to be drawn predominantly from the ranks of the clergy.
  2. If dedicated and talented people are to be attracted to staff the executive and professorial positions, there must be a reasonable and consistent relationship between clergy and executive compensation. The relationship should: (1) not economically penalize those who accept such positions or force them to accept a lower standard of living; (2) act to

attract and retain high calibre people in the executive and professorial positions; (3) make it possible for individuals to return to parish ministry as a matter of vocational choice or calling rather than as an economic necessity.

5. It is extremely difficult to develop a consistent pattern regarding the teaching positions within the Church at the theological institutions. However, it was this Task Force's feeling that the conclusions reached with respect to the executive positions can be applied to the professorial positions while maintaining the present differential in percentage terms,
  - The executive staff at the Church Offices have a wider responsibility to the Church as a whole than would be expected in a congregational ministry;
  - To ensure consistency with the new compensation plan at the Church Offices, the general and associate secretaries should be compensated in a consistent manner following the same principles used for support staff at Church Offices;
  - If a 10 percent adjustment is made to the base stipends for executive staff and applied consistently as described above, then the result is still less than average stipends in the Greater Toronto Area.

	<b>Present Base Stipend</b>	<b>10% Adjustment to Base Stipend</b>
Base Stipend	\$36,062	\$39,638
Accommodation Allowance	\$18,028	\$18,028
Utilities Allowance	\$2,589	\$2,589
<b>Associate Secretary</b>	<b>\$56,679</b>	<b>\$60,252</b>
Responsibility Amount	\$1,500	\$1,500
<b>General Secretary</b>	<b>\$58,179</b>	<b>\$61,752</b>

**Recommendation No. 27** (adopted, p. 37)

That Executive Staff receive a 10 percent increase to base stipend effective January 1, 2001; this increase is to be in addition to any adjustments for inflation or cost of living.

Mark Lewis  
Convener

Stephen Kendall  
Secretary

**THE PRESBYTERIAN CHURCH IN CANADA**  
**2001 MINIMUM STIPEND AND ALLOWANCE SCHEDULE**

**Presbyteries can set their own minimums,  
 provided they exceed those set by the 126th General Assembly.**

Categories: (See Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
Basic Stipend 2000	26,984	25,219	23,459
C.O.L.A. 2001:	615	615	615
Basic Stipend 2001: (See Notes 2 & 3)	27,599	25,834	24,074
<b>Increment: (See Note 4)</b>	580	535	485

**MINIMUM STIPEND**

Starting Stipend 2001	27,599	25,834	24,074
After 1st increment	28,179	26,369	24,599
After 2nd increment	28,759	26,904	25,044
After 3rd increment	29,339	27,439	25,529
After 4th increment	29,919	27,974	26,014
After 5th increment	30,499	28,509	26,499
After 6th increment	31,079	29,044	26,984
After 7th increment	31,659	29,579	27,469
After 8th increment	32,239	30,114	27,954

**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>	500	500	500
	2 weeks	2 weeks	2 weeks

**OTHER**

**Retired Minister:**      100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.  
 (See A&P 1991, p. [344](#), re part-time ministries.)

**Student on annual appointment:** (See Note 7)      \$20,423/annum, plus manse and utilities.

**Student on summer appointment:**      \$201 per week, plus travel as applicable, plus up to \$100 per week for room, board and utilities.

**Sunday Supply:**      \$100 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of \$0.30 per km.

**Maximum Qualifying Income:** (See Note 8)      \$50,580/annum effective January 1, 2000.

Effective January 1, 2001, the members contribution level will be 4.8% percent of their "Maximum Qualifying Income" formerly "Pensionable Earnings" to the annual maximum.

(Please see next page for an explanation of the notes.)

## **2001 Minimum Stipend and Allowance Schedule**

### **NOTES:**

#### 1. **Stipend Categories:**

Category I	- ordained ministers, lay directors of institutions
Category II	- diaconal ministers, lay missionaries with special training
Category III	- lay missionaries

2. **Basic Travel:** Changes to Revenue Canada's regulations re travel expenses necessitated a change to the Church's practice of annually setting a minimum travel allowance in addition to basic stipend. The result of the change is that the basic travel allowance is now included in the minimum basic stipend figure.

The individual worker has a choice of either:

1. including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,

or

2. being reimbursed at a per kilometre rate as per Revenue Canada's 4 point provision as supplied to congregational treasurers for church workers. Basic stipend can be adjusted downward by the mutually agreed upon cost of the option.

3. **Multiple Point Charges:** 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:** Effective June 1989, but not retroactive for those who have already received their first increment, the first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the service of induction/recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.

5. **Appropriate Accommodation:** All persons remunerated under one of the minimum stipend categories for church workers, regardless of their marital status, are to receive 100 percent of the fair rental value of appropriate accommodation. (see 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 worker's. (see also A&P 1986, p. [212](#), Item No. 6; and A&P 1988, p. [227](#), Rec. No. 37)

Effective 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, p. [219](#), Rec. No. 24)

7. **Student on Annual Appointment:** Married students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enrol in summer programmes; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister. (see A&P 1989, p. [212-13](#))

8. **Maximum Qualifying Income:** (formerly pensionable earnings) is defined as the sum of the actual stipend and 60 percent of stipend in respect of allowances to the annual maximum.

CONDENSED FINANCIAL INFORMATION AS AT DECEMBER 31, 1999

NOTE: Statutory financial statements for the under noted entities, as reported on by independent auditors, are available through the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7.

Anyone wishing to obtain a copy of the statutory financial statements or any information therefrom is requested to contact Mr. Donald A. Taylor at the above address or by telephone 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

The following information has been extracted from the audited financial statements for each entity but has not been audited.

**The Presbyterian Church in Canada**  
**Funds Balance Sheets as at December 31, 1999**  
**(unaudited)**

	Operating Fund	Restricted Funds	Endowment Funds	1999 Total	1998 Total
	\$	\$	\$	\$	\$
<b>Assets</b>					
<b>Current assets</b>					
Cash and short-term investments	(513,141)	4,676,335	7,919,573	12,082,767	12,844,640
Accounts receivable	1,333,540		4,976	1,338,516	1,021,185
Accrued interest		310,778		310,778	313,878
Prepaid and deposits	512,992		2,286	515,278	609,457
Loans/mortgages receivable-current		330,101		330,101	829,976
Executive staff mortgages receivable-current		72,713		72,713	42,688
	1,333,391	5,389,927	7,926,835	14,650,153	15,661,824
Investments		23,899,707	14,090,479	37,990,186	32,151,293
Loans/mortgages receivable		3,447,047		3,447,047	3,278,515
Executive staff mortgages receivable		1,283,206		1,283,206	941,820
Capital assets		1,526,465	881,213	2,407,678	2,510,750
Properties held for congregational use		5,961,911		5,961,911	4,850,983
Interfund loan		(304,000)	304,000		
Other assets		181,287	12,000	193,287	194,245
		35,995,623	15,287,692	51,283,315	43,927,606
	1,333,391	41,385,550	23,214,527	65,933,468	59,589,430
<b>Liabilities and fund balances</b>					
<b>Current liabilities</b>					
Accounts payable and accruals	260,576	316,063	64,644	641,283	452,867
Presbyterian Record – unearned revenue		242,283		242,283	222,975
Gift annuities – current		128,262		128,262	107,884
Mortgages/loans payable – current		32,332		32,332	55,460
	260,576	718,940	64,644	1,044,160	839,186
Gift annuities payable		1,555,507		1,555,507	1,112,594
Mortgages/loans payable		612,506		612,506	853,199
	260,576	2,886,953	64,644	3,212,173	2,804,979
<b>Fund balances</b>	1,072,815	38,498,597	23,149,883	62,721,295	56,784,451
	1,333,391	41,385,550	23,214,527	65,933,468	59,589,430

**The Presbyterian Church in Canada - Operating Fund**  
**Statement of Revenue, Expense and Fund Balance**  
**For the year ended December 31, 1999**  
**(unaudited)**

<b>Revenue</b>	<u>1999</u>	<u>1998</u>
Contributions from - Congregations	8,600,623	8,584,404
- Individuals	142,697	
Income from - Investments	387,472	320,127
- Estates	14,569	24,352
Contributions received from:		
Women's Missionary Society	150,000	150,000
Atlantic Mission Society	60,000	60,000
Income from other sources	287,016	247,384
Bequests/gifts received for current use	636,521	514,866
<b>Total revenue</b>	<u>10,278,898</u>	<u>9,901,133</u>
<b>Expense</b>		
<b>General Assembly and its Council</b>		
General Assembly	361,701	404,656
Assembly Council & its committees	64,834	41,911
Secretary's Office	419,550	426,126
Archives	10,869	8,878
	856,954	881,571
125 <sup>th</sup> Committee	71,229	
	<u>928,183</u>	<u>881,571</u>
<b>Life and Mission Agency</b>		
Administration	1,512,633	1,437,251
Ministry & Church Vocations	30,487	33,178
EFD - Team	46,531	33,504
EFD - Mission Education	46,311	48,947
EFD - Education for the Faith	16,616	14,425
EFD - Youth and Young Adults Ministries	55,775	58,729
EFD - Stewardship	108,690	96,930
EFD - Worship	8,973	3,489
EFD - Evangelism	3,772	1,702
Justice Ministries	24,602	19,974
Canada Ministries	2,296,547	2,379,584
International Ministries	1,306,364	1,389,499
Resource Production/Communications	38,194	1,461
	<u>5,495,495</u>	<u>5,518,673</u>
<b>Support Services</b>		
Administration	790,236	837,435
Human Resources	7,888	6,219
Building Maintenance	336,600	245,089
Missionary Residence	12,327	17,426
Financial Services	126,409	106,395
RPC - Sales	49,754	37,494
RPC - Resource Distribution	7,561	19,882
RPC - Printing	61,932	61,701
	<u>1,392,707</u>	<u>1,331,641</u>
<b>Other</b>		
Personnel separation costs	-	85,483
Contingencies	291,211	-
Grants to Colleges	800,003	789,997
<b>Total Expense</b>	<u>8,907,599</u>	<u>8,607,365</u>
<b>Excess of revenue over expense for the year</b>	1,371,299	1,293,768
<b>Transfers to restricted funds</b>	(498,484)	(1,383,597)
<b>Fund surplus (deficit) - beginning of year</b>	200,000	289,829
<b>Fund surplus (deficit) - end of year</b>	<u>1,072,815</u>	<u>200,000</u>

**The Presbyterian Church in Canada**  
**Statement of Revenues and Expenses and Changes in Fund Balances**  
**For the year ended December 31, 1999**  
**(unaudited)**

	Operating Fund	Restricted Funds	Endowment Funds	1999 Total	1998 Total
<b>Revenues</b>					
<b>Contributions</b>					
	\$	\$	\$	\$	\$
Presbyterians Sharing - congregations	8,600,623			8,600,623	8,584,404
- individuals	142,697			142,697	-
Women's Missionary Society	150,000			150,000	150,000
Atlantic Mission Society	60,000			60,000	60,000
Donations, bequest and gifts	636,521	6,557,784	573,152	7,767,457	7,213,280
	9,589,841	6,557,784	573,152	16,720,777	16,007,684
<b>Other revenues</b>					
Income from investments	387,472	2,037,917	12,872	2,438,261	1,890,268
Income from other sources	301,585		519,145	820,730	744,760
	10,278,898	8,595,701	1,105,169	19,979,768	18,642,712
<b>Expenses</b>					
<b>Operating agencies</b>					
General Assembly and its Council	928,183			928,183	881,571
Life & Mission Agency	5,465,495			5,495,495	4,587,402
Support services	1,392,707			1,392,707	1,331,641
	7,816,385			7,816,385	6,800,614
<b>Other Expenses</b>					
Fund distributions		7,588,993		7,588,993	6,694,503
Other Distributions	291,211		494,359	785,570	641,730
Grants to colleges and residence	800,003			800,003	789,997
Amortization of capital assets		65,353	49,083	114,436	114,903
	8,907,599	7,654,346	543,442	17,105,387	15,041,747
<b>Excess of revenues over expenses before net change in unrealized market value of investments</b>	1,371,299	941,355	561,727	2,874,381	3,600,965
<b>Net change in unrealized market value of investments</b>		1,523,277	1,539,186	3,062,463	2,062,602
<b>Excess of revenues over expenses for the year</b>	1,371,299	2,464,632	2,100,913	5,936,844	5,663,567
Balance - beginning of year	200,000	35,535,481	21,048,970	56,784,451	51,120,884
Interfund transfers	(498,484)	498,484			
Balance - end of year	1,072,815	38,498,597	23,149,883	62,721,295	56,784,451

**The Presbyterian Church in Canada  
J. B. MacLean Bequest Fund  
Balance Sheet as at December 31, 1999  
(unaudited)**

	<u>1999</u>	<u>1998</u>
	\$	\$
<b>Assets</b>		
Cash and term deposits - Operating		15,191
Cash and term deposits - building fund		3,261
Cash and term deposits - McTavish fund	Not	32,886
Accounts receivable - other	Available	2,079
Share of consolidated portfolio of The Presbyterian Church in Canada, At market value	At Time	1,301,854
Capital assets	Of	925,005
<b>Total assets</b>	Printing	2,280,276
<b>Liabilities</b>		
Accounts payable and accrued liabilities		28,485
Loan payable		64,300
Deferred revenue		32,866
<b>Total liabilities</b>		125,651
<b>Capital, accumulated deficit and undistributed income</b>		
Capital	Not	1,582,753
Accumulated deficit - operating fund	Available	(429,650)
Undistributed income - building fund	At Time	968,636
"    "    - McTavish fund	Of	32,866
Total Capital, Accumulated Deficit and Undistributed Income	Printing	2,154,625
<b>Total liabilities &amp; capital, accumulated deficit and building fund</b>		2,280,276

**The Presbyterian Church in Canada  
Pension Fund - Statement of Net Assets Available for Plan Benefits  
As at December 31, 1999  
(unaudited)**

	<u>1999</u>	<u>1998</u>
	\$	\$
<b>Assets</b>		
<b>Investments, at market value</b>		
Bonds and convertible debentures	52,932,541	49,685,033
Stocks	72,245,042	60,845,533
Mortgage	365,231	384,733
Short-term notes, at cost which approximate market value	5,804,074	5,495,346
	131,346,888	116,410,665
<b>Contributions receivable</b>	1,108,949	539,301
<b>Accrued interest and dividends receivable</b>	468,515	640,029
<b>Cash</b>	1,850,847	184,331
	134,775,199	117,774,326
<b>Liabilities</b>		
Accounts payable and accrued liabilities	(747,747)	(682,789)
<b>Net assets available for plan benefits</b>	134,027,452	117,091,537

**The Presbyterian Church in Canada - Pension Fund**  
**Statement of Changes in Net Assets Available for Plan Benefits**  
**For the year ended December 31, 1999**  
**(unaudited)**

	<u>1999</u>	<u>1998</u>
	\$	\$
<b>Income and Receipts</b>		
<b>Investment Income</b>	4,406,576	5,234,737
Interest and dividends	(483,506)	1,838,542
Net realized gain (loss) on investments	3,923,070	7,073,279
<b>Contributions</b>		
Plan members	1,584,922	1,531,925
Employers	1,807,917	1,925,415
	3,392,839	3,457,340
<b>Other Receipts</b>		
Estate Income	12,129	-
Gifts		
<b>Total income and receipts</b>	7,328,038	10,505,169
<b>Costs and disbursements</b>		
<b>Benefits</b>		
Termination refunds	422,296	699,420
Benefits to Retirees	1,028,803	278,552
	1,451,099	977,972
<b>Administrative expenses</b>		
Managers administrative charges	426,188	387,249
Salaries	172,599	133,738
Other	81,338	151,339
Actuarial	80,912	31,879
Audit	8,646	15,396
	769,683	719,601
<b>Total costs and disbursements</b>	2,220,782	1,697,573
<b>Excess of income and receipts over costs and disbursements for the year</b>	5,107,256	8,807,596
<b>Change in market value</b>	11,828,659	3,007,922
<b>Net assets available for plan benefits - beginning of year</b>	117,091,537	105,276,019
<b>Net assets available for plan benefits - end of year</b>	134,027,452	117,091,537

**The Presbyterian Church Building Corporation**  
**Balance Sheet**  
**As at December 31, 1999**  
**(unaudited)**

	<u>1999</u>	<u>1998</u>
	\$	\$
<b>Assets</b>		
Cash	134,838	166,375
Accrued interest and accounts receivable	37,886	64,606
Notes receivable	162,326	165,466
Mortgages receivable	475,839	380,452
Investments	2,597,156	2,484,319
Capital Assets	952,972	1,002,350
	4,361,017	4,263,568
<b>Liabilities and equity</b>		
<b>Liabilities</b>		
Accrued liabilities	12,033	9,168
Promissory notes payable	1,157,851	1,231,229
	1,169,884	1,240,397
<b>Net Assets:</b>		
Invested in capital assets	952,972	1,002,350
Restricted for endowment purposes	186,000	180,510
Internally restricted	1,157,616	1,376,325
Unrestricted	894,545	463,986
	3,191,133	3,023,171
	4,361,017	4,263,568
Contingent liabilities:		
Guarantees of bank loans to congregations	9,411,825	11,627,224
	9,411,825	11,627,224

**The Presbyterian Church Building Corporation**  
**Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure**  
**For the year ended December 31, 1999**  
**(unaudited)**

	<u>1999</u>	<u>1998</u>
	\$	\$
<b>Revenue</b>		
Interest and investment income	290,195	216,845
Rental income	67,150	70,460
Donations	2,100	-
Gain on sale of capital asset	49,060	-
	408,505	287,305
<b>Expenditure</b>		
Salaries and benefits	83,753	74,273
Interest on promissory notes	56,628	55,009
Housing expenses and rent subsidies	69,423	68,474
Audit fees	9,000	9,020
Office expenses	7,293	8,567
Travelling expenses		
General Manager	8,938	6,352
Directors	7,182	2,360
Pension	-	4,343
Legal fees	1,608	901
Directors' liability insurance	512	512
Annual meeting	1,206	1,125
Telephone	-	468
Miscellaneous expenses	-	91
	245,543	231,495
<b>Excess of revenue over expenditure</b>	162,962	55,810

**Colleges**  
**Knox, Ewart, Presbyterian and St Andrew's Hall**  
**As at December 31, 1999**  
**(unaudited)**

	<u>Knox</u> <u>College</u>	<u>Ewart</u> <u>College</u>	<u>Presbyterian</u> <u>College</u>	<u>St.</u> <u>Andrew's</u> <u>Hall</u>	<u>1999</u> <u>Totals</u>	<u>1998</u> <u>Totals</u>
	\$	\$	\$	\$	\$	\$
<b>Assets</b>						
Current Assets	562,089	232,964	137,481	Not	932,534	989,770
Investments	8,657,950	1,690,613	2,423,588	Available	12,772,151	13,150,203
Capital Assets	506,103	-	366,377	At	872,480	7,067,204
<b>Total assets</b>	<u>9,726,142</u>	<u>1,923,577</u>	<u>2,927,446</u>		<u>14,577,165</u>	<u>21,207,177</u>
<b>Liabilities and funds/surplus balances</b>						
Liabilities	236,523	100,737	50,452	Time	387,712	6,724,411
Funds/Surplus Balances	9,489,619	1,822,840	2,876,994	Of	14,189,453	14,482,766
<b>Total liabilities and fund surplus balances</b>	<u>9,726,142</u>	<u>1,923,577</u>	<u>2,927,446</u>	Printing	<u>14,577,165</u>	<u>21,207,177</u>
<b>Note:</b>						
Excess of revenue over expenses for the year	1,379,458	194,739	104,776		1,678,973	981,210

**THE PRESBYTERIAN CHURCH IN CANADA**  
**FINANCIAL INFORMATION**  
**FOR THE YEARS AS**  
**INDICATED**

Prepared on: March 7, 2000

	Actual \$ (unaudited)			Budget \$			Forecast \$		
	1997 A\$	1998 A\$	1999 A\$	1999 B\$	2000 B\$	2001 B\$	2002 B\$	2003 B\$	2004 B\$
<b>STATEMENT OF REVENUE AND EXPENDITURE</b>									
<b>Revenue</b>									
Contributions from congregations	8493747	8584404	8600623	8800000	8000000	8050000	8100000	8150000	8200000
Presbyterians Sharing from individuals			142697						
Income earned from - investments	239765	320127	387472						
- estates	19169	24352	14569						
Contributions from others									
Women's Missionary Society	150000	150000	150000	150000	150000	150000	150000	150000	150000
Atlantic Mission Society	60000	60000	60000	60000	60000	60000	60000	60000	60000
Income from other sources	142186	247384	287016	710000	730000	730000	730000	730000	730000
	9104867	9386267	9642377	9720000	8940000	8990000	9040000	9090000	9140000
Bequests received for current use	178606	214363	84464	50000	50000	50000	50000	50000	50000
Deferred Bequest		300000	552057						
Gifts received for current use	9830	503	0	30000	30000	30000	30000	30000	30000
<b>Total Revenues</b>	<b>9293303</b>	<b>9901133</b>	<b>10278898</b>	<b>9800000</b>	<b>9020000</b>	<b>9070000</b>	<b>9120000</b>	<b>9170000</b>	<b>9220000</b>
<b>Expenditures</b>									
<b>First Charges</b>									
Church share of Pension Costs	1225823								
Grants to Colleges and Residences	850003	789997	800003	800000	841596	842800	775720	780020	784320
Contingency to be held				200000	0	0	0	0	0
	2075826	789997	800003	1000000	841596	842800	775720	780020	784320
<b>Operating Agencies</b>									
GAO	735267	881571	928183	834054	970454	996827			
L&M	4891483	5518673	5495495	5855545	6144581	5923238			
SS	1131519	1331641	1392707	1340682	1412603	1425066			
Unspecified Expenditures					766		7849164	8289980	8335680
Personnel Separation Costs	112269								
Unbudgeted Expenditures	16514	85469	291211	19719	300000	300000	300000	100000	100000
	6887052	7817354	8107596	8050000	8828404	8645131	8149164	8389980	8435680
<b>Total Expenditures</b>	<b>8962878</b>	<b>8607351</b>	<b>8907599</b>	<b>9050000</b>	<b>9670000</b>	<b>9487931</b>	<b>8924884</b>	<b>9170000</b>	<b>9220000</b>
Expenditure over Revenue(-), Revenue over Expenditure (+)									
Normal Operations	330425	1293782	1371299	750000	-650000	-417931	195116	0	0
Interfund transfers			-498484						
		1383611							
<b>Fund Balance - Beginning of Year</b>	<b>-40596</b>	<b>289829</b>	<b>200000</b>	<b>200000</b>	<b>1072815</b>	<b>422815</b>	<b>4884</b>	<b>200000</b>	<b>200000</b>
Adjustment to Prior Years									
<b>Fund Balance - End of Year</b>	<b>289829</b>	<b>200000</b>	<b>1072815</b>	<b>950000</b>	<b>422815</b>	<b>4884</b>	<b>200000</b>	<b>200000</b>	<b>200000</b>

NOTE: "A\$"=Actual Dollars; "B\$"=Budget Dollars

**ATLANTIC MISSION SOCIETY**

To the Venerable, the 126th General Assembly:

**THE 123RD ANNUAL MEETING**

The 123rd Annual Meeting of the Atlantic Mission Society was held in First Church, Stellarton, Nova Scotia, September 22-24, 1999, with the theme, "One, Two, Three, Ready, Set, Go!" The meeting was attended by 121 delegates and visitors.

Special guests were The Rev. Charlotte Brown, The Rev. Dr. James Czeglédi, The Rev. Sandyha Nelson and The Rev. Dr. Clarence and Mrs. Cathy McMullen. Ms. Amanda Henderson reported on her Youth in Mission trip to Nicaragua.

The committee assigned with the task of revising the Constitution and Bylaws presented their report. It was decided to implement the Constitution and Bylaws in their revised form for the coming year on a trial basis, looking to the 124th Annual Meeting for final acceptance.

Appreciation was expressed to out-going officers for many years of faithful service to the Society: Winnie Wilson, Agnes Johnston, Audrey Hodder and Elizabeth Byers. A special token of appreciation was presented to Shirley Murdock who has left the position of Executive Secretary to take up full-time pastoral work.

It was decided not to begin the process of hiring an Executive Secretary for at least one year to allow for review of the job description.

**PURPOSE**

The purpose of the 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. (September 1999)

**MEMBERSHIP**

There are presently 130 auxiliaries and affiliated adult groups in eight presbyteries, with a total of 1,416 members and 642 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 PRESBYTERIAN MESSAGE**

For more than 110 years, the Society has been printing *The Presbyterian Message*. Mrs. Janice Carter has been editor since 1987. Ten issues a year are published with a current readership of more than 1,800. *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**

Study themes for the current year are "Sharing God's Mission Together" (The Covenant Partnership between The Presbyterian Church in Canada and the Presbyterian-Reformed Church in Cuba) and "Mission in the 21st Century".

"Discovery Days", a weekend of study, worship and fellowship, was held in Truro, Nova Scotia, from April 30 to May 2, 1999. Special guests from Malawi were Mercy Chilapula and Anderson Kamwendo. Karen Plater attended as a representative of Presbyterian World Service and Development and The Rev. Kenneth Stright was theme speaker.

Mission Education Convener, Ann Taylor, prepared a packet of worship resources for use of auxiliaries and congregations on Mission Awareness Sunday, April 30, 2000.

**AUXILIARIES AT WORK**

In addition to regular mission givings, members have given financial support to camps, youth events, food banks, shelters and disaster relief. Assistance has been given to immigrant families, children from Chernobyl, Guyana and the Coverdale Foundation among others. Members and their friends supplied many pneumonia prevention vests, baby hats and other knitted articles for overseas missions.

## **CHILDREN'S AND YOUTH WORK**

Seventy-seven Learning/Sharing packets, "Partners - Meeting Friends in Guatemala", were distributed last year to weekday groups and congregations. The current Learning/Sharing study is "Partners - Meeting Friends in Cuba" and the offering project will provide Christian Education materials for children there.

## **BURSARIES**

Four bursaries valued at four hundred dollars each are presented annually. In 1999, they were awarded to Michael Henderson, Gail Johnson, Anne Martignetti and Ian McDonald.

## **AMS WEB SITE**

During the past year, Ian MacCready has given us assistance in developing our own website. Visitors are welcome at [www.presbyterian.ca/ams](http://www.presbyterian.ca/ams).

## **FINANCES (June 30, 1998 - June 30, 1999)**

Total Receipts amounted to \$155,161.62. In addition to the \$88,522.62 given by auxiliaries and presbyterials, \$4,843.35 came in for specific mission projects in Malawi, India, Cuba and Central America. The Children's Learning/Sharing Project total of \$4,101.31 was raised to help provide scholarships for children in the Francisco Coll School in the Guatemala City dump.

Total Disbursements amounted to \$119,879.39. The AMS annually sends \$60,000 to *Presbyterians Sharing...* . In addition, in 1998-1999, support was given to various projects, including church camps, the congregations of Kings, New Minas, and Glace Bay, Canadian Girls In Training and disaster relief.

The proposed budget of \$120,200 for 1999/2000 includes \$3,000 for "Canada Youth 2000".

A complete financial statement can be found in the 123rd Annual Report of the Society.

The 124th Annual Meeting will be held in St. David's Church, St. John's, Newfoundland, September 21-24, 2000.

Joan C. Cho  
President

## **CHURCH DOCTRINE, COMMITTEE ON**

To the Venerable, the 126th General Assembly:

The Committee on Church Doctrine has met twice since the last Assembly and has the following matters to report to the present Assembly.

### **OVERTURE NO. 41, 1998 (A&P 1998, p. [540](#), [20](#))**

#### **Re: Lay missionaries and the sacraments**

The prayer of Overture No. 41, 1998 is to allow lay missionaries to conduct the sacraments in the absence of interim moderators in vacant pastoral charges where large geographical distance prevents an ordained minister from being present to celebrate the sacraments.

The "wont and usage" of The Presbyterian Church in Canada has been that presbyteries have appointed lay missionaries with specialized training, in an occasional circumstance, where the need can only be met by such an appointment. Preaching is done by lay missionaries under the supervision of an interim moderator but lay missionaries do not conduct sacraments nor are they on the constituent roll of presbytery.

This "wont and usage" of our Church regarding lay missionaries and the celebration of the sacraments has sometimes denied the needs of the people in remote areas who are without ready access to an ordained minister due to the distance involved.

The Church Doctrine Committee recognizes that there are times when remote charges are without an ordained minister for an extended period of time and that it is a hardship for the interim moderator to be present for the sacraments due to distance and/or other pastoral responsibilities. Ultimately the understanding, theology and administration of the use of lay missionaries lies within the theology of ministry in the Church. This is an issue currently under examination formally and informally in the Church. While that examination is underway, the Church Doctrine Committee proposes that interim permission be granted to allow lay missionaries, who are also 'ruling elders', to celebrate the sacraments with a number of conditions.

1. The committee suggests that permission be granted to presbyteries to allow lay missionaries to administer the sacraments, where such permission is sought for remote areas where there is no ordained minister within a reasonable geographical distance.
2. The Committee suggests that this permission be granted by the Church to presbyteries for a period of five years, at which time or before the policy will be reviewed in the context of a theology of ministry for the Church as a whole.
3. Training in Reformed theology and liturgy surrounding the celebration of the sacraments would be taken by the lay missionary through one of our theological colleges.
4. Any permission given by a presbytery would be for only the particular pastoral charge in which the lay missionary works and for a specified period of time and then reviewed by the presbytery before the period of time is renewed.
5. The administration of the sacraments would be under the supervision of the interim moderator.
6. The interim moderator and session would still regulate the times for celebrating the sacraments, and admitting candidates for baptism and for participation at the Lord's Supper.
7. A pastoral charge without an ordained minister and which has a lay missionary is still a vacant charge eligible to be filled with a minister of word and sacraments.

In addition to the conditions outlined above, we also propose that the procedural and practical guidelines and rules needed to adapt such interim permission to the order and discipline of the Church be referred to a working group of the Clerks of Assembly, Ministry and Church Vocations and the Committee on Theological Education.

**Recommendation No. 1** (adopted, p. [29](#))

That the above response be referred to presbyteries and sessions for study and report back to the Church Doctrine Committee by January 15, 2001.

**Recommendation No. 2** (adopted, p. [29](#))

That the above statement be the response to Overture No. 41, 1998.

**OVERTURE NO. 38, 1998** (A&P 1998, p. [539](#), [20](#))

**OVERTURE NO. 4, 1999** (A&P 1999, p. [461](#), [234](#), [36](#))

**Re: Language used in reference to the Pope and Roman Catholics in the Westminster Confession of Faith**

Last year's report to the General Assembly noted that this issue had been raised at the 93rd General Assembly (1967); and that the Committee on Church Doctrine was reviewing that decision, the arguments presented in the overtures, and other related factors. Having reviewed those items we present the following response.

Overture No. 17, 1967 re the Westminster Confession of Faith was answered in 1968 by the Articles of Faith Committee in these words:

Overture No. 17 (A&P 1967, p. [421](#)) raises the question about what the writers of the overture considered to be language offensive to the Roman Catholic Church within the Westminster Confession Faith. It argues that such negative criticism is not part of a confessional statement and therefore should be removed. Four sentences are extracted from the Westminster Confession of Faith, and the prayer of the overture is that these sentences be deleted. The four sentences deal with (a) monastic vows; (b) the pope as antichrist; (c) the marriage of reformed people with infidels and papists, and (d) the celebration of the mass as a blasphemous reflection on Christ's one sacrifice.

Since the Westminster Confession of Faith is an historical document, the judgment of our Church has always been that it ought not to be altered, but that, where necessary, a declaratory statement or other explanatory note can be made; for example, The Declaration Concerning Church and Nation (A&P 1955, p. [288](#)) and the Reply to Overture No. 25, 1964 (A&P 1966, p. [267](#)), the Headship of Christ and Ecclesiastical Authority. Therefore, we would advise against the deletion of these sentences.

Regarding our present-day attitude to the issues raised in the overture, we draw attention to the fact that the Church of Rome is herself currently rethinking these matters and we are watching with great interest the changes taking place in that Church (e.g. see Hans Kung, "The Council, Reform and Reunion"). While we recognize the offensive nature of these statements and do not regard them as true, we nevertheless advise against making any definite judgment on these matters at this time. For these reasons we recommend that the prayer of the overture be not granted.

We agree with the answer to Overture No. 17, 1967 that the words of the Westminster Confession of Faith should not be deleted or changed.

The prayer of Overture 38, 1998, asks that the statement concerning antichrist in the Westminster Confession of Faith, Chapter XXV.6, be placed in its proper historic context. This may be done in two ways and we offer the following explanatory theological and historical notes.

### **Theologically**

Construed within the context of Chapter XXV.6, the imputation that the Pope is antichrist in contrast to Christ reflects the historic understanding of the Roman Catholic Church that the successors of Peter as Bishop of Rome constitute a discreet and authoritative source of definitive Catholic teaching of greater authority in the church on earth than the authority of scripture in two ways: (1) by virtue of the magisterium, or teaching office, of the bishops in communion with the successor of Peter to give the authentic interpretation of scripture; and (2) by virtue of the tradition transmitted by Christ to the apostles and the successors of Peter.

By contrast, the unique authority of scripture was asserted at the time of the Reformation and conflicted with the Roman Catholic understanding of the magisterium and tradition as a second source of authority defining how the church is required to understand scripture. The Reformed understanding that scripture is itself the infallible rule of interpretation of scripture is set out in Chapter 1 of the Westminster Confession of Faith.

### **Historically**

The imputation that the Pope is antichrist also reflects the particular historical context within which the Westminster Confession of Faith was drafted. While Luther and other Reformers directed the epithet "antichrist" at the Pope, its increased use in mid 17th century England reflected at least two significant factors peculiar to that time.

English society in the 16th and 17th centuries experienced an overwhelming fear of Roman Catholicism for many reasons: the resurgence and renewal of Roman Catholicism on the continent after the counter-Reformation; rumours of "popish plots" and undercover priests operating throughout the country; fears of impending invasions (such as the failed Spanish Armada in 1588) by one or more of the Catholic states of Europe, and the bitter Thirty Years War waged between Catholic and Protestant states, which was coming to an end in the 1640s. Most important were the anti-Catholic fears which fuelled the English Civil war, the Catholicism of Queen Henrietta Maria and the suspected sympathies of Charles the First, who had a number of Roman Catholic advisors.

Another historical factor was the rapid growth of millenarianism during the English Civil War. That war's devastating impact on the English economy created an environment susceptible to extremism. Extreme Protestant preachers and secular prophets predicted imminent social collapse and apocalypse. In a society gripped in fear that the end of time had come, "antichrists" were frequently identified (1 John 2:18-25; 4:1-6; 2 John 1:7-11) and the epithet "antichrist" was frequently used to demonize enemies, especially the Pope.

It is no longer appropriate in our time to refer to the Pope as antichrist. It is, however, appropriate for us to affirm the Lordship of Christ.

The Westminster Confession of Faith makes a strong, positive statement about the Church and its identity. It insists the Church owes its allegiance, love and worship to Jesus, the Christ, alone.

We celebrate the claims of the Westminster Confession of Faith for Christ's Lordship. We share with all who recognize the Headship of Christ over all the world and the common task of preaching the gospel of life to all people of the world.

**Recommendation No. 3** (referred back, p. [29](#))

That the above statement be the answer to the prayers of Overture No. 38, 1998 and Overture No. 4, 1999.

**Recommendation No. 4** (withdrawn, p. [29](#))

That the requests in Overture No. 38, 1998 and Overture No. 4, 1999 to amend the text of the Westminster Confession of Faith be denied.

**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](#))

This document initially introduced to the 123rd General Assembly has continued to be revised. A significant amount of work was completed this year in the Old Testament section. We are presently in negotiations with the Life and Mission Agency and the Committee on International Affairs seeking to produce a study version of this document.

**OVERTURE NO. 33, 1998** (A&P 1998, p. [535](#)-36, [19](#); A&P 1999, p. [237](#)-38)

**Re: A study of Freemasonry**

As well as the lengthy original Overture No. 33, 1998, we have received a number of other substantial submissions. As the overture indicates there are many potential issues to address. We believe we have made significant progress in preparing a response to this overture; but the work is not yet complete.

**OVERTURE NO. 14, 1999** (A&P 1999, p. [466](#)-67, [16](#))

**Re: Creating an Order of Youth Ministry**

The issues raised in Overture No. 14, 1999 present another aspect to recent reflections and discussions that relate to the general subject of ministry, such as Muskoka Task Force, Overture No. 41, 1998, Memorial No. 1, 1999. The Life and Mission Agency through Ministry and Church Vocations has been guiding The Presbyterian Church in Canada through a process of reflection and discussion with regard to the theology and practice of ministry. The Church Doctrine Committee continues to consult in these ongoing discussions.

Until these studies are completed and the results, in particular a theology of ministry, are presented for the Church's guidance and as a basis from which to discern responses to these several matters, we advise against further consideration of this matter.

**Recommendation No. 5** (adopted, p. [42](#))

That the prayer of the Overture No. 14, 1999 not be granted.

**CHURCH DOCTRINE COMMITTEE, REC. NO. 4, 1997** (A&P 1997, p. [232](#), [31](#); A&P 1998, p. [238](#); A&P 1999, p. [237](#))

**Re: New catechism for the Church**

Unfortunately we can only report substantial progress on the work for creating a new catechism for the Church authorized by the 123rd General Assembly. The work is rewarding; the task is daunting. Our goal is to present to the 127th General Assembly a catechism for trial use and study that is of reasonable length, comprehensive and simultaneously theologically precise and user-friendly. We are much closer to that goal.

**Recommendation No. 6** (adopted, p. [42](#))

That an initial version of a shorter catechism be presented to the 127th General Assembly.

**MEMORIAL NO. 1, 1999** (A&P 1999, p. [470-71](#), 16)

**Re: Gifts of preaching and teaching to those not ordained to word and sacrament**

Memorial No. 1, 1999 among other matters invites a re-consideration of the response of the previous Assembly to a memorial. The 125th General Assembly referred the matter to Church Doctrine to consult with Ministry and Church Vocations. We have not been able to prepare a final report on this memorial, but intend to do so for the next Assembly. We do draw the 126th General Assembly's attention to the responses in our report to Overture No. 41, 1998 and Overture No. 14, 1999.

**Recommendation No. 7** (amended and adopted, p. [43](#))

That permission be granted to report on Memorial No. 1, 1999 to a future General Assembly.

**APPRECIATION TO RETIRING MEMBERS**

With gratitude we express our thanks to Zander Dunn, Karla Wuebbenhorst, Grace Kim, Richard Landers and Everett Briard who have completed their term of service on the Committee on Church Doctrine. The latter two have served for six years. Also completing terms as corresponding members are Jean Morris and Winnie Wilson. Everett Briard has served several years as the committee's secretary and we congratulate him on the honorary doctorate granted to him by Presbyterian College.

Ian Shaw  
Convener

Everett Briard  
Secretary

**CLERKS OF ASSEMBLY**

To the Venerable, the 126th General Assembly:

It is the high privilege of the Clerks of Assembly to be a support to the courts of the Church in giving advice on legal matters, drafting legislation at the direction of the General Assembly, and offering educational and pastoral support to clerks of synods, presbyteries and sessions.

The Principal Clerk, The Rev. Stephen Kendall and the Associate Secretary in the Assembly Office and Deputy Clerk, Ms. Barbara McLean, are located at 50 Wynford Drive, while the second Deputy Clerk, The Rev. Dr. Tony Plomp is a parish minister in Richmond, British Columbia.

The Clerks meet in the spring and fall of each year and just prior to the meetings of the Assembly. The fall meeting is devoted to consider matters arising from the previous Assembly and to assign each Clerk the task of responding to referrals. The Clerks also draft proposed legislation at the request of Assembly, often in response to overtures. These proposals are sent for study and report to lower courts, and the Clerks deal with these comments prior to final recommendation to Assembly for remit under the Barrier Act. At the meeting in the spring we review and refine our work for presentation to the Assembly and deal with any matters that have arisen during the course of the previous months. During those months we are in regular contact with each other by e-mail and teleconferences. On the Friday prior to the meetings of the Assembly we gather again to deal with additional matters that have arisen, to clarify our respective roles at the Assembly and to meet with the Moderator Designate to offer any advice he or she may require.

A question that has often been asked is why the Clerks are arranged on the podium at Assembly as they are. It is clear that the Principal Clerk needs to sit closest to the Moderator to offer immediate advice. Dr. Plomp is located between the other two Clerks since he keeps long-hand minutes and tries to monitor the flow of business, confirming with the other Clerks what is happening on the floor. Ms. McLean enters information into the computer, a challenging task since often amendments and amendments to amendments and dissents and the like come in such volume and rapidity that it is not easy to keep the flow of the minutes straight! We do not think that it is always fully appreciated by the commissioners how easy it is, during a long day and after but a brief moment of inattention, to lose track of what is happening on the floor. Hence the need for the three of us to do what we do. All of it enables us to provide commissioners with

the printed minutes of the previous sederunt, a feat facilitated in large part also by the diligent staff at the Assembly Office. At times the Clerks will request "time out" in order to consult together when the Moderator requests information on a point of procedure. We are glad to report that we consider ourselves a truly collegial team, with each of us fulfilling a role we could not perform without the others.

The Clerks are aware of the importance of the work of the clerks of presbyteries and sessions and appreciate the faithful devotion of these servants of the courts of the Church. They understand that good administration and communication avoids conflict or resolves it. Thus, during the course of the year, the Clerks of Assembly offer support to clerks of presbyteries and sessions and to whoever calls upon them. There are many e-mails and telephone calls as well as private visits with the Principal Clerk and the Associate Secretary/Deputy Clerk at the Assembly Office or when either of them are visiting presbyteries and congregations. Dr. Plomp receives his share of requests for advice. In most cases the Clerks consult together on serious matters prior to offering answers to difficult questions.

A significant source of support to the clerks of the presbyteries is the Clerks' Consultation when all presbytery and synod clerks gather in one place for a number of days for instruction and for mutual support. These consultations, held every two years, are arranged by Ms. McLean in co-operation with the Principal Clerk and other staff at 50 Wynford Drive as well as volunteers. The consultation held this year from March 31 to April 4, 2000, proved to be extremely helpful to all concerned. In addition, Ms. McLean, together with the staff of Education for Discipleship, provides a quarterly printed resource, "For Elders", geared to assist sessions in their work. Both The Rev. Kendall and Ms. McLean are called upon to offer workshops for presbyteries in the areas of their expertise.

A final word by way of introduction to this report. The Clerks of Assembly have, of necessity, their own strong convictions on matters that come before the Assembly. They consider themselves, however, to be servants of the Assembly as well as professionals who will at all times fulfill to the best of their ability what the Assembly instructs them to do.

### **RESPONSES TO OVERTURES**

The Clerks believe that all sessions, presbyteries and synods should, prior to framing overtures, consult at least the previous five years of General Assembly rulings on overtures. The question may have only recently been asked and answered. Members of these courts are welcome to contact the Clerks of Assembly with inquiries about previous rulings.

#### **OVERTURE NO. 17, 1998 (A&P 1998, p. 527)**

#### **Re: Amending Book of Forms sections 125.3 and 125.5**

The Clerks of Assembly responded to Overture No. 17, 1998 at the 125th General Assembly (A&P 1999, p. 240-41, 29) but the Assembly in its wisdom deemed it best to refer this matter back to the Clerks for further consideration.

It is the prayer of this overture that the present legislation regarding professing membership be amended to include the formation of an "inactive roll" on which the names of members who no longer attend services nor participate in any way in the life of the Church would be inscribed. It is the laudable attempt of the authors to ensure that continuing pastoral care be provided to such individuals.

The Clerks of Assembly appreciate this pastoral concern but must reiterate the historic view of the Church that professing membership in a congregation is not only matter of Christian commitment and devotion to Christ and his Church which are sealed by vows of loyalty, but also involves legal privileges and obligations to be exercised within the congregation. These privileges and obligations, such as rights in the control of property, the election of elders and the calling of a minister and the right of complaint, petition and appeal, are thus rights granted not only by the Church but by that fact also become civil rights protected by the civil authorities.

It is for this reason that the Clerks must recommend against any steps that would prejudice those rights in any way. There can be no legal status granted to an "inactive roll" of professing members.

The Clerks of Assembly recognize from their own pastoral experience as ministers and an elder the difficulties posed when relatives or close friends are no longer acting on their vows of professing membership and should therefore after due process be removed from the legal roll of the congregational membership. Here pastoral discernment needs to be exercised with courage and compassion and no session should remove people from the professing roll of membership casually. Session members need to be in touch with those who are neglecting the ordinances of the Church and gently remind them of their obligations to the Body of Christ. It may well be wise at times to ask people if they wish to remain professing members and if the answer is in the affirmative to then once again impress upon them the privileges and obligations that such membership entails. Sometimes such folk are quite happy to be relieved of the “burden” of membership and voluntarily withdraw. Sometimes they will return. When they fail to do so, it is the duty of the session to visit with them or notify them, perhaps by registered mail, that their membership is in jeopardy and that their names will be removed from the roll of membership if no response is made.

The Clerks restate what they reported to the 125th General Assembly, “Where pastoral care cannot be exercised, nor oversight maintained, it is important that sessions take the appropriate pastoral measures either to transfer such members to another congregation or to remove them from the roll.” (A&P, 1999, p. 241)

The Clerks are sympathetic with the difficulties involved in this area of Church life and discipline but are firm in their conviction that the Church needs to guard the integrity of the status of professing members regarding their ecclesiastical and civil rights.

**Recommendation No. 1** (adopted, p. [23](#))

That the prayer of Overture No. 17, 1998 be not granted for the reasons given above.

**OVERTURE NO. 8, 1999** (A&P 1999, p. [462](#))

**Re: Protest and Claim of Right 1925**

Overture No. 8, 1999 requests that the Protest and Claim of Right of 1925 be inserted as a preamble into the Book of Forms. The entire text of the protest was printed in the body of the overture and may be seen on A&P 1999 p. [462-64](#). The Clerks of Assembly concur with those making the overture that this is a significant historical statement for our denomination. In its original form it will always be available to the Church in A&P 1925 p. [88-90](#). The Protest and Claim of Right is a statement made at the 1925 General Assembly and signed by the “continuing” commissioners in which they protest the decision of the majority to concur in the creation of the United Church of Canada, and claim the right to be the continuing Presbyterian church.

The Clerks, however, do not feel that it is appropriate for this document to be inserted into the Book of Forms. This is not in any way to deny the importance of the statement. The Book of Forms has never been intended to be a repository for historical statements of the General Assembly. It clearly sets forth the Historical and Confessional Base of The Presbyterian Church in Canada in chapter one, stating that the Basis of Union in 1875, in which four churches re-united under a common confessional standard, is our founding basis. Including the Protest and Claim of Right with this clear and succinct confessional and historic statement does not, in our opinion, add strength or clarity to our basic statement of history and confessional standards.

And by including such a statement, the Clerks believe that our Church might appear, at the very outset of our Church law, to be defining itself in the negative rather than the positive. The General Assembly has, on many occasions throughout its history, sought to affirm the common history and shared Christian witness that both The Presbyterian Church in Canada and the United Church of Canada have to offer. We are, in very many ways, partners in mission and good Christian friends. To include the Protest and Claim of Right in the Book of Forms could have the appearance of seeking to undermine this relationship.

The Clerks of Assembly have also, at the request of the General Assembly, consulted with both the Committee on History and the Committee on Ecumenical Relations. Both committees affirm the opinion of the Clerks that the prayer of the overture be not granted.

**Recommendation No. 2** (adopted, p. [23](#))

That the prayer of Overture No. 8, 1999 be not granted for the above reasons.

**OVERTURE NO. 2, 2000** (p. [515](#))**Re: Requesting a time frame for the work of the Special Committee re Sexual Orientation****OVERTURE NO. 6, 2000** (p. [518](#))**Re: Requesting an interim report from the Special Committee re Sexual Orientation**

Overture No. 6, 2000 requests an interim report and Overture No. 2, 2000 requests a time frame for the work of the Special Committee on Sexual Orientation.

The Clerks have consulted with the Special Committee on Sexual Orientation and that committee helped to formulate, and concurs with, this response to the overture.

The 124th General Assembly, in adopting clear, broad terms of reference for this committee went out of its way to give the committee the time and resources necessary to engage in what it is a significant study (A&P 1998 p. [54](#)). In fact, time constraints for the work of the committee were specifically removed in the final terms of reference as adopted.

The 125th General Assembly affirmed this principle in ruling out of order a motion from the floor that called for a final report from the committee by the 127th General Assembly. (A&P 1999, p. [31](#))

To grant these overtures would, in effect, substantially amend the terms of reference that were established for this committee by the 124th General Assembly.

The committee itself has indicated that its work will be facilitated by the initial terms of reference, and to have a new, more restrictive timeframe imposed would likely curtail its ability to respond properly to the overtures before it, within the terms of reference that have guided its work to this point.

**Recommendation No. 3** (divided and adopted as 3a and 3b, p. [23](#))

That the prayer of Overture Nos. 2, 2000 and 6, 2000 be not granted for the above reasons.

**OVERTURE NO. 3, 2000** (p. [515](#))**Re: Request for permission for Synod to meet biennially**

As indicated in the body of Overture No. 3, 2000, the Synod of Manitoba and Northwestern Ontario believes that its purpose and function can be best achieved through biennial meetings. The Synod is also aware, however, that a move to hold biennial meetings is contrary to section 261 of the Book of Forms. The Synod, therefore, prays the Assembly to give it permission to meet biennially either by way of a Declaratory Act or by instructing the Clerks of Assembly to prepare enabling legislation for approval under the Barrier Act.

The Clerks recognize the importance of the concerns of the Synod of Manitoba and Northwestern Ontario but do not believe that a Declaratory Act is possible. Such an Act affirms "what (the Assembly) understands to be the law of the Church regarding any particular matter" (Book of Forms section 293). The present law of the Church is clear. Synods meet annually as a whole or annually by way of commissioners (Book of Forms section 260).

Furthermore, the Clerks of Assembly believe that the interests of the whole Church are best served by involving all the courts of the Church in a consultative process prior to preparing legislation to be sent to presbyteries under the Barrier Act.

For this reason the Clerks submit the following recommendation:

**Recommendation No. 4** (adopted, p. [28](#))

That sessions, presbyteries and synods be requested to discuss the merits or otherwise of allowing synods to meet biennially and to respond in writing to the Clerks of Assembly by January 31, 2001.

**OVERTURE NO. 9, 2000** (p. [519](#))**Re: Adding a sub-section to Book of Forms section 108 re resigning from term service as an elder**

Overture No. 9, 2000 suggests that the current section in the Book of Forms regarding resignation of an elder does not clearly pertain to both the situation of terms service and those who serve in active office for life.

The current pertinent section is:

108.3 Elders may resign the active service of the office at any time during their terms of service.

The Clerks are of the opinion that this section makes no distinction between term and life service and therefore applies equally to both circumstances. In addition, the main section 108 refers clearly to both circumstances by stating that elders, once ordained to the office, may serve for life, or, at the call of a congregation, in term service. Thus, it should be clear that the existing subsection 108.3 applies to both cases.

**Recommendation No. 5** (adopted, p. [28](#))

That the prayer of Overture No. 9, 2000 be not granted for the above reasons.

**CLERKS OF ASSEMBLY REC. NO. 9, 1999 RE OVERTURE NO. 3, 1999** (A&P 1999, p. [247, 29](#))

**Re: A revised date for receiving overtures, memorials and petitions to General Assembly**

In response to Overture No. 3, 1999, the Clerks of Assembly proposed a revised procedure for dealing with the transmission of overtures, memorials and petitions (hereafter: overtures) to the General Assembly. The revised procedure seeks to:

1. encourage committees and agencies to respond to overtures by the first Assembly after transmission,
2. allow sufficient time for agencies and committees to respond properly to overtures, and
3. clarify the difference between referred and unreferred overtures.

The current date for reception of overtures is April 1st. The proposed date for receiving referred overtures was January 1st.

Only four responses were received, but all of them were supportive of the principles in the proposal. Of the three responses from presbyteries, one supported the entire proposal. Two asked for one specific revision, and that is to make the date for receiving unreferred overtures February 1st, to allow more time to presbyteries to draft thoughtful overtures. The response from the Life and Mission Agency expressed concern that a deadline of January 1st would still not guarantee sufficient time for a carefully prepared response to come to the next Assembly.

This is clearly a saw-off. Presbyteries need time to prepare overtures and committees and agencies need time to prepare responses. The Clerks are inclined to follow the request of presbyteries and amend the proposal to include the February deadline. This will clearly mean that some overtures that arrive close to the deadline will not be responded to by the next Assembly; but this might need to be the case even with a January 1st deadline. It will move the deadline two months earlier than the current one, however, and that should meet some of the objectives of the overall proposal. The Clerks agree both with those presbyteries that want to do the best job they can in formulating appropriate overtures, and with those agencies and committees that must insist upon having sufficient time to prepare careful responses. Hence the following four principles are those upon which legislative changes are proposed:

1. The deadline for receipt of unreferred overtures remains April 1st.
2. Unreferred overtures received after April 1st will be held by the Assembly Office for presentation to the Assembly the following year. In the acknowledgement to the sending court, the Assembly Office will ask if the court wishes to have the overture referred to a particular agency or committee for consideration in the meantime.
3. The deadline for receipt of referred overtures be changed to February 1st with the expectation that the body to which it is referred will respond to the Assembly in June of the same year
4. Any referred overtures received after February 1st will be referred to the appropriate Agency or Committee with the expectation that they may respond to the June Assembly but would normally respond to Assembly in the following year.

The following legislative revisions have been prepared for remit under the Barrier Act. (Those sections that are underlined are new; those sections struck through will be deleted):

80.1 It is an instruction to clerks of presbyteries to forward all overtures to the Clerks of Assembly prior to the date which shall be indicated yearly by a circular to the clerks of

presbytery from the Clerks of Assembly, namely February 1, except in the case of unreferrred overtures, and then April 1; but overtures anent names on the constituent roll of presbytery may be forwarded later if the need arises. (see section 297.5)

296.1 This Committee shall be empowered to receive through the clerks of Assembly all overtures, etc., intended for the Assembly, to determine the propriety of their form and transmission. Those judged proper in form and transmission, including referred overtures received prior to February 1, the committee shall direct, subject to the conditions following, and prior to Assembly, to an appropriate existing body, agency, board or committee of the Church for consideration and report to the first Assembly following the February 1 deadline.

296.1.1 An existing body, agency, board or committee of the Church considering such a referred overture shall request of the Assembly permission to report at a later date, if unable to report to the first Assembly following the February 1 deadline.

296.2 The court, board, or individual overturing, etc., shall have the privilege of suggesting the direction of the referral of their documents to a board or standing committee of Assembly, the final determination of the direction being under the authority of the Committee on Business, or asking the Committee on Business to determine the direction of the referral.

296.3 Transmissions received prior to April 1 and judged not proper in form, or not accompanied by a suggestion of direction or accompanied by a suggestion not within the competence of the Committee on Business, shall be referred to the Committee on Bills and Overtures. If the agency, board or committee to which an overture has been referred by a presbytery has no upcoming meeting in which to consider the overture before the Assembly meets, then the Committee on Business has the right under section 296.3 to refer the overture to the Committee on Bills and Overtures for disposition.

296.3.1 Transmissions as above received after April 1 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.

These papers include ...

297.2 ~~Overtures, R~~ferences and appeals, ~~memorials and petitions~~ transmitted by presbyteries or synods and any papers sent on by the preceding Assembly. (see A&P 1986, p. [283-84](#))

297.5 Clerks of presbytery are to forward two printed copies of all overtures, petitions, and memorials intended for presentation to the General Assembly prior to the date which shall be indicated yearly by a circular to the clerks of presbytery from the clerks of Assembly, namely February 1 in the case of referred materials and April 1 otherwise, that the said overtures, petitions and memorials may be printed and included in the volume of reports for the use of the General Assembly; but overtures anent names on the constituent roll may be forwarded later if the need arises. (see A&P 1967, p. [407](#), [108](#))

**Recommendation No. 6** (amended and adopted, p. [28](#))

That the above changes to the Book of Forms be adopted and sent under the Barrier Act to synods, presbyteries, and sessions.

## OTHER MATTERS

### MINISTERS IN DISPUTE CONTEMPLATING LEGAL ACTION AGAINST THE CHURCH

When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints? Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels--to say nothing of ordinary matters? If you have ordinary cases, then, do you appoint as judges those who have no standing in the church? I say this to your shame. Can it be that there is no one among you wise enough to decide between one believer and another, but a believer goes to court against a believer--

and before unbelievers at that? In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? But you yourselves wrong and defraud--and believers at that.

1 Corinthians 6:1-8 (NRSV)

The Clerks of Assembly have noted an increase within the Church of legal action or threats of legal action by ministers of word and sacraments against congregations or courts of the Church. Concerns or fears of legal action raise two questions for the Clerks: 1) Are the courts of the Church doing an adequately fair and careful job of providing lawful oversight? and 2) Is there an over-emphasis on the assumption that ministers' individual rights should take precedence over the lawful oversight of the courts of the Church?

It is still the case that, in general, the civil courts respect the internal process of the Church, and will be hesitant to intervene unless internal procedures are not followed. Courts of the Church have been reminded that following our own procedures with great care is exceedingly important. The reason for this is not primarily because the courts of the Church should be worried about legal action, but that the highest level of procedural fairness will take place when our courts act diligently.

The courts of the Church find themselves hampered in their ability to function properly in cases of appeal or discipline, when individual ministers insist, or threaten, that they will, at an early stage pursue legal action outside the courts of the Church. The Book of Forms mentions civil courts in two places:

321. In all matters of discipline, office-bearers and members of the Church are bound to abide by the decision of the session, presbytery, synod, or General Assembly; and recourse to a civil court against any decision of any of the Church courts in such matters, or against the execution thereof, is excluded.

321.1 If difficulties arise in the Church, it is only after all other means have been exhausted that resort should be had to the civil magistrate. Ecclesiastical judicatories are under the most solemn obligations in no degree to compromise the integrity and independence of their spiritual jurisdiction. (A&P 1927)

When ministers of word and sacraments take ordination vows, we agree to submit ourselves to the oversight of the courts of the Church. In fact, as a community of faith, it can be said that we believe we submit ourselves to Jesus Christ as we submit ourselves to one another through the courts of the Church.

The sections above seem to the Clerks to indicate that recourse to the civil courts is excluded for office-bearers of the Church (Book of Forms section 321). We believe this is consistent with our understanding of ordination. Sub-section 321.1 of the Book of Forms should probably be interpreted as a commentary on section 321, however we expect that in 1927 when it was adopted, the assumption would have been that ministers are still ineligible to seek recourse in the civil court, but other difficulties (such as a congregational dispute) may reach the civil court, only after Church processes are exhausted.

It would be unreasonable and unjust to deny any individual the right to pursue legal action against a congregation or court of the Church in the courts of the land. Should it be that if a minister wishes to do this, he/she must first demit the office of minister and then he/she is free to pursue these options? Our polity might support this view, even though our current litigious society might not. If a minister launches a legal action against the Church after exhausting all internal remedy, and loses the case, should that automatically be grounds for being deposed from the office of minister of word and sacraments?

Until the Church has the opportunity to carefully study the relationship between the ordination vows and civil legal action, the Clerks, although leaning toward this strong view, do not feel that legislation is appropriate. However, given the frequency with which these questions arise, the Clerks would like to propose that sessions, presbyteries and synods study this matter and report their mind to the Clerks of Assembly. This could result in a Declaratory Act in relation to the third question of the ordination vows.

409.3 Do you accept the government of this Church by sessions, presbyteries, synods and General Assemblies, and do you promise to share in and submit yourself to all lawful

oversight therein, and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church?

A possible Declaratory Act on section 409.3 might look like this:

In responding to this question, an individual ready to become a minister of word and sacraments understands that launching legal action against a congregation or court of the Church may constitute a breach of ordination vows, and be subject to discipline. (See sections 321 and 321.1)

This possibility has been discussed with Cassels, Brock and Blackwell, legal counsel for The Presbyterian Church in Canada. They strongly oppose any attempt to “deny a minister access to the civil courts where (a) he (sic) has exhausted his (sic) internal remedies within the courts of the Church; and (b) in good faith alleges an excess of jurisdiction, denial of fairness or natural justice, improper bias or other similar impropriety on the part of the court(s) of the Church.” They do, however, believe that the possible Declaratory Act above, would not constitute an attempt at such denial.

**Recommendation No. 7** (amended and adopted, p. [28](#))

That the above question of ministers in dispute contemplating legal action against the church be studied by sessions, presbyteries and synods, with responses to be made to the Clerks of Assembly by January 31, 2001.

**DECLARATORY ACT, EX-OFFICIO MEMBERS OF CHURCH COMMITTEES**

It has come to the attention of the Clerks of Assembly that there appears to be some confusion surrounding the status of a person who is a member of a board or committee of the Church *ex officio*. Some believe that this status endows such a member with full powers of both voice and vote. Others hold that the phrase indicates someone who is a member of the Committee with a voice in the proceedings but no vote.

The phrase *ex officio* means, “by virtue of office”. Thus the minister is *ex officio* the moderator of the session and has both “voice and vote” (Book of Forms section 115), although as the presiding officer at session meetings he/she should use those rights wisely and only cast a vote in order to break a tie.

The minister is also, as moderator of session, *ex officio* a member of all session and congregational committees, but without the right to vote (“with voice but no vote”: Book of Forms section 115.2).

Yet again it is our understanding that the Moderator of the General Assembly, during the course of his/her time “in office”, following the Assembly, is also a member of all committees and decision-making bodies of the Assembly, *ex officio*. In this case, we believe wont and usage has often meant, “with voice and vote”, although section 115.2 might argue against that. In any case, the intent of this sort of membership is to permit, and not require the Moderator, to act as a member of the various committees, and therefore in counting a quorum he/she should not be counted as a member because no Moderator would be able to attend all the meetings of all the committees.

Concern has also been voiced that Assembly senior staff are sometimes included as members of Assembly boards and committees *ex officio* with rights and obligations equal to those of members appointed by Assembly. In some cases this has raised questions about real or perceived conflict. We trust that the following Declaratory Act will address some of these concerns and clarify the status of ex-officio membership.

**Recommendation No. 8** (adopted, p. [28](#))

That the following Declaratory Act be adopted:

Persons appointed to any boards or committees within the courts of the Church by virtue of their office (*ex officio*) shall be held to have to full rights of membership, both “voice and vote”, unless the phrase is added, “non-voting”.

## ST. ANDREW'S HALL ELDERS' INSTITUTE

The Clerks of Assembly have noted that the 125th Assembly requested that terms of reference for the Elder's Institute at St. Andrew's Hall, are to be prepared and brought to the 126th Assembly for approval (see p. [500-02](#)). The Clerks of Assembly offer some services to the Church which are similar to a number of the plans underway with this Institute. And so the Clerks of Assembly would simply like to indicate this fact to the Church, as we continue to look forward to a close relationship with St. Andrew's Hall and this project.

## HAN-CA PRESBYTERIES, YEAR THREE EVALUATION OF

In 1997, with the establishment of the Han-Ca (Korean-Canadian) Presbyteries, the 123rd Assembly adopted the following recommendation:

In light of Recommendation 1, two Han-Ca Presbyteries be established in terms of the above report. (A&P 1997, p. [473, 55](#))

This report contained the following details regarding evaluation (A&P 1997, p. [472](#)):

The evaluation after three years will be at the initiative of the General Assembly which will appoint a special committee for this purpose, and which will consist of a significant number of Koreans. A significant component of the evaluation will be self-evaluations carried out by each presbytery and reported to the special committee. Examples of the criteria to be used to evaluate are:

1. Have the Han-Ca Presbyteries been able to give a collective identity and empowerment to the Korean churches and contributed to a greater sense among Korean congregations of belonging to The Presbyterian Church in Canada?
2. Have the Han-Ca Presbyteries enhanced the meaningful participation of Korean-Canadian churches in this denomination and made Korean-Canadians more knowledgeable about issues with The Presbyterian Church in Canada and vice-versa?
3. Have the Han-Ca Presbyteries fostered effective dialogue between the Han-Ca Presbytery and the rest of the Church?
4. Have the Han-Ca Presbyteries enhanced the meaningful participation of women and the second generation in the life of the presbytery and the Church as a whole?

The 126th General Assembly must therefore appoint a special committee to carry out this evaluation. The Han-Ca Presbyteries were established as a five-year experiment, and so the 128th Assembly will mark the end of these five years.

**Recommendation No. 9** (adopted, p. [28](#))

That a special committee be struck consisting of no fewer than ten members, with the Clerks of Assembly as consultants, with terms of reference consistent with the 1997 report (A&P 1997, p. [472](#)) to report to the 127th General Assembly.

## SYNOD MINUTES, ATTESTATION OF

Questions have been raised over the matter by which synod minutes should be brought to the Assembly for attestation. The Clerks are of the opinion that only those minutes that the lower court has already had a chance to attest should be presented to the higher court.

For most synods this will likely mean that a one year wait will need to occur, since normally these minutes are not attested until after the Assembly has met. Those synods which attest their minutes sitting by sitting may wish to present whatever has been attested.

Hence, the opinion of the Clerks is as follows:

The General Assembly will only attest those minutes of synod that have been approved at the synod level.

## BOOK OF FORMS REVISIONS

### LATIN TERMS IN THE BOOK OF FORMS

The 125th General Assembly gave the Clerks of Assembly permission to begin a project to replace Latin terms in the Book of Forms with appropriate and commonly understood English equivalents (Clerks of Assembly Rec. No. 13, A&P 1999, p. [253](#)). In working on this project,

the desire of the Clerks is to preserve the integrity of the language and meaning of the Book of Forms, while at the same time, proposing revisions that will assist courts of the Church by presenting a clear text. This project does not intend to remove Latin from the language of the Church. It simply proposes changes to the text of the Book of Forms. Individuals and the courts of the Church continue to be free to use the language that is deemed appropriate for the situation.

The Clerks are presenting a draft of this project to the 126th Assembly. They have attempted to replace the majority of Latin terms. However, the purpose of this project is to make the Book of Forms more broadly understood, so where there are Latin terms which are in common use in society at large (such as *quorum*), the Clerks did not feel it essential to change them.

In some cases, the Clerks propose that the Latin term remains, but with an English explanation (sometimes in brackets) beside the term so that the term will be clearly understood. Users of the Book of Forms will not have to turn to a glossary to be sure of definitions.

Rather than print the entire Book of Forms in the book of reports, several dozen complete draft copies, which clearly show the changes in a marked up version, will be available for commissioners at the Assembly. The draft will also be published in Adobe Acrobat format on the [www.presbyterian.ca](http://www.presbyterian.ca) website.

The Clerks acknowledge that in changing certain terms from Latin to English there may be nuances of meaning that are slightly changed. They have also discovered, through this project, that some sections of the Book of Forms would be more clearly understood, or read more elegantly with some changes to language. In addition, the Clerks believe that it is time for the Church to consider how it might best handle what has been termed *fama*. *Fama* is defined as an *indication that a scandal exists*. When this term was introduced to the Book of Forms, it would be commonly understood that an indication of a scandal would be sufficient basis upon which the Church could conduct an investigation and possibly a prosecution. This is no longer the case. For a court to proceed without appropriate evidence and without a properly presented charge is, we believe, far short of natural justice, and lacking in procedural fairness. Therefore we propose that the term *fama* be removed altogether, and that it be made clear that the normal means by which conduct unbecoming will be investigated is having received a charge in writing. Provision is still made for a presbytery to investigate very serious allegations, but this will need to lead to a written charge at some point prior to formal process.

The 125th General Assembly appointed a Special Committee re Review of Chapter 9, Book of Forms (see p. 492) which will also be studying this section. The Clerks have been, and will continue to work co-operatively with this committee as it carries out its work and moves toward further proposals related to chapter nine.

For these reasons, the Clerks suggest that the 126th Assembly receive this draft for study and report. Then, with this important feedback from the Church, the Clerks will propose that the revised Book of Forms go down under the Barrier Act after the 127th Assembly for consideration for final approval at the 128th Assembly. Although this timeframe may seem long, this procedure provides the necessary consultation and checks and balances to ensure that the appropriate care is taken with this important document.

The basic changes proposed to the Book of Forms are given below. It is strongly suggested that the context of the changes be examined, since there are certain cases in which inconsistencies in the Latin text have been corrected, and changes in wording have been introduced to clarify the intention, within the context. The Clerks of Assembly are grateful to The Rev. Patricia Shaver, an English scholar, for her assistance and comment on this project.

### **Latin Terms Retained, Sometimes With Explanation**

**Assessor:** (elder appointed to assist a church court)

**Ex officio:** (by virtue of office held)

**Nec Tamen Consumebatur:** but never consumed, (see Exodus 3:2.) (burning, yet not consumed)

**Quorum:** (minimum number of people to hold a legal meeting) This term has been kept on the assumption that it is commonly understood.

**Re:** concerning

**Latin Terms Changed**

(Although some of the changes are not precise renderings of the Latin, the context in the Book of Forms permits the rendering as given)

**Anent:** in reference to

**Apud acta:** on the spot

**Clamant:** serious

**Cum nota:** with a note regarding the irregularity

**Fama:** sections containing the word fama have been re-written to support the view that a written charge is needed to proceed in the case of allegations of actions contrary to the gospel or the constitution of the Church.

**In hunc effectum:** for one purpose only

**In retentis:** sealed and kept apart

**Inter alia:** among other matters

**Ipsa facto:** thereby

**Libel:** charge

**Prima facie:** the first

**Pro re nata:** emergent

**Pro tempore** (acting), pro tem (interim) (see context)

**Res gestae:** actual business

**Sederunt:** sitting

**Sine die:** without a day specified

**Sist:** suspend

**Ultra vires:** beyond the legal authority of the court

**Latin Terms Eliminated as Unnecessary**

(e.g. only listed in the glossary and not the text of the Book of Forms)

**Ad Hoc:** (for this purpose)

**Ad vitam aut culpam** (18.1): for life or being guilty of an offense

**Bona fide** (258.3): in good faith, truly

**De facto:** as a matter of fact

**De jure:** according to law

**De novo:** anew

**Et al:** and others. (used in extracts of minutes.)

**Ex parte:** on one side only

**Fama clamosa:** an indication that a scandal of large proportions may exist

**Nobile officium** (294): the noble office. The discretion of Assembly to afford relief in cases not covered by law or regulation, but not at variance with existing law or regulation.

**Mutatis Mutandis:** with the necessary changes - references to be altered all the way through according to decree.

**Per se:** by or in itself

**Seriatim:** one by one in succession

**Simpliciter:** simply, unconditionally, without approval or disapproval

**Sub judice:** under a judge, under consideration by a court

**Other Pertinent Notes**

**Section 200.13.4** contains the only occurrence of the term mutatis mutandis, which means "changes made all the way through". The section is related to temporary arrangements for joint ministry with the United Church. It was added in 1984 after several years of looking at the possibility of a mutual ministry agreement with the United Church. The various Clerks of Assembly reports that led to its inclusion do not mention why this section is necessary. Now that the shared ministry legislation has been present for 16 years, our view is that this section, which refers to a "tentative" agreement, is no longer necessary. We also find it to be a confusing and unnecessary section. Hence the Clerks suggest that it be deleted as part of this proposal.

**Section 4.2:** This section indicates that there are some meetings of Church courts at which attendance is optional. The Clerks understand that some presbyteries from time to time have set "rotations" for attendance at some meetings, making attendance optional for those not on the rotation. The Clerks believe that this practice contravenes section 4.3 in which a court may not divide its work. The Clerks are of the opinion that there are no meetings of Church courts at

which attendance is optional, notwithstanding the usual provisions for sending regrets. We therefore propose that section 4.2 be removed from the Book of Forms, that the rest of the section be renumbered, and that this be part of the study and report and then Barrier Act process for this project.

**Recommendation No. 10** (adopted, p. [28](#))

That the proposed amendments with respect to Latin terms in the Book of Forms be sent to sessions and presbyteries for study, with responses directed to the Clerks of Assembly by January 31, 2001.

**BOOK OF FORMS CORRECTIONS**

The Clerks of Assembly have detected the following errors. These are editing errors. This type of change does not require referral to presbyteries under the Barrier Act nor does it require a recommendation. Revised pages will be sent out.

**Section 312**

312. One copy of the minutes shall be sent by mail, when issued, to each minister and member of the Order of Diaconal Ministries, and to each retired minister, also to each member of session in all congregations that have contributed to the Assembly fund during the year then preceding.

Remove the words "member of" since the minutes of the General Assembly are to go to each session and not to each member of each session.

**Appendix E**

The following typographical errors have been noted with respect to some biblical references in The Declaration of Faith concerning Church and Nation:

- |             |   |
|-------------|---|
| Section 1:  | Change Isaiah 44:24-48 to 44:24-28                |
| Section 1:  | Change Psalm 22:18 to Psalm 22:28                 |
| Section 12: | Change 1 Corinthians 12:36 to 1 Corinthians 12:26 |

**REPORT OF THE COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED**

The Commission, made up of the Clerks of the Assembly and the Moderator of the 125th Assembly, met twice since the 125th Assembly rose, in order to deal with the following matters.

**Committee to Advise with the Moderator** was named as follows: The Rev. John Congram (Convener), Mr. Roger Lindsay, The Rev. Dr. Art Van Seters, The Rev. Bob Smith, Mrs. Rowena Van Seters, The Rev. Stephen Kendall, Ms. Brenda Adamson, Ms. Terrie-Lee Hamilton, Dr. Ruth Alison, The Rev. Linda Ashfield. By Correspondence: The Rev. Sandy MacDonald, The Rev. Jean Morris, The Rev. Charles Scott.

**Committee on Reviewing Chapter Nine in the Book of Forms** (Committee on Church Doctrine Rec. No. 3, A&P 1999, p. [235](#), [24](#)) was named as follows: The Rev. Peter Ruddell (Convener), Mr. Peter Ross, The Rev. Evelyn Carpenter, Ms. Carol Westcott, The Rev. Robert Garvin, The Rev. James Hurd, The Rev. Carey Niewhof.

**Commission on Appeal No. 1**

The Convener of the Commission, Douglas Kendall, reported the resignation of Doreen Saunders from the Commission in view of an extended absence. He has also requested a replacement. This resignation was accepted and Marlene DuCharme was named to the commission.

Stephen Kendall, Barbara McLean, Tony Plomp  
Clerks of Assembly

**COMMISSION, SPECIAL RE APPEAL NO. 1, 1999**

To the Venerable, the 126th General Assembly:

**PREAMBLE**

The Special Commission re Appeal No. 1, 1999, was established by the 125th General Assembly to consider the appeal of The Rev. Arthur Iarrera against decisions of the Presbytery of Montreal.

## **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 appellants shall be made aware that the judgement 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" (Book of Forms section 214.1).
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 to deal with all matters relating to the appeal.
6. The Commission shall meet expeditiously and, after its review and judgement, 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.
7. The Commission shall report its action to the 126th General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgement, Pastoral Comment.

The Commission shall cite The Rev. Arthur Iarrera, the Presbytery of Montreal, and any others it deems necessary.

## **MEMBERSHIP**

D.R. Kendall, Convener, W. Hong and D.I. Saunders with T. Plomp, Deputy Clerk of Assembly as consultant. D.I. Saunders was unavailable for the time that the Commission would be meeting, so M. Du Charme was named as her replacement by the Commission re Matters Left Uncared for or Omitted in November of 1999.

## **PROCEDURES**

The Commission held its first meeting on January 10, 2000. After reviewing the record, the Commission made the decision to ask the Presbytery of Montreal, and A. Iarrera for further documents.

The Commission met for the second time on March 23, 2000, to review the new documents which were sent to the Commission, and a "time line of the events" that led to the appeal. After discussion, April 7, 2000, was set for the hearing in Montreal. The Commission then agreed upon who would be cited to appear, and decided that those who were cited would be given questions ahead of time, along with the "time line of events" compiled by the Commission.

The hearing took place at Presbyterian College, Montreal on April 7, 2000, between 4:00 pm and 7:23 pm. Attendance of all present was recorded. Two witnesses could not be present because of other engagements. The Convener welcomed all present and introduced the members of the Commission. He made a statement of apology for the lateness of the date of hearing. It was explained that the purpose of the hearing was to clarify the positions of the appellant and the respondents. He noted that the Commission was to achieve this purpose by establishing a clear a time-line of the events. It was stated that although the Commission had distributed questions in advance for people to prepare themselves, it would not be limited only to those questions. W. Hong then read from Philippians 1:2-11, and D. Kendall offered an opening prayer. The Convener asked for any corrections regarding the time line, and a few minor changes were made. All those cited to appear willingly answered the questions of the Commission.

## **FINDINGS**

In the Commission's work we found that this matter dates back to January 1994, when the congregation of Beckwith Memorial Presbyterian Church (a two point charge with St. Michel) experienced an oil spill on their property. They were not in a strong financial position before the oil spill, and when their insurance did not cover the cost of the clean-up, it put them into a financial crisis. At that point the minister offered to forego his stipend for a time, while the other bills were paid. From that point on until the congregation amalgamated with St. Michel in

1997, the minister's stipend was never completely up to date. The Presbytery was aware of the stipend arrears late in 1994, and began working with the congregation to encourage them to bring the stipend up to date.

When the congregations of Beckwith Memorial and St. Michel amalgamated on July 1, 1997, the Presbytery Finance Committee requested a closing balance sheet. At that time they produced a balance sheet showing that the minister's stipend was in arrears approximately \$18,000. It was the understanding of the minister and the congregation that these stipend arrears would be paid out of the proceeds of the sale of the Beckwith church building. When the building was sold, and there was no money forthcoming for outstanding stipend, A. Iarrera sent a letter to the Presbytery Finance Committee requesting that the matter be settled. The Finance Committee investigated, met with all those involved, and made recommendations to the January 1999 meeting of the Presbytery of Montreal. Despite attempts to defer consideration of this matter until the next meeting, and amendments to the motions, all of the Finance Committee's original recommendations passed. At that point A. Iarrera informed the Presbytery that he would be appealing all of the Finance Committee recommendations.

It became clear to the Commission that even though the precipitating event was identified as the oil spill at Beckwith Memorial Presbyterian Church in January of 1994, the stipend arrears currently owing to A. Iarrera occurred in 1996-1997. The amount owing was identified and agreed upon by all those present as \$16,927.13.

In dealing with the responsibility for this amount owing to A. Iarrera, three major issues arose:

The first was the process of the amalgamation of the congregations of Beckwith Memorial and St. Michel including the motion passed at the May 1997 Presbytery meeting that stated, "All the rules of amalgamation apply - see Book of Forms section 200.11 and Appendix B-5". A. Iarrera and the congregations were following those guidelines for their planning. The second issue was the Presbytery's new guidelines regarding the disposal of the assets of closing or amalgamating congregations, passed sometime after the May 1997 Presbytery meeting. The third issue was the decision of the Finance Committee to consider Appendix B-5 as a guideline, and not binding in this case; ultimately applying the new Presbytery guidelines retroactively. It was the Finance Committee's understanding that it was their responsibility to recommend to the Presbytery ways to deal with all financial matters including the disposal of the assets of amalgamating congregations, and also how to deal with A. Iarrera's stipend arrears once the matter had been referred to them. Throughout the process of formulating and presenting recommendations to the Presbytery on the referred matter, the Finance Committee took the May 1997 motion to mean that Appendix B-5 was only a guideline for them in their deliberations. It was understood by the Finance Committee that ultimately the Presbytery would make the final decision.

With regards to the work and actions of the Presbytery of Montreal's Finance Committee, the Commission found several problems. In their report, which formed the basis of their recommendations to Presbytery in January of 1999, there was a lack of understanding of Presbyterian polity. The Finance Committee made reference to the minister "earning the money" he has worked for, and "waiving his guarantee of stipend", both completely out of keeping with our Church's understanding of stipend. The Finance Committee also chose to use Appendix B-5 only as a guideline, despite the Presbytery of Montreal's May 1997 decision that in the case of the amalgamation of Beckwith Memorial and St. Michel, Appendix B-5 would apply. The Commission found that the Finance Committee, in their report and their correspondence, showed a lack of pastoral concern and basic respect for A. Iarrera. Their report referred to his actions as "unconscionable", and alleged that "It seems the Rev. Iarrera led the congregation to believe that the amalgamation would give them quite a windfall." The Commission found both of these comments and several others to be inappropriate for a committee of the Church, and was surprised that a report of this tone, nature and content was accepted by the Presbytery of Montreal.

Following the closing of Beckwith Memorial Presbyterian Church's books and bank accounts, there was a positive balance of \$4,392.36. This amount has been forwarded to the Rev. Arthur Iarrera making the final amount owing \$12,534.77. The dispute was primarily about responsibility for the amount still owing to A. Iarrera.

## **ANALYSIS**

In the Commission's deliberations, it was agreed that the real issue in this appeal is the disposal of the assets from the sale of Beckwith Memorial Presbyterian Church building, and whether Appendix B-5 applies to this amalgamation.

The Finance Committee of Presbytery, in dealing with the matter of the unpaid stipend, met with all those involved, and then made its recommendations to the Presbytery in January of 1999. When it came to making those recommendations, the Finance Committee felt compelled to follow the new Presbytery guidelines on the matters of disposing of assets of the closing or amalgamating congregations. Therefore, it felt justified in understanding that Appendix B-5 of the Book of Forms was just a guideline which could be followed if the Presbytery so desired. The Finance Committee believed that the decision to dispose of the proceeds from the sale of Beckwith Memorial Church still belonged to the Presbytery. Further, the Presbytery concurred with this understanding as it passed the recommendations of the Finance Committee at the January 1999 meeting of Presbytery.

The Commission agrees that it is the Presbytery's role to decide what happens with the disposition of assets of amalgamating congregations, and that this is to be done in consultation with the Assembly Council or its Executive (Book of Forms section 200.11). The Presbytery of Montreal decided in May of 1997 about the disposition of assets of the amalgamation of Beckwith and St. Michel when it passed the motion stating "All the rules of amalgamation apply - see Book of Forms section 200.11 and Appendix B-5". At no time was that motion ever reconsidered by the Presbytery, so it takes precedence over the later decisions regarding the disposal of the assets of the closing or amalgamating congregations.

## **DECISION AND JUDGEMENT**

The Commission recognised the difficult financial situation in which the congregation of Beckwith Memorial Presbyterian Church found themselves. The Commission also recognised that what was done by the minister to try and assist the congregation through its financial difficulties, was done with the best of intentions; however the law of our Church is that the minister has first charge of any monies collected by the congregation. When it is not possible for the congregation to continue to pay the minister's stipend, the Presbytery needs to become involved immediately in its role of pastoral oversight. The minister, treasurer and session allowed the minister's stipend to be paid only in part for almost four years. While there was some involvement from the Presbytery to make certain that the stipend was up to date, it still managed to accumulate the sum of \$16,927.13. Further to that, the Presbytery did not deal with the stipend at the time of the amalgamation of the congregations.

With regard to the application of Appendix B-5 in the case of the amalgamation of Beckwith Memorial Presbyterian Church with St. Michel Presbyterian Church, it is the decision of the Commission that, Appendix B-5 applies. It applies because the Presbytery of Montreal decided at its May 1997 meeting that with regards to the amalgamation of Beckwith and St. Michel and the sale of the Beckwith property, section 200.11 and Appendix B-5 do apply. Both congregations were also informed in writing by the Presbytery Ministry Committee (albeit prematurely) that these sections of the Book of Forms applied in their case. Once the Presbytery had made that decision in May of 1997, there was no further action of Presbytery to reverse that decision, which would have needed to be done through a motion to reconsider (Book of Forms, section 49).

Therefore with reference to the specific motions of the Presbytery being appealed by the A. Iarrera, the Commission has judged that:

Presbytery of Montreal Finance Committee Recommendation No. 1, January 1999 "... that all assets and liabilities of the Beckwith Congregation and the St. Michel Congregation at the time of their amalgamation (July 1, 1997) be consolidated onto one balance sheet." is in order; however when that balance sheet is completed as of the date of the amalgamation, then any debt that existed from either congregation as of that date, including the current amount owing in unpaid stipend to A. Iarrera (\$12,534.77), shall be paid out of the assets of the sale of Beckwith Memorial Presbyterian Church building (Book of Forms Appendix B-5.2), assets now held by the Presbytery of Montreal. This shall be done without delay.

Presbytery of Montreal Finance Committee Recommendation No. 2, January 1999 "...that representatives of Beckwith-St. Michel Congregation sit down with Rev. Arthur Iarrera and work out a realistic (for both parties) timetable for payment of the outstanding stipend." is out of order (Book of Forms Appendix B-5.2).

Presbytery of Montreal Finance Committee Recommendation No. 3, January 1999 "...that all money that may become available from closing the accounts of Beckwith (there should be about \$4, 000) go to Rev. Iarrera thereby reducing the amount of stipend owing." is in order (Book of Forms Appendix B-5.2). The Commission recognises that even though all actions should have been sisted at the moment of appeal, this motion was carried out anyway, that the final amount was \$4,392.36, and that this then reduces the amount currently owing to A. Iarrera to \$12,534.77 in unpaid stipend.

Presbytery of Montreal Finance Committee Recommendation No. 4, January 1999 "...that the Ministry Committee for the benefit of all those involved, clarify to the Court, the charge of Rev. Iarrera as to whether it is full time or half time and that Beckwith-St. Michel be informed of this by the Clerk, as well as, of the appropriate minimum stipend and housing allowance required with this charge." is in order.

Presbytery of Montreal Finance Committee Recommendation No. 5, January 1999 "that the Future Directions Committee meet with Beckwith-St. Michel in order to assist them in developing their vision of their future. This to take place before the next annual appointment date of Rev. Iarrera to that congregation (i.e. June 1999) is in order.

Further to these appealed actions of the Presbytery of Montreal, it is the decision of the Commission that with regards to Appendix B-5.3 of the Book of Forms, the amalgamated congregation of Beckwith-St. Michel shall receive twenty five percent of the residue of the proceeds of the sale of the Beckwith property.

With regards to Appendix B-5.4 the Presbytery through its committees shall assist Beckwith-St. Michel Presbyterian Church to plan and promote a thorough-going program suitable to the community.

With regards to Appendices B-5.5 and B-5.6 of the Book of Forms, the Presbytery shall make submission with recommendations to the Assembly Council, or its Executive Committee for study and report to the Presbytery with suggestion after which the Presbytery shall consider the disposition of the project involved (the remaining 75 percent), and then shall have power to issue (200.11).

With regards to the Presbytery of Montreal's new guidelines on dealing with the proceeds from the sale of church properties in the case of amalgamating and closing congregations, the Presbytery of Montreal shall submit a copy of their guidelines to the Clerks of Assembly to determine whether these new guidelines are in keeping with the law of the Church.

### **PASTORAL COMMENT**

The Commission gives thanks to God for the hard work of all those involved in serving the Lord with their best efforts, especially Moira Barclay-Fernie, Peter McDougall and the Finance Committee, and Arthur Iarrera. The Commission cares deeply for the work and ministry of the Presbytery of Montreal, and the ongoing ministry of Beckwith-St. Michel Presbyterian Church. Appendix B-5 of our Book of Forms was written to give amalgamating congregations a debt free fresh start, additional pastoral oversight from the Presbytery, and financial resources to develop and implement new programs suitable to the amalgamated congregation's context of ministry. When Presbytery decides not to follow the guidelines of Appendix B-5, it needs to do so with the utmost of care and concern for the ministry of the congregations and the individuals involved. The law and the guidelines of our Church are the distillation of generations of experience of serving God through The Presbyterian Church in Canada, and need to be seen as such. The Commission believes it is necessary for the Presbytery to provide guidance on the matters of Church polity to its committees so that the committees might serve God through the Presbytery in a clear and orderly manner.

The Commission thanks all those who appeared at the April 7, 2000 hearing in Montreal, coming together with openness and honesty to resolve a problem as brothers and sisters in

Christ. Even when we become frustrated with each other, the Apostle Paul calls us to show love through patience and kindness, resisting arrogance and rudeness. We are always called by God to speak the truth, but also to temper it with love.

It is the prayer of the General Assembly Commission re Appeal No. 1, 1999, that the ministry of the Presbytery of Montreal, and all of the congregations within its bounds will continue to grow and be nurtured as God blesses and uphold us all.

The Rev. Douglas R. Kendall  
Convener

### **COMMISSION, SPECIAL RE APPEAL NOS. 3 & 4, 1999**

To the Venerable, the 126th General Assembly:

#### **PREAMBLE**

The General Assembly Commission was established by the 125th General Assembly to consider Appeal No. 3, 1999 from the Presbytery of Barrie and Appeal No. 4, 1999 from The Rev. David Howes, both against the Judgment of a Commission of the Synod of Toronto and Kingston.

#### **Terminology**

“General Assembly Commission” refers to the General Assembly Special Commission re Appeal No. 3 and Appeal No. 4, 1999, unless otherwise identified.

“Synod” and “Synod Commission” refer to the Synod of Toronto and Kingston and the Commission appointed by that Synod to hear the Appeal of The Rev. Carol Smith against the Judgment of the Presbytery of Barrie.

“Presbytery” refers to the Presbytery of Barrie, unless otherwise identified.

“SAHC” refers to the Sexual Abuse and Harassment Committee of the Presbytery of Barrie.

“1996 Policy” refers to the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment, originally published in 1993, together with the Appendix published in 1996. (Occasionally also referred to as the “1993 Policy”.)

“1998 Policy” refers to the revised and expanded edition of the Policy, published in November 1998.

“Complainant” is the term in the Policy for the person who made the original complaint, in this case, Ms. Kathleen Cobb.

“Complainee” is the term in the Policy for the person against whom the complaint is made, in this case, The Rev. David Howes.

#### **TERMS OF REFERENCE**

The terms of reference established for the General Assembly Commission were as follows:

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 appellants 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” (Book of Forms section 214.1).
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 to deal with all matters relating to the appeal.
6. 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.
7. The Commission shall report its action to the 126th General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgment, Pastoral Comment.

The Commission shall cite the Synod of Toronto and Kingston, the Presbytery of Barrie, The Rev. David Howes, and any others it deems necessary. Great care needs to be taken in citing other parties whose interests may bear on the decision of the Commission.”

## **MEMBERSHIP**

The members of the General Assembly Commission named by the 125th General Assembly were: The Rev. John R. Bannerman, Mr. Reginald D. Evans, The Rev. Caroline R. Lockerbie, Mrs. Mary P. Moorhead, Mrs. L. Joan Sampson with The Rev. Alan M. McPherson, as Convener. The Commission was gender balanced, with equal numbers of clergy and non-clergy. Mrs. Barbara M. McLean, Deputy Clerk of Assembly served as Consultant.

## **PROCEDURES**

In preparation for the General Assembly Commission to begin its work, the Convener systematized and numbered all the documents received from the Presbytery of Barrie and from the Synod of Toronto and Kingston. The materials were extensive. The documents were distributed to the members of the General Assembly Commission for preparatory study.

The General Assembly Commission met on November 17, 1999, to prepare. It confirmed the listing of documents received and agreed what would constitute the Judicial Record. Copies were despatched by courier to both of the Appellants, and to the Synod. These participants were cited to appear for the hearings. In preparation for the hearings, members of the Commission accepted assignments to study particular issues.

The Synod's Judicial Record did not include any record of the content of the oral presentation by the Appellant before the Synod Commission, The Rev. Carol Smith. When requested, the Synod provided a copy of her typescript. Copies were given to the parties at the hearings.

The General Assembly Commission met again from November 29 to December 1, 1999. The hearings were arranged for November 30, 1999: Appeal No. 3 (Appellant, the Presbytery of Barrie) in the morning, and Appeal No. 4 (Appellant, The Rev. David Howes) in the afternoon. In both cases the Respondent was the Synod of Toronto and Kingston. The hearings were held in Trinity York Mills Church, Toronto.

An identical format was used for both hearings:

- Call to Order, Welcome, Scripture Reading and Prayer
- Introduction of those present
- The Terms of Reference of the General Assembly Commission were read
- Administering of the Oath
- Presentation by the Appellant
- Questions to the Appellant by members of the General Assembly Commission
- Questions to the Appellant by the Respondent (Synod of Toronto and Kingston)
- Further questions to the Appellant, if necessary, by Commissioners
- Presentation by the Respondent (Synod of Toronto and Kingston)
- Questions to the Respondent by members of the General Assembly Commission
- Questions to the Respondent by the Appellant
- Further questions to the Respondent, if necessary, by Commissioners
- Summary statement by the Respondent
- Summary statement by the Appellant
- Concluding remarks by the Convener
- Adjournment (Benediction)

Ms. Christine Shepherd was hired to take hearing notes for the use of the Commissioners.

In Appeal No. 3, the Presbytery of Barrie was represented by The Rev. Timothy Purvis and The Rev. Carey Nieuwhof. Also in attendance were Ms. Jean Davidson, Convener of the Presbytery's Sexual Abuse and Harassment Committee, and The Rev. James Sitler, Clerk of Presbytery. At some points during the hearing the Presbytery representatives sought clarification from Ms. Davidson or Mr. Sitler. Since all participants were within earshot, and with the consent of the Synod representatives, it was not required that the sworn Presbytery representatives repeat aloud the information thus provided. The Synod was represented by Ms. Sandra Demson and Professor Patricia Dutcher-Walls, accompanied by The Rev. Rodger Talbot,

Synod Clerk, and Ms. Donna Wells, Synod Sexual Abuse and Harassment Adviser. Regrets were received from The Rev. Dr. George Vais.

The Oath from the Book of Forms section 364, was affirmed by the representatives of the Appellant and the Synod. The parties also affirmed acceptance of the confidentiality restrictions imposed by the General Assembly Commission.

When Appeal No. 4 commenced, Mr. Howes was present as Appellant. He was accompanied by The Rev. David A. Whitehead. The representatives of the Respondent renewed the Oath and their confidentiality pledge. The Appellant, The Rev. David Howes, requested time to study the copy of the statement to the Synod Commission by The Rev. Carol Smith, which he had just received. He also asked permission to keep a copy of the Judicial Record. The General Assembly Commission recessed to allow Mr. Howes the reading time required, and to consider his request concerning the Judicial Record. The request was denied. Mr. Howes then took the Oath and affirmed his acceptance of the confidentiality requirements.

At that point, Mr. Howes requested an adjournment. The Judicial Record had taken several days to reach him, leaving him little time to prepare. After consultation with the Respondent, the General Assembly Commission recessed to consider the request, which was granted. The hearing was adjourned to a date which was determined in consultation with the parties.

The General Assembly Commission met again on December 9th, made preparation for the adjourned hearing the next day, and discussed tentative conclusions arising from the hearing on Appeal No. 3.

The adjourned hearing of Appeal No. 4 resumed within the Church Offices, 50 Wynford Drive, Toronto, on the morning of December 10, 1999. The Rev. David Howes was present, supported by The Rev. David A. Whitehead. Ms. Sandra Demson and Professor Patricia Dutcher-Walls attended for the Synod accompanied by The Rev. Dr. George Vais who was duly sworn in. Ms. Donna Wells was present, but The Rev. Rodger Talbot sent regrets. The procedure followed was the same as that followed previously, as outlined above.

Following the hearing, the General Assembly Commission proceeded to discuss and to make judgment on the issues raised by the Appeals. Throughout all the process of discovery and review, it was the solemn endeavour of the General Assembly Commission not to retry the original case, but having carefully studied the Judicial Record, to attend carefully to the presented content of Appeal No. 3 and Appeal No. 4, both written and oral - and to render judgment in the light of what was read, and the arguments about law and process which were heard.

It was agreed that a first draft of the report would be written and circulated to the members of the Commission for discussion. Throughout all its deliberations, from before the first official meeting of the General Assembly Commission until the conclusion of the whole process, extensive consultations were carried out by use of e-mail, to which all members had access. This included the sharing and amending of report drafts.

The General Assembly Commission met again on January 20 and 21, 2000, to review, amend and finalize the report.

The report was read to the Appellants and the Respondent at 50 Wynford Drive, Toronto, on February 1, 2000. Time was allowed for questions of clarification, and written copies of the report were made available.

### **FINDINGS CONCERNING THE FACTS OF THE CASE**

The case before the General Assembly Commission began with the lodging of a formal complaint under the Sexual Abuse and/or Harassment Policy of The Presbyterian Church in Canada by Ms. Kathleen Cobb, the estranged wife of The Rev. David Howes, a minister serving in the Presbytery of Barrie. Some of the documents in the Judicial Record had their origins in civil actions concerning the disposition of the marital assets and the custody of the couple's young son, which began before and continued throughout the Church case.

Ms. Cobb presented an unsigned complaint to the Presbytery of Barrie's SAHC on December 15, 1997. She withdrew the complaint on January 9, 1998, in order to allow for an attempted reconciliation.

As reported by the Synod Commission:

A signed complaint dated March 30, 1998, which included the December 15, 1997 statement was subsequently received by the SAHC. The complaint alleged physical, psychological, emotional, financial, verbal and sexual abuse, and referred to incidents that covered the period from November 16, 1990 through to March 1998. The complaint attached correspondence dated July 26, 1995, from the Presbytery of Pickering confirming that Mr. Howes had admitted to committing an assault on Ms. Cobb, and conveying the response of that Presbytery's Business Committee.

In view of the July 26, 1995 letter, the SAHC sought advice about dealing with the admitted assault. They were given to understand that the Presbytery of Pickering had never dealt with the issue as a Presbytery, because it had been dealt with only at the Business Committee level. They therefore believed that there would be no redoing of another Presbytery's work or double jeopardy for the complainee.

The Policy was designed to deal with sexual abuse and/or harassment by a Church leader (clergy, church leader, staff or volunteer) toward a member of a congregation, or a member of a group within that congregation, or a vulnerable person in the community. The Policy, however, does state:

Sexual abuse is often accompanied by violence. Violence impairs or destroys mutual consent, which is needed to ensure that sexual activity is voluntary. Sexual abuse therefore includes spousal violence.

The SAHC had to deal with the ramifications of a disintegrating marriage - a situation not envisaged by the Policy. They also encountered allegations of types of behaviour which are not specified in the Policy as manifestations of sexual abuse.

The SAHC interviewed both the complainant and the complainee, reviewed the documents supplied, and engaged in many consultations and discussions. They were conscious that the Policy declares that it "deliberately uses terminology from the civil court (balance of probability) rather than the criminal court (guilty or not guilty)." The Policy also affirms:

Using "balance of probabilities" as the standard still requires clear and convincing evidence to show that the event that is alleged did occur. It never means that the committee decides that something probably did happen even though there is not adequate evidence. The balance of probabilities is a high test of proof. Presbytery must be satisfied that evidence shows the event did occur.

The SAHC explored how they should interpret the phrase "clear and convincing," and applied that standard in making their final decisions. (See section entitled "Clear and Convincing Evidence", below)

The SAHC reported to the Presbytery of Barrie at a pro re nata meeting held on July 9, 1998. The following recommendations were presented and carried:

1. That the complaints relating to physical, psychological and financial abuse within the marriage relationship, as stated, not be sustained due to a lack of clear and convincing evidence.
2. That the Ministry Committee meet with Mr. Howes to discuss appropriate ways to undertake follow-up to the work he has done in counselling and the 'Men's Work' program to address abusive behaviour, anger and stress management, and facilitate him doing so.
3. That the Ministry Committee offer to facilitate access to financial planning services for Mr. Howes, and discuss with Mr. Howes any further ways in which helpful support could be provided.
4. That the Ministry Committee be asked to offer appropriate support and encouragement to Ms. Cobb if she wishes to accept it.

5. That the Moderator, the complainant's pastoral care advisor, and a member of the Sexual Abuse and Harassment Committee visit the complainant immediately following this meeting to advise her of the report and the recommendations.
6. That the Presbytery take appropriate steps to inform the Session of St. Paul's, Victoria Harbour of this investigation and discuss appropriate communication to the congregation, if any.
7. That the Presbytery uphold in prayer Ms. Cobb, Mr. Howes, their three year old son, Colm Peter, and a new baby to arrive shortly.
8. That the expenses of the Committee be paid.
9. That, in the light of the protracted and draining investigation just completed by the Sexual Abuse and Harassment Committee, the Moderator and Clerk of Presbytery be empowered to appoint a second sexual abuse and harassment investigative team if the need should arise to investigate another such complaint in 1998.
10. That the report of the Sexual Abuse and Harassment Committee as a whole be adopted; that the recommendations as adopted become the findings of the court to be recorded in the public record; and that the files regarding the whole matter be held 'in retentis' by the Clerk of Presbytery.

Following the adoption of the recommendations, the Presbytery minutes record: "Dissent with leave to appeal by C. Smith and dissent by W. Smith were noted."

The Rev. Carol Smith had previously agreed to be pastoral advisor to the complainant, Ms. Cobb. Her appeal against the decision of the Presbytery of Barrie was heard by a Commission of the Synod of Toronto and Kingston on March 10, 1999.

The Synod Commission upheld the Appeal of The Rev. Carol Smith, and resolved:

- 6.1 The [Synod] Commission finds that the Presbytery of Barrie and its Sexual Abuse and Harassment Committee failed to follow the procedures as set out in the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and Harassment.
- 6.2 Based on information contained in the judicial record, and given at the March 10th [1999] hearing, the [Synod] Commission finds clear and convincing evidence of physical, psychological and financial abuse in the relationship between the complainant and the complaine.
- 6.3 The [Synod] Commission sustains the Appeal against Recommendation No. 1 of the Report of SAHC adopted by the Presbytery of Barrie.
- 6.4 The [Synod] Commission sustains the recommendations of the report Nos. 2-9 of SAHC, adopted by the Presbytery.
- 6.5 The [Synod] Commission directs the Presbytery to consider evidence of remorse in the Complaine and to decide whether an admonition or a rebuke is appropriate, and to administer discipline accordingly.
- 6.6 The [Synod] Commission recommends that the Presbytery evaluate its procedure and practice of offering pastoral care to those for whom it is responsible, especially those experiencing high levels of stress.
- 6.7 The [Synod] Commission further recommends that the Presbytery document its experience in this case, for the benefit of the Synod, other Presbyteries, the Ministry and Church Vocations of the Life and Ministry Agency, as well as for its own future guidance.
- 6.8 The [Synod] Commission will communicate to the Ministry and Church Vocations Office, the items where, in its estimation, revisions to the Policy should be seriously considered.
- 6.9 The [Synod] Commission requests the Presbytery to notify the Clerk of the Synod of its decision in regard to [6.5] above by October 1, 1999, to allow the Clerk to report to Synod at its October meeting.

The Presbytery of Barrie appealed the decision of the Synod Commission in a three-page document alleging twelve Errors in Law, and five Errors in Fact, and seeking the following Remedy:

1. A reversal of the decision of the Synod Commission in respect of sections 6.1, 6.2, 6.3, 6.5 and 6.8 of its ruling and an upholding of Recommendation No. 1 of the SAHC Report to the Presbytery of Barrie on July 9, 1998, or, in the alternative, direct the Presbytery of Barrie to reconsider the case.
2. A finding that the Presbytery of Barrie did indeed follow the procedure as it was set out in the 1996 Sexual Abuse and Harassment Policy of The Presbyterian Church in Canada.
3. Such other relief as the General Assembly, in its wisdom, deems just and appropriate.

In a lengthy document, the complainee, The Rev. David Howes also appealed the decision of the Synod Commission, seeking the following Remedy:

1. That the complaint and the appeal [of The Rev. Carol Smith] both be waived or dismissed on their merits and he be declared innocent pursuant to Rule 104 of the Book of Forms.
2. That the report of Synod be reviewed and the conclusions/decision(s) and recommendations [be] set aside, based on the following grounds and for the reasons stated.

There followed a three-page “Waiver of Complaint and Appeal” and a twenty-point, 36-page analysis of “Procedural Errors” and “Appeal from Specific Findings” which are not summarised here, but which the General Assembly Commission fully considered.

## **ANALYSIS**

The General Assembly Commission identified the following issues arising from the Appeals:

### **Terms of Reference**

The Presbytery argued that, in intending to make recommendations to Ministry and Church Vocations about possible changes to the Sexual Abuse and/or Harassment Policy, the Synod Commission exceeded its terms of reference. Although such a responsibility may not have been spelled out within the Terms of Reference, the General Assembly Commission interprets the mandate “to seek to promote the peace and welfare of all concerned” in broad terms. The Church is still learning how to implement the Policy in practice. It is for the benefit of the whole Church if sessions, presbyteries and synods which have gained insight and experience in applying the Policy share their learning with the Church through Ministry and Church Vocations.

The General Assembly Commission itself has encountered matters which arise from its consideration of the Appeals, but which fall beyond the powers of the Commission to resolve. It is important that these matters come to the attention of the Church, and they are among the issues examined below.

### **Clear and Convincing Evidence**

As noted previously, the Sexual Abuse and Harassment Policy revolves around “balance of probabilities.” The SAHC reported to the Presbytery:

The committee defined for itself ‘clear and convincing evidence’ as being a witness to an action, any sort of documentation, [or] the other verification that could be provided. Clear and convincing evidence is difficult to provide given the intimate and private nature of a marriage relationship.

Hearing conflicting evidence, and finding no absolutely clear verification of the charges, the SAHC applied the policy clarification (1996 Policy, Appendix, page 7) which said:

If the committee or court cannot conclude that the evidence demonstrates the actions did occur as alleged, then they must decide in favour of the person accused.

The Synod Commission contended instead that it is “matters of public record or public knowledge” which provide “clear and convincing evidence.” On that basis they identified several “Matters of Substance” and found them to be credible evidence of physical, psychological and financial abuse. These will be examined later in this report.

Although we understand the difficulty of gaining corroboration for what happens within a marital relationship, it would have been helpful if both the Presbytery and the Synod had been working to a common definition, such as the standard for the credibility of evidence which already exists in the Book of Forms:

361. The testimony of more than one witness is ordinarily necessary to establish a charge. But the testimony of one witness may be so corroborated by circumstantial or documentary evidence as to be sufficient.
362. If several credible witnesses testify to different acts of a similar nature, or to confirmatory circumstances supporting the same general charge, the offence may be considered proved.

### **The Judicial Record**

Differing interpretations of what constitutes the Judicial Record had a significant effect on the work of the Synod Commission, and also impacted upon the work of the General Assembly Commission.

A memo dated June 28, 1998, from the Convener to all the members of the Presbytery of Barrie Sexual Abuse and Harassment Committee says:

The Principal Clerk told me yesterday to make sure all notes from interviews were kept. They form part of the 'in retentis' file.

Those "personal notes" consisted of over seventy sets of documents. The General Assembly Commission formally agreed to include in the papers photocopied at General Assembly expense and distributed to all participants, fourteen of these sets (totalling 33 pages), which added material information to what was already available from other sources.

At the hearing on Appeal No. 3, the Clerk of the Presbytery confirmed (through the sworn Presbytery representatives) that all of the documents provided to the General Assembly Commission had been forwarded to the Synod. However, the members of the Synod Commission testified that until they received the papers circulated by the General Assembly Commission, they had not seen the personal interview and other notes of the SAHC members. They were unable to explain why they had not seen them. The absence of these "unseen" documents from their review meant that the Synod Commission missed some pertinent information.

The Synod Commission criticized the SAHC for "failure to inform the complainant about the response of the complaine", stating that the "three sentence summary" provided was "not adequate." The "unseen" documents would have shown them that it was a three paragraph response: and that the SAHC had drafted a much longer response, but been advised by the Associate Secretary for Ministry and Church Vocations to send "a more basic version".

The Synod Commission criticised the SAHC for failing to make use of two specific pieces of information, stating: "... these failures to use or account for possible pertinent evidence are perplexing and undermine the credibility of the SAHC's report to Presbytery."

One of these was a matter of some mystery to the General Assembly Commission since it appeared nowhere in the Judicial Record other than in the criticism made in the Synod Commission's Report. It concerned who wrote cheques on the family chequebook. When queried, a Synod representative referred to personal notes which were not made available to the General Assembly Commission, and informed us that it had arisen during the questioning of the Presbytery representatives.

The other of the "failures to use or account for possible pertinent evidence" was much more serious, because the "unseen" documents reveal exactly why all reference to the issue was omitted. The law firm retained by The Presbyterian Church in Canada to give counsel on matters of sexual abuse and harassment, had expressed serious concern about "linking" some unproven, hearsay allegations of abusive behaviour which stemmed from some twenty years earlier, "due to [the] great time between them. One cannot verify the other." The SAHC felt it proper to accept that advice, but made arrangements to deal with the allegations if a formal complaint was ever received. None has been.

The Synod Commission affirmed that its decisions were based on “what we had before us [in the Judicial Record], and on what we heard during the hearing”; but they supplied the General Assembly Commission with no data at all about what had been heard or discussed at the Synod hearing. As noted above, it was only after writing to the Synod and specifically requesting that information, that the General Assembly Commission received the text of The Rev. Carol Smith’s oral presentation to the Synod Commission.

Meeting notes, and copies of statements made to the Synod Commission would have helped the members of the General Assembly Commission to understand more fully the process by which the Synod Commission reached its decisions.

Clearly, there is need for a common understanding about what documents comprise a Judicial Record.

Therefore, the General Assembly Commission urges the Clerks to report as soon as possible on Recommendation No. 20 of the General Assembly Commission re Appeal No. 7, 1997 (A&P 1998, p. 263) that: “The Clerks of Assembly are directed to prepare a guideline outlining the documents that should be routinely included in Judicial Records along with a standard indexing system.”

### **New Evidence and Procedural Fairness**

The Synod Commission claimed that “no new evidence was heard or considered” in its deliberations. However, The Rev. Carol Smith’s written appeal, and the Synod hearing itself, addressed concerns which were not part of Ms. Cobb’s complaint. Indeed, at least one event occurred after the receipt of Ms. Cobb’s complaint. The Synod Commission gave great weight to several of those concerns in reaching its verdict. The General Assembly Commission concludes that the Synod Commission, in fact, did use new evidence.

Although the Book of Forms says that “nothing can be taken into consideration in the higher court which is not contained in the [judicial] record” (Book of Forms section 340), there is also a provision that if “new evidence is offered, which in the opinion of the appellate court has an important bearing on the case” it can be received “with consent of parties.” (Book of Forms section 370).

However, at the Synod Commission hearing, neither of the original parties, Ms. Cobb and Mr. Howes, was present. Mr. Howes could not consent, or withhold consent to the new evidence against him introduced by Ms. Smith’s appeal. He could not deny, explain or counter the statements made - and in the event, he was found guilty in absentia.

On the other hand, when it came to the hearing held by the General Assembly Commission, Mr. Howes was present as an Appellant - but neither Ms. Cobb nor The Rev. Carol Smith had a voice or representation.

The General Assembly Commission was very aware of this peculiarity of the Church’s appeal process. The Church needs to examine the issue, and determine how all the parties to a case can continue to be heard or represented at all stages of an appeal through the various courts of the Church.

### **A Matter of Policy**

The text of the opening remarks to the hearing on Appeal No. 4 by the Convener of the Synod Commission includes this statement:

... our decision and judgment was based on the Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment (1998). As we noted in our [written] response to the Presbytery’s appeal there were only two references in our report which did not also appear in the 1993 [sic] Edition of the policy.

The General Assembly Commission identified several such references:

1. The failure of the Presbytery “to keep the Session of the complainee’s congregation informed during the course of the investigation.” That 1998 requirement appears in the 1996 Policy only in cases where there is a criminal investigation, and where the minister has been placed on leave of absence. Neither was true in this case.

2. The failure to inform both the complainant and the complainee ten days in advance of recommendations being brought before Presbytery. The 1996 Policy includes no such requirement.
3. The failure to provide "all relevant information" to the Presbytery, including "a copy of the original complaint." The 1996 Policy made no stipulation about what information should be provided.
4. The failure to invite the complainant to the Presbytery meeting at which the SAHC Report was presented, "contrary to the express requirements of the Policy. She had the right to be present and to address the court." The 1996 Policy makes no such provision; and although the 1998 Policy gives the complainee the right to address the court, it simply says the complainant "may also be allowed" to do so. That is hardly an "express requirement."

Three of these instances of alleged failure to follow the Policy were specifically identified by the Synod Commission as reasons why "the decision of the Presbytery of July 9, 1998 on Recommendation No. 1 [finding Mr. Howes innocent] can not stand, on matters of Policy and Procedure alone." Of the other Policy and Procedure "failings" identified, one concerned the information excluded by the SAHC after discussion with the Church's legal counsel (referred to in "Judicial Record" section above): and one was about how much written material the SAHC should have presented to the Presbytery, a matter about which the Policy still does not make stipulation.

The Synod also found that, in failing to help Ms. Cobb find suitable accommodation after the marital break-up, the Presbytery had failed to act properly. The quotation cited is from a section about what the Presbytery must do if, during the investigation of a criminal complaint, the strain of a third party allegation of sexual abuse leads to a marriage break-up, and the non-ministerial partner must leave a manse. None of those circumstances applied in this case.

Since the Policy applies not just to clergy but to leaders of all groups in the Church, or renting the Church, if the Synod Commission's generous interpretation of this clause were to stand, then The Presbyterian Church in Canada could be required to seek housing for the partners of many broken marriages.

The General Assembly Commission affirms that it is the date on which alleged incidents took place that must govern the version of the Policy used. Prior to 1993, The Presbyterian Church in Canada had no official policy, and the applicable procedures are those of the Book of Forms. In Mr. Howes' case, the applicable Policy was the 1993 Policy as revised up until 1996.

In general, the areas to which the Synod Commission applied the 1998 Policy involved the Presbytery's handling of the case and not the guilt or innocence of Mr. Howes. However, the fact that the Synod considered that the Presbytery's "failures" meant that the credibility of the Presbytery was undermined, and that its decisions could "not stand", essentially led it to question the competency of the Presbytery of Barrie to make an informed decision. The divergent views about which policy should be applied opened the way for the Synod Commission to overturn the verdict of the Presbytery.

### **Psychological Abuse**

The Synod Commission found Mr. Howes guilty of psychological abuse. The finding was based on two issues - an "intemperate and hurtful comment" which Mr. Howes was alleged to have made, and "failure to make an accommodation for the shared use of the family car."

Neither of these issues had been addressed by the Presbytery's SAHC. They both became issues only at the hearing before the Synod Commission, where Mr. Howes had no opportunity to participate.

Although the Synod Commission did determine that these matters were psychological abuse, they failed to consider the testimony of witnesses that it was Mr. Howes who was the abused partner. Separate affidavits sworn for the civil case by two ministers of the United Church of Canada made that allegation. And in one of the "unseen" documents, the report of a phone conversation between the Convener of the SAHC and a psychotherapist who knew both partners in the marriage, makes the same point.

The Synod Commission representatives argued that its task was to evaluate the complaint against Mr. Howes, not the actions of Ms. Cobb. The General Assembly Commission believes the testimony of these witnesses was pertinent and was worthy of evaluation.

### **Financial Abuse**

The Synod Commission found Mr. Howes guilty of financial abuse. The finding is based on one stated fact - that Ms. Cobb and their son spent time in a women's shelter. The report of the Synod Commission stated: "Regardless of why they were in the shelter, this is an example of financial abuse and should have been taken into account."

Ms. Cobb entered the shelter on November 13, 1997, at which time negotiations about the division of family assets were under way with a mediator. Ms. Cobb herself records that some three weeks later, on December 2, 1997, the judge in the civil case gave Mr. Howes "the option of paying support or giving me the home & paying the expenses of same." The judgment of the Synod Commission implies that in offering to Mr. Howes the choice of remaining in the marital home, the judge was officially sanctioning an arrangement that was abusive.

### **The Limits of the Sexual Abuse and/or Harassment Policy**

It is the General Assembly Commission's firm conviction that the Policy was not created to address marital breakdown. The purpose of the Policy is to protect vulnerable people from a church leader who is engaging in sexual abuse and/or harassment.

We understand the difficulty which the SAHC found in evaluating the conflicting information it received. The Synod itself based its judgment only to a very minor extent on the allegations made by Ms. Cobb in her complaint, for which (apart from the 1995 assault) there was no independent verification. To disentangle and clearly view all the complexities of a disintegrating marriage - the hurtful things that are said and done - is next to impossible.

If such allegations of psychological and financial abuse are upheld as offences under the Sexual Abuse and/or Harassment Policy, they could allow a person to be labelled as a sexual abuser because they reacted inappropriately to information (the "hurtful comment"); or failed to act with sufficient understanding (the issue of the family car); or because with her marriage under stress, a wife found temporary refuge in a community shelter.

It was established as policy by the 1998 General Assembly - and included in the report of the SAHC to the Presbytery of Barrie on July 9, 1998 - that:

church courts are expected to implement this policy as it is written. Changes to the policy will be made for the whole Church by the General Assembly. In the interests of fairness and consistency, presbyteries, sessions and other church bodies will refrain from implementing unilaterally procedures not outlined in the policy.

Nowhere does the Policy mention psychological and financial abuse. The Policy does say:

Violence impairs or destroys mutual consent, which is needed to ensure that sexual activity is voluntary. Sexual abuse therefore includes spousal violence.

Although accepting fully that the spousal relationship is a sexual relationship, the General Assembly Commission holds that to apply the Policy to all the factors which contribute to and emanate from a marriage in disarray, is to stretch it beyond the bounds of its intended purpose.

The Policy deals with sexual abuse. It specifically includes violence within the marital relationship because violence "destroys mutual consent" for sexual intimacy. If matters of spousal abuse unrelated to sexual ends are to be examined by the Church, the Church must reflect on the appropriate procedures through which that should be done - especially as a revised Policy which included spousal abuse issues would be applicable to the marriages of a wide range of Church leaders.

In the absence of any present reference to matters psychological and financial - any statement in the Policy which defines them as aspects of sexual abuse - addressing them is to go beyond the current "policy as written."

## **Physical Abuse**

Physical abuse does clearly fall within the Policy. Five incidents of physical abuse spread over the course of six years were alleged by the complainant. Two of these dated from before the existence of the Church's Sexual Abuse and/or Harassment Policy. Mr. Howes outrightly denied at least two of the five allegations, and disputed the others. By the time Ms. Cobb lodged her complaint in March 1998, only the final incident, in May 1995, fell within the three-year statute of limitation (Book of Forms section 317). Only that incident was considered by the Synod Commission.

The Synod Commission's report says of it: "there is no substantiated evidence, nor admission of physical abuse since 1995. The 1995 incident, however, was an example of physical abuse and should have been taken into account." On that one count the Synod found Mr. Howes guilty of physical abuse.

There is absolutely no doubt that the May 1995 incident took place, although the parties disagree as to what exactly happened. Ms. Cobb, with their seven-week old son, left immediately for Montreal, from where she phoned a few days later to lodge an official complaint with the Uxbridge police.

Meanwhile, Mr. Howes had sought advice, and at a session meeting attended by two clergy colleagues, he made voluntary confession to the session. He also sought counselling assistance from an experienced psychotherapist, in order to deal with his admitted anger management problem. The Judicial Record shows that he followed through with the advised therapy, as the police Charge Sheet also testifies.

When, early in June 1995, Ms. Cobb returned to Uxbridge she went to the police station. The Charge Sheet says: "She advised that she does not wish to pursue charges. Her husband is *enrolled in various support/counselling groups* and they are attempting to resolve their problems" (emphasis added).

Ms. Cobb had been contacted while still in Montreal by the Sexual Abuse and Harassment Response Team of the Presbytery of Pickering - not the "complaint driven" procedure which the Policy now requires. She agreed to meet with the Sexual Abuse and Harassment Response Team on her return to Uxbridge.

As part of her complaint to the SAHC of the Presbytery of Barrie, Ms. Cobb supplied a letter from the Clerk of the Presbytery of Pickering. It records that the Presbytery Business Committee had heard a report from its Sexual Abuse and Harassment Response Team that "David had admitted to committing an assault" and wished "to make clear that this implies conduct unbecoming of a minister of the gospel." The letter also says "we do not intend to bring this matter to the court as a whole."

The Barrie SAHC agonized over this letter. Had the Presbytery of Pickering already dealt with the case? As noted earlier, they were advised that the Presbytery of Pickering had not dealt with this issue as a Presbytery, and so proceeded. They did so, even though the Presbytery of Pickering had issued a "clear certificate" on July 9, 1996, when Mr. Howes left the bounds of that Presbytery. Nonetheless, despite taking the May 1995 assault into account, the SAHC reported that "There is no clear and convincing evidence to permit us to recommend that the complaints as described be sustained." The Presbytery of Barrie agreed.

On Appeal, the Synod Commission disagreed, and found that incident to be clear and convincing proof that Mr. Howes was guilty of physical abuse.

In her oral statement at the Synod hearing Ms. Smith contended that "there is little to be gained in trying to understand what took place in the Presbytery of Pickering." The General Assembly Commission does not concur.

The Book of Forms states:

One presbytery may not interfere with or review the proceedings of another presbytery. If a presbytery considers itself aggrieved by the proceedings of another, it may remonstrate or ask explanation. If not satisfied, it may bring the matter before the synod (Book of Forms section 197).

It was not lawful for either the SAHC or Presbytery of Barrie to decide that whatever did or did not happen in the Presbytery of Pickering had not met the law and policy of the Church. The proper procedure would have been to place the matter before the Synod by Reference (Book of Forms section 86-90).

The Synod did have the right to review what had been done in the Presbytery of Pickering. But by founding its judgment on the 1995 incident, the Synod Commission effectively ruled that the actions of the Presbytery of Pickering had been insufficient, and could not stand. It was not entitled to do so without citing the Presbytery of Pickering to explain, and if necessary defend, its actions (Book of Forms section 89). Having failed to do so, the 1995 assault was inadmissible as evidence.

Yet, even if due process had been followed, the Judicial Record evidences that the Presbytery of Pickering had dealt with the assault.

Although an interview took place with the Presbytery of Pickering Sexual Abuse and Harassment Response Team, "a statement was not signed by the complainant" (SAHC Report to the Presbytery of Barrie). Ms. Cobb herself wrote of the 1995 assault: "I decided not to press charges against David nor to pursue charges through the Court of Presbytery" (Complaint to the Presbytery of Barrie).

There being no signed complaint, and Ms. Cobb having decided not to "pursue charges", there was no longer a Sexual Abuse and Harassment case in terms of the Policy. And therefore the Policy guidelines, including the necessity of a report to the full Presbytery, did not apply.

If no further action had been taken, the 1995 assault would have been unaddressed, and so (after the correct process had been followed) would have been proper material for the Barrie enquiry.

The Presbytery of Pickering did not leave the matter unaddressed, however. They received a report from their Sexual Abuse and Harassment Response Team, but the terminology of the Presbytery Clerk's letter evidences that the Business Committee dealt with the issue as a matter of faithfulness to ordination vows. Mr. Howes had failed to conduct himself "in your private and public life as becomes his gospel," as the vows require. The Presbytery Clerk's letter cautioned Mr. Howes that his conduct was "unbecoming of a minister of the gospel."

A report to the whole Presbytery was not required. The Book of Forms states that where an "offence is of a private character, the offender must first be dealt with privately" (section 322). It is hard to see how that can be done if a report is then made to the whole Presbytery, even in camera. Section 325 adds that "only when such [private] *dealings* have been *ineffectual* should *formal process be entered on*" (emphasis added).

Although section 323 does address the issue of a voluntary confession and everything still appearing "on the record," the cross-reference to section 30 confirms that "no entry is made in the permanent record until the trial has been completed." Since the "dealings" were not "ineffectual", there was no requirement that a "formal process be entered on", and "no entry [was] made in the permanent record" (section 30).

The General Assembly Commission, therefore, found no reason to cite the Presbytery of Pickering and require it to testify to its actions in this matter.

We have one caveat. It has been the practice in many presbyteries for a Business Committee, or an Executive, or a Pastoral Relations Committee to deal quietly with matters of inappropriate or unacceptable behaviour and other "conduct unbecoming", only bringing such matters to the floor of the presbytery if no agreed resolution could be found. It would be better if such practice was not simply exercised out of local tradition. If questions arise as to the authority by which such a body acted in the name of the presbytery, a clear statement in the Presbytery's Standing Orders which gave the said Committee the requisite authority would answer them.

The Judicial Record confirms that Mr. Howes has made sincere efforts to find strategies to deal with his anger management problem. His behaviour at times past has caused much pain and grief. We urge him to continue all his efforts - for his own sake, the sake of those dear to him, and for the sake of the peace and harmony of the Church - and to ensure that the Church never has cause to examine his actions again in this regard.

### **The Role of an Advisor**

The role played by The Rev. Carol Smith as Advisor to Ms. Cobb was addressed by the Presbytery of Barrie in its defence of her Appeal against their decisions of July 9, 1998.

It is clear from the Judicial Record that Ms. Smith became involved to an extent not normally expected of an Advisor. As the Synod Commission recorded, at certain times "she made available to Ms. Cobb her home and the use of her automobile". That apparently included the occasion in March 1998, when Ms. Cobb used one of the Smith family cars to remove items from the marital home, and leave for Montreal. Both of those actions were in violation of a court order, and Ms. Cobb had to return to the Collingwood area.

However, although the 1998 Policy (p. 18, B.2) clearly limits the role of advisors, the 1996 Policy was not as specific. The very wording of the phrase "an advisor to provide pastoral care and advice" (1996 Policy, p. 13, 4.f) could add to the confusion about roles. Neither edition of the Policy seems to envisage the advisor adopting the role of Advocate, which is what the Presbytery believed Ms. Smith did in launching the Appeal, but only the later 1998 Policy specifically rules that role out.

More significant is the argument, addressed in Appeal No. 3, concerning the ability of an advisor to participate in the vote in Presbytery, and therefore to dissent and appeal.

The Book of Forms section 333.3, taken by itself is clear:

A member of a court, acting as adviser to a party, may not sit, deliberate, vote or otherwise act as a member of the court in the conduct of the case.

Section 93 however says this:

A member of a lower court may also dissent and complain to the higher court ...

In analysing these apparently conflicting statements, the Synod Commission concluded that "the limitation on the Advisor to the party is for the purpose of the original investigation and handling of the matter by the Presbytery. The Appeal is a separate matter and no one who is a member of the Court should be denied the right to appeal."

The General Assembly Commission's analysis of the rights granted by section 93 hangs on the word "also" - "A member of a lower court may also dissent and complain ...". That clearly signifies that a further right is being granted - as reading sections 91, 92 and 93 together makes clear.

Section 91 allows someone "who has voted on a question" and "is not satisfied with the decision" to "have his/her dissent recorded."

Section 92 increases the scope of that provision by allowing others "who voted in the minority" to "signify their adherence to a dissent."

Section 93 says there is "also" a further stage to which a dissent can be taken. Rather than it just residing in the documents of the lower court, the dissenter can "also dissent and complain to a higher court."

It is clear to the General Assembly Commission that sections 92 and 93 are contingent on section 91. If a member of the court has not voted - which an advisor can not do - that person can not dissent, and therefore can not "complain" to a higher court.

This has not always been clearly understood in the courts of the Church. At the General Assembly held a month before the SAHC reported to the Presbytery of Barrie, the report of the Life and Mission Agency totally overlooked the law of the Church on this point. It went unnoticed when the Agency report argued that in deciding Sexual Abuse and Harassment cases, a paper ballot was desirable because "presbytery members might be affected by the way other members, *particularly the advisors to the parties* and the members of the standing committee, cast their vote"(emphasis added) (A&P 1998, p. 352).

The General Assembly Commission considered whether Ms. Smith might have been entitled to vote as a provider of "pastoral care", and thus to dissent and appeal. However, the 1996 Policy wording definitely used the word "advisor", as did the Presbytery on July 9, 1998, when it expressed "particular thanks to the two advisors, C. Smith and W. Little."

Everything depends on having the right to vote in the first place. And that, Ms. Smith did not have, as section 333.3 clearly says. The argument by the Synod that “the Appeal is a separate matter”, because “the case” ended with the Presbytery vote on July 9, 1998 is false. The same “case” continues through all the stages of Appeal.

The General Assembly Commission reminds the Church that the now current 1998 Policy makes the following statements with regard to the role of an advisor:

Complainants and complainees may have advisors ...

Advisors will give advice on the procedure of the church courts ...

Although a voting member of the court, the advisor cannot participate in the decisions of the presbytery on this case ...

The term ‘advisor’ has been used instead of ‘advocate’ to avoid the notion that someone else would represent the person against whom the complaint has been made before the church court. The advisor, however, may assist the person against whom the complaint has been made in preparing to answer the questions of the church court. (1998 Policy, p. 18, B.2)

The Policy would benefit from it being made clearer that the last paragraph quoted applies equally to those appointed as advisor to the complainant.

### **The Church and the Civil Courts**

For several months before the Sexual Abuse and Harassment case against Mr. Howes was launched, the couple had been consulting mediators and lawyers, and been in and out of court. The case was launched in the middle of custody battles over their son, Colm. Ms. Cobb activated her complaint on March 30, 1998, just a few days after Mr. Howes was granted extended custody following her unsuccessful flight to Montreal.

The SAHC sought advice about proceeding when the civil case was still unresolved - “we don’t want to be used or manoeuvred by either side.” The Church’s legal adviser said that they should not wait until the civil case finished, but should ask both parties to sign an agreement that they would not use materials from, or disclose proceedings of, the Church case in the waging of the civil case. Neither party agreed.

It is of great concern to us that parties should turn to the Church for justice, but not be willing to respect the Church’s jurisdiction, so that they can keep their civil options open. There is the risk that filing a complaint with the Church could become a tactic to win some advantage in the civil court.

In a case of allegation of Sexual Abuse and/or Harassment where the complaint is found to be of a criminal nature, it is the present Policy of the Church that the Sexual Abuse and Harassment committee “cannot proceed to investigate until the matter has been dealt with by the legal authorities” (1998 Policy, p. 15). In the light of our experience investigating this case, the General Assembly Commission believes that the Church ought to examine the possibility of instituting a similar prohibition when there is a civil case under way.

### **DECISION AND JUDGMENT**

The first determination of the General Assembly Commission is that The Rev. Carol Smith was not entitled to vote when the SAHC presented its report to the Presbytery of Barrie, and therefore could not properly dissent and appeal. That being so, the hearing by the Synod Commission became ultra vires.

The General Assembly Commission could simply have ruled that the decision of the Presbytery still stood. We agreed that would not be just. The Appeal had been heard. Decision and Judgment had been announced. An Appeal could properly have been heard if there had been a different Appellant. There was no reason to believe that the Synod would then have come to different conclusions. To overturn the decisions on “a technicality” would not test their validity, or the validity of the Appeals against them. Therefore, the General Assembly Commission proceeded with its task as if the hearing by the Synod Commission had been entirely valid.

## **Judgment**

1. The General Assembly Commission finds that, as an advisor, The Rev. Carol Smith did not have the standing which entitled her to present her Appeal to the Synod of Toronto and Kingston.
2. The General Assembly Commission finds that the Presbytery of Barrie did follow the Policy of The Presbyterian Church in Canada then in force to deal with Sexual Abuse and/or Harassment.
3. The General Assembly Commission finds that the polity of The Presbyterian Church in Canada empowers presbyters to use discretion and discernment, and to make decisions based on recommendations made by a Committee, without calling for and reexamining all of the information considered by the Committee.
4. The General Assembly Commission finds that - the matter of the admitted 1995 assault having been addressed within the Presbytery of Pickering; and Mr. Howes having been admonished for conduct unbecoming to a minister; and Mr. Howes having sought help in dealing with anger management; and a certificate of good standing having been issued thereafter by the Presbytery of Pickering - that assault had already been addressed by a court of the Church.
5. The General Assembly Commission finds that, in reviewing how the admitted 1995 assault had been handled within the Presbytery of Pickering, neither the Presbytery of Barrie nor the Synod of Toronto and Kingston followed proper procedure.
6. The General Assembly Commission finds that the judgement of the Synod of Toronto and Kingston that Mr. Howes was guilty of physical abuse can not be sustained.
7. The General Assembly Commission finds that matters of psychological and financial abuse are not addressed either by the current or previous editions of the Policy of The Presbyterian Church in Canada for dealing with Sexual Abuse and/or Harassment.
8. The General Assembly Commission finds that even if psychological and financial abuse had been within the proper purview of the Policy, the matters addressed by the Synod Commission were not sufficiently corroborated to provide clear and convincing proof of the charges alleged.
9. The General Assembly Commission therefore sustains the Appeals against Decisions 6.1, 6.2 and 6.3 of the Decision and Judgment of the Synod Commission, and finds that dependent Decisions 6.5 and 6.9 thereby fall. (Note: all the Synod Decisions are reproduced in the "Findings" section, above.)
10. The General Assembly Commission sustains Synod Decisions 6.4, 6.6 and 6.7 of the Synod Report. Decision 6.8 is also sustained, and the Appeal of the Presbytery of Barrie against it is not granted. (Note: all the Synod Decisions are reproduced in the "Findings" section, above.)
11. The General Assembly Commission instructs the Life and Mission Agency to study the report of the General Assembly Commission, in particular the subjects of:
  - i. clear and convincing evidence:
  - ii. the advisability of extending the Policy to include psychological and financial abuse as elements of sexual abuse:
  - iii. the circumstances in which, and the extent to which, the Policy on Sexual Abuse and/or Harassment should be applied to a marital breakdown affecting a Church leader:
  - iv. the advisability of proceeding with a Sexual Abuse and Harassment hearing while the parties are currently involved in a related civil case:and to recommend any necessary amendments to the Policy to the General Assembly.
12. The General Assembly Commission instructs the Clerks of Assembly to study the report of the General Assembly Commission - in particular the subjects of:
  - i. the necessity for a clear understanding of what documents should be included in a Judicial Record, and a definition of what constitutes reliable evidence:

- ii. the issue of how all the parties to a case can continue to be heard or represented at all stages of an Appeal through the various courts of the Church.  
and to bring any necessary recommendations to the General Assembly.

### **PASTORAL COMMENT**

It is a matter of great sadness to the General Assembly Commission that this case has gone so far through the court system of the Church, and that the unhappy disarray of a marriage descending into breakdown has been displayed to ever-increasing numbers of people. This report appears in the Acts and Proceedings of General Assembly, and thus will now be put into the hands of every commissioner and every member of Presbytery across the land.

At various points the General Assembly Commission has identified things which were done mistakenly. We did so out of no sense of greater wisdom, nor out of a wish to criticise. For everyone who has been involved in this case, it has been a learning experience. The Sexual Abuse and/or Harassment Policy was relatively new when the affairs of this family first came to the attention of the Church courts. At each stage of examining the issues thereafter, it was a first-time experience for everyone involved, the Presbytery and the Synod as well as the General Assembly Commission itself.

It would have been absolutely remarkable if, on a first run through, everybody had got everything right. The General Assembly Commission was helped in its understanding of the issues by the examination which had taken place at each stage of the process, as the Presbytery and the Synod wrestled diligently with the application of a Policy, the scope of which was yet to be determined. The probing of concepts and the testing of the Church's practice and procedure - as the process of investigation and judgment, followed by appeal and defence and new examination, followed by further appeals and new judgments went through all its stages - opened up insights which greatly aided the General Assembly Commission in its deliberations.

We salute the sincere endeavour of those who dealt with this issue in Presbytery and Synod to do so openly and honestly, with no bias and with proper attention to the facts and to the law of the Church. The General Assembly Commission especially records its indebtedness to Ms. Jean Davidson, Convener of the Sexual Abuse and Harassment Committee of the Presbytery of Barrie, whose preservation of documents and detailed record-keeping were invaluable.

We recognise the limitations of what we have done. There are no winners in this matter. We are sure that Ms. Cobb and Mr. Howes had great hopes of their marriage which turned sadly sour. None of us who have examined the issues have delighted in the task we were given. Nobody has won. We have all experienced pain in the journey we have taken, but we sincerely pray that our endeavours will help to enrich the understanding of the Church as it deals with such difficult issues. Our greatest sorrow is for Ms. Cobb and Mr. Howes and for the two children. We pray that at those points where they disagree with us, they will forgive us. We pray that they will learn to forgive one another.

“Be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.”

(Ephesians 4:32)

Alan M. McPherson  
Convener

### **COMMISSION, SPECIAL RE PETITION NO. 1, 1999**

To The Venerable, 126th General Assembly:

“That there be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honoured, all rejoice together. Now you are the body of Christ and individually members of it.”

I Corinthians 12:25-27.

### **PREAMBLE**

The Special Commission regarding Petition No. 1, 1999, from the Presbytery of East Toronto was appointed by the Moderator of the 125th General Assembly in response to the petition of

East Toronto dealing with the matter of the dismissal of Ms. Lee McKenna-duCharme on April 17, 1997.

Petition No. 1, 1999 from the Presbytery of East Toronto raises issues of pastoral concern and justice in the dismissal of Ms. McKenna-duCharme from the position of Associate Secretary of Justice Ministries of the Presbyterian Church in Canada.

The Moderator of the 125th General Assembly appointed the following persons to serve as the Special Commission of the 125th General Assembly to review and render judgment in this matter: C.E. McPherson (Convener); C.J. Chenard; C.A.C. Ball; L.A. Duncan; P.J. Gabrini; T.A. Rodger and the Clerks of Assembly as consultants.

### **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 appellants 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" (Book of Forms section 214.1).
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 to deal with all matters relating to the Petition.
6. 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.
7. The Commission shall report its action to the 126th General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgment, Pastoral Comment.
8. The Commission shall establish the factual basis of the content of the Petition.
9. The Commission shall determine the cause or causes for the dismissal of Ms. McKenna duCharme.
10. The Commission shall examine the conduct of the General Assembly and its representatives toward Ms. McKenna-duCharme.
11. Great care must be taken to safeguard the integrity of all parties concerned to ensure that examination of these parties be limited to their conduct in relation to this specific matter.
12. The Commission shall cite Ms. Lee McKenna-duCharme, the Assembly Council, the Presbytery of East Toronto, and staff of the Life and Mission Agency and members of the Life and Mission Agency Committee, past and present as deems necessary.
13. In regard to matters dealing with procedures affecting human resources at the offices of the General Assembly and the Commission's recommendations pertaining to those procedures must be understood as a contribution to the ongoing review of such procedures and will have no binding legislative power.

### **PROCEDURE**

The Special Commission of the 125th General Assembly met on four occasions, working independently from Church Office staff. In coming to its findings and decisions, the Commission worked autonomously.

The Special Commission first convened on October 28, 1999. At this meeting the members of the Commission reviewed the terms of reference set out by the General Assembly, discussed the Petition No. 1 and decided to proceed to call for all relevant documentation from the Presbytery of East Toronto, Life and Mission Agency, Assembly Council, Ms. Lee McKenna duCharme, and The Rev. Dr. Thomas Gemmell as former Secretary of the Assembly Council. These agencies and/or representatives thereof were cited to appear before the Special Commission on November 28, 1999, in order to table the required documentation and speak to said documentation if they desired or if requested.

On November 28 and 29, 1999, the Commission convened at Knox College. The following individuals came at their appointed time to table relevant documentation and to speak to any contextual matters of the documentation (each person was allotted up to 30 minutes for presentation): The Rev. Mr. J. P. (Ian) Morrison (Life and Mission Agency); The Rev. Mr. Stephen Kendall (Secretary of Assembly Council); The Rev. Mr. Thomas Kay (clerk, Presbytery of East Toronto) and Ms. L. McKenna-duCharme. Each individual cited presented their material and spoke to the Commission regarding the material. The only exception to this was L. McKenna-duCharme who was unable to have her relevant documentation available, citing lack of notice (nine days of notice, rather than the usual ten days for citations). L. McKenna-duCharme, accompanied by K. Hincke, did, however, use this opportunity, to share with the Commission, for more than one hour, her sense of frustration with her situation and to outline the documentation she would be sending to the Commission. This documentation was received via "ExpressPost" several weeks later. Prior to adjournment, the Commission agreed to cite the following individuals and agencies (or their representatives) to appear before the Commission for the purpose of interviewing the parties involved:

L. McKenna-duCharme; W. Middleton (former clerk, Presbytery of East Toronto); the Presbytery of East Toronto, or representatives thereof; T. Gemmell (former Secretary of Assembly Council); T. Ingram (former Convener of Life and Mission Agency); M. Caveney (Convener of Life and Mission Agency); I. Morrison (General Secretary of Life and Mission Agency). The Commission agreed to review the tabled documentation and to meet again for the purpose of interviewing the above named individuals in January of the year 2000. It was noted that L. McKenna-duCharme was to be unavailable at that time and would be cited for a subsequent date.

On Friday, January 28, and Saturday, January 29, 2000, the Commission convened at Knox College. Having reviewed the relevant documentation, the members of the Commission proceeded to interview the following people: I. Morrison, T. Ingram and M. Caveney (Life and Mission Agency); W. Middleton and R. Isaac (Presbytery of East Toronto); T. Gemmell (former Secretary, Assembly Council) and L. McKenna-duCharme who was subsequently able to meet at this time.

After lengthy deliberation and discussion by the commissioners throughout the months of February and March by telephone and e-mail, it was decided to meet in April of 2000, to compile the findings, make necessary decisions and to render judgment to the parties. The following were cited to appear on Thursday, April 27, 2000, for the purpose of hearing the reading of the Commission's judgment: the Presbytery of East Toronto, or representatives thereof; L. McKenna-duCharme; representatives of Life and Mission Agency; S. Kendall (Secretary, Assembly Council).

The Commission convened on April 26 and 27, 2000, to compile findings and render judgment.

## **FINDINGS**

Working with the voluminous documentation it gathered and with the supplementary information obtained from the various interviews, the commission established the following:

- Previous to her position as Associate Secretary, L. McKenna-duCharme held various positions within The Presbyterian Church in Canada starting in 1991 (see chronology below). This period of employment coincided with a time of restructuring for The Presbyterian Church in Canada. This restructuring has led to a redefinition of a number of positions and to a centralization of the administration of the various agencies.
- L. McKenna-duCharme was hired as Associate Secretary in August 1996, but did not sign her contract before January 1997, due to continuing discussions related to the nature of the position and the associated assistant position. L. McKenna-duCharme's dismissal was preceded by a number of events as revealed through documentation and interviews, including two written reprimands, which indicated that things were not working well.
- The Commission found that the reason given for dismissal "irreconcilable differences in their approaches to the position of Associate Secretary" was valid, and based on facts as the Life and Mission Agency and L. McKenna-duCharme viewed the position as going in orthogonal directions.

- At the time of L. McKenna-duCharme's dismissal there were appeal policies in place at The Presbyterian Church in Canada office which she could have accessed (Personnel Committee, then the General Secretary, then the Assembly Council). However, it is not clear that these policies were formally defined or well publicized.
- The terms "under litigation" have been used to describe a situation where both L. McKenna-duCharme and the Life and Mission Agency sought legal advice. The legal language used in this correspondence had the effect of elevating the dispute to a potential legal one with the fears it generated.
- The compensation offer to L. McKenna-duCharme in the dismissal letter, which was in accordance with the employment contract, was not accepted. Later on the attempt to establish a mediation process under the leadership of the Presbytery of East Toronto in the first half of 1998, led to a more generous offer going beyond what is suggested in the "Policy for the Dissolution of Pastoral Ties". This offer was refused by L. McKenna-duCharme. On the advice of the mediator, the amount offered in the dismissal letter was paid as a gesture of good will.

### **CHRONOLOGY**

1990-1995	restructuring (downsizing) period at The Presbyterian Church in Canada office.
1991	L. McKenna-duCharme hired as Coalition Co-ordinator.
1995 July	hired as Program Associate, Justice Ministries.
1996 January	appointed as Interim Associate Secretary.
August	hired as Associate Secretary (contract signed in January 1997).
Fall/Winter	Disagreement over job description, monetary compensation, assistant position. Two letters of reprimand, questions re contents of Justice Ministries report (health) and its subsequent rejection.
1997 March to April	dismissal over irreconcilable differences (direction of Justice Ministries, interpersonal relations, relations with Life and Mission Committee).
Fall	involvement of Presbytery of East Toronto: correspondence.
1998 July	mediation meeting fails.
December	petition from Presbytery of East Toronto.

### **ANALYSIS**

The Commission, after thorough examination of the documentation presented by all parties as well as the interviews held, found that both the hiring and dismissal processes were extremely difficult for all involved. Factors contributing to this included: the stressful workplace environment at The Presbyterian Church in Canada office due to the restructuring which was taking place at that time; the differing vision for the role of Justice Ministries within The Presbyterian Church in Canada between L. McKenna-duCharme and the Life and Mission Agency; and strained interpersonal relationships between L. McKenna-duCharme and I. Morrison, and between L. McKenna-duCharme and members of the Life and Mission Agency. The differing views on managerial styles also contributed to the stressful environment.

The Commission acknowledges the difficulty L. McKenna-duCharme experienced in appealing the dismissal process. When the agency and/or person(s) making the decision which is being appealed is the same agency/person(s) to whom one appeals, there is a perceived conflict of interest, or at the very least, the appeal process is greatly hindered due to the perceived or real lack of objectivity.

In the area of litigation or the "threat of litigation", the Commission recognizes that many organizations today are very cautious and even fearful of the possibility of litigation. It appears the Church is not immune to this fear and cautiousness. However, in this case, it is the opinion of the Commission this fear may have been more detrimental than helpful to the parties involved, in that the resulting barriers to communication led to entrenchment.

The delay in agreeing to the details of a mediation process contributed to the suspicion on the part of the Presbytery of East Toronto that the “real” reasons for L. McKenna-duCharme’s dismissal were being hidden or avoided.

The Commission found no compelling reason to engage in a public hearing because all pertinent information was obtained through the interview process in which those cited fully co-operated, and through the written documentation. The Commission also believed that individual interviews allowed for a more candid and pastoral gathering of information than a public hearing would have permitted, thereby protecting the integrity of all parties. The Commission determined that the terms of reference were fulfilled by this process.

The Life and Mission Agency acted within its capacity and the dismissal was in accordance with the terms of the contract.

Finally the Commission recognizes that all parties involved have experienced considerable emotional pain and distress.

### **DECISION AND JUDGMENT**

This was a very complex case, prolonged unnecessarily by:

1. delays in the mediation process.
2. questions raised at three General Assemblies (1997, 1998, 1999) involving larger constituencies across the country.
3. persistent questioning by concerned members of The Presbyterian Church in Canada and others.
4. contradictory interpretations and perceptions of said facts, although the facts presented through documentation and interviews were similar in nature.
5. lack of pastoral support for Church Office staff.
6. deep spiritual turmoil and pain through loss of employment and income for L. McKenna-duCharme.

In light of the above, the Commission makes the following directives to the Assembly Council:

1. That the Assembly Council instruct the Life and Mission Agency to pay an additional three months salary to L. McKenna-duCharme as compensation beyond the two months salary already paid.
2. That the Assembly Council ensure that pastoral counselling be offered to all those involved in this process to foster healing, as follows:
  - i. That the Presbytery of East Toronto secure pastoral counselling for L. McKenna-duCharme.
  - ii. That Assembly Council secure pastoral counseling for Life and Mission Agency members and affected staff.

This counselling is to be paid for by The Presbyterian Church in Canada, up to a maximum of 10 (ten) hours per person.

3. That the following personnel policies for all Church Office staff be instituted by Assembly Council:
  - i. to put into place an effective appeal process.
  - ii. to make sure that a pastoral support team is available for all Church Office staff, membership to be drawn from outside Metro-Toronto area.
  - iii. to make sure that there is a compulsory exit interview, immediately upon dismissal or resignation.
  - iv. to encourage individuals to deal with one another with respect, civility and sensitivity.
  - v. to ensure that all staff be informed of the above policies and procedures.

### **PASTORAL COMMENT**

With due regard for the peace and harmony of the Church of Jesus Christ, the Commission wishes to commend the Presbytery of East Toronto for its tenacity in seeking restitution for a lay church worker within its bounds. The Commission would encourage the Presbytery to continue

its pastoral oversight in support of L. McKenna-duCharme as she seeks to put this painful issue behind her.

Due to the amount of the emotional and spiritual stress suffered by L. McKenna-duCharme, the Commission has a pastoral concern for her future well-being. The Commission strongly urges L. McKenna-duCharme to seek opportunities to utilize her excellent employment potential, enthusiasm, intelligence and her commitment to justice issues, and to move on in a positive manner as she attempts to develop future skills to work in a collegial setting, to use this experience as one of growth in recognizing the different visions of social justice issues within The Presbyterian Church in Canada.

While the members of the Life and Mission Agency have also suffered during this lengthy, protracted disagreement, the Commission senses that they have already begun to move forward. They are encouraged to use their experiences as one of growth in understanding the hurt involving members-at-large across the country who are concerned about the future of social justice issues within the Church and about justice perceived to have been done in this particular case.

All members of Christ's Church are called to live in harmony and work together for the building up of the body of Christ. We prayerfully hope that in bringing this matter to a conclusion the Spirit of God will bring about the healing and wholeness of all.

That there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honoured, all rejoice together. Now you are the body of Christ, and individually members of it.

I Corinthians 12:25-27

Charles McPherson  
Convener

### **ECUMENICAL RELATIONS, COMMITTEE ON**

To the Venerable, the 126th General Assembly:

The Committee on Ecumenical Relations met twice since the last Assembly and has the following information to bring to the Assembly's attention.

#### **OUR TASK**

The Ecumenical Relations Committee provides a focus for co-ordination, information and education regarding national and international involvement with the numerous ecumenical councils with which The Presbyterian Church in Canada relates. Through this Committee, the Church supports the ongoing work of the World Council of Churches, World Alliance of Reformed Churches and its Caribbean and North America Area Council, and the Canadian Council of Churches.

**OVERTURE NO. 8, 1999** (A&P 1999, p. [462](#))

**Re: Protest and Claim of Right, 1925**

The Committee on Ecumenical Relations studied Overture No. 8, 1999 regarding the Protest and Claim of Right, 1925 and concurs with the response to this overture made by the Clerks of Assembly. (see p. [240](#))

**OVERTURE NO. 17, 1999** (A&P 1999, p. [468](#))

**Re: To explore possible membership in the Evangelical Fellowship of Canada**

After consulting with the Committee on Church Doctrine, we submit the following response:

The prayer of Overture No. 17, 1999 invites the Church to explore the implications and responsibilities of membership in the Evangelical Fellowship of Canada (EFC). The Ecumenical Relations Committee has explored this opportunity through conversations with representatives of the EFC and the collection of pertinent information.

At the present time, the main ecumenical partnerships for The Presbyterian Church in Canada are through the Canadian Council of Churches (CCC), the World Alliance of Reformed Churches (WARC) and the World Council of Churches (WCC). Partnership with these organizations includes interactions with denominations from a wide range of theological perspectives. The Ecumenical Relations Committee is pleased to note that there are ongoing conversations between the CCC and the EFC, and between the WCC and the World Evangelical Fellowship at the present time. The interactions of these ecumenical bodies should be encouraged and celebrated.

The Presbyterian Church in Canada has always embraced a diversity of theological denominating within our denomination, and many of the sessions and congregations within our denomination would both enjoy, and benefit from, participation in the Evangelical Fellowship of Canada. The Committee would not discourage interested congregations from pursuing membership in the Evangelical Fellowship of Canada.

However, denominational membership in the EFC would necessitate the adoption of a Statement of Faith that has not, at present, been adopted by the General Assembly of our Church. While there are many items of convergence between this Statement of Faith and the Subordinate Standards of our Church, the Committee does not feel that the adoption of the EFC's Statement of Faith is a priority for consideration at this time.

As well, there are certain governance issues that might also prove difficult for our denomination's participation in the EFC. For example, statements that are issued by the EFC may not be completely endorsed by The Presbyterian Church in Canada.

The committee looks forward to ongoing and increased conversations between ourselves and those denominations that are represented by the EFC. However, the Ecumenical Relations Committee believes that further exploration of denominational membership in the Evangelical Fellowship of Canada is not a priority at the present time.

**Recommendation No. 1** (amended and adopted, p. 40)

That the prayer of Overture No. 17, 1999 be answered in the above terms.

**ECUMENICAL RELATIONSHIPS OF THE CHURCH**

The Ecumenical Relations Committee has produced the booklet, *Ecumenical Involvements*, outlining the various coalitions and councils which relate to the Committee and in which The Presbyterian Church in Canada is involved. This booklet was included in the spring mailing of the PCPak. It is the hope of the Committee that this resource proves helpful to the individual congregations in better understanding the ecumenical relationships of our denomination.

**CELEBRATING THE MILLENIUM**

The year 2000 continues to be a religious milestone for the Christian faith. This year, through numerous ecumenical ventures, the unity of the Body of Christ is being celebrated in many areas of the globe. Though it is true that the unity of the "body" is often fragmented by theological, doctrinal and political issues, ecumenically minded Christians across the globe are working diligently to celebrate that which binds us all together as followers of Jesus Christ. This is being exemplified on both national and international levels. Members of The Presbyterian Church in Canada are to be commended for their involvement in these ongoing celebrations and encouraged to continue celebrating Christian unity ecumenically.

**WORLD COUNCIL OF CHURCHES**

The Faith and Order Commission of the World Council of Churches has produced and distributed to its ecumenical partners a document, entitled "The Nature and Purpose of the Church: A Stage On The Way To A Common Statement". Input and comments from the various ecumenical partners was requested so that this document can continue to develop. The booklet was studied by the Committee as well as being reviewed and commented on by three Presbyterian theologians, one from each of our three theological colleges. Though it is still in the drafting stage, the document does provide a good basis for discussion and edification regarding those areas in which all Christians can agree, as well as those areas which keep us apart. This booklet is recommended as good material for congregational discussion and study.

In the fall, representatives from our denomination met with a visitation team from the World Council of Churches. They also met separately with representatives from numerous other

Canadian denominations. It was an opportunity to strengthen ties and to learn more about our global partnerships and projects.

One of our committee members, Adele Halliday, has recently been appointed to the Youth Committee/Commission of the WCC.

### **CARIBBEAN AND NORTH AMERICAN AREA COUNCIL, WORLD ALLIANCE OF REFORMED CHURCHES**

The Caribbean and North American Area Council (CANAAC) of the World Alliance of Reformed Churches, met in St. Mary, Jamaica in October 1999, to consider the theme: "The Debt Crisis: Owning the Problem, Sharing the Solution". The purpose of the conference was to promote dialogue and understanding about the international debt crisis and its impact upon our member denominations of CANAAC which is made up of 7 million members in 18 member communions in 7 countries.

Among the presenters at the conference was a professor of economics from Jamaica, the Governor of the Bank of Trinidad and Tobago, government representatives from Jamaica, and Art Van Seters, Moderator of the 125th General Assembly. The conference delegates explored the history of the debt crisis, its effects on economic, social and political levels on our member nations and denominations, various methods of resolving the crisis, and the responses of the church to those most injured by the injustices of debt.

In his presentations, Art Van Seters noted that Canadian Presbyterians, although actively involved in Jubilee 2000, a global debt relief initiative, are still in need of educational opportunities to give our denomination a broader and deeper understanding of the issues. He stated, "Our theology calls for an alternative order to one that is controlled by the richest nations and its institutions of economics." The delegates were also provided with the opportunity to dialogue with fellow delegates from the various regions of CANAAC, enabling a greater understanding of the realities and issues facing those living in poverty.

Numerous resolutions were voted upon, including:

- A call from CANAAC to creditor nations, the International Monetary Fund, and the World Bank, to cancel the debt.
- CANAAC called upon its member denominations to join in promoting the initiatives of Jubilee 2000 for debt relief, justice for the poor and education within our congregations.
- CANAAC encouraged member congregations to promote education at the local level, helping people to understand the complexities and challenges of the debt crisis, and to work toward meaningful responses.
- CANAAC recognizes that all of these initiatives are small steps on the road toward full economic justice, but we call upon The Presbyterian Church in Canada, as well as our fellow member denominations to embrace the attitudes of justice expressed within Jubilee 2000, and to continue to promote meaningful dialogue among our members and fellow communions.

The Presbyterian Church in Canada was ably represented at the conference by: Paulette Brown, minister of University Church, Toronto; Terry Hastings, minister of DaySpring Church, London, and the out-going Convener of the Civil and Religious Liberties Committee of CANAAC; Helen Smith, staff person at Evangel Hall, Toronto, and incoming Convener of the Civil and Religious Liberties Committee of CANAAC; Dorcas Gordon, Principal, Knox College, and member of the CANAAC Theology Committee; John MacFarlane, elder, Ottawa, and treasurer of CANAAC; and Art Van Seters, Moderator of the 125th General Assembly.

At the February meeting of the Ecumenical Relations Committee, the following individuals were named as delegates to CANAAC: Helen Smith, Paulette Brown, Gary Pluim, Terrie-Lee Hamilton, and Fred Spekeen.

### **CANADIAN COUNCIL OF CHURCHES**

#### **China Visit**

In the fall of 1999, a seven-person Canadian Religious Freedoms delegation was organized by the Canadian Council of Churches, with assistance from the Department of Foreign Affairs and International Trade, to evaluate the state of religious freedom of the Protestant and Catholic Churches in the People's Republic of China. The delegation explored the ongoing challenges

faced by Chinese Christian Church partners in their expression of religious freedom by conducting numerous interviews with representatives from the “registered” and “unregistered” Christian churches and organizations. Interviews were conducted in visits to Beijing, Shanghai, Nanjing, Wuhan, Zhengzhou and Nanyang.

The delegation concluded that while China is making progress in the arena of religious freedoms, there is still work to be done. A number of recommendations were made to the Government of Canada, in regard to their involvement in this continuing process. The delegation made the following recommendations to the Canadian churches:

- That Canadian churches pursue continued engagement with China on religious freedom in the context of legal development at both church and government levels.
- That Canadian churches should pursue, in conjunction with their interfaith program staff and with Canadian government, the proposed future inter-faith and Tibet delegations which will continue to broaden discussions on religious freedom.
- That Canadian churches should remain in close, ecumenical consultation and dialogue with their Chinese church partners with respect matters of religious liberty in China.

### **“Together 2000”**

“Christians in Canada Honouring Jesus” was the first joint initiative of the Evangelical Fellowship of Canada and the Canadian Council of Churches. Its main purpose was to work together to find appropriate ways for Christians across the country to honour Jesus in this milestone year of the Christian tradition. Its intention was to be ecumenical in spirit, evangelical in passion, pentecostal in enthusiasm, catholic and inclusive in scope, and respectful of the differences as well as the common bonds between the Christian traditions in Canada. Activities that were encouraged by this group included ecumenical carol-singing events, a national bell-ringing initiative, a common prayer to be offered to begin the year, and various jointly supported acts of compassion and service in local communities.

### **Triennial Meeting in Edmonton**

In the past, the Assembly of the CCC met every three years. The last Assembly meeting was held in Ottawa in June of 1997. Due to financial constraints, the Governing Board has decided not to hold a triennial Assembly in the Spring of 2000. In its place the Governing Board accepted an invitation from the Edmonton Council of Churches to hold its May 2000 meeting in Edmonton. While in Edmonton, extra time was scheduled for interaction with the Ecumenical Community there.

### **REFORMED-LUTHERAN DIALOGUE**

The Committee on Ecumenical Relations has monitored the progress of Reformed-Lutheran dialogue in the United States. This culminated in 1998 with a Formula of Agreement between the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the Reformed Church in America, and the United Church in Christ, on entering into full communion on the basis of a common calling. Now there can be a common communion table and shared ministry of word and sacraments among these denominations. We have no similar agreement in Canada. The United Church of Canada has approached similar denominations in Canada regarding possible interest in discussion on a similar Reformed-Lutheran basis. The Committee on Ecumenical Relations has welcomed this initiative and appointed two members to keep our Church informed about the possibility of entering such a discussion.

### **MINUTES OF APPRECIATION**

As of this Assembly, Dr. Ronald Bremner is retiring from the committee after having served diligently for the past six years. The Committee wishes to express our sincere thanks and best wishes to Dr. Bremner as he continues to serve Christ in other ways.

A minute of appreciation is also expressed by the committee to The Rev. Terry Hastings for his diligent work with CANAAC. During the term in which he served, he acted as the convener of the delegation and chairperson of the Debt Conference Planning Committee. He was also very faithful in reporting to the committee and often made concrete recommendations.

Philip Wilson  
Convener

Joe Williams  
Secretary

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

To the Venerable, the 126th 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 prompt and encourage the beneficence of others.

The fund is administered by nine appointors: three are appointed by the Assembly Council, three by the Life and Mission Agency, and three are ex-officio members: the Associate Secretary, Canada Ministries; the Associate Secretary, Ministry and Church Vocations, 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 applicable legislation.

The indenture stated that gifts were to be made to eligible married ministers. To be eligible for benefits from the fund, family income must be less than \$5,000 above minimum stipend (including applicable increments). During the past year, all eligible ministers have received \$300 per annum and all eligible children have received \$350 per annum. An additional Christmas gift of \$300 was given to each eligible minister and each eligible child. For the period April 1, 1999 to March 31, 2000, a total of 54 ministers and 102 children received gifts from the fund for a total of approximately \$119,300.

A Christmas gift was sent to nine ministers on long-term disability for a total of \$2,700. An amount of \$14,000 was transferred to the Benevolence Committee in order that special gifts could be made to those who do not normally qualify for the usual gifts from the Fund for Ministerial Assistance.

We continue to pursue amending the terms of the fund so that separated or divorced ministers who have custody of or financial responsibility for children may be eligible to receive gifts. The Paterson family has agreed that steps be taken to meet this concern. The legal counsel of The Presbyterian Church in Canada is in correspondence with the Charitable Property Division of the Public Guardian and Trustee of Ontario on this matter and, although the process has been long delayed, we hope that the amendment may soon be approved. In anticipation of this approval, and with the authority that the original indenture gives the appointors to make gifts to those "who in the opinion of the appointors are most deserving of and in need of assistance" we made special "ex gratia" gifts in December to four ministers and 12 children for a total of approximately \$6,150.

Letters of thanks that were received from recipients of gifts indicate continuing hardship among ministers and their families who are on minimum stipend. We prefer not to decrease the amount of the gifts provided, nor do we wish to encroach on capital. Therefore, 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 Mary Taylor, Administrator, Canada Ministries, who handles the processing of all applications and the sending out of gifts. She also collates all the letters of appreciation and forwards them to the Paterson family, who maintain a serious interest in the work of the Fund. We also express our gratitude to The Rev. Gordon R. Haynes, who as

Associate Secretary, Canada Ministries, serves as the Secretary of the Appointors, and to Donald A. Taylor, Chief Financial Officer, whose regular financial advice and counsel are greatly appreciated.

Finally, the appointors are grateful for the privilege of helping the ministers and their families who are most in need. We earnestly invite members of our churches to continue their financial support and encouragement of the fund.

**Recommendation No. 1** (adopted, p. [39](#))

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 churches.

J.J. Harrold Morris  
Convener

Gordon R. Haynes  
Secretary

**COMMITTEE ON HISTORY**

To the Venerable, the 126th General Assembly:

**CELEBRATING 125 YEARS**

With the arrival of June 2000, The Presbyterian Church in Canada reaches its sesquicentennial. The Committee on History marked this milestone with the publication of *Called to Witness, vol. IV*, which presents the biographies of ten prominent Presbyterians both lay people and clergy. In its pages you will meet Charlotte Geddie, James Robertson, Lucy Maud Montgomery and Stanford Reid, to name individuals from four different times, places, and walks of life.

To assist in redressing the imbalance of the earlier three volumes of *Called to Witness* which were dominated by male clergy, the Committee has published the enthusiastically received *Gifts and Graces* a collection of nineteen sketches of contemporary Presbyterian women. The sales of *Gifts and Graces* have been brisk.

The committee wishes to express its thanks to Dr. John Moir for his editorial work, and the untiring efforts of The Rev. Dr. Mel Bailey and The Rev. Dr. John Johnston for their commitment in seeing these projects through to completion.

The Committee on History from June 1999 through December 2000, is producing "PresbyHistory Hi-Lites", a collection of historical snippets of Canadian Presbyterians who made a difference. These are not merely clergy people; business people, farmers, social activists, politicians, educators, writers and artists are among the Presbyterians who are being recognized. In conjunction with these 78 vignettes, the committee is producing 18 bulletin inserts, which contain interesting quotations from our denominations past. Both the vignettes and the bulletin inserts have been sent to congregations through the PCPak.

As a sign that the committee does not have its head so stuck in the past that it can not communicate in our wired world, the Committee on History anticipates by June 2000, having a presence on the presbyterian.ca website.

**NATIONAL PRESBYTERIAN MUSEUM**

Over the last year, The Rev. Dr. John Johnston has worked hard on behalf of the National Presbyterian Museum, which will be located at St. John's Church, Toronto. The funds are now in place to begin the renovation of the area set aside for the museum. When the renovations are completed, it will be possible to bring together the artifacts that have been stored in various locations through southern Ontario and into Quebec.

The initial plans are that the National Presbyterian Museum will be open by appointment for touring. With time and additional experience, the Museum may move to being open on a more regular basis.

The Committee on History has developed a reporting and accountability structure for the National Presbyterian Museum. The National Presbyterian Museum Sub-Committee will report

annually to the Assembly through the Committee on History, the membership of the Museum Sub-Committee will be appointed by the Committee on History, and the Convener of the Museum Sub-Committee will be a non-voting member of the Committee on History.

**Recommendation No. 1** (adopted, p. [27](#))

That the Convener of the Museum Sub-Committee be an ex-officio non-voting member of the Committee on History.

## HISTORY PRIZES

The Presbyterian Church Canada's History Prizes for 2000 are:

Academic category: Mark A. Tremblay's "Mission to Bermuda: The Story of St. Andrew's Church, 1843-1893".

Congregational category: "Fulfilling The Dream: A History for the Millennium 1957-2000, Clarkson Road Presbyterian Church, Mississauga, Ontario".

Congregations and authors are reminded of this annual competition and are invited to submit copies of their work to the Committee on History or the Archives for consideration by December 31st of each year.

## THANKS

The committee wishes to express its thanks to the donors who have contributed financially to the National Museum Fund. We wish also to thank those congregations who have given materials and artifacts to the museum.

As well, thanks needs to be given to those who volunteer in the Archives: Margaret Waterman and Betty and Ron Arnold. And thanks as well to the very capable Archives staff of Kim Arnold, Archivist and Records Administrator, and Bob Anger, Assistant Archivist.

## OTHER COMMITTEE PROJECTS

*Presbyterian History* continues to be published twice a year and is sent to congregations through the PCPak. The editor of *Presbyterian History*, Peter Bush, is always on the look out for articles. Articles about Canadian Presbyterian history that are about 2,000 to 2,500 words long are always welcome, we are particularly interested in stories that are not well known, which shed additional light on the way Presbyterians have served the Triune God in Canada.

The 125th General Assembly supported in principle the development of a denominational Oral History Project. The guidelines for the project, including vision statement and project principles, interviewee information release forms, and suggested questions are now in draft form, and it is hoped that the project will begin in earnest in the late fall of 2000. It is anticipated that a package of material encouraging and assisting synods, presbyteries, sessions, and congregations to start their own oral history projects will be ready for the 127th General Assembly.

Work continues on the General Assembly mandated Presbyterian Church Camping project, over the next year the committee hopes to begin conversations with Presbyterians who were involved in camping outside of Ontario and western Quebec.

## CHURCH COURTS AND CONGREGATION RECORDS

Each year the Assembly is asked to pass the recommendation which follows this paragraph. And each year it does, and each year a few more congregations approach The Presbyterian Church in Canada Archives about getting their records microfilmed. But the truth of the matter is that less than 40 percent of Church courts have had their records microfilmed and placed on deposit with the Archives. The advantages to having Church records microfilmed far outweigh the disadvantages. Microfilming and depositing a copy with the Archives ensures a level of protection against the possible loss of valuable records including baptismal, marriage, and burial records. Potentially sensitive materials, like session minutes, are sealed for 50 years from the date when the minutes were recorded meaning that people who might be affected by the minutes release are no longer concerned. Having a critical mass of Presbyterian material in one location means that researchers can easily access the fascinating history of our denomination and how the congregations and presbyteries of our church have impacted our nation and its people for good. We would ask commissioners to not only adopt this recommendation but also return to their

congregations and presbyteries as advocates for the microfilming of church records and having copies of those microfilms deposited with the Archives.

**Recommendation No. 2** (adopted, p. 27)

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 in Toronto.

**APPENDIX G**

The 125th General Assembly sent a revised Appendix G to presbyteries for study and comment. Four presbyteries and one session responded. The committee studied the responses and has adopted some of the changes that were requested. The greatest response was to section 1.3, section 1.3.1 has been added to clarify some of the issues raised. Having received the input from the Church on this matter, and having responded to that input, the committee is asking Assembly to adopt following revised Appendix G.

**Recommendation No. 3** (referred back, p. 27)

That the following revised Appendix G be adopted:

**APPENDIX G  
ARCHIVES AND RECORDS MANAGEMENT**

**G-1 Ownership of Records**

- G-1.1 Records of sessions, presbyteries, synods and General Assemblies are the property in perpetuity of the said courts, or their legal successors. Records are not the property of individual church officials.
- G-1.2 When congregations, presbyteries and synods are amalgamated, the records of such bodies become the property of the amalgamated body.
- G-1.3 When a congregation is dissolved presbytery shall assume its responsibility for collection of the records and forward them without delay to the Archives and Records Office.
  - G-1.3.1 Presbytery is entitled to access records from a closed congregation within its bounds at any time.
- G-1.4 Congregations, sessions, presbyteries and synods should deposit their records in The Presbyterian Church Archives and Records Office. These records should be deposited in microfilm format, or alternately in original format upon consultation with the Archivist/Records Administrator.
- G-1.5 It is the responsibility of the clerk of the court to make recommendation to the proper court for the safekeeping of the records of that court.
- G-1.6 In the event that documents are required from any agency of the General Assembly by police, or other governmental agencies, the secretary so consulted shall request permission from the Principal Clerk, who shall require a valid subpoena, and consult the Church Counsel before granting the individual concerned authority to release the required information.
- G-1.7 To ensure that information on computer disks belongs to and is controlled by Presbyterian churches, all congregational officers who handle such information should upon appointment be clearly informed and required to acknowledge that the material in which Presbyterian church wish to claim copyright is prepared in the course of duties on behalf of the congregation, presbytery or synod of The Presbyterian Church in Canada. This would ensure that copyright belongs to Presbyterian churches.
- G-1.8 To ensure that information on computer disks is always available to Presbyterian churches, normal precautionary measures need to be followed to ensure that there is back-up material available. Either written materials or duplicate sets of computer disks should remain in the church building permanently. Those who keep church records on home computers should provide back-up disks to the church and update those disks on a regular basis, such as every week.

- G-1.9 To ensure that information on computer disks is not used by unauthorized persons, or for purposes not authorized by Presbyterian churches, members or officers of the congregation should be enjoined from using material they collect for anything other than normal and authorized Church purposes.

### **G-2 Deposit of Records**

- G-2.1 When a Church court becomes inactive, its official records should be deposited in The Presbyterian Church in Canada Archives and Records Office. All records of the General Assembly agencies, boards and committees shall be deposited in the Archives and Records Office according to established records management practices.
- G-2.1.1 If Church records are deposited elsewhere, a microfilm copy of the same must be deposited with The Presbyterian Church in Canada Archives and Records Office at no cost to it.
- G-2.1.2 Upon presentation of written authority, Church courts may withdraw their records from The Presbyterian Church Archives and Records Office at any time (e.g. to write their church history) as they continue to retain ownership of them.
- G-2.2 The Presbyterian Church in Canada Archives and Records Office will accept material that complies with its Collection Mandate (see below). The Archives and Records Office retains the right to cull material, in consultation with the donor, to eliminate unwanted ephemera or records having no long-term historical value.

### **G-3 Access and Restrictions**

- G-3.1 Records deposited in The Presbyterian Church Archives and Records Office are normally on open access to the public. Courts may request restrictions on access. Reasons for restrictions may be the nature of the records, i.e. the sensitivity or privacy of the contents. Such restriction would normally involve refusing public access for a specified period consistent with the specific type of record. Where restrictions on access are requested by the generating agency, the Archivist/Records Administrator and repetitive of that agency shall record in writing the particular terms of the restriction, and the documents boxes and finding aids (automated and hard copy) shall be clearly marked as restricted.
- G-3.1.1 Session minutes shall remain closed for a period of fifty years from the current year. (e.g. This year being the year 2000, Session minutes up to 1950 would be open. Each year it would move up one year - 2001 - 1951 etc.) After such time these minutes will be on open access unless otherwise requested by the session.
- G-3.1.2 All other records of the congregation (e.g. board of managers, vital statistics, etc.) are on open access in The Presbyterian Church Archives and Records Office unless otherwise indicated by the session.
- G-3.1.3 General Assembly agencies, boards and committees shall agree to open access for their records once in The Presbyterian Church Archives and Records Office unless otherwise indicated in their respective letters of agreement between the same and Archivist/Records Administrator.
- G-3.1.4 The Archivist/Records Administrator retains the right to refuse access to specific material in consultation with the Principal Clerk of Assembly.
- G-3.2 The Presbyterian Church in Canada Archives and Records Office adheres to all applicable sections of the Federal Copyright Act as it applies to both official and unofficial records.

### **G-4 Deposit of Private Records**

- G-4.1 Normally donations of materials from private sources are only accepted by the Archives and Records Office without restrictions, and become the

property of The Presbyterian Church Archives and Records Office upon their deposit. Where restrictions are requested and such restrictions meet with the approval of the Archivist/Records Administrator, the terms of such restrictions shall be recorded in writing by the two parties, and the document boxes and automated and electronic finding aids shall indicate their restricted status.

- G-4.2 No materials deposited in The Presbyterian Church Archives and Records Office from whatever source may be loaned or removed from the Archivist/Records Administrator premises for any reason without the express permission of the Archivist/Records Administrator.

#### ARCHIVES COLLECTION MANDATE

### G-5 Purpose

- G-5.1 The Presbyterian Church in Canada Archives and Records Office collects and preserves the records of the General Assembly, the Church Office, synods, presbyteries, sessions, congregations, colleges, organizations, its officials, ministers, missionaries and diaconal ministers. The Presbyterian Church is also committed to a formal program of records management for the Church Office. The policies of the Archives and Records Office are determined by the General Assembly on recommendation of the Committee on History, and the day to day operations of the Archives and Records Office are the responsibility of the General Assembly Office.
  - G-5.1.1 To establish policies and operation of the Archives and Records Office for the management of current records of the Church, its officers, committees and congregations in order to provide for the archival retention of those vital records possessing enduring research and historical value.
  - G-5.1.2 To unify and develop the archival activities of The Presbyterian Church in Canada.
  - G-5.1.3 To oversee the archival needs, both physical and operational, of the Church and to recommend such measures as may be deemed advisable to advance the preservation and use of records of enduring value.
  - G-5.1.4 To provide liaison with other ecclesiastical and secular archives.
- G-5.2 The Archives and Records Office will consider for deposit and retention:
  - G-5.2.1 The official records of all Church courts including vital records (baptisms, marriages, deaths) and minutes of committees and organizations related to the church courts.
  - G-5.2.2 Administrative records of The Presbyterian Church in Canada Church Office including all agencies, boards, and committees of General Assembly, other church courts and colleges.
  - G-5.2.3 Graphic records including photographs, documentary art, glass negatives, lantern slides, 35mm slides and illustrations.
  - G-5.2.4 Cartographic materials including maps, plans and architectural drawings.
  - G-5.2.5 Sound recordings and moving images including oral histories, music, films, videos and tapes.
  - G-5.2.6 Machine readable records.
  - G-5.2.7 Private manuscripts and personal papers of persons of significance to the history of The Presbyterian Church in Canada.
  - G-5.2.8 Records of inter-denominational bodies in which The Presbyterian Church in Canada participated and which are not collected elsewhere.
- G-5.3 The Presbyterian Church in Canada Archives and Records Office reserves the right to accept or decline collections or parts of collections transferred to it. Material that is not considered suitable for the Archives and Records Office will be returned or destroyed at the option of the donor.

- G-5.4 The Archives and Records Office agrees to provide proper storage and preservation facilities for materials added to the existing collection: to receive, arrange and describe material according to archival principles and to make material available to researchers according to the policy laid down by the Committee on History and the Principal Clerk of Assembly.
- G-5.5 Receipts for income tax purposes may be issued by The Presbyterian Church in Canada for appraised items donated and for money received as donations to The Presbyterian Church in Canada Archives and Records Office.

Peter Bush  
Convener

Michael Millar  
Secretary

### INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 126th General Assembly:

#### **PROCLAIMING GOD'S REIGN**

"Thy kingdom come." (Matthew 6:10)

As the world celebrates the start of a new millennium, Christians around the world are proclaiming Jubilee - a vision of the hope of a new beginning. Is this not another way of proclaiming God's reign or kingdom? The biblical tradition of Jubilee is part of the Mosaic Laws and, therefore, about God's kingdom. Jesus' words remind us of this: "All the prophets and the Law of Moses spoke about the Kingdom" (Matthew 11:13, *Good News Bible*). It seems appropriate then that this report begins with a discussion of how we proclaim God's reign.

Underlying this discussion is our belief that God is at work in our world. To paraphrase the words of a former Archbishop of Canterbury, whether we act wisely or we act foolishly, God reigns. Our actions and those of others do not change this. The question then is whether or not we are involved in God's reign. In partnership with God through the working of the Spirit within us, we can participate in the transformation of the world. We can participate in God's reign and we can reveal God's presence.

The International Affairs Committee report last year began with a reflection on the Beatitudes. It looked at the rightful inhabitants of God's kingdom: the poor, the meek, those who mourn, and those who hunger and thirst after righteousness. It also considered the lifestyle consistent with God's kingdom: merciful, pure in heart, peaceful, and persecuted for righteousness. In this discussion we turn to our response to God's kingdom. How do we participate and reveal the hope of God's kingdom in our world? In our efforts to be a Jubilee people, how do we proclaim God's reign?

#### **We proclaim God's kingdom through our choices**

As Jesus said, all the prophets spoke "about God's kingdom". Over and over again the Old Testament prophets called people to make choices: choices that would change the way they were living, choices that would proclaim God's reign. As God spoke to Moses, "If you live according to my laws and obey my commands ... I will live among you in my sacred tent, and I will never turn away from you. I will be with you; I will be your God, and you will be my people." (Leviticus 26:11, 12) We hear the call to choose God's ways in the urgings of Isaiah (Isaiah 1:16,17), of Amos (Amos 5:14), of Micah (Micah 6:8). The call continues early in the New Testament with John the Baptist (Matthew 3:8). These calls echo Joshua's explicit call to the Israelites in Canaan to renew the covenant with God, "Choose this day whom you will serve." (Joshua 14:15) All people are invited to choose God's kingdom. The story of Jonah reminds us that the choice is there even for those people like the Ninevites, against whom we may have prejudices. They too can choose and by their choice proclaim God's reign.

We proclaim God's reign when we make choices to stand by the poor and meek, those who mourn, those who hunger and thirst after righteousness; when we choose to live counter to society's values of consumerism, self-centered power, retributive justice. The people of South Africa proclaimed God's reign when they chose the path of confession, forgiveness and reconciliation (i.e. the process of the Truth and Reconciliation Commission), rather than of

revenge and retribution. We proclaim God's reign when we choose to stand by the "least" in our communities and with the "least" in our global community. This is indeed a difficult choice when it means acknowledging that we have taken more than a just share of the wealth in God's creation. Perhaps Jesus was referring to the difficulty of "choosing" when he said, "... it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." (Matthew 19:24)

### **We proclaim God's kingdom through our persistent actions**

Moses did not give up on the Israelites despite their repeatedly wavering faith in situations like hunger (Exodus 16:3), thirst (Exodus 17:3), and uncertainty (Exodus 32:1). In close relationship with God, Moses over and over again took action to show the people that God continued to be present with them. While imprisoned, Jeremiah followed God's commands and bought land in Jerusalem even as it was about to be captured by the Babylonians. His actions showed his people the hope of God's reign (Jeremiah 32). Despite possible reprisals, the Pharisee Nicodemus went to Jesus at night to learn about God's ways (John 3:1,2); despite social barriers a mother sought healing from Jesus for her daughter (Matthew 14:21-28); despite powerlessness, the persistent widow sought justice by going "continually" to the judge and asking for her rights (Luke 18:1-8). Each of these people believed that God was at work in the world and they proclaimed their faith by acting over and over again to reveal God's presence.

We proclaim God's reign when we do not give up in the face of violence, pain, injustice and persecution, when we hold onto our faith and keep acting on behalf of what we know is God's loving and just way. The people of East Timor proclaimed God's kingdom in persistent demands for justice and freedom. We proclaim God's reign with ongoing participation in such activities as vigils, human rights movements, dialogues with governing bodies about social, economic, and environmental issues, when we advocate ceaselessly on behalf of those parts of creation that are crying out. Jesus, the most persistent of all the people in the New Testament, knew the extent of effort and persistence required when he said, "But *strive* first for the kingdom of God and his righteousness." (Matthew 6:33)

### **We proclaim God's kingdom through our words**

Moses not only urged the Israelites to obey God's laws, but he also said, "Teach them to your children. Repeat them when you are at home and when you are away, when you are resting and when you are working." (Deuteronomy 6:4-7 *Good News Bible*). Similarly in Isaiah 40:6-10 (*Good News Bible*), the prophet was called to talk repeatedly about the coming of God by the commands to "proclaim", "call", "announce", "speak out", and "tell". Clearly we are called to speak out to proclaim God's reign. Like the words of Old Testament prophets, Mary's song of praise proclaims her faith in God's loving and just power already at work in the world. The tradition continued with Jesus who, as the writer of the Gospel of Mark pointed out, "came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near...'" (Mark 1:14). Jesus spoke about God's kingdom to Galileans who were suffering under the oppressive and violent rule of the Romans. In a time and place of despair, Jesus taught his disciples to proclaim God's coming reign in prayer, "Thy kingdom come" (Matthew 6:10) and in public speech, "Go everywhere and announce the Message of God's good news to one and all ... And the disciples went everywhere preaching ... validating the message with indisputable evidence." (Mark 16:15, 20.) We have as examples the words of people like Stephen (Acts 7), Peter (Acts 4:8-12), and Paul (Acts 22) who spoke boldly despite personal risk.

Sometimes we are like Paul in prison, trapped or made helpless by circumstances, unable to make choices or to act persistently, but still able to proclaim through the written or spoken word. In the wake of the assassination of Monsenor Juan Gerardi, (which followed the presentation of a study documenting over 55,000 deaths during Guatemala's civil conflict), our brothers and sisters in Guatemala proclaimed through their tears their faith in the reign of God in a prose poem published in the newspaper: "We hereby declare ourselves to be unconditional accomplices to the Gospel of Jesus Christ...". We proclaim God's reign when we talk about our experience of God's presence even in the face of incidents like personal tragedies, high school killings, ethnic civil wars, and environmental disasters; when we express words of comfort and faith to the poor and meek, those who mourn, those who hunger and thirst after righteousness.

We can proclaim through our public declarations of faith, through letters, and through our prayers. Our words reveal faith and hope in the presence of God's kingdom.

Proclamation is one of the directives of the call to the Year of Jubilee: "... have the trumpet sounded throughout all the land ... proclaim liberty throughout the land to all its inhabitants." (Leviticus 25:9,10) As you read the following accounts about the struggles of our partners and other organizations for freedom, justice and peace at the turn of the millennium, consider the proclamations that underlie their efforts - proclamations expressed in their choices, their persistent actions, and their words of faith. And may you be ready to join with these partners, and others like them, to proclaim God's reign.

### **GORDON HODGSON (1924 - 2000)**

Gordon Hodgson, long-time member of the International Affairs Committee, and its convener in 1990 and 1991, died on January 6, 2000, in Calgary after an extended struggle with cancer.

Gordon was one of the extra-ordinary Presbyterians of our time. He had a great interest in and grasp of national and international realities and issues. A scientist and university researcher by profession, he was also a gifted writer, editor, historian, futurist, theologian and e-mail correspondent.

He was one of the founding members and continuing pillars of Varsity Acres Church in Calgary but was also ready to serve the wider Church as an appointee to several General Assembly agencies over the years. Possessed of a great sense of humour and a kindly disposition along with a keen mind, he was able to convey his insightful convictions about the implications of the gospel for our time in ways that encouraged others to share their own convictions and vision. His well considered faith was usually simply expressed and very contagious.

After his retirement from the International Affairs Committee, Gordon continued as an active corresponding member, imparting his wit, wisdom and enthusiasm via e-mail. His most recent challenge to the committee was to develop a presence on the Internet.

Gordon is survived by Jeannette, his partner of 46 years and a fellow elder at Varsity Acres, two sons and three daughters, and a crowd of grandkids who probably remember him for his pride in each of them, and maybe as a restorer of old classic cars.

### **BUILDING GLOBAL COMMUNITY: CHALLENGES FOR THE CHURCH IN THE THIRD MILLENIUM**

The 125th General Assembly approved \$25,000 for the International Affairs Committee to hold a series of consultations across Canada over the next two years. Now named "Building Global Community: Challenges for the Church in the Third Millennium", this project will bring together interested members of the Church to discuss the Church's role in global issues. The consultations will encourage participants to highlight important global issues requiring attention from the International Affairs Committee, and to consider how the Committee can best work with members of the Church.

Since July 1999, a working group has been giving much time and energy to developing this project.

The first roundtable took place on May 5-6, 2000, in Waterloo, Ontario. A co-ordinator and a small team of volunteers designed the program within the parameters set by the working group. The theme for this first roundtable was "Peacebuilding and Civil Society: the Role of the Church". The key note speaker was Dr. Ofelia Ortega Suarez, a minister with The Presbyterian-Reformed Church in Cuba and Principal of the Evangelical Theological Seminary in Matanzas, Cuba.

The next roundtables will take place in the fall in Edmonton and Victoria.

### **HIV/AIDS: RESPONDING TO A PANDEMIC**

In September 12-16, 1999, the 11th Conference on AIDS and Sexually Transmitted Diseases took place in Lusaka, Zambia. Conference participants unanimously agreed that the AIDS epidemic would eventually wipe out the benefits achieved by development work in recent years.<sup>1</sup> HIV/AIDS is the cause of immense human suffering, affecting millions around the world. This

epidemic is connected to economic and basic human rights issues. Many health professionals involved in HIV/AIDS programs assert that one of the “solutions [to HIV/AIDS] is in the fundamental transformation of the conditions of poverty in Africa and around the world.”<sup>2</sup> In this report, the International Affairs Committee would like to bring some of the issues regarding HIV/AIDS to the Church’s attention.

The incidence of HIV/AIDS continues to escalate in certain regions of the world. The World Health Organization and UNAIDS estimate that the number of people living with HIV has grown to 33.6 million. More than 95 percent of all HIV-infected people live in developing countries; 95 percent of deaths due to AIDS affect young adults in their peak productive and reproductive years. The impact of AIDS on these societies and the development process has never been greater. Dr. Richard Allen, an International Ministries appointee, is a medical doctor serving with the Presbyterian Church of East Africa. Dr. Allen reports that “HIV/AIDS is much more than just a health problem. We talk about people being infected and affected. The socio-economic consequences to the family, the community, and the country are large in size and scope. With a population of some 30 million, Kenya will have over 1 million AIDS orphans (defined as child whose mother has died from AIDS) by 2005.”<sup>3</sup>

Of the 33 million people with HIV/AIDS, two-thirds or 23 million live in Sub-Saharan Africa.<sup>4</sup> “The HIV/AIDS problem is overwhelming in sub-Saharan Africa. In Kenya about 15 percent of young adults (age 15-44) are HIV positive. All those infected will die eventually from AIDS. To date under one million have died from AIDS in Kenya. This figure will increase to two and a half million by 2005. In some southern African countries, like Botswana or Zimbabwe, 30 percent of young adults are infected.”<sup>5</sup>

Life expectancy has dropped dramatically in some countries. Between 1950 and 1990, life expectancy in Southern Africa increased from 44 to 59 years. Because of HIV/AIDS, life expectancy in the region is predicted to drop to 45 years between 2005 and 2010.<sup>6</sup>

### **Churches Seek to Respond**

In 1997 The Presbyterian Church in Canada responded to Overture No. 2, 1997 (A&P 1997, p. 495, 336-37, 26) which requested that we encourage our partner churches to be more forthright in promoting HIV/AIDS prevention. The response to this overture concluded with the following statement: “We are prepared to encourage our partners by urging them to 1) facilitate the provision of complete and accurate information about HIV/AIDS, 2) emphasize that sexual intercourse should be confined to marriage and 3) advocate the use of condoms for those individuals who choose to go against the teaching of the church and engage in extramarital intercourse.”<sup>7</sup>

There are many reasons why it is difficult to stop the spread of HIV/AIDS. Some of these reasons are associated with culture, tradition and religious practices. Dr. Allen refers to the context of his work in Kenya: “Culturally, sex is never openly discussed and of course to talk about AIDS is to talk about sex. Heterosexual sex accounts for about 90 percent of the HIV transmission. People dying from AIDS die silent deaths in their home. Deaths from AIDS do not get the publicity of deaths in an air crash. Churches (both Catholic and Protestant) actively oppose condoms saying that the promotion of these devices increases promiscuity.” There is no epidemiological data to support this claim. Church attitudes, Dr. Allen believes, will change in time but only after many more have died. Dr. Allen reports that the Presbyterian Church of East Africa (PCEA) has been a noticeable exception among churches in its approach to HIV/AIDS in taking a number of initiatives to respond to the epidemic.<sup>8</sup> He cites Uganda as a positive example of an African country where the HIV infection rate is dropping as a result of an intensive education and prevention program.<sup>9</sup>

Through International Ministries and PWS&D, The Presbyterian Church in Canada is responding to the HIV/AIDS crisis by supporting church partners and providing mission staff to serve in the health and development sectors. The difficulties, frustrations and emotional cost to those working first hand with this crisis needs to be recognised and commended.

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

That letters be sent to partner churches that are directly involved in HIV/AIDS work to offer them our prayers and encourage them in the areas of prevention and education and that these letters should refer to Overture No. 2, 1997 mentioned above.

## HIV/AIDS, Foreign Debt and Poverty

In a previous report, the Committee has written about the need to cancel the debt of highly indebted poor countries.<sup>10</sup> On average, African countries spend twice as much on repaying foreign debt as on health care.<sup>11</sup> Consider the case of Mozambique. In March of this year, Mozambique was hit by the worst floods in recent memory. In an open letter to the international community, the President of the Christian Council of Mozambique, Bishop Bernardino Mandate, asked that Mozambique's debt be cancelled so that the US\$1.46 million spent weekly on debt service could be devoted to reconstruction.<sup>12</sup>

While the country tries to cope with the aftermath of floods, it requires more resources to cope with HIV/AIDS. As in many other poor countries, the rate of infection is rising.<sup>13</sup>

## Treating HIV/AIDS - Beyond The Reach of Poor Countries

HIV/AIDS can be treated by a combination of drugs. Individual treatment can cost as much as \$1,000 a month. Even in South Africa, the wealthiest country in sub-Saharan Africa, the average annual income is less than \$1,000. South Africa has recently been involved in efforts to gain access to cheaper drugs. Through its Medicines Act, it is hoping to lower the cost of these drugs through compulsory licensing and parallel imports. Compulsory licensing enables a government to authorize generic production of a product while it is still on patent, with royalties paid to the patent holder. Parallel imports involve imports of drugs retailed in one country for resale to another, so that the parallel importing country can benefit from lower prices elsewhere in the world. Compulsory licensing can reduce the price of drugs by 75 percent or more.

The US government has ceased pressuring South Africa on these measures, but a number of multinational pharmaceutical companies operating in South Africa have launched a lawsuit against the South African government in the South African courts.<sup>14</sup>

It is a horrible injustice to deny people the drugs they need because multinational drug companies demand high prices for their patents. Yet even if the drugs were cheaper, other issues would need to be addressed. Dr. Allen reports that there is much talk about the need for AIDS drugs to be cheaper. However, this should not be the only focus. As he notes, health systems in Kenya and many other African countries are in a miserable state and simply could not cope with the required medical and laboratory follow-up. There are potential serious side-effects for individuals taking the AIDS drugs which require careful monitoring. The AIDS drugs have to be taken for life and there must be good patient compliance. AIDS drugs not taken in a regular manner, will not provide protection and will result in HIV drug resistance. Even if the AIDS drugs were free, this would not solve all the problems. The answer lies in prevention, including a strong condom component, and the development of a vaccine.<sup>15</sup>

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

That congregations be invited to recognise World AIDS Day on December 1, 2000, by planning events which focus on education about the HIV/AIDS crisis.

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

That International Ministries, PWS&D and the International Affairs Committee jointly prepare an annual update on the HIV/AIDS crisis incorporating reports from our partner churches and The Presbyterian Church in Canada overseas staff to be sent to every congregation prior to World AIDS Day.

## Resources

1. *HIV and AIDS in Africa*, Douglas Webb, Pluto Press, 1997.
2. Interagency Coalition on AIDS and Development (ICAD). ICAD is a coalition of international development organizations whose aim is to mobilise human and financial resources in Canada in response to AIDS in resource-poor communities and countries. ICAD has very useful fact sheets, which focus on different aspects of the HIV/AIDS crisis. PWS&D is a member of ICAD. ICAD can be contacted at 613-788-5107 or e-mail: info@icad-cisd.com. The web site: www.icad.com.
3. UNAIDS - This is a joint program of several agencies including UNESCO, UNICEF, WHO, and the World Bank. The web site is www.unaids.org.

## **TRADE: SEATTLE AND THE WORLD TRADE ORGANIZATION**

At the end of November Canadian television screens were full of a most unusual event. Some fifty thousand well organized, ingenious and, for the most part, highly disciplined people turned out to protest, of all things, a meeting to negotiate terms of trade. The meeting in Seattle was the most recent in a long series of such gatherings, beginning in 1946 in Bretton Woods, United States. These meetings have tried, with considerable success, to encourage free trade and to outlaw practices like tariffs, subsidies and other devices, which inhibit the free operation of the market.

In the culture of free trade agreements, the market is all that counts. Everything possible is turned into a commodity to be bought and sold. Water, cars, perfume, human labour, the environment - everything is to be given a cash value and traded in the market place. In theory, nothing is excluded. This way of thinking, which has become very popular among western governments in the last twenty years, is called neo-liberalism.

Significant though the street events may have been, the negotiations at Seattle broke down because of disagreements among governments. On the one hand, developing countries, especially the small ones, found themselves excluded from the key discussions. Their argument, that the developed countries preached free trade but did not practice it, was not taken seriously by the wealthy nations. On the other hand, these nations did not agree among themselves. Here the dispute was between countries like Canada and the United States, which regard food as only a commodity, and the Japanese and the Europeans who want to talk about agriculture in terms of food security and safety, the environment and urban-rural relations. An agreement was not reached on these issues so the negotiations stalled.

Despite this setback, the trend to untrammelled global commerce continues. Seattle failed to set in motion a new round of trade talks, but the old round, which originated in Uruguay in 1994 is not finished. Negotiations will continue on agriculture, services (including education, health care and social services), culture and trade-related intellectual property rights (TRIPS) such as patents. A major issue here is on rules governing the patenting of living organisms.

The Battle of Seattle showed the depth and breadth of popular opposition to neo-liberal policies. It measures the dissatisfaction people feel with the narrow role of consumer and the re-discovery of their right to be citizens. On this basis civil society organizations are calling for transparent and accountable processes to replace current closed-door negotiations and seeking alternative agreements that properly balance the role of trade with the equally important issues of social welfare and ecological responsibility. But the battle is far from over. The decisions of General Assembly made during the free trade debate in 1988 are appropriate today.<sup>16</sup>

That the Government of Canada be asked to guarantee the protection of social programs in Canada such as universal health care, social security, unemployment insurance and welfare as well as the management services that maintain them during the life of the free trade agreement.

That the Government of Canada be asked to guarantee the protection of the cultural identity of Canada (in such areas as the arts, the media and entertainment) during the life of the free trade agreement.

Many of these issues are still alive today. The events in Seattle have shown that we need not remain passive as the forces of neo-liberalism turn all of life into a market opportunity. We can point to other options, as this Committee did in its 1999 report by calling attention to "Alternatives for the Americas: Building a People's Hemispheric Agreement". The fundamental principles of this agreement, drawn up by civil society participants, were endorsed by the 125th General Assembly.<sup>17</sup> We can be persistent in naming our choices and proclaiming our values. Inside or outside the electoral process, public action counts.

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

That Presbyterians be encouraged to engage in a persistent, faithful proclamation of the values enunciated in the four principles of Alternatives for the Americas, namely:

1. democracy and participation - citizens should actively participate in the 'formulation, implementation, and evaluation' of any trade agreements;

2. sovereignty and social welfare - individual countries should maintain the power to take care of their citizens in the short and long term;
  3. reduce inequalities - all agreements should contain measures to 'reduce inequalities within and among nations, between women and men, and among races';
  4. sustainability - 'trade agreements should give priority to the quality of development, which implies establishing social and environmental limits to growth';
- and support policies consistent with these principles, such as excluding education, health care, social services and culture from any trade agreements reached under the auspices of the World Trade Organization.

### **MALAWI: THE ONGOING DEBT CRISIS**

As noted in our 1999 report, under the criteria used by the World Bank and International Monetary Fund (IMF), Malawi's debt payments were considered sustainable.<sup>18</sup> Therefore, Malawi was not eligible for debt relief under the Highly Indebted Poor Countries (HIPC) Initiative. Under the more generous criteria of Jubilee 2000, Malawi is recognised as one of 52 nations in need of immediate debt cancellation.

Malawi's spending on essential health services and education is very low, both in relation to debt service, and in relation to regional African averages. In a recent study, the Government of Malawi foresees the need to increase funding to education from 19 percent to 27 percent of its budget and to increase spending on health services by 10 percent annually to 2009.<sup>19</sup> This is the context for the Government's persistence in applying for inclusion in the HIPC Initiative.

At the annual meeting of the World Bank and IMF in September 1999, Malawi's request for inclusion in the HIPC Initiative was granted. This process, however, falls far short of the Jubilee call for the immediate and complete cancellation of Malawi's external debt without imposing structural adjustment conditions. Admittance to the HIPC Initiative may actually have little impact on Malawi's debt service payments or the living conditions of the poor.

### **The HIPC Process and Structural Adjustment**

Under the HIPC Initiative either the net present value of a country's debt must be at least 200 percent of its annual export earnings or its annual debt service payments must be at least 20 percent of its annual export earnings. This requirement has been waived for Malawi. Then it must implement a Structural Adjustment Program (SAP) for three years, at which point the IMF decides how much debt will be cancelled. It must comply with the SAP for another three years before debt reduction actually takes effect. Under the Cologne Initiative announced by the G8 nations in June 1999, as a response to the Jubilee movement, some interim relief is now available after the first three years.

Malawi has been implementing a Structural Adjustment Program since 1988. Our report of 1999 outlines the hardship this is imposing on Malawians. Under HIPC, these hardships will continue. For this reason, the Jubilee movement has insisted that debt cancellation not be tied to SAPs.<sup>20</sup>

### **New HIPC Conditions - Poverty Alleviation**

The Cologne Initiative also called for a greater focus on poverty and mandated the IMF to play a central role in poverty alleviation. More attention on poverty has been welcomed, but Jubilee coalitions have asked if poverty can be reduced while harsh structural adjustment programs remain in place.<sup>21</sup> Ironically, as countries struggle to meet the contradictory requirements of structural adjustment and poverty alleviation, the imposition of measures to reduce poverty could become another barrier to receiving debt relief. Malawi is a case in point.

### **Bi-lateral Debt and the Role of Japan**

Most of Malawi's debt, 80 percent, is owed to the World Bank and other multilateral institutions. Malawi owes no debt to Canada. The United States and Britain, which hold some debt, have pledged a 100 percent cancellation within the framework of a HIPC review. So these funds will not be available immediately. In the US, the Meltzer Congressional Commission has recommended the complete cancellation of all debts owed by HIPC countries, including those owed to international financial institutions. It remains to be seen how influential this report will be on the policies and decisions of the US government, other G8 creditors, the IMF and World Bank.

Japan is Malawi's largest bi-lateral creditor. Malawi owes Japan US\$287 million.<sup>22</sup> Unfortunately, Japan has been very resistant to the call for Jubilee debt forgiveness, even though the amount of debt service it receives annually amounts to only 0.006 percent of its total income.<sup>23</sup> Japan's policies are particularly important at this time, because it is the current chair of the G8 and the host of this year's G8 meetings in Okinawa, July 21-23, 2000.

Japan is assisting Malawi through a Debt Relief Scheme, which returns to Malawi grants equivalent to its debt payments to Japan. This replacement scheme means development assistance is used to pay down the debt. Japan is opposed to making new aid available as grants rather than loans.<sup>24</sup> The Japanese government has also stated that it will adopt a policy of not lending or granting assistance to countries that apply for HIPC assistance. Its rationale, according to the Japanese ambassador to Britain, is that "if [a country] is unable to pay off old debts, how can she be expected to pay off new debts?"<sup>25</sup> This obviously has implications for Malawi, as it will have to weigh whether the anticipated relief under HIPC will be enough to offset a withdrawal of assistance from Japan.

### **Jubilee in Malawi**

Hope and inspiration are found in the efforts of Malawians in addressing the debt issue. The Roman Catholic Church has been actively promoting Jubilee. The Rev. Glenn Inglis reports that "the President and Cabinet are aware of Jubilee through church contacts and the Bishop's pastoral letters."<sup>26</sup> The Church of Central Africa, Presbyterian (CCAP) has included Jubilee information in four major workshops designed to establish Presbytery Church and Society Committees. He reports there is growing interest in Jubilee in the Synod of Blantyre and the Malawi Council of Churches.

#### **Recommendation No. 5** (adopted, p. [19](#))

That this report be sent to our church partners in Japan with a letter encouraging support for Jubilee 2000 and advocacy with the Japanese government.

#### **Recommendation No. 6** (adopted, p. [19](#))

That a letter be sent to our church partners in Malawi in support of the Church of Central Africa, Presbyterian, involvement in Jubilee.

#### **Recommendation No. 7** (adopted, p. [19](#))

That a letter be sent to the Prime Minister and the Minister of Finance encouraging continued Canadian support for the aims of Jubilee and that presbyteries and congregations be encouraged to send their own correspondence to these officials as well.

## **SUDAN: INVESTMENT AND HUMAN RIGHTS**

Since the International Affairs Committee's report to the 125th General Assembly, no progress has been made in ending the bitter conflict in Sudan. What has changed is the growing international attention on Sudan and the role of Talisman Energy in a major oil project in Sudan. Talisman Energy is the largest independent oil and gas company in Canada.

The work of two ecumenical coalitions, the Inter-Church Coalition on Africa (ICCAF) and the Taskforce on the Churches and Corporate Responsibility (TCCR) on Sudan and Talisman Energy will be summarized later in this report.

In October 1999, the Minister of Foreign Affairs, Lloyd Axworthy, and the Minister for International Cooperation, Maria Minna, announced several initiatives. One was a mission, led by Mr. John Harker, to assess allegations of slavery and to investigate and report on the alleged link between oil development and human rights violations, particularly in respect of the forced removals of populations around the oilfields and oil related development.

The Harker Report released in February this year and an earlier report by Leonardo Franco, the UN's Special Rapporteur for Sudan, conclude that oil development is causing an escalation in the conflict and an increase in human rights abuses associated with the war.<sup>27</sup> The report concluded that "there has been, and probably still is, major displacement of civilian populations related to oil extraction ... Sudan is a place of extraordinary suffering and continuing human rights violations, even though some forward progress can be recorded, and the oil operations in which a Canadian company is involved add more suffering."<sup>28</sup>

The Harker Mission also reported that airfields and roads built, used and sometimes operated by the oil company, have been employed by the Sudanese military in attacks against civilian populations.<sup>29</sup>

The Harker Report concluded that “[I]t is difficult to imagine a ceasefire while oil extraction continues and almost impossible to do so if revenues keeping flowing to the Greater Nile Oil Project Company.” The major investors continue to be China, which holds 40 percent, Malaysia 30 percent, the National Petroleum Company of Sudan 5 percent and Talisman 25 percent.

When the Harker Report was released, the Federal Government announced a series of measures, which, while important in their own right, do not follow many of the recommendations in the report and do not adequately address problems caused by Talisman’s presence in Sudan. Mr. Axworthy has urged Talisman to work with the NGO community in Canada and Sudan for the development of an effective mechanism for human rights monitoring, to ensure that their operations do not lead to an increase in tensions or otherwise contribute to the conflict.<sup>30</sup> It is not clear what action the Government of Canada is prepared to take if Talisman does not respond to the Minister’s recommendation.

In March, the United Church of Canada, World Vision, Project Ploughshares and the Steelworkers Humanity Fund withdrew from negotiations with Talisman on human rights monitoring, citing the company’s lack of co-operation. The negotiations had been ongoing for eight months.

Talisman Energy continues to believe that its presence is an asset to Sudanese society. Its position is that “continued investment and international involvement will provide a catalyst to economic and social development.”<sup>31</sup>

ICCAF has put forward eight recommendations advocating measures to ensure that the operations of Canadian corporations in situations where there are serious violations of human rights can be more satisfactorily addressed by the Canadian government.

Through the Taskforce on Churches and Corporate Responsibility, a number of church shareholders, including The Presbyterian Church in Canada, have again filed a shareholder proposal to Talisman for inclusion in its management proxy circular for the corporation’s May 2000 Annual General Meeting. The motion calls on the corporation to issue, within 180 days, an independently verified report on the company’s compliance with the International Code of Ethics for Canadian Business and with internationally accepted standards of human rights to ensure that revenues received by the Sudanese Government from the corporation’s involvement in the Greater Nile Petroleum Operating Company are not being used to finance the government’s war efforts.

The motion goes on to recommend that this report be made available to shareholders and the public. Finally, the motion calls on Talisman to consult with an independent third party to develop and implement procedures for monitoring the corporation’s compliance with the International Code of Ethics for Canadian Business and with internationally accepted standards of human rights and issue annually to shareholders an independently verified report on the company’s compliance. This year, the New York City Employees Retirement System and the New York State Common Retirement Fund, two of the largest public pension plans in the United States, have co-filed the proposal with The Presbyterian Church in Canada and other church shareholders. As in 1999, the Presbyterian Church (USA) is a member of this shareholder project.

The management at Talisman has indicated that it will circulate the proposal to all shareholders with the management and proxy circular, but it will advise shareholders to vote against the proposal. In 1999, Talisman would not circulate the shareholder proposal, citing several provisions in the Canada Business Corporations Act.

Recommendations could be forthcoming as a supplementary following Talisman’s Annual General Meeting on May 3, 2000.

## **CONCLUSION**

The situations cited above are but a few of the ways that it is possible to see God’s kingdom struggling to emerge. Sometimes, as in the case of the HIV/AIDS situation, it is hard to see the

hope which the kingdom brings. But as the woman's yeast was added to the flour and the dough rose, the kingdom often grows quietly in almost hidden ways and then suddenly transformation happens. The examples above show that the kingdom happens when people are part of God's vision for justice and peace and solidarity. Like our Guatemalan brothers and sisters in Christ, let us strive to be "unconditional accomplices to the Gospel of Jesus Christ".

Every week, many of us come together for worship and say as a community of faith, the words "thy kingdom come". When we say these words, we are asking to be part of the emerging kingdom and the radical changes it brings. "For intercession, to be Christian, must be prayer for God's reign to come on earth. It must be prayer for the victory of God over disease, greed, oppression and death in the concrete circumstances of people's lives, now".<sup>32</sup>

*Thy kingdom come, thy will be done on earth as it is in heaven.*

**Footnotes:**

1. *Guardian Weekly*, September 23, 1999.
2. *Toronto Star*, October 1, 1999.
3. Correspondence from Dr. Richard Allen, February 2000.
4. Interagency Coalition on AIDS and Development, December 1999.
5. Dr. Richard Allen, *ibid*.
6. *Guardian Weekly*, September 23-29, 1999.
7. A&P 1997, p. [336](#).
8. Project Proposal: PCEA HIV/AIDS Control Project, March 2000.
9. Dr. Richard Allen, correspondence *op cit*.
10. A&P 1999, p. [278](#)-282.
11. *Sojourners*, December 1999.
12. *Globe and Mail*, March 4, 2000.
13. correspondence from Karen and Bill Butt, Maputo, Mozambique, cited in ICCAF InfoSERV, January 24, 2000.
14. "The Drug Lords Defeated", Russell Mokhiber & Robert Weissman, Corp-Focus web site, September 24, 1999.
15. Dr. Richard Allen, *ibid*.
16. A&P 1988, p. [373](#), [52](#).
17. Alternatives for the Americas: Building a People's Hemispheric Agreement; Co-published by the Canadian Centre for Policy Alternatives and Common Frontiers, pages 9-14.
18. A&P 1999, p. [278](#)-282.
19. Fr. Jos. Kuppens, article in *The Lamp*, march/april 2000. (*The Lamp* is a Christian magazine on culture and politics.)
20. "Response of the Canadian Ecumenical Jubilee Initiative to the Cologne Debt Initiative", June 19, 1999, published on web site [www.web.net/~jubilee](http://www.web.net/~jubilee).
21. *ibid*.
22. "Jubilee 2000 Briefing: Japan and the Debts of the Poorest Countries", January 10, 2000, published on web site [www.jubilee2000uk.org/reports/](http://www.jubilee2000uk.org/reports/). Japan, in fact, is one of the biggest lenders to poor countries, and is owed US\$10.5 billion by the 41 HIPC countries and US\$31.4 billion by the 52 Jubilee 2000 countries. This makes it the largest bi-lateral creditor to the Jubilee 2000 countries.
23. *ibid*. On a per capita basis this is less than the cost of one cup of coffee per year in a Tokyo restaurant.
24. *ibid*. Currently, 55 percent of Japan's new aid comes as loans, a much higher proportion than that from any other G8 country, where the next highest ratio is 15 percent.
25. *ibid*.
26. correspondence from The Rev. Glenn Inglis, February 28, 2000.

27. "Corporate Immunity for Oiling Repression - Talisman in Sudan", Inter-Church Coalition on Africa, February 2000, p. 1.
28. quoted in ICCAF, *ibid*, p. 2.
29. quoted in ICCAF, *ibid*, p. 2.
30. ICCAF, *ibid*, p. 3.
31. quoted in ICCAF, *ibid*, p. 3.
32. Engaging the Powers, Walter Wink, Fortress Press, 1992, p. 303.

### **SUPPLEMENTARY REPORT**

#### **ROUNDTABLES**

Following a decision taken in January 1999, the International Affairs Committee held the first of a series of roundtables on May 5th and 6th at Conrad Grebel College in Waterloo. Thirty people attended a stimulating discussion on "Peacebuilding and Civil Society: The Role of the Church". Ofelia Ortega, of the Evangelical Theological Seminary in Cuba, Ken Epps of Project Ploughshares and Lowell Ewert, Director of Peace and Conflict Studies at Conrad Grebel, made presentations. The participants then broke into small groups to discuss and develop what they had heard.

Ray Hodgson acted as co-ordinator on behalf of the International Affairs Committee. Grant Birks, of Knox Church, Waterloo, was convener of the planning team. The planning team included Andrew Foster, Janet Groen, Mary Johnston and Cathy Payne. Initial financial support for the Roundtables came from the 125th General Assembly. Additional support was provided by the WMS. The Presbytery of Waterloo-Wellington made a grant in support of the Waterloo Roundtable. Invitations were extended to neighbouring presbyteries, and people came from as far away as Orillia and St. Catharines.

Other roundtables are scheduled for Alberta and British Columbia in November 2000, and in one of the Atlantic provinces in the spring of 2001. The theme for the roundtables in Alberta and British Columbia will be the impact of debt on poor countries and one of the resource people will be The Rev. Glenn Inglis, currently serving with the Synod of Blantyre in Malawi.

The overall theme of the roundtables is "Building Global Community - Challenges for the Church in the Third Millennium". The goals of the roundtables are to engage members of the Church in a discussion about some of the major global issues from a Christian perspective, to seek guidance from Presbyterians as to what subjects the committee should be considering in the years ahead and to contribute to building an active national network of individuals and groups within The Presbyterian Church in Canada concerned about global justice.

Of the many ideas that emerged during the Waterloo Roundtable, perhaps the one that will stay with most people is an image from Ezekiel 24. Jerusalem was so wicked, said Ezekiel, that she was like a rusty pot, so rusty that it could not be cleaned without melting the pot. The role of the church is to clean the pot, or, better still, keep it dry so that it doesn't rust in the first place.

Carol Smith  
Convener

Stephen Allen  
Associate Secretary

### **LIFE AND MISSION AGENCY**

To the Venerable, the 126th General Assembly:

Administrative Staff	General Secretary:	J.P. Ian Morrison
	Senior Administrator:	Anne Phillips

#### **INTRODUCTION**

What follows is a record of the stewardship of the Life and Mission Agency as it endeavors to be faithful to the mandate given to it by the General Assembly. The reports, which when completed will cover more than one hundred pages, deal with a rich panoply of material. Some deal with our understanding of what it means to be God's servant people, some deal with regulations and details, others tell stories of how the faithfulness of Presbyterians made a difference in the lives of other people. All are focused on what it is that the Church has asked the Life and Mission Agency to be about. As you read the reports we hope that you will see that your giving to *Presbyterians Sharing...* does make a difference.

## **2000 BUDGET**

The Life and Mission Agency is concerned for a number of reasons about the proposed reduction of \$650,000 to the *Presbyterians Sharing...* budget made by the 125th General Assembly. First and foremost is that a decision was made to reduce what is given to support the total mission of the Church. As a denomination we have been fortunate that the amount given to *Presbyterians Sharing...* has continued to increase each year. For the Church to say that less is acceptable, for whatever reason, is to change the graph. The amount of time and energy that will need to be expended to reverse the trend is indeed a daunting task for all who promote *Presbyterians Sharing...*. We hope that the Church at large will choose not to reduce the amount given and will keep mission and outreach beyond their bounds as an integral focus of their ministry. Second, in order to balance the budget with a minimum of disruption to work on the mandate given to the Life and Mission Agency by the Church, an amount of \$300,000 for New Church Development capital has been removed from our operating budget. To allay the effect of this we have asked that these monies be made up by placing a first charge to the New Church Development Capital Fund from undesignated bequests that are given to the Church. Both the Canada Ministries and Evangelism and Church Growth reports emphasize the high priority that needs to be given to New Church Development.

## **THE FLAMES INITIATIVE**

The Life and Mission Agency Committee has continued to work with the Long Range Planning Committee of the Assembly Council in keeping the FLAMES Initiative before the Church. Despite the short lead time, Canada Ministries, International Ministries and Justice Ministries all managed to make Mission a particular focus for the 1999-2000 year (see the department reports for the details). The Life and Mission Agency is developing plans for the 2000-2001 "Focus on Children, Teens and Youth Ministry". These are more fully described in the department reports, particularly that of Ministry with Children and Youth.

## **LIFE AND MISSION AGENCY COMMITTEE**

We have been blessed with a highly committed and gifted group of elders, ministers and diaconal ministers who make up the Life and Mission Agency Committee. At our November meeting we welcomed five new members: James Doherty, Alliston, Ontario, Ken Stright, Pictou, Nova Scotia, (General Assembly appointees); Blake Carter, Kenora, Ontario (Assembly Council appointee), Joan Cho (AMS appointee) and Mary Moorhead (WMS appointee). The other Assembly Council appointee, Adrianna Van Duyvendy, Duncan, British Columbia, has been unable to serve because of health reasons. Dick Paul, Nanaimo, British Columbia, Anita Mack, St. Lambert, Quebec and George Malcolm, Grande Prairie, Alberta, go off the committee this year but all are eligible for re-election. Margaret MacLeod, Dundas, Ontario, goes off the committee after serving a total of six years. Joanne Instance (WMS appointee) and Karen MacKay (PWSD appointee) also retire from the committee this year. We thank all who have served on the committee for their faithfulness, diligence and dedication.

## **STAFFING**

For the first time since the 1995 General Assembly, the Life and Mission Agency has completed a year in which we have not had to deal with changes in executive staff. This has allowed for the development of a team of very talented professionals who have a strong sense of vocation in their particular fields and who are committed to serving the Church efficiently and effectively. As well as biweekly executive staff meetings, a one-day workshop is being planned for June following General Assembly. This will allow the staff to dream and plan for the upcoming year.

The agency has undergone some important changes at the support staff level. Education for Mission has made a major revision to the deputation co-ordinator position. A new position of Mission Interpretation Co-ordinator has been created and Barbara Nawratil, formerly Program Assistant for Education for Discipleship, has been appointed to this position. It is hoped that, through this position, we will be better able to respond to the requests of our congregations for more "hands-on experiences" of the mission work of the Church. Brian Doyle is serving as the Program Assistant for Education in the Faith and Covenant Community with Children and Youth. In International Ministries, positions have been realigned and a new half-time position of Financial Administrator has been created. Mary Beth MacLean is doing this work. PWS&D has welcomed Jean-Frédéric Beauchesne, Program Co-ordinator for Africa and Refugees, and Monica John, Administrative Assistant to their staff until April 2000. The Life and Mission

Agency has also been able to appoint a number of people to do particular work in relationship to our ongoing involvement in the FLAMES Initiatives. These appointments are dealt with in more detail in the departmental reports.

### **Regional Staffing**

In the late summer of 1999, the regional staff person for Quebec and Eastern Ontario, Ann Blane resigned to accept a position with a congregation in the Presbytery of Lindsay-Peterborough. The Life and Mission Agency has worked with the Synod committee and the Women's Missionary Society in making some interim arrangements while a review of the position and other needs within the synod/synodical is done. We are concerned about the difficulty this synod is experiencing in finding individuals to work with the WMS Synodical appointees in making this review. The Youth Consultant for the Synod of Toronto and Kingston, Jackie Keatings, resigned effective March 2000. The Synod has a committee reviewing youth ministry needs and will await this committee's report before proceeding further. The General Secretary and the WMS have also worked with the Synods of Toronto-Kingston, Manitoba and Northwestern Ontario and Alberta in finding new regional staff. The Rev. Sidney Chang has been appointed regional staff person for the Synod of Manitoba and Northwestern Ontario. He assumed this position in February 2000. We look forward to working with Sidney and giving whatever assistance is necessary for him to do his work.

A meeting of the regional staff with Church Offices staff took place in May 1999. This was found to be fruitful and it was agreed that, rather than have these meetings biennially, they will happen annually. The next meeting is scheduled for early December 2000. A meeting of regional staffing committee conveners, or their alternates, with the General Secretary and Convener of the Life and Mission Agency, and the Executive Secretary and President of the WMS, is being planned for late fall 2000. It is hoped that the sharing at this meeting will help strengthen the work of the regional staff committees.

The funding for regional staff has been moved from the Canada Ministries to the Administration section of the Life and Mission Agency budget.

### **LIVE THE VISION**

As of December 31, 1999, \$6,294,172 has been received in gifts and pledges. An additional \$2,606,400 has been added through the wise investment of the undistributed portion of the fund giving a total of \$8,900,572. With the deduction of the operating expenses a total of \$7,627,159 has been raised for distribution by the Life and Mission Agency. A total of \$6,656,200 has already been approved, leaving \$971,039. International Ministries, Presbyterian World Service and Development and Canada Ministries will be making submission to the Assembly Council Executive for the distribution of these monies. A supplementary report outlining the new disbursement will be presented to the General Assembly.

In the fall of this year, a booklet detailing the visions that have been realized through the faithful commitment of those individuals and congregations that participated in the Live the Vision campaign will be produced.

### **OVERTURE NO. 11, 1999** (A&P 1999, p. 465-466)

#### **Re: Clarifying the role of Canada Ministries' Grants Committee**

The prayer of Overture No. 11, 1999 is to direct the Life and Mission Agency to clarify the role of the Grants Committee, and to ensure that it exercises its appropriate decision-making role alongside Canada Ministries staff. To clarify the role of the committee we need to review its purpose, how it functions, its membership and how it relates to the Life and Mission Agency and the whole Church.

#### **Purpose**

To advise the Associate Secretary on recommendations regarding grants to be presented to the Life and Mission Agency.<sup>1,2</sup>

<sup>1</sup> That recommendations to the Life and Mission Agency for making grants to pastoral charges be made by the Synod Mission Conveners, with the superintendents as advisors, meeting together with the Associate Secretary for Canada Ministries. (A&P 1993, p. 262)

<sup>2</sup> The committee is composed of synod mission conveners or their representatives, the Canada Ministries Advisory Committee, the Associate Secretary and the Convener of the National Native Ministries Committee. (Approved at March 1999 Life and Mission Agency Committee meeting)

Functions of the Grants Committee

1. To receive and review grant applications.
2. To evaluate any changes to circumstances which might affect grant applications.
3. To clarify any grant adjustments.
4. To come to agreement on recommendations to the Associate Secretary regarding the grant applications.
5. To provide feedback to the Associate Secretary about ministries happening in the committee members' respective areas.

Committee Meetings and Membership

1. The committee meets once a year in conjunction with the October Canada Ministries' Advisory Committee meeting. (see March 1995 Life and Mission Agency Committee minutes re the location of the advisory committee)
2. The committee is composed of synod mission conveners or their representatives, the Canada Ministries Advisory Committee, the Associate Secretary and the Convener of the National Native Ministries Committee.

The above clarifies the role of the Canada Ministries Grants Committee. Although the committee was never intended to represent the Church geographically, it does represent the diversity of mission activity of the Church. (see point 2 under Committee Meetings and Membership)

The Life and Mission Agency Committee believes that the role of the committee in advising on recommendations, as described in the above terms of reference, is appropriate. The Special Committee on Restructuring (A&P 1991, p. 406) notes that, concerning advisory committees, the "role is simply to advise that staff person as to how best to accomplish his/her task. It has no authority over the staff person nor is it related in any way with the Life and Mission Agency Committee."

The Life and Mission Agency has vested responsibility for the administration and enactment of grant requests in the Associate Secretary for Canada Ministries through the General Secretary of the Life and Mission Agency.

**Recommendation No. 1** (adopted, p. 20)  
That the prayer of Overture No. 11, 1999 be answered in the above terms.

**CANADA MINISTRIES**

Staff Associate Secretary: Gordon Haynes  
 Administrator: Mary Taylor  
 Administrative Assistant: Joan Esdale

**1999-2000 IN REVIEW**

In 1999-2000 Canada Ministries allocated grants or ministries in the following categories (ranked according to the priorities set in 1998):

New Church Development	31
Town, Rural and Remote	19
Ministry with Aboriginal People	9
Urban Congregations	10
Chaplaincies	12
Francophone	4
Inner City Institutions	9
Congregations in Transition	0
Support of Presbyteries	2
Director of Korean Ministry	1

The Canada Ministries Advisory Committee continues to be located in Alberta under the convenship of The Rev. Ena Van Zoeren. Meetings are held in Calgary with representation

coming from the Presbyteries of Calgary-Macleod, Central Alberta, Edmonton-Lakeland and Peace River. The committee meets three times during the year: in February, June and October (the last in conjunction with the meeting of the Grants Committee).

### **FLAMES INITIATIVE**

Canada Ministries has been led in the last year by the FLAMES Initiative as it determined the priority of projects. This first year focused on Mission: International, National and Justice. In addition to our normal involvement in mission, two consultations were held, and an exposure tour was held that highlighted remote ministries in the Peace River of Alberta and British Columbia and the Cariboo area of British Columbia. It is our intention that, in subsequent years, tours will be held that will highlight native ministries and inner city ministries. The second year will focus on Children, Teens and Young Adults. Working with Youth In Mission, Canada Ministries is organizing a mission work camp on the Mistawasis First Nation Reserve. This camp will allow our young people to experience life on a First Nation reserve and help the Presbyterian Church there in its ministry to the community.

### **CANADA MINISTRIES PRIORITIES**

Canada Ministries has committed itself to regularly re-examining the priorities it uses to distribute grants. As a part of our last re-examination, a letter was sent to all presbyteries, asking them to identify and rank what the priorities should be. Comments were received from six presbyteries in time to be considered (two other replies came in later). In the fall of 1999, those priorities were looked at by the Canada Ministries Advisory Committee. It was agreed by the advisory committee that the present priorities be:

1. New Church Development (NCD Capital was combined into this category)
2. Town, Rural and Remote
3. Ministry with Aboriginal Peoples
4. Urban Ministries
5. Chaplaincies
6. Francophone Ministries
7. Inner City Institutions

The other categories (Congregations in Transition, Special Grants, Refugee Ministries, Regional Staffing, Support of Presbyteries, and Director of Korean Work) were not used, since

1. Canada Ministries is no longer responsible for refugee work,
2. there has been no budget amount for special grants in the past few years. Any grants given under special circumstances are tied to one of the categories above,
3. congregations in transition can be found, and are dealt with, in each of the other categories,
4. Regional Staffing was moved to the Life and Mission Agency Administration, and
5. the position of Director of Korean Work was ended.

The priorities were approved at the March 2000 meeting of the Life and Mission Agency. We have ordered our reports below on the basis of these priorities.

### **NEW CHURCH DEVELOPMENT (PRIORITY 1)**

Nineteen congregations were able to reduce their grants, allowing funds to be made available for other new work. Two congregations became self-supporting: Knox Sixteen (Brampton), and Celebration North (East Toronto).

Kings, New Minas (Halifax-Lunenburg) dedicated its new building in January 16, 2000. Comox Valley, Comox (Vancouver Island) is working on its new building, and hopefully will be in it by the end of 2000. Nanaimo Korean (Western Han-Ca) and Abbotsford Korean (Western Han-Ca) were raised as congregations. The Rev. Sung Hwan Lee was appointed by the Presbytery of Western Han-Ca to Nanaimo Korean and The Rev. Jang Woo Lee was appointed to Abbotsford Korean. We are working with the Presbytery of Calgary-Macleod in finding an appointment for the new work in North Calgary (Calgary-Macleod), and appointments have been requested for Strathcona County (Edmonton-Lakeland), the Westbank area of Kelowna (Kamloops) and Southwest Barrie (Barrie).

As funds are available, Canada Ministries normally makes a gift of land for a church building to New Church Development congregations when they start a building program. As part of that plan, Canada Ministries worked toward purchasing property for Southwest Barrie (Barrie), Calgary (Calgary-Macleod), Mississauga Chinese (Brampton), Southwest Calgary (Calgary-Macleod), West Shores (Vancouver Island), and Strathcona County (Edmonton-Lakeland). At present, the purchases in Calgary and Brampton have been completed. Plans are still in place to purchase land in areas near Kelowna and Toronto.

Canada Ministries may purchase a manse for new congregations if funds are available. This year, we worked with Keswick (Oak Ridges) to allow the congregation to purchase a manse.

The cost of both manses and property for new churches continues to climb, especially in the major urban areas. Canada Ministries continues to be concerned about the availability of funds beyond the next few years. This last year, the Capital Fund was helped by monies from bequests and \$600,000 from the 1998 underexpenditure. As well, a sub-committee of the Finance Committee of the Assembly Council met to discuss possible ways to increase funding and has presented a report on their findings (see Assembly Council re Overture No. 13, 1999, p. [205](#)).

### **OVERTURE NO. 10, 1999 (A&P 1999, p. [465](#))**

#### **Re: Re-defining “New Church Development”**

The prayer of Overture No. 10, 1999 asks that the term “New Church Development” be redefined to include significant efforts for evangelism and church growth by existing congregations, although the supporting “whereases” speak to the matter of priorities and the types of models used in new church work. Unfortunately, redefining New Church Development would not answer these other concerns. Granting the prayer of the overture would only broaden the category of “New Church Development” to cover almost all work.

With limited funds, the Church needs to be able to make decisions about where its resources should be used. Canada Ministries recognizes that all the needs mentioned in the overture are important, and all are part of the mission of the Church. Priorities become necessary to help distribute limited resources. When we set priorities, we need to be clear about what our choices are. If some of the categories used in prioritizing are not as clear as they should be, we seek to develop titles for categories that better define what work is being done.

Canada Ministries agrees with one concern in the overture: that mission is more than New Church Development. New Church Development is important in responding to a need for community in new suburban areas, but it is only part of what the Church does. We are seeking to free up funds to allow for redevelopment of present congregations which see their ministry changing from what it was in the past. We are also encouraging congregations, both in urban centres and rural, to look at alternative forms of ministry, such as clustering or shared ministry. We are looking at new ideas for ministry that may be helpful in some of these other settings. However, all of these assume change, and not just maintenance of a declining status quo.

Church growth by existing congregations, or redevelopment of congregations, is presently covered within one of the other categories we use, such as Urban Congregations (Priority No. 4) and Congregations - Town, Rural and Remote (Priority No. 2). To ensure that the priorities used by Canada Ministries reflect the needs of congregations, we review our priorities at least every two years.

Canada Ministries also is aware of the costs of starting new congregations. We are always interested in ways of softening that financial blow on the congregation, the presbytery and the national church. As well, we are examining information from the experience of churches in the USA that seems to indicate that we are involved too long in giving grants to new congregations. We are most certainly open to, and willing to look at, new models of New Church Development, but we are only too aware of the costs of alternate models that do not succeed.

#### **Recommendation No. 2 (referred back, p. [20](#))**

That the prayer of Overture No. 10, 1999 be answered in the above terms.

### **TOWN, RURAL AND REMOTE (PRIORITY 2)**

Five congregations were able to reduce their grants, which again allowed funds to be used for other work. As well, two congregations achieved self-support: St. Luke's Bathurst (Miramachi)

and St. James, Hanwell (St. John). It was a year when many town, rural and remote congregations felt financial pressures, so most grants in this category remained about the same, with a number actually having to increase.

The Rural Ministry internship was again not filled in 1999-2000. While there has been interest in hosting an intern, we have been unable to find a student. Funding for this internship will be maintained this year while discussions are held to determine the program's future.

### **Report of the Remote Ministries Consultation**

A Remote Ministries consultation was held outside Winnipeg in late November of 1999. It re-examined the 1989 report of the Rural and Remote Ministries Task Force, and identified some areas of concern for those active in remote ministries.

The Remote Ministries Consultation met November 18-20, 1999 at St. Benedict's Retreat and Conference Centre, Winnipeg, Manitoba. Discussion revolved around the 1989 *Report of the Task Force on Rural and Remote Ministries* and its implementation, or, rather, lack thereof, in the last ten years.

Of the sixteen recommendations brought forward by the Task Force on Rural and Remote Ministries (1989), only three ever saw the light of day, namely 1) that aid-receiving status cease to be a barrier to issuing a call; 2) that rural and remote congregations be urged to develop clear and practical mission statements (the urging was done, few came up with anything useful); 3) that courts which are not exclusively urban/suburban be required to choose names which reflect that fact.

Most tellingly, no recommendation having to do with lay or clergy education or preparation for rural and remote ministry was implemented, either by synods, presbyteries, the Board of World Mission or the colleges.

Recommendations seeking alternatives or innovations for ministry in rural and remote areas were also largely ignored. Instead, "non-viable" remote ministries were simply closed. Some notable exceptions to this include the Cariboo and North Peace Territorial Ministries in the west.

Greta Redahl introduced to the conference the proposal for the formation of the Flin Flon Institute, A National Centre for Excellence in Rural and Remote Ministries, whose purpose would be "to educate and equip both laity and clergy with skills needed to facilitate the strengthening of rural and remote charges." Education specific to remote ministry being one of the concerns frequently raised during the consultation, along with the failure of the colleges to provide any meaningful help in this area, the proposal was well received by attendees.

Several key areas were identified: education and calling, distance education, stipend justice, criteria for viability of small congregations and the fear that they will be closed down, development of relationships between remote and urban churches and the place of remote ministries in the mission of the whole Church. Two areas, however were highlighted for implementation in 2000.

Recognizing that the best resources for remote ministries are other remote ministries, and that isolation tends to be our greatest problem (and occasionally asset), the consultation recommends the creation of a remote ministries network that would allow easy communications between congregations. Initially this could be done through existing internet resources, though hopefully it could be expanded to whatever other means technology and The Presbyterian Church in Canada can provide.

A related challenge for remote ministry is its low profile within the Church, which leads to difficulty in calling ministers, accessing resources or attracting national mission funding. The consultation therefore recommends the production of materials by remote ministries to raise the Church's awareness. These would include bulletin inserts, *Something Extra*, a remote ministries video, possibly with a related study similar to that produced by the Cariboo Presbyterian Church, and deputation work. Those in remote settings should be helped to access students at the colleges to share the blessings and benefits of remote ministry and issue a challenge

to hear God's call in this direction. Also opportunities should be provided in urban areas to have remote church representatives visit and share what God is doing.

The consultation was considered so profitable by its members that we also recommend it be repeated on a regular basis.

Canada Ministries supports the general sentiments found in the report of the consultation, and has already begun to implement some of the recommendations. To help communication, computers were purchased for two congregations to enable them to join the internet. People from remote ministries have been used in deputation in the past year, and that practice will continue. Another Remote Ministries consultation will be planned for 2001. As well, Canada Ministries will study how some of the other recommendations might be fulfilled and report next year.

However, in terms of the comment that "no recommendations having to do with lay or clergy education or preparation for rural and remote ministry were implemented, either by synods, presbyteries, the Board of World Mission or the colleges.", it should be pointed out that Canada Ministries, and Canada Operations before it, created and has maintained a grant for a rural internship in response to the report. As well, the colleges have made some efforts to provide training for rural and remote ministries, and St. Andrew's Hall has been part of the discussion about the Flin Flon Institute. As well, workshops have been held on clustering to help introduce new alternatives for rural and remote ministries.

There are other hopeful developments that address some of the concerns of the consultation. One hopeful part of the development of a relationship between remote and urban congregations is the growing Corn Share program under the Canadian Food Grains Bank and PWS&D. Ministry and Church Vocations, in its study paper on minister of word and sacraments, raises the idea of using licensing as a possible way of "providing adequate forms of ministry in certain settings and geographical locations. Also the Synod of Southwestern Ontario has produced a *Handbook for Rural Ministry* which is a useful resource.

Canada Ministries would point out, however, that the presbytery must have "ownership" of the rural and remote ministries that are within its bounds if any of these developments will have any chance of working. Whatever resources are offered to remote churches, it is vital that the presbytery be involved in finding long-term help.

In May of 2000, a Rural Ministries consultation was held at Camp Geddie in Nova Scotia. The intent is to hold similar consultations in Central Canada and Western Canada during the coming year.

### **MINISTRY WITH ABORIGINAL PEOPLES (PRIORITY 3)**

The Rev. Margaret Mullin was appointed in late 1999 to Anishinabe Fellowship Centre (Winnipeg) as Director. Sandy Lynne was appointed as a part-time worker at Flora House (Winnipeg). Mary Fontaine continues to combine studies with her service in the congregation at Mistawasis (Northern Saskatchewan). She has also become the Convener of the National Native Ministries Committee. The Rev. Paul Ryu began his work at Birdtail (Brandon).

### **URBAN MINISTRIES (PRIORITY 4)**

Eight congregations were able to reduce their grants. The Vancouver Japanese ministry, operating out of West Point Grey, continues without the need of a grant.

With financial assistance from Canada Ministries, Malvern, Toronto (Pickering) continues the process of obtaining full ownership of the present building. Ghanaian, Toronto (West Toronto) continues to grow, and has started to look for their own building. The Rev. Jeffrey Chalmers was appointed to Heritage Green, Stoney Creek (Hamilton).

### **CHAPLAINCIES (PRIORITY 5)**

Increases were made in a number of grants to university chaplaincies, and the chaplaincy at Concordia, Montreal (Montreal) was added. Funding is still not large in this area, but we have been able to avoid decreasing any grant.

### **FRANCOPHONE MINISTRIES (PRIORITY 6)**

Eglise St. Luc, Montreal (Montreal) is in the process of searching for a new appointment. The Sherbrooke ministry (Quebec) continues its work. The Ottawa francophone work (Ottawa) continues, but with a lower grant level than before in line with the request from the presbytery, which continues to evaluate the work.

### **INNER CITY INSTITUTIONS (PRIORITY 7)**

The Boarding Homes Ministry of Toronto (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 (Brampton), a shelter for abused women, provides an excellent and much needed service to the communities in Peel Region. Tyndale-St. George's (Montreal) continues its important ministry in Montreal.

### **CONGREGATIONS IN TRANSITION**

While it could be argued that all congregations are in transition, Canada Ministries has noticed that more congregations are facing the need for major changes in the way they do ministry if they are to continue to be effective. Most of these congregations which receive grants are found under the category of Urban Ministries.

As congregations and presbyteries wrestle with finding different ways to change, there are options beyond amalgamation or the creation of multi-point charges. Congregational clusters are one option that has worked elsewhere. We already have some experience with shared ministries, where we share a ministry with other denominations. A number of congregations have moved into parish nursing. More information about these and other options is available from Canada Ministries.

In order to be ready to help congregations select the best option, presbyteries need to develop their own vision of mission. Canada Ministries will work with presbyteries to develop their mission strategies, and will help support congregations that seek to go beyond survival and look to redeveloping in order to meet new needs and conditions. As well, we are part of the Pastoral Oversight Project with Ministry and Church Vocations, and Evangelism and Worship to find models that allow congregations and presbyteries to evaluate ministry and deal with conflict better.

### **REFUGEE MINISTRIES**

Although responsibility for refugee work was moved from Canada Ministries to PWS&D last year, funding has continued for The Rev. Glynis Williams, who does refugee work in Montreal. For administrative purposes, we have moved her work under Inner City Institutions.

### **SUPPORT OF PRESBYTERIES**

Canada Ministries has financially supported the Shared Ministries Conference held in Grande Prairie, Alberta. This conference has brought together representatives from a number of shared ministries to compare ideas, concerns and answers. One such shared ministry is the Foothills Shared Ministry (Peace River), made up of congregations in Chetwynd and Hudson's Hope and brings together The Presbyterian Church in Canada, the United Church of Canada, the Anglican Church of Canada, and the Evangelical Lutheran Church of Canada. As well, there are shared ministries in other areas of Canada.

### **OVERTURE NO. 9, 1999 (A&P 1999, p. 464)**

#### **Re: Clarifying policy of the expectation that presbyteries match grants from Canada Ministries**

There is no policy (written or unwritten) regarding the sharing of the cost of grants, nor a "growing trend" (a phrase found in Overture No. 9, 1999), so the question of the need for such a policy should be examined. With the budget of Canada Ministries either growing smaller or remaining the same, the increased demand for grants creates a problem. The reduction of grants helps to free up funds for new work but the demand is growing. One way to handle the gap between funds and requests is just to say "No" - a response that is never received well. Another is to move into a true partnership with the presbyteries by sharing in the cost of mission work. We know that such a policy would need to take into account presbyteries that have mission needs but little funding. As well, such a policy would need to be worked out in consultation

with presbyteries across Canada. Canada Ministries will begin a dialogue with the presbyteries during the coming year on the question of creating such a policy.

**Recommendation No. 3** (adopted, p. [20](#))

That the prayer of Overture No. 9, 1999 be answered in the above terms.

### LOANS AND GRANTS FROM SPECIAL FUNDS

Canada Ministries also make 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. During the year, Canada Ministries examined the terms of each of the funds used for loans, and sought to make those terms as consistent as possible between the funds.

As well, changes were made to the principal and interest loans that are made to New Church Development congregations that would see them being interest-free for 15 years. These changes will be applied to congregations already having a loan as well as those applying in the future.

A letter to the presbyteries will be sent in the fall that will explain the changes in the terms of the loans from these funds.

### LIVE THE VISION FUNDS

Live the Vision funds have helped Canada Ministries purchase land that will be given as a gift to new congregations when they are ready to build. In this last year we have purchased land in Keswick (\$200,000 from Live the Vision), Comox Valley, Comox (\$300,000 from Live the Vision), Calgary (\$300,000 from Live the Vision), West Shores, Victoria (\$300,000 from Live the Vision) and West Korean, Mississauga (\$200,000 from Live the Vision). As well, funds have already helped St. David's in Kelowna make a needed relocation by helping pay for a second staff person. These funds will continue, helping the presbytery to start a new work in Westbank by providing funds towards a New Church Development worker (\$150,000 from Live the Vision over 5 years). As well, the extra \$750,000 in funds coming from Live the Vision to Canada Ministries will allow us to fund two more works identified in the Live the Vision campaign.

### GRANT DISTRIBUTION

To show better where grants go, Canada Ministries has broken down its grants according to the synod, and category (or priority) they go to. We would like to note that because of the rounding of percentages, they will not necessarily add up to exactly 100 per cent.

#### Synod Distribution

Synod	1999	%	2000	%
1. British Columbia	378,412	22.3	426,308	22.7
2. Toronto and Kingston	371,859	21.9	381,398	20.4
3. Manitoba and Northwestern Ontario	202,639	12.0	266,400	14.2
4. Quebec and Eastern Ontario	207,798	12.3	248,155	13.2
5. Alberta and the Northwest	211,854	12.5	246,088	13.1
6. Southwestern Ontario	133,566	7.9	126,121	6.7
7. Saskatchewan	117,117	6.9	111,576	6.0
8. Atlantic Provinces	72,259	4.3	68,432	3.7

#### Category Distribution

The categories used are those used in the budget of 2000. They include an amount for New Church Development capital that disappears in the proposed budget of 2001. Funds for Regional Field Staff have been moved out of the Canada Ministries' budget.

Category	1999	%	2000	%	2001	%
1. New Church Development	1,022,000	40	1,158,545	51	1,082,854	54
2. NCD Capital	300,000	12	225,000	10	0	0
3. Administration	67,000	3	78,000	3	68,000	3
4. Regional Field Staff	416,301	16	0	0	0	0
5. Chaplaincy	27,850	1	37,850	2	33,825	2

6. Native Ministry	260,776	10	343,815	15	355,650	17
7. Francophone Ministry	61,883	2	79,760	3	79,790	4
8. Inner City Institutions	92,806	4	97,597	4	89,700	4
9. Urban Congregations	137,514	5	156,749	8	193,993	9
10. Town, Rural and Remote	145,552	6	110,867	5	111,371	5
11. Support of Presbyteries	500	<1	1,300	<1	1,300	<1

**COALITIONS**

As part of a process to have coalitions deal with those departments that are directly involved in their work, two coalitions are funded by and report to Canada Ministries.

**ARC (Aboriginal Rights Coalition)**

ARC is working on education and advocacy in the wake of the Royal Commission on Aboriginal Peoples. Our representative is The Rev. MacArthur Shields, who reports that ARC is currently completing a re-mandating process, co-ordinating and sponsoring workshops using their excellent education resource kit, conducting land and treaty rights workshops, advising local and national groups of aboriginal people regarding social issues, and working with church groups to help them understand aboriginal matters. ARC will be involved in the third year of the Jubilee Initiative as the theme of Renewal of the Earth addresses land rights for aboriginal people. We presently give a grant of \$6,000.

**PLURA (Presbyterian, Lutheran, United, Roman Catholic, and Anglican)**

PLURA operates without paid staff to help grassroots organizations in the struggle to overcome poverty in Canada. Representatives to provincial councils are appointed through synods. It funds low-income self-help groups through provincial committees. With PLURA seed money, those groups work to address the root causes of poverty. Dr. Johan (Joop) Eenkhoorn is the Presbyterian representative, replacing The Rev. Paulette Brown. We presently give a grant of \$12,000.

**STAFFING CHANGES**

During the summer, Mrs. Mary Taylor will retire as administrator of Canada Ministries. The selection process for a new administrator is underway, with the plan that the new administrator will begin in September.

**CANADA MINISTRIES ADVISORY COMMITTEE**

The Rev. Marion Barclay, The Rev. Dianne Ollerenshaw, Ms. Lisbeth Duncan, Ms. Janette Mackie, Ms. Margaret Moar, The Rev. M. Jean Morris, Mr. Gordon Ritchie, The Rev. Ena Van Zoeren and The Rev. George S. Malcolm

**EDUCATION FOR DISCIPLESHIP**

**EDUCATION IN THE FAITH**

Staff	Associate Secretary:	Dorothy Henderson
	Program Assistant:	Brian Doyle

The staff and Advisory Committee for Education in the Faith continue to support Christian education for all ages.

**Helping to Make Curriculum Choices**

The Presbyterian Church in Canada participates in reviewing, writing, editing, endorsing or distributing these curricula: Bible Quest, New Invitation One Room School, Whole People of God, Bible Time Anytime, Children and Worship. In addition, we distribute through the Book Room, adult education materials such as Kerygma and Covenant Bible Studies. With the diversity of needs, sizes and configurations of educational programs in our denomination, there is an on-going challenge to the Education in the Faith Advisory Group to review additional curriculum choices that fit with our Reformed tradition and may be purchased in Canada. The committee will review Seasons of the Spirit, which will replace Whole People of God in 2002.

Bible Quest is a new curriculum developed by nine denominations in North America, including The Presbyterian Church in Canada and the United Church of Canada. It is available now for use in the fall of 2000, and may be purchased from the Book Room. This complete, all-ages curriculum focuses on the biblical story and how the story can form and inform us at all ages.

Within each synod there is at least one person who has been trained in Bible Quest and can help congregations learn about it. For information on the synod resource person, consult synod regional staff.

Several people made valuable contributions to curriculum development in the recent past: Linda Shaw (Children and Worship), Barbara Nawratil (Bible Quest), Lynda Reid (Seasons of the Spirit), June Holohan and Anne Saunders (Whole People of God), Ken Borden (Adult Foundational Material).

### **Mapping Christian Education**

In November 1999, twelve Canadian Presbyterians gathered in Atlanta, Georgia, along with 200 other people, to learn about Bible Quest. In addition, this group held a "Canadian Day", using *Mapping Christian Education* by Jack Seymour as a guide. The group looked at four major approaches to congregational learning: educating for social transformation, education that leads to the development of a faith community, religious instruction, and educating for spiritual growth. This exercise reminded us that our denomination has traditionally approached learning as religious instruction. This may or may not be the most suitable approach for a particular congregation. We asked, for instance, if a congregation decides to focus on forming small groups in order to foster spiritual growth in people of all ages, can we recommend appropriate resources in this area? This study also led us to the awareness, once again, that curricula are resources to be used to nourish a vision. It is important, then, before choosing a curriculum, that congregations identify goals for Christian Education, interview congregational members regarding needs, explore options and preview a variety of curricula to discover the ones that complement the vision of the congregation.

### **Canadian Presbyterians at APCE**

Each year approximately 25 Canadian church educators meet at the Association of Presbyterian Church Educators (APCE) conference. This North America conference hosts over 1000 members with many workshop choices. People who attend this excellent conference return to their congregations full of new energy, fresh ideas and renewed Christian commitment. During the conference there are two opportunities for Canadian Presbyterians to gather, share concerns and ideas. With eagerness, this group, while meeting in Houston, Texas, February 2000, discussed the plan that will see our denomination host this conference in Toronto in February 2002. It is a big, but exciting, undertaking for our Church. Our denomination has been ably represented on the APCE Cabinet by The Rev. Bill Lamont who will convene the Toronto conference. The Rev. Anne Yee Hibbs also serves on the APCE Cabinet.

### **What Kind of Help do Canadian Presbyterian Congregations Want?**

The workshop requests that came to the staff of Education in the Faith/Ministry with Children and Youth in the past year may give some indication of the needs that exist across our Church. (It would be interesting for synods to ask of their regional staff what requests for help come to them in additional areas.) In the past year staff did seven workshops on choosing appropriate curriculum, five workshops on intergenerational worship, four on integrating children and youth into the church, three on faith development in families, and one each on story telling and Youth in Mission.

### **Leadership Development**

The on-going need for leader development gave rise to the development of two new initiatives at the national level: a lay ministry consultant and leader development camps for children.

#### **Lay Ministry Consultant**

Presbyterian lay people express their Christian discipleship in lay ministries. To facilitate the development of lay ministries within The Presbyterian Church in Canada, a lay ministry consultant, Jan Hazlett, commenced in September of 1999. Specific goals for this position, set by the advisory committee in conjunction with the hiring committee, are:

- research and promote what is available for lay leadership education across Canada and internationally
- foster an understanding of Christian vocation
- develop and strengthen a network for support and education of lay people
- develop a long-range strategy to foster lay ministry.

To date the activities of the lay ministry consultant include:

- Gathering information. A web site, focus groups and individual contacts are used. The internet also provides networking and disseminates information for and about lay ministry.
- Consulting past studies conducted in The Presbyterian Church in Canada, including the Muskoka Task Force report and responses, and the State of the Church survey.
- Holding meetings, wherever possible, with representatives from other denominations including Quakers, Anglicans, Roman Catholics, Lutherans and the United Church in order to learn from successes and problems encountered in lay ministry, and to look for possibilities for co-operation.
- Gathering existing resources from other countries and denominations in different areas of lay ministry.
- Attending conferences and meetings concerning lay leadership in order to network and gather information from sessions and other participants.
- Developing a questionnaire to research the perceived challenges and needs of lay people in congregations across Canada.

The Lay Ministry Advisory Committee consists of: The Rev. Sabrina Caldwell, The Rev. Duncan Colquhoun, Ms. Erin Crisfield, Ms. Dorothy Henderson, Mr. Bob Marshall, Mr. Mark McCullough, Mrs. Marg McGillivray, Ms. Anne Miller, Ms. Kristy Pearson, The Rev. Karen Timbers.

**Leader Development Camps for Children**

Plans are underway to host two leader development camps for children. Children between the ages of 9 and 12 and an accompanying adult from several congregations will participate together in learning leadership skills for the congregation. The children will be encouraged to work with the congregational adult to use their leadership skills when they return to their home congregation. One camp will be held in Cedar Glen, Ontario, in the summer of 2000 while the other in the summer of 2001 will be held in a Western province.

**Recommendation No. 4** (adopted, p. 20)

That, in view of the approaching APCE (Association of Presbyterian Church Educators) conference to be held in Toronto in February 2002, and because the Year 3 FLAMES Initiative focuses on lay ministry, that synods, presbyteries and congregations be encouraged to add a budget line in the year 2001 to assist individuals, especially lay people, involved in Christian education to attend this worthwhile conference.

**Education in the Faith Advisory Committee**

The Rev. Ken Borden, The Rev. Doug Brown, Ms. Jan Hazlett, Ms. Erin Crisfield, The Rev. Margaret Robertson.

**EDUCATION FOR MISSION**

Staff Associate Secretary:	Annemarie Klassen
Program Assistant:	Heather Chappell
Mission Interpretation Co-ordinator:	Barbara Nawratil

**Educational Resources**

Education for Mission supports congregations with educational resources. The purpose of these resources is to provide information about the mission and ministries of our Church and to help people become more actively involved, through prayer and congregational involvement, in opportunities for mission.

This year saw the production of a number of resources including bulletin inserts, mission capsules, mission staff profiles, church bulletin backs and articles in *Equip*.

A new resource produced in 1999 was the advent calendar, Christmas in Malawi, based on the work of our mission worker, Heather Jones. The purpose of the calendar was to foster an understanding and appreciation of partner children in Malawi and to participate with them in preparing for Christ's birth. The calendars, mailed to each congregation, were well-received. New advent calendars will be produced in larger quantities for Advent 2000 and made available for purchase by congregations.

A newly designed *Something Extra* was distributed to all congregations. This educational package describes projects that may be supported over and above a congregation's contributions to *Presbyterians Sharing...*. The project pages can be used as posters and moments for mission in the congregation. They include mission stories, scripture references and brief descriptions of each ministry project.

In keeping with the FLAMES focus for 2000-2001, a mission-stewardship resource package has been produced for children and youth.

### **Mission Interpretation**

Mission staff continued to visit congregations across Canada, sharing their stories of mission and ministry. The mission interpretation program coordinated 145 visits by 23 people. Thirty-seven presbyteries had the opportunity to hear about work being done in Canada and abroad.

Barbara Nawratil was appointed to the position of Mission Interpretation Co-ordinator effective December 1999. This new full-time position replaces the half-time Deputation Co-ordinator position of the past. It was established in response to an increasing number of requests from congregations for more direct involvement in mission opportunities. One of the major tasks of this position is to work with International Ministries and Canada Ministries, PWS&D and Youth in Mission to facilitate various kinds of linkages between congregations and mission partners. Mission interpretation visits by global staff to congregations (deputation) will be strengthened. The Co-ordinator will be the point person for congregations wanting to get involved in mission through visits to partners or by twinning with partners or ministries in Canada. As well as serving as the initial contact for congregations, the Co-ordinator will provide both educational and administrative support.

### **Mission Studies**

As in the past, Education for Mission works together with the Women's Missionary Society and the Atlantic Mission Society in the production of an annual mission study. It is hoped that congregations will see this as a helpful resource for many groups within the congregation. The studies may be used in a number of ways: in their entirety, for adult or youth study groups; in part, at the beginning of a meeting, such as a session meeting; or as a source of information for a moment for mission or presentation during a church service.

The 2000-2001 mission study, *Living as a Jubilee People*, is a suitable resource for congregations as they seek to be faithful to the call to Jubilee. The study explores the biblical meaning of Jubilee under the themes of forgiveness, justice, liberation, restoration and proclamation. Anne Saunders, the writer of the study, observes, "By reading scripture, reflecting on current social commentary, hearing stories of our mission partners, and connecting personal experiences, this study provides opportunities for participants to consider fundamental aspects of faithful living."

#### **Recommendation No. 5** (adopted, p. [20](#))

That, in light of the FLAMES Initiative and the celebration of Jubilee, all congregations be encouraged to make use of the study, *Living as a Jubilee People*.

#### **Recommendation No. 6** (adopted, p. [20](#))

That the mission study theme for 2001-2002 be *Caring for Creation*.

### **Education for Mission Advisory Committee**

The Rev. Hugh Donnelly, The Rev. Rodger Hunter, Ms. Shin Hi Lee, The Rev. Maria Papp, Ms. Eun-Joo Park, The Rev. Peter Ruddell, Ms. Colleen Smith (YIM staff), The Rev. Margaret Robertson (WMS staff), Ms. Helen McLeish (WMS representative), Ms. Ann Taylor (AMS representative, by correspondence).

## **EVANGELISM AND CHURCH GROWTH**

Staff	Associate Secretary:	James F. Czegledi
	Program Assistant:	Grace-ann McIntyre

### **Evangelism 2000**

Evangelism becomes more important to our denomination each year. During my first year as Associate Secretary, I have enjoyed meeting with the people who help to make up the synods

and presbyteries of The Presbyterian Church in Canada. I look forward to continuing to learn and share with Presbyterians across the country.

The focus of our work is to stimulate the imagination of local congregations and to encourage them to make evangelism a priority. Each congregation is unique. What is effective in one congregation's culture and context may not work in another's, therefore evangelism must happen at the local level. It is important to understand a church's environment-its structures, health, and community-in order to address the challenges and opportunities that it presents.

There are certain questions that congregations need to ask themselves. What will new people find when they visit our church? Will they find a congregation fractured by conflict, or one which is floundering from a lack of vision? Or will visitors find a warm and welcoming community of Christ? What would our community miss the most if our congregation did not exist?

There are some universally accepted principles of church growth. People tend to be attracted to inviting, engaging and healthy churches with relevant ministries which reach out to their communities.

During this past year, the focus has been on the study of the wide breadth of resources available in order to incorporate the ones that address the issues facing our congregations. Research and production of resources to help traditional churches reach new generations of believers will continue to be a priority. This includes conducting seminars for synods, presbyteries and clusters of congregations; writing articles for the *Presbyterian Record*; creating other written resources; supporting a resource web page and supplying names of local resource persons.

**Ervine Additional Motion** (A&P 1999, p. [32](#))

**Re: Interim Report of the Study Group to Research Denominational Membership Decline**

The 125th General Assembly asked the Life and Mission Agency to convene a study group to research 1) the causes of congregational membership decline in the past five years, and 2) present proposals for the recovery of congregational health.

A study group has been convened and meets in Southwestern Ontario. The members are: The Rev. Dr. Peter Coutts, The Rev. Dr. Terry Ingram, The Rev. Gloria Langois, The Rev. Dr. Stuart Macdonald (corresponding member), The Rev. Carey Nieuwhof, The Rev. Christine O'Reilly (corresponding member), The Rev. Karen Timbers, The Rev. Heather Vais, The Rev. Dr. Jim Czegledi.

The causes of the numerical decline of The Presbyterian Church in Canada are complex. They involve issues relating to rural and urban life, demographics, societal change, congregational health, mission and vision. The study group feels that another exhaustive report to General Assembly will not solve the problem. Restoring viable churches to health and vitality must be an act of congregational and presbytery will.

Principles which contribute to growth can be discerned. Congregations which grow and are vital in the Christian mission have several things in common. They are healthy, have relevant ministries, they consider growth a high priority, they are inviting and welcoming to newcomers and they are mission-orientated, not maintenance-orientated.

The committee continues to meet and is examining the statistical data from the Acts and Proceedings of previous General Assemblies. We have been declining in numbers for 35 years, but many leaders in our denomination still feel no sense of urgency. Our initial figures show that the rate of decline is not only continuing, but seems to be increasing. In studying the statistics, we hope to provide a greater sense of clarity about where the decline has been happening, and to provide correctives to some myths about our decline. While this information can be helpful, we want to avoid being weighed down by what is wrong with our denomination. What can reverse the spiral of decline? The statistical analysis is pointing to the fact that we need to respond sooner rather than later.

If we wish to reverse the trend of decline and ill health, The Presbyterian Church in Canada needs more than just large numbers of people attending church. Recovery of congregational health is a spiritual process that is guided by the Holy Spirit. Numbers can be important, but

they do not tell the whole story, nor are they an indication of genuine faith. A lack of numbers does pose a threat to the long-term health of the denomination and is certainly one indicator of our spiritual health.

### The Interim Report

The membership of our denomination peaked in 1964 with 202,566 members and has been in decline since then. At the end of 1998, it stood at 135,958, down by one third since that high water mark 35 years before. Over the past 20 years the rate of decline has been increasing. Between 1978 and 1988 we lost 10,000 members. Between 1988 and 1998 we lost 20,000 members. The steepest rate of decline occurred most recently, averaging three percent per year between 1994 and 1998. If one examines only the final denominational totals for membership every year, one will find isolated years of membership increase in 1983, 1986, 1989, 1994 and 1998. However, these apparent increases appear to be more a product of inaccuracies in completing the annual statistical forms, typographic errors in the Acts and Proceedings, as well as the consequences of congregations not submitting returns every year (170 churches failed to do so in 1998.) In contrast, if one compares the denomination's totals annually for "members added" and "members removed", one finds that every year more people have been lost than gained. In fact, the basic trend over the past 20 years has been that the gap between these two figures has grown.

One often hears the comment that "worship attendance is a truer measure of membership and participation compared to how many people are on the rolls." Our hunch is that this is probably true. Over the past two decades worship attendance has been relatively stable, especially compared to our dropping membership, hovering in the 80,000 to 82,000 people range. That being said, the sharp decline in membership in 1996 and 1997 showed in worship attendance figures as well, which now stands in the 74,600 to 76,600 people range.

Regardless of how one measures decline, decline continues to happen and appears to be happening faster.

The news is not universally bad, however. Between 1978 and 1998, the actual loss in membership from established congregations was 36,090 members. Over that same time period, however, The Presbyterian Church in Canada saw the creation of 62 new congregations which contributed 5,128 new members over all, reducing the net loss to 30,962 people. New church development has proven to be a positive response to the membership decline in many older, established congregations. However, our current rate for establishing new churches can only provide a modest response to our situation.

There are no surprises when it comes to looking at the regional sources of decline over the past twenty years. Rural areas, especially in southwestern Ontario, southwestern Manitoba, and Saskatchewan, have been hit particularly hard, as well as the urban churches of the presbyteries of East Toronto (down 32 percent), West Toronto (down 46 percent) and Montreal (down 50 percent). In contrast, areas which experienced significant population growth over the past 20 years, predominantly communities suburban to our major urban centres, have seen increases in membership. It would seem that "as goes the neighbourhood, so goes the Presbyterian Church." But this is not the complete answer. We can learn from the experience of the Presbyteries of Calgary-Macleod and Vancouver Island that a priority on church growth and new church development can make a significant difference.

The more surprising figures come from looking at the sources of decline as it applies to congregational size. Over all, the larger the congregation:

- the greater the probability that it experienced membership decline, and
- the greater the rate of the decline.

Over the past 20 years, 54.6 percent of the total membership loss came from our largest 104 congregations. About 80 percent of the total loss came from congregations with 250 or more members, even though these congregations represent only 21 percent of all our churches. By way of comparison, The Presbyterian Church in Canada in 1978 had 357 congregations with less than 60 members. While this was our largest single group of congregations (one third of our churches), this segment accounted for only 1.8 percent of the total membership loss. For some unknown reason, the trend for membership decline tends to tail off as congregations decline to

the 75 member mark. This appears to be the most stable size of church in our denomination. Also noteworthy, one third of the congregations with memberships under 125 people experienced some degree of growth over the study period. Smaller churches were more likely to grow than larger ones.

While larger churches appear to have been most at risk for membership loss, we know that the smallest congregations were most at risk for closing. The risk for these congregations, however, has not come through membership decline as much as at the hands of inflation combined with stagnant memberships and financial uncertainty. Budget creep tends to kill the smallest churches. In our smallest churches, it can also be the loss of one family of good givers or the need to replace the building's furnace that can make all the difference in the world between holding on and having real difficulty. As a result, since 1978, 92 congregations (representing 25 percent of our smallest churches) ceased to exist, either through closure or amalgamation.

While membership loss has come substantially from larger congregations, we note that, as a denomination, our concern has been greater for the smaller church and its future. This has led our study group to speculate that the Presbyterian Church, culturally, is more concerned with the actual closing of congregations than with numerical decline. It is easy to understand why. A small congregation which closes is a powerful symbol of our over-all decline. By comparison, the slow but steady and dramatic decline in a larger church is not as visible, and the fact that they still remain large can lead some to assume that they face no risks. Membership loss in the larger church means different kinds of risks: the reduction in church programs, an increased reliance on trust funds to maintain budgets, dealing with debates about decreasing support for *Presbyterians Sharing...* in order to meet congregational needs, the possibility of having to let staff go with the consequent effect on congregational life, and the risk of no longer being able to meet long-held members' expectations. We acknowledge and affirm that the future of our smaller congregations is a real concern. This study demonstrates the realities they face. But the concern for the future also needs to be extended to our larger churches which face different, yet equally real threats. About 15 percent of our congregations, representing our largest churches, provide almost half of the income to *Presbyterians Sharing...*. If the large churches continue to decline in membership, then they may well have a greater effect on the future of the denomination than smaller congregations.

The story of membership decline in The Presbyterian Church in Canada is an old one which we have not taken too seriously as a denomination. Our hunch is that membership growth and decline are priorities for people mainly as it relates to their own congregation, not the denomination. Yet, we suspect that even at the local level there has been a great deal of ambivalence about it. Even during the 1980s, when we set a national goal to "double in a decade" and our national structure put a great deal of effort and resources into this goal, membership still declined by about 10,000. The lesson this experience teaches us is that growth happens, first and foremost, at the congregational level. It rests in the hearts and abilities of our congregational leaders, the willingness of congregations to do something new, and the priority of presbyteries to make outreach a priority. The Life and Mission Agency wishes to support and resource congregational efforts for growth, but the first step must be the choice by congregations to take this initiative locally. Denominations don't add and lose members; congregations do.

For us, the more important observation is not that we continue to decline, but the fact that as a denomination we are changing. The "status quo" is not simply getting uniformly smaller. Rather, we are becoming a different kind of Church. We should note:

- that we are increasingly becoming a denomination of smaller congregations,
- that with each passing year the threshold for financial viability creeps higher, raising the bar for how small a church can get and still survive,
- that there are now more Presbyterians in the Presbytery of London than in Manitoba and Saskatchewan combined,
- that our presence in the province of Quebec has declined by 50 percent over the past 20 years,
- that membership loss in our denomination has been more of an urban experience and the closing of congregations has been more of a rural experience,
- that we are increasingly becoming a suburban church,

- that there is a new, small cadre of congregations which have demonstrated an ability to grow and become vital, which may take on a mantle of leadership in our denomination as declining churches begin to struggle with how they must change,
- that some congregations will not be able to overcome the challenges presented by the changes in their neighbourhoods, and will continue to decline despite their efforts,
- that we continue to be a church with two thirds of our membership in southern Ontario, and with one third of our total membership within the daily commuting distance to Toronto,
- that, as a denomination with a significant proportion of our membership being seniors and as a denomination with a poor track record in evangelism and church growth, decline for the foreseeable future will be inevitable.

Being a changing Church raises many questions:

- Does numeric decline within congregations reflect, and have an impact on, the state of the faith of those who gather in our churches?
- What priority do our churches have for evangelism and church growth? Numeric decline would suggest that it is quite small.
- Are our congregations willing to make room for new generations of members?
- Have we assumed for too long that large churches are simply big versions of smaller ones? Have we neglected the unique needs of the larger church in our assumption that the troubles lay predominantly at the doors of smaller churches?
- What should presbyteries be doing differently, knowing the unique trends and trials of their region?
- What will be the impact of continuing decline on our national budget, especially the more rapid decline of the larger churches? If new church development has been one point of success for the national structure in fostering membership growth, should we be doing more?

Rather than simply mourning our continuing decline or turning a blind eye to its mounting evidence, we should continue to explore how we are changing. A new Presbyterian Church is emerging ... whether we like it or not, whether we act proactively or passively. This should be an era of watchfulness, experimentation, openness, sharing, learning, faithfulness and prayer. As part of that watchfulness this committee is asking that the annual statistical report for the year 2000 be modified to include a segment for demographic information from congregations. It is important to have a detailed picture from a demographic perspective of who we are as a Church. The statistics found in the Acts and Proceedings give information about what we have experienced as a denomination in the past. A demographic breakdown of our national membership will provide a clearer picture of what we might expect in the near future. To help the study group make accurate forecasts, it is important to know the demographic make-up of the denomination. Completion of a demographic questionnaire will help the study group in its task. The committee will provide the information required for the form.

Our annual summary of statistics found in the Acts and Proceedings is an historical record of where we have been, but these numbers alone do little to help us forecast what we might expect. With the aid of the Church providing us with demographic figures for our congregations, our report next year will provide a better sense of what we can expect in the years to come. In a sense, then, this report outlines what has happened. Next year's report will give us a glimpse of what will happen. A demographic snapshot of our denomination, however, will only be realistic if congregations make the effort to fill out this new segment of the statistical form and return it. To see to it that this happens, our study group is recommending that we be empowered to recruit people in each presbytery to encourage and support congregations to do just that. The more comprehensive our demographic data is, the better our forecast can be.

**Recommendation No. 7** (adopted, p. [20](#))

That the Study Group to Research Denominational Membership Decline be empowered to recruit one corresponding member in each presbytery to help facilitate the gathering of demographic information from each of the congregations within their bounds.

**Recommendation No. 8** (adopted, p. [20](#))

That a demographic form be mailed to congregations to be completed by January 2001.

Two turn-around conferences, one for rural and one for urban churches, are planned. The study group will look at congregations from across the denomination who have reversed their membership decline. The principles and practices which helped them in this process will be shared with the entire denomination. The committee is preparing a final report for the 127th General Assembly. As part of this interim report, we share the following insights. The committee appreciates the support of the Church in our efforts and will share pertinent information as becomes available.

Below are some assumptions and guiding principles from Canadian experts which detail the factors necessary in congregational health and recovery.

Reginald Stackhouse, an Anglican minister and former principal at Wycliffe College at the University of Toronto, has recently written a book (*Alive Again*, Anglican Book Centre, 1999) detailing the stories of Canadian churches which have grown in the last decade. These include Presbyterian churches as well as Lutheran, Anglican, Roman Catholic and United; both urban and rural, old and new, large and small.

Based on his research, Dr. Stackhouse concludes that the five factors that contribute to church growth and recovery are:

1. Prioritization for growth: They are intentional about growing and keep growth at the top of their agenda.
2. Responsiveness to people's needs: They address the questions that people are asking. Their ministries are relevant to the needs of the people.
3. Quality: They pay attention to detail and do everything; worship, music, preaching, buildings, pastoral care and Christian education to the best of their abilities.
4. Creativity: They are imaginative, creative and innovative when rising to challenges with fresh thinking.
5. Personal touch: They know the names of individuals within the church and are friendly, welcoming and inclusive to new and old members alike.

Donald Posterski has surveyed hundreds of Canadians and has asked the question, *Where's a Good Church?* (Wood Lake Books, 1993) He examined the opinions, beliefs and preferences of those who have found a good church and those who were looking for a meaningful expression of their faith.

Four cornerstones emerged from these discussions:

- Orthodoxy: in touch with truth (conventional Christian doctrine)
- Community: in touch with personal needs
- Relevance: in touch with times
- Outreach: in touch with the needs of others.

Dr. Reginald Bibby has been a commentator on the Canadian church scene for more than two decades. In his most recent book, *There's Got to be More! Connecting Churches & Canadians* (Wood Lake Books, 1995) he lays out his main observations for what the Canadian church needs to do to respond to our current situation:

- Be clear about what you want to accomplish. Develop congregational goals, then act on them.
- Be clear about interests and needs. The key is to have a good fit between what people need and what the church is doing.
- Be clear about what you offer and which needs you really can meet. No churches can do it all.
- Have ongoing contact. Growth comes from personal relationships with potential members.
- Do it together. There is a great diversity of interests and needs in our communities. Imagine what might happen if local congregations of the same denomination purposefully planned to specialize in specific areas of service.

### **Evangelism/Church Growth Advisory Committee**

The Rev. Will Ingram, Mr. Bill McGowan, The Rev. Carey Nieuwhof, The Rev. Cheol Soon Park, The Rev. Frances Savill, The Rev. John-Peter Smit, The Rev. Dr. Wallace Whyte.

## MINISTRY WITH CHILDREN AND YOUTH

Staff Associate Secretary: Dorothy Henderson  
 Program Assistant: Brian Doyle

The Covenant Community with Children and Youth (CCCY) was formed in 1994 when a Consultation on Ministry with Children and Youth reported to the General Assembly and proposed a strategy to support ministry with children and youth. CCCY aims to encourage and support the family as the primary context for the journey of faith, acknowledge the value of children and youth in the covenant community, provide a variety of opportunities for children and youth to grow in and express their faith, promote greater participation of children and youth in the total worship experience of the Church, foster friendship between children, youth and adults, and remain open and responsive to new ways to be effective in ministry with children and youth.

Along with the staff, an active and engaged CCCY committee from the Atlantic Synod provides strong leadership.

The work of CCCY includes:

- Distributing quarterly newsletters.
- Producing an annual learning/sharing project. This resource may be used to raise money and mission awareness in camps, vacation bible schools, church schools or as a congregational project. In 1999-2000 the study was called *Partners: Meeting Friends in Cuba*. The money raised in this project will provide desperately needed Christian education books for the children of Cuba. There was an accompanying video called *Sunshine and Snow*. In 2000-2001 the learning/sharing project is entitled *Partners: Meeting Friends in Malawi*. The money from this project will provide mosquito nets at reduced cost. Each net, which helps to prevent malaria, costs approximately \$5 and will be offered for sale to Malawi families at a price, which is affordable for them.
- Providing leadership training events. Over 80 leaders of children and youth met at Crieff Hills Community, Puslinch, Ontario, September 18, 1999 for a *September Fair*. Similarly, over 80 leaders of children and youth met in Burnaby, British Columbia, for a leader development day on September 25, 1999. This event was called *God, Kids & Us*.
- Circulating and studying comments and suggestions from across the denomination on a draft camp policy for The Presbyterian Church in Canada.
- Registering Presbyterian churches and the children/youth programs they support. Church Offices received registration forms from over 50 percent of our congregations. This gives us a good indication of what curricula are being used and the needs and programs of congregations.
- Overseeing and providing financial support of the YAR (Young Adult Representative) program at General Assembly.
- Supporting and encouraging a variety of midweek programs for children and youth. One program, unique to our denomination, *Kids of the Kingdom*, written by The Rev. Ken Stright, has been such a popular children's program that The Presbyterian Church in Canada will produce *Kids of the Kingdom, Volume 2* in 2000.
- Supporting and encouraging three major youth initiatives: Triennium, Canada Youth 2000 and YIM (Youth in Mission.)
- Producing new resources: a video with guide entitled *Worship Together: A Model for Intergenerational Worship*, a manual called *Touring Vacation Bible School*, two videos telling of the Youth in Mission trips to Malawi and Eastern Europe.

### Canada Youth 2000-Living Stones: Chosen, Called, Crafted (1 Peter 2:4-10)

Canada Youth 2000, a five-day residential conference involving youth, young adults and youth leaders, will take place at Brock University, St. Catharines, Ontario, July 4-9, 2000. Canada Youth 2000 offers to all who are called to gather at Brock University a time of great joy and celebration with other Canadian Presbyterians!

As a participant at Canada Youth 2000, you can expect:

- Contemporary, diverse, creative worship with hundreds of other youth and adults

- Recreation activities both large group and small-cultural festival, outdoor water-games, block party, music and dancing, movies, craft-making, scavenger hunt, concerts and a coffee house
- Conference Bookstore, operated by the WMS Book Room, which will sell exciting resources on a variety of topics. It will also sell official CY2000 merchandise and other fun stuff!
- Exhibit area focusing on agencies, theological colleges, and initiatives supported by The Presbyterian Church in Canada
- Fellowship with God's people and to be energized and affirmed as a child of God

Unique to the Conference Track (ages 15-19):

- Laughter, activity, study and prayer in catacomb groups (catacomb groups at Canada Youth 2000 are small, discussion-based covenant groups of youth and adults who will explore what it means to be Living Stones.)
- Workshop opportunities that will enhance and challenge your understanding of Christ's call to discipleship

Unique to the Mission Track (ages 18-25):

- A week filled with "hands on" mission experience as you travel within Southern Ontario. You will be guaranteed three different mission experiences (and three Clean T-Shirts!). As a mission team, you will have the opportunity to reflect on the mission God has chosen for you.

Unique to the Youth Ministry Training Track (ages 21+):

- Workshops that help craft leaders to seek excellence in their ministry and equip leaders with practical ideas and possibilities
- Panel discussions to share youth ministry resources and ideas
- A gift certificate for \$125.00 to purchase youth ministry resources from the Canada Youth 2000 bookstore

The Co-ordinator for CY2000 is Jo Morris of Regina. She may be reached toll-free at 1-877-831-1588.

### **Presbyterian Youth Triennium 2001**

Plans are underway for the largest gathering of Reformed youth. The Presbyterian Church in Canada continues to sponsor the Presbyterian Youth Triennium in co-operation with The Presbyterian Church(USA), The Cumberland Presbyterian Church and The Cumberland Church in America. Every three years thousands of youth and adults gather at Purdue University to celebrate the Lordship of Jesus Christ and to build a unique, exuberant community.

Triennium will take place at Purdue University, July 24-29, 2001. The theme for the event is taken from Luke 19:40, "Even The Stones Will Shout!" The theme statement explains the foundation of the event: "Like stones, God shapes and molds us differently. We join together from all ends of the earth, exploring our call to be rejoicing stones. We live in a world where God's people are as often silent as they are silenced. So we gather as individual living stones, moved by the Spirit, to shout the power of Jesus Christ."

The Presbyterian Church in Canada has seven representatives that participate in the planning of the event by serving on the design team. Our design team members are: Cynthia Chenard of Iona Church, Dartmouth, Nova Scotia; Derek Butters of St. Andrew's Church, Thunder Bay, Ontario; Jessica Chueh of Vancouver Taiwanese Church, Vancouver, British Columbia; Sara Turner of Varsity Acres Church, Calgary, Alberta; Jeffrey Crawford of Glenview Church, Toronto, Ontario; Cal MacLeod of Chedoke Church, Hamilton, Ontario; Jo Morris of First Church, Regina, Saskatchewan.

For more information, please call Jo Morris toll-free at 1-877-831-1588.

### **YIM (Youth in Mission)**

The Youth in Mission program encourages young adults, ages 13 to 30, to become actively involved in the mission of The Presbyterian Church in Canada. YIM had an exciting year in 1999 with 28 volunteers participating in four projects.

The first group traveled to Malawi in June, 1999. This was an important trip as it was our first adult/youth experience. A group of five adults and five youth assisted in building a Habitat for Humanity house and learned about our partners in Malawi. Everyone appreciated the diversity within the group and the teaching that each provided.

YIM volunteers also participated in a work/learning experience in Nicaragua; provided leadership to children's camps in Hungary; and worked with children in Kelowna, British Columbia. For the summer of 2000, YIM activities include:

- participation in the mission track of Canada Youth 2000 in July,
- a work/learning trip to Cuba in late August,
- work with children in Hungary, and
- work with children in Mistawasis native community in Northern Saskatchewan in August.

Colleen Smith provides leadership for the YIM program, under the direction of the Youth in Mission Council. Information for any YIM programs can be obtained by calling her at 613-233-6827; or email: yimsite@cyberus.ca.

### **Camping and Outdoor Ministries in The Presbyterian Church in Canada**

Many people, especially children and youth, name camping and outdoor ministry as a mountain-top experience in their Christian development. Congregations, presbyteries, synods and, from time to time, the national Church offer various types of camps including day camp, residential camp, family and specialty camps. The Presbyterian Church in Canada values and encourages camping and outdoor ministries. The purpose of the recommendation is to promote excellence in church camping in our denomination and to guarantee the safety and protection of campers, staff and camp boards. To support the intent of this recommendation, The Presbyterian Church in Canada will produce an updated camping manual by June 2001, using, where applicable, the suggestions received in reply to the referral from the 125th General Assembly. This manual will outline helpful and effective procedures for camps and will provide specific help for camps beginning the accreditation process.

#### **Recommendation No. 9** (adopted, p. [20](#))

That all camps and outdoor ministries of The Presbyterian Church in Canada, run and/or operated by congregations, presbyteries, synods or at the national level:

1. set as a standard that they meet or exceed the accreditation requirements for the specific type of camp as defined by the recognized provincial camping association in the province in which the camp is situated;
2. if not already accredited, begin the accreditation process prior to June 2001;
3. be accountable for this accreditation to the court to whom the camp relates-session, presbytery, synod or General Assembly;
4. abide by the policies of The Presbyterian Church in Canada including the Sexual Abuse and Harassment Policy;
5. present the Christian faith in keeping with the doctrinal standards of our Church; and
6. offer campers of all ages every opportunity to know, love and follow Jesus, the Christ.

### **CCCY (Covenant Community with Children and Youth) Advisory Committee**

The Rev. John Crawford, The Rev. Philip Crowell, The Rev. Ruth Houtby, The Rev. Ken Stright, Ms. Kim Fraser, Mr. John Scott, Ms. Heather Fraser. In association, Atlantic Synod Regional Staff: Ms. Pat Allison, The Rev. Donald MacKay, Atlantic Mission Society representative Joan Cho and Women's Missionary Society representatives The Rev. Elizabeth McLagan and Ms. Margaret Reynolds (by correspondence).

### **STEWARDSHIP/PRESBYTERIANS SHARING...**

Staff Associate Secretary: Annemarie Klassen  
Program Assistant: Heather Chappell

### **Stewardship**

*Share the Gift* is the stewardship theme for 2000-2001. As a community of faith we are invited to share the many gifts we have received from God-the gift of Good News, love, hope, compassion and community.

As part of the focus on children and youth in the FLAMES Initiative a stewardship/mission package for children and youth has been produced under the theme of *Share the Gift*. It is hoped that these materials, which include children's offering envelopes, will nurture young people in an understanding of stewardship.

The annual stewardship mailing sent out in late spring included the children's resource as well as the theme materials and the *Giving* magazine.

There has been an increasing number of requests from congregations about pre-authorized remittance plans. Such a plan has strong stewardship implications for congregations at a time when more and more financial transactions occur directly through the bank. After looking at the feasibility of setting up such a plan for congregations within our denomination, it was concluded that for the time being it would be more cost effective to continue to out-source this service through the United Church of Canada. Currently about thirty Presbyterian congregations use the services of the United Church to administer their pre-authorized remittance program. For more information about this plan call the Stewardship Office at The Presbyterian Church in Canada.

### *Stewards by Design*

Twenty-six congregations participated in the *Stewards by Design* conference held at the end of April 1999 in Guelph, Ontario. Representing each of the eight synods, they came in teams of four from as far west as Duncan, British Columbia and as far east as Pictou, Nova Scotia. The conference marked the beginning of a three-year pilot project.

The name *Stewards by Design* has a double meaning. It points to the fact that participating congregations designed their own stewardship programs. It also indicates that as children of God, created in God's image, we are by our very nature 'stewards by design'. We reach our fullest potential as we learn to give as God gives.

There were many high points over the three-day conference such as early morning prayer times, worship services led by The Rev. Dr. Herb Gale, presentations by the key facilitators, Bob Lynn, Michele Hershberger. The greatest strength came from the congregational teams themselves-sharing openly, enjoying each other, and struggling to understand the implications of stewardship for their congregations. As the conference came to a close, they were beginning to 'design' what that program might look like in their congregations. They left with a desire to help their congregations make the vital connection between spirituality and stewardship.

Meeting together as a national Church was an added plus. Someone said it gave him a clearer sense of the identity of The Presbyterian Church in Canada; a church that has much to offer a world that is often in despair. Rarely do we have the opportunity to meet as a national Church apart from doing the business of the courts of the Church.

Initial reports from participating congregations indicate the benefit and value of *Stewards by Design*. Many congregations have put in place a three-year plan, which often includes a stewardship and a mission component. A number of congregations are applying the "each one, teach one" principle as they seek to share their learnings with other congregations. A number of presbytery-wide stewardship events have been planned as a direct result of *Stewards by Design*.

The design planning team under the convenership of The Rev. Wes Denyer has remained in place to facilitate interaction between the congregational teams and to provide support as necessary. As the project moves toward the halfway mark, reports will be gathered from congregations to assess its impact: What worked? What did not? What were the joys? Where did the struggles lie? It is hoped that the experiences and findings that flow from this work will benefit many congregations.

A video highlighting some of the key learnings of the conference has been produced and made available to all congregations, along with a study guide.

The *Stewards by Design* project would not have been possible without adequate funding and a dedicated team of volunteers who planned and executed the event. Funding for the project came from undesignated bequests, the Experimental Fund, *Presbyterians Sharing...* and registrations from congregations. The funding and the work of the planning team are greatly appreciated.

As a result of the high number of applications for the event and the positive response from participating congregations, a second *Stewards by Design* conference is being planned for April 2001. Kennon Callahan has been engaged as the key facilitator for the event. All congregations in The Presbyterian Church in Canada are welcome to apply.

### Congregational Stewardship Opportunities

Other stewardship conference opportunities have also been available for congregations. We continue to participate with the Ecumenical Stewardship Centre in educational events. The North American Stewardship Conference in Toronto (June 1999) and the North American Conference on Christian Philanthropy in Louisville, Kentucky (April 2000) were well attended by Canadian Presbyterians.

Many congregations are looking at how they might revitalize their stewardship programs. Stewardship is often reduced to meeting the budget. The concept that as Christians we do not give to budgets but to God may seem obvious, but when that reality is truly grasped, it is revolutionary. To get a glimpse of a God who deals in an economy of abundance is cause for a joyful, liberating response to God. 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 as well as many others are available through the Stewardship Office.

#### **Recommendation No. 10** (adopted, p. [20](#))

That all congregations become actively involved in stewardship education, drawing on written and audiovisual resources available to them through the Stewardship Office and elsewhere.

### *Presbyterians Sharing...*

Congregational givings to *Presbyterians Sharing...* in 1999 were \$8,600,438; an increase of \$16,000 over the previous year. Thank you to the many congregations who worked diligently to meet their goals. The continued support for *Presbyterians Sharing...* reflects the faith and commitment to the ongoing work and presence of The Presbyterian Church in Canada.

The following chart shows givings in recent years. While the increase in givings over the years is good news, we have consistently fallen short of the approved budget. Also, the increases realized over the past years have not kept pace with the inflationary rate.

	Congregational Givings to <i>Presbyterians Sharing...</i>	Approved Budget for <i>Presbyterians Sharing...</i>	Surplus (Shortfall)
1990	7,930,580	7,900,000	30,580
1991	8,179,037	8,374,000	(194,963)
1992	8,273,037	8,504,000	(230,394)
1993	8,285,384	8,674,000	(388,616)
1994	8,141,468	8,600,000	(458,532)
1995	8,305,224	8,600,000	(294,776)
1996	8,432,677	8,650,000	(217,323)
1997	8,496,719	8,700,000	(203,281)
1998	8,584,680	8,750,000	(165,320)
1999	8,600,438	8,800,000	(199,562)

The formula for calculating the *Presbyterians Sharing...* allocations has been adjusted in response to the direction from the 1999 General Assembly. A number of options for addressing this recommendation were looked at. When making an adjustment such as this it is difficult to predict the implications, partly because they are suggested allocations and depend on the voluntary gifts of congregations. While many congregations give at the level of the suggested amount or more, some others fall well below. Givings in the year 2000 will be closely monitored.

The attempt to adjust the formula points out some inherent difficulties in the formula. Over the next year we will be reviewing the formula as it now exists as well as the broader question of future denominational funding.

While suggested allocations are a general guide for “fair share” giving, they do not speak to the heart of what stewardship is about. Congregations are asked to give joyfully and with prayer in response to God’s gracious blessings and in the spirit of Paul in his letter to the Corinthian church (II Corinthians 9:7,8).

Information about givings to *Presbyterians Sharing...* in 1999:

- 220 congregations gave the same or more than their suggested allocation.
- 598 congregations gave the same or more than in the previous year.
- Of the 786 congregations that reported an accepted allocation, 75 percent either met or exceeded it.
- If every household gave \$82.00 in 2000 we would more than meet our budget. (These figures are based on the 1998 statistics as found in the 1999 Acts and Proceedings.)

A number of resources were produced this year to help congregations raise awareness of the work funded through *Presbyterians Sharing...* :

- The advent calendar, Christmas in Malawi
- A set of eight full-colour bulletin inserts
- The 2000 *Presbyterians Sharing...* brochure
- An annual report cover
- A giving thermometer chart
- Produced in the previous year and still available are a set of seven posters with accompanying fact sheets and a number of videos

**Don’t miss *Presbyterians Sharing...* Sunday - September 24, 2000**

The 123rd General Assembly adopted the recommendation that the last Sunday of September of each year be designated *Presbyterians Sharing...* Sunday. This is an opportunity to celebrate our shared ministry as members of The Presbyterian Church in Canada. In keeping with the children and youth theme of the FLAMES Initiative, worship resources have been written focussing on stories of ministry with children and youth through *Presbyterians Sharing...* . Activities have been suggested to include the children and youth of congregations on that weekend.

**Recommendation No. 11** (adopted, p. [20](#))

That every congregation set aside either the last Sunday in September or an alternate Sunday to celebrate the ministries of children and youth through *Presbyterians Sharing...* and that congregations include children and youth in these celebrations.

**Stewardship Advisory Committee members**

The Rev. Mary Bowes, The Rev. Wes Denyer, Mr. Gordon Fielding, The Rev. Dr. Herb Gale, Mr. Hugh Lloyd, Mr. Shane Mayes, The Rev. Clive Simpson, Ms. Chris Thorne.

**STEWARDSHIP OF ACCUMULATED RESOURCES**

Staff	Planned Giving Officer:	Hendy Andrews
	Administrative Assistant:	Sue Hymus

The Stewardship of Accumulated Resources program has now completed its sixth year. It has been a time of growth and change.

With growth has come the need for increased staff support and functional office space. In order to accommodate these needs the planned giving office was moved in the summer of 1999 and a support staff person was contracted on an almost full-time basis.

It has been a banner year both in activity and gifts established. The projected goal for gift annuities in 1999 was exceeded, ending the year with \$430,000 in new annuities transacted. In the first two months of 2000 over \$80,000 in new annuities had already been received. Some of these annuities are the result of work done two and three years ago. As people begin to see this program becoming firmly established and viable they are increasingly willing to invest in the future.

Another way to leave a gift for the Church is through life insurance. In the past year \$515,000 in new life insurance policies were established with the Church as beneficiary.

Gifts of publicly traded securities and their wonderful tax advantages provide another excellent way to make a gift. The government now allows donors to give gifts of shares. In return, they receive a full tax receipt and are required to pay capital gains on only 37.5 percent of the actual gain as opposed to 75 percent if they cash out the shares. The tax receipt can then be used by the donor for up to 75 percent of the income and an additional 25 percent of any capital gains realized. In 1999, \$33,025 was given to the Church through gifts of shares.

This year Hendy Andrews continued to meet with ministers individually to explain the program and its benefits for the congregation and its members. As a result many seminars were booked, including a substantial western tour in November. The response to the seminars has been positive. People find the information provided in the seminar beneficial. Besides providing information about how to leave a gift, a major component in the seminar deals with considerations regarding the drawing up of a will. As Hendy Andrews and the program are becoming better known people feel a sense of trust and comfort in discussing their thoughts and dreams with regards to their giving.

Two issues of the *PGPlanner*, a planned giving newsletter, were produced this year. It provides information about planned giving and Christian stewardship, and has been positively received. Apart from those individuals who have asked to be on the *PGPlanner* mailing list, a number of congregations have ordered multiple copies to be distributed to their members. We appreciate the work of Larry Culham in editing and designing this newsletter.

The Planned Giving web site <http://www.presbyterian.ca/plannedgiving> was established in the summer of 1999. The site is linked through the national site under the Life and Mission Agency. It explains planned giving, its advantages, how gifts can be made, and how to contact the planned giving office.

The results of the past year are encouraging. We continue to anticipate further growth as more people come to see planned giving as an important part of their stewardship.

#### **Stewardship of Accumulated Resources committee members**

Mr. Larry Culham, Ms. Sandra Dow, Ms. Elizabeth Dunn, The Rev. Herb Gale, Mr. Hugh Lloyd, Mr. Allan Ramsay, The Rev. Phillip Robillard. Staff: Ms. Annemarie Klassen, The Rev. J.P. Ian Morrison, Mr. Don Taylor.

#### **WORSHIP**

Staff Associate Secretary: James F. Czegledi  
Program Assistant: Grace-ann McIntyre

#### **Worship 2000**

The way in which Presbyterians worship varies from congregation to congregation. Given this, the Church supports resources which recognize our diversity, while maintaining our rich Reformed theological heritage. Worship provides the opportunity to praise and to give thanks for what God has done and promises yet to do in Jesus Christ.

Recognizing the diversity of worship within our denomination, we have created a Prayer/Liturgy file on the Worship web site at [www.presbyterian.ca/worship](http://www.presbyterian.ca/worship). In this file you will find prayers and liturgical resources organized by the church year. If you would like to contribute to this resource, please see the website for the terms of reference.

In keeping with the FLAMES Initiative, the theme for the bulletin covers this year will emphasize children, teens and young adults. There will be a section in the Prayer/Liturgy website which includes liturgies written by and for Youth. The Associate Secretary will be a plenary speaker in the Youth Ministry Training Track at the Canada Youth 2000 event in July.

The Worship Office continues to support our denomination resources with weekly service bulletins, Presbyterian Prayer Partnership, These Days daily devotional magazine, the common lectionary, the 1997 Book of Praise and the Psalter. An educational video on the use of The Book of Praise and The Book of Psalms is being planned and will be distributed to congregations. Approximately half of our congregations are using the revised Book of Praise. As of the end of 1999, over 64,000 copies of the various editions of the Book of Praise (1997) and 24,500 of the Psalter have been sold.

The harmony edition of the Book of Psalms is now available. The Worship Office deals with copyright questions from congregations and music leaders. A resource of suggested hymns from the 1997 Book of Praise, for use at weddings, funerals and ordinations/inductions has been distributed through PCPak to all congregations. A list of suggested hymns to fit with the common lectionary is being developed and will be distributed this year. These will also be posted on the Worship web site at [www.presbyterian.ca/worship](http://www.presbyterian.ca/worship).

The Office fields many inquiries on subjects relating to worship.

The Associate Secretary conducts seminars and workshops on request on the theme of blended worship, which combines elements of traditional and contemporary worship. He was a speaker at a contemporary worship conference hosted by the Synod of Southwestern Ontario in Burlington and has conducted workshops on this subject across the country.

**Worship Advisory Committee**

The Rev. Ryk Brown, Mr. Greg Davidson, The Rev. Dr. Stephen Farris, Mr. Chris Fischer, Ms. Betty Mitchell, The Rev. Dr. James Thomson, Mr. Sam Wood.

**INTERNATIONAL MINISTRIES**

Staff Associate Secretary:	Marjorie Ross
Administrator:	Wilma Welsh
Secretary:	Gladys Stover
Financial Administrator:	Mary Beth McLean

**INTRODUCTION**

This has been the first year of the FLAMES Initiative with the focus on mission, including the work of International Ministries. Several of our special activities for this year were reported to last year's General Assembly. The following is an update on that report.

**FLAMES Mission Tours**

Nine tours have been planned for 2000 and 2001 to visit our partner churches. Four of those tours were planned for the spring of 2000. At the time of writing this report, two of the trips have been well subscribed and inquiries are still coming in for the others. We are presently considering whether we may repeat the most popular trips again in 2001. International Ministries was able to obtain a grant from the 1999 underexpenditure to enable us to engage a part-time contract staff person, Sarah Hoag, to carry out the administration of these tours.

**FLAMES Banners**

International Ministries has encouraged congregations to make banners which can be taken to partner churches as a combined FLAMES and millennium project. The goal is to receive 125 banners, one for each year of our Church's history. Banners are now being received at the rate of one per week. They are of extremely high quality, and the participants are to be congratulated on their hard work and artistry. Many of these banners will be on display at the General Assembly. Banners are welcomed through June of 2001.

**CANACOM YOUTH CAMP-ATLANTIC CANADA-SUMMER 2000**

Our Church is a member of the Caribbean and North American Council on Mission, which brings together churches in North America and in the Caribbean on shared mission programs. In 2000 our Church, together with the United Church of Canada, the other Canadian members, are welcoming the third CANACOM Young Adults Camp to Canada. Thirty young people from churches in ten different countries will take part in a three-week program at the end of July. The study sessions will take place in the Tatamagouche Conference Centre in Nova Scotia. One week will be spent in work projects, some of which will involve Presbyterian congregations in the Atlantic Synod. Our Church is strongly represented on the planning committee and we will be contributing some of the leadership of the camp.

This camp brings together the mission emphasis of the first year of the FLAMES Initiative with the youth focus which is emphasized in the second year.

**NEW MISSION PARTNERSHIP: THE BAPTIST FEDERATION OF EL SALVADOR (FEBES)**

Twenty years or more ago, a number of our congregations began to hear about the struggles of the people of El Salvador from refugees who had come to Canada and were worshipping in their

midst. From this beginning, contact was made with several churches in El Salvador, especially with Emmanuel Baptist Church in the capital, San Salvador. Our Church has “accompanied” Emmanuel Baptist Church and other Baptist leaders in El Salvador through a difficult period.

In the last several years, a number of Baptist congregations have formed a new association called The Baptist Federation of El Salvador, dedicated to outreach to the poorest communities and to ecumenical co-operation. The Rev. Jim Patterson was appointed to work with the FEBES in the summer of 1999. In March 2000, the Moderator of the 125th General Assembly, The Rev. Dr. Art Van Seters, visited El Salvador to commemorate the twentieth anniversary of the assassination of Archbishop Oscar Romero. He was accompanied by Rowena Van Seters and a small delegation who visited the FEBES churches. In a ceremony held in one of the poorest congregations, Dr. Van Seters and the FEBES leadership signed an agreement to work together in mission.

### **THEOLOGICAL STUDENT INTERN PROGRAM**

In 1999, Knox College and International Ministries initiated the theological student intern program. The first appointee was Knox student Dave Choi. Mr. Choi served an eight-month academic term, sharing his life with the youth of Batahola and Acahualinca in Managua, Nicaragua, using Taekwondo as a means of encouraging and challenging youth in the area. He was accompanied by his wife Grace. This experience will continue to challenge him in his future ministry, whether it is in Canada or overseas.

International Ministries and Knox College have learned from this first appointment and look forward to future appointments with overseas partner churches and agencies.

### **ONGOING PROGRAMS**

#### **Native Ministries Consultation, April 1999**

International Ministries welcomed the invitation by Canada Ministries to invite three of our partner churches in east Asia: the Presbyterian Church of Korea, the Korean Christian Church in Japan (KCCJ), and the Presbyterian Church in Taiwan to participate in their Native Ministries Consultation. The KCCJ and Taiwanese delegations were welcomed at an orientation in Saskatoon and Mistawasis. This was an important experience for these visitors. We were delighted when one of them, The Rev. Keun Kim of the KCCJ, applied to the Vancouver School of Theology for further studies in a field related to native ministries. We expect him to take up his studies later this year.

#### **Mission History Projects: Japan, Taiwan, Nigeria**

In this anniversary year, there is renewed interest in recording the history of our mission involvement over the past 125 years. Our partner churches in Japan and Taiwan have informed us of their keen interest in working with us on our shared history, and research is under way in both countries as well as in Canada. Another research project of a slightly different nature concerns the very significant involvement of International Ministries in Nigeria in the period 1956 and 1974, with the focus on the leadership taken in the relief efforts during the Nigeria-Biafra War.

#### **Gifts in Kind: Book Shipment to Nigeria**

Our report to the General Assembly last year contained a reference to the shipment of a container of books destined for both theological colleges and secondary schools to our partner church in Nigeria. (A&P 1999, p. [318](#)) The container arrived safely, and the books have been distributed according to our requests.

#### **Mark and Pamela Young, Malawi**

International Ministries wishes to record its appreciation to Mark and Pamela Young for the contribution that they made to medical work in northern Malawi. Mark, a physician, supervised the primary health care activities within the Ekwendeni Hospital catchment area, with the planning, implementation and evaluation of programs related to primary health. Some of the programs involved home-based care, in-patient care, community orphan care, counselling and community education. In 120 communities volunteers were trained for the home-based care of terminally ill patients.

The nutrition and feeding program is attempting to reduce the high levels of malnutrition through therapeutic and supplementary feeding for underweight children. Funds from Live the Vision supported this program.

The malaria control bed net program is aimed at young children and pregnant women, the two groups at most risk of dying from severe malaria. Mark has facilitated the procurement of nets and insecticide (Permethrin) from suppliers outside the country. Permethrin is used to treat bed nets so that they are more effective in the reduction of malaria. This program will be the focus of the upcoming *Learning/Sharing* program.

He has made a valuable contribution in the field of malnutrition (lack of iron, zinc, vitamins, etc.) which affects almost all Malawian children and many adults. The anaemia control program is based on the iron supplementation research. This is the first community-based, weekly supplementation program of its kind in sub-Saharan Africa. Mark has served with the Ministry of Health on their Anaemia Task Force.

Pamela, in addition to caring for their three children, Robert, Teboho and Makhotso, taught in the life skills training program which included courses in assertiveness, decision-making skills, and communication skills.

Mark has returned to Canada to work in a health-related international non-governmental organization based in Ottawa. Much of his work will continue to be in the area of nutrition in developing countries. We pray for God's blessings on his future work and on the family.

### **RESOURCES AVAILABLE FOR THE SUPPORT OF INTERNATIONAL MINISTRIES**

In 1999, International Ministries received approximately 13.3 percent of the *Presbyterians Sharing...* budget, amounting to \$1,306,366. The first call on the *Presbyterians Sharing...* funds available to us is for the support of people, mostly Canadians, who work with our partner churches and organizations around the world. In fact, in 2000, 87 percent of budget was devoted to personnel support. This has been our historic practice as a denomination, and, we believe, still reflects the priorities of our people.

The remaining 13 percent of our *Presbyterians Sharing...* funds is used first for grants to a few of our partner churches, secondly for small (in some cases so small as to be symbolic) grants to a number of ecumenical organizations, and thirdly for bursaries to assist with training leaders in our partner churches. This last category amounts to \$30,000 in 2000. It is set against valid requests from our partners which total nearly \$100,000. Of necessity, if we are to meet many of these requests, we must rely heavily on monies that come to us from other sources.

This is only one way in which our program is augmented by "extra" sources of funding.

The following is an overview of these other resources with which International Ministries has been blessed, and some illustrations of the ways in which we use them.

#### **Live the Vision**

About 25 percent of the funds contributed through Live the Vision were designated for projects outside Canada. This 25 percent was shared equally between International Ministries and Presbyterian World Service and Development. We worked together to ensure that all the projects included in the brochure (or close substitutes) were assisted, and that there was no duplication. We have plans to prepare a report back to donors of how these monies were used.

One example:

##### **Church building in Costa Rica**

Our Church has a partnership relationship with a small denomination in Costa Rica called the Federation of Evangelical Churches in Costa Rica (FIEC). It has a commitment to ministry among the very poor, in neighbourhoods that may never be able to have self supporting churches. In faith, they launched a building campaign to expand one of these church buildings to provide better space for Christian education and community programs. Their money ran out before they could get the roof on. Our office received a rather embarrassed and tentative enquiry as to whether there was any way we could help. The sum they needed was about US\$7,000. We were able to say that just that morning we had sent a Live the Vision grant for \$10,000 (Canadian) to FIEC to be used as they saw fit.

There was a gasp at the other end of the phone, and the words, "This is truly an answer to our prayers!"

Our Live the Vision funds have dramatically increased our ability to help our partners with their programs. Now that these funds are nearing an end, we are praying that the Church may approve a similar campaign in the future.

#### **Grants from 1998 Underexpenditures (A&P 1999, p. [209-10](#))**

International Ministries has always found it necessary to cover capital costs, buildings for mission staff or our partners and purchase of vehicles, from sources outside of the regular budget. Over the years, legacies and special capital appeals have provided the funds for these purposes. We submitted a number of projects for the funds made available from the underexpenditure in 1998, which were approved by General Assembly in 1999.

Two examples of use of these funds:

##### Vehicles for Central America staff

International Ministries was able to provide The Rev. Jim Patterson, a new appointment to El Salvador, with a vehicle which he purchased (second hand) in Thunder Bay and drove to Santa Ana, and to buy a new four-wheel drive vehicle for Dr. David Villalonga for use in his veterinary work in poor rural communities in Nicaragua.

##### Conference in Ghana

The opportunity offered of extra funds for special initiatives made it possible for eight ministers nominated by our African partners in Kenya, Malawi and Nigeria to attend an important continuing education event opportunity in Ghana. The focus of the conference was pastoral care and counselling.

#### **Bequests**

Every year, bequests are left to The Presbyterian Church in Canada, or to the Life and Mission Agency. Sometimes these bequests are specified for particular work. International Ministries has received several of these bequests over the past few years which help enormously with our ongoing program.

Two examples:

##### Support for work in a specific country

Net income from the residue of an estate will come in perpetuity to International Ministries for the maintenance of a staff person in India. The gift from the estate has been used for assigning medical students to Jobat Christian Hospital in India to assist at the understaffed hospital. Early this year Jonathan Sherbino from Woodbridge Church spent three months in India.

Several years ago, International Ministries received a large bequest from the McPherson and the Dickson estates to be used as we needed within our program. This has provided us with the elasticity we need to accommodate unexpected needs and to respond to opportunities. It has enabled us to support several short-term volunteer appointments. For example: these gifts have made it possible to support the work of Anita Kmezc of the Toronto Hungarian Church in Hungary for two years and support for Adele Halliday of Dixie Church who is presently in Kenya.

##### Support for volunteers

Two years ago the Presbyterian Church of East Africa (PCEA) in Kenya requested assistance for a nursing education program they were planning to set up in the new Presbyterian University in Kenya. An invitation was extended to Dr. Margaret Black, of Seneca College, Toronto, an elder at Iona Church, Toronto, to go to Kenya for four months. Dr. Black requested that her colleague, Dr. Hilka Davidson, join her and that they go for two months. During this time, these two nursing educators were able to do a study and make significant recommendations to the PCEA regarding the future of nursing education within the church in Kenya. Our bequest funds made it possible to assist them with their expenses.

##### Canada House, Blantyre, Malawi

International Ministries can apply for use of parts of bequests left to the Church as a whole. Funds came to us through this avenue in 1998 to enable us to build a house for staff on the

mission compound in Blantyre, Malawi. Our staff there was accommodated in an older building which was proving very expensive to repair. The bequest money enabled us to build a house for our staff and a separate building on the same lot for short-term volunteers. This has greatly increased our ability to direct visitors and short-term people to Blantyre.

### ***Something Extra***

Congregations and groups have a real desire for small “hands-on” projects, which can provide a focus for a fund-raising event, or serve as a starting point for educating their people about mission. Many of these small projects are included in the publication called *Something Extra*. As the name indicates, support for these projects is intended to be over and above support for *Presbyterians Sharing...*. Monies are directed to programs and projects of our partners. In many cases, this is the only “program” support we are able to provide.

Because of the need for our partners to be able to plan ahead, we have tried to organize a few of the programs supported through *Something Extra* in a way that allows us to give three to five year commitments.

#### Scholarships - Helen McDonald Memorial School, Jhansi, India

This school was founded in 1927 by our Church and has always been a well-known project of the Women’s Missionary Society. The goal was, and is, to provide good secondary education in the Hindi language for girls from poor homes. Costs were kept low, largely through subsidies from Canada. The school is now under the direction of the Church of North India. International Ministries has recently worked out an agreement with the Church of North India’s Ministry to Children department and the Helen McDonald School through which, each year 20 children will receive full scholarships (room, board and tuition) at the school. This requires a commitment from International Ministries of \$5,000 each year, and for this we are completely dependent on the gifts of individuals, groups and congregations through the *Something Extra* gifts. Past experience makes us confident that we will be able to assist at least 20 children. If more funds are received, we will be able to increase our commitment.

#### Scholarships - graduates of Francisco Coll School, Guatemala City

This school, founded by some dedicated Catholic sisters in the municipal garbage dump of Guatemala City, is well known to many of our people who have visited Central America. The *Learning/Sharing* project for children’s groups in 1998-1999 focussed on this school and funds were raised to assist the handful of graduates of the primary school who were able to go on to secondary school. There was such enthusiastic response to this program that we have been able to commit to providing scholarships for up to nine young people each year over the next five years at least. We will include this project in *Something Extra* so that, God willing, the assistance can continue after the *Learning/Sharing* funds are used up.

#### Program money for International Ministries staff

International Ministries staff receive “work funds” from *Presbyterians Sharing...* which are sufficient to cover their vehicle expenses, but all other program costs must be covered by the partner church or organization with which they are working. In at least three cases, Presbyterian World Service & Development makes significant grants to the programs in which International Ministries staff are working. In other cases, program costs are covered by other churches and development organizations in Europe and the United States. In a few cases, much of the staff person’s program funds must come from gifts of Presbyterian congregations and individuals, over and above their gifts to *Presbyterians Sharing...* through *Something Extra*.

This is the case with Dr. David Villalonga, a veterinarian working with the Asociacion Cristiana de Jovenes (YMCA) of Nicaragua, whose program work is listed in *Something Extra*. He describes the impact of one such gift in his annual report on which the following description is based:

#### Cattle for Guzman Ramirez Co-operative, Nicaragua

During the Sandanista period in Nicaragua, many groups of landless peasants (campesinos) were gathered into co-operatives and given land. One such co-op was called Guzman Ramirez, and they were given scrubland about 90 minutes’ drive outside Managua, good only for cattle-

grazing. When the Sandanista period ended, all government help for co-ops came to an end. Many of them went into debt and soon were forced to sell their land.

The Guzman Ramirez co-op asked for a loan from CEPAD, the Protestant relief and development organization in Nicaragua. David Villalonga met their leaders through CEPAD and was impressed by their determination (not shared by most communities who received loans from aid organizations) to repay their debt. As he got to know them, he realized that their herd of cattle was pathetically small to support the number of people in the co-op. He told them he would try "to find people to help".

He told their story in the Atlantic Synod, and Pictou Presbytery made "Cattle for Guzman Ramirez Co-op" a special project. When David returned to Nicaragua, he had a total of US\$12,000, more than half from Pictou, with which to buy cattle. In April 1999, he and the co-op leader (both very knowledgeable in the ways of the Nicaraguan cattle market) travelled to a special auction in the north of the country at which, to their joy, they were able to buy forty-seven good quality cattle (the cross between Indian Brahman and Brown Swiss preferred in Nicaragua). This was nearly three times more cattle than David had hoped to get for the money. Even more pleasing to him was the decision by the members of the co-op to share the extra head of cattle with two other neighbouring co-ops so that three groups of poor campesinos, rather than just one, were able to benefit from the gift from Canada.

When he visited the co-op (in the vehicle made possible by the decision of the 1999 General Assembly concerning the use of the 1998 underexpenditure) he was delighted to hear that at least one family was using the whey, (the byproduct of the cheese they make from their milk) to supplement their children's diet. Granted, whey is usually given to piglets in Nicaragua as in Canada but this family's toddler was thriving on it. A guest from Canada was with him on this visit, a very special time of celebration for that community, and heard them say, "In all this time, no hand was stretched out to help us. But then the church came."

David says that the outcome of this gift has given him "the best satisfaction of his life". He goes on:

We need to know that this area (where Guzman Ramirez has its land) is very poor. No one (i.e. no aid organization) has visited them in ten years; they have never received any help except from The Presbyterian Church in Canada. Children in several families are suffering malnutrition. Besides, there are people just waiting to get these campesinos' land if they are forced to sell. They don't want to sell, but they don't get any credit from anyone, and so how can they make a living from land like that?

I think this is one of the best things our church has done. By giving the cattle we give these people security for their land and food for their families. Of course, we probably need more help for the families in that area who are still without cattle, but we have made a start, and have given new hope to these people and their children.

*Presbyterians Sharing...* supports David Villalonga; the special grant from the 1998 underexpenditure provided his vehicle, and gifts to a project in *Something Extra* enable him to buy animals for farmers like these. Moreover, providing security of land and freedom from debt is the theme of the Jubilee initiative supported by our Church.

Many threads come together in the story of the cattle for the Guzman Ramirez families. God used the efforts of many in our church to bring hope to his people in Nicaragua.

## STAFFING

### New appointments

#### Regular

The Rev. James and Brenda Patterson, El Salvador  
Dr. David and Anna Pandy-Szekeres, Ukraine

#### Volunteer

Ms. Marlene Buwalda, Taiwan  
Ms. Adele Halliday, Kenya

Shared or Ecumenical

The Rev. John and Gladys Bushby, Grenada  
The Rev. Pei Kang and Ellen Rae Dai, China

Medical Students/Residents

Mr. Jonathan Sherbino, Malawi, India, Nepal  
Dr. Bao Tang, Taiwan

Other Short-term Volunteers

Dr. Margaret Black, Kenya  
Dr. Hilkka Davidson, Kenya  
Dr. Robert Stinson, Malawi  
The Rev. Dr. Fred and Joan Speckeen, Nicaragua

Student Intern

Mr. David (Grace) Choi, Knox College, Nicaragua  
Ms. Susan (The Rev. Terrance) Samuel, Knox College, Kenya  
Ms. Linda Park, Presbyterian College, Japan

**Retirement**

Dr. Clarence and Catherine McMullen, India

**Terminations or Completion of Assignment**

Regular appointment

Dr. Mark and Pamela Young, Malawi

Volunteer appointment

Ms. Lillian Sparling, Taiwan  
Ms. Linda and Mr. Robert King, India  
Mr. David and Ms. Miriam Barrie, Malawi  
Mr. Kevin Savage, Malawi  
Mr. Bruce Hickling, Malawi

Associate Missionary

The Rev. John Yoo, Sri Lanka

**The Presbyterian Church in Canada Works With**

Brazil - Independent Presbyterian Church of Brazil	The Rev. Lincoln Resende (in Canada)
Cameroon - Wycliffe Bible Translators	Mr. Sean and Ms. Lezlie Allison *
Central America - Christian Education	The Rev. Fernando Cascante
China - The China Christian Council - medical work	The Rev. Pei Kang and Ellen Rae Dai
Costa Rica - Federation of Evangelical Churches in Costa Rica (FIEC)	
Cuba - Presbyterian-Reformed Church in Cuba	Mr. David and Ms. Miriam Barrie
El Salvador - Federation of Baptist Churches (FEBES)	The Rev. James and Brenda Patterson
Ghana - Presbyterian Church of Ghana	The Rev. Tetteh Akunor (in Canada)
Grenada - The Presbyterian Church of Grenada (through CANACOM)	The Rev. John and Gladys Bushby
Guatemala - COVERCO	Mr. Ken and Ms. Kennis Kim
Guyana - The Guyana Presbyterian Church	The Rev. Christopher Jorna
India - Church of North India	Dr. Pauline Brown, Dr. Clarence and Catherine McMullen
Japan - Korean Christian Church	The Rev. Dr. John and Dr. Clarabeth McIntosh
Japan - United Church of Christ	Mr. Michael and Ms. Wendy Lessard- Clouston
Kenya - The Presbyterian Church of East Africa	Dr. Richard Allen, Ms. Adele Halliday
Korea - Presbyterian Church of Korea	The Rev. Doo Je Kim *

Malawi - Church of Central African, Presbyterian Blantyre Synod	Ms. Clara Henderson, The Rev. Glenn and Ms. Linda Inglis The Rev. Heather Jones
Livingstonia Synod	
Mauritius - The Presbyterian Church in Mauritius	
Middle East - The Middle East Council of Churches	
SAT-7 (Television Ministry)	Mr. Makram and Ms. Mona Barsoum
Mozambique - The Presbyterian Church of Mozambique	Mr. Mark Gordon
Nepal - The United Mission to Nepal	Dr. Richard and Dr. Ling Schwarz
Nicaragua - Asociacion Cristiana de Jovenes (YMCA)	Dr. David and Aleida Villalonga
Soynica	
Nigeria - The Presbyterian Church of Nigeria	Ms. Denise Van Wissen
Romania - The Hungarian Reformed Church	The Rev. Arlene Onuoha
Taiwan - The Presbyterian Church in Taiwan	Mr. Brian Johnston Mr. John and Ms. Florabelle Geddes, Ms. Joy Randall, Ms. Marlene Buwalda, Dr. Michael Tai *
Ukraine - The Hungarian Reformed Church	Mr. David and Ms. Anna Pandy-Szekeress

\* Associate Missionary

**Liaison Staff**

Caribbean and Latin America, The Rev. Joseph Reed  
South Asia (India and Nepal), Mrs. Margaret and Mr. Jake Vanderzweerde

**Visits to Overseas Partners from Canada**

The Rev. Dr. Art Van Seters and Mrs. Rowena Van Seters, to Kenya, Nigeria, Ghana, Guatemala, El Salvador  
The Rev. Dr. Ian Clark to Kenya  
The Rev. Paul Ryu to World Alliance of Reformed Churches conference, Korea  
The Rev. Richard Fee to Kenya, Ghana, Nigeria, Switzerland, Netherlands, Hungary, Romania, Ukraine  
Dr. Marjorie Ross to Guyana, Cyprus, Jordan, Guatemala, El Salvador, Nicaragua

**Visitors to Canada from Overseas Partners**

The Rev. Dr. Hae Joong Kyung, Moderator, Korean Christian Church in Japan  
The Rev. Young Il Kang, General Secretary, Korean Christian Church in Japan  
The Rev. Eui-woong Yu, Moderator, Presbyterian Church of Korea  
The Rev. Benebo Fubara-Manuel, Presbyterian Church of Nigeria (studying in the USA)  
The Rev. Joseph Mothaly, Presbyterian Church of East Africa (twinning program)  
Ms. Mercy Chilapula, Church of Central Africa Presbyterian, Blantyre Synod, Malawi  
The Rev. Sandhya Nelson, Theological Intern, Church of North India  
Church of North/South India Consultation - The Most Rev. Vinod Peter, Moderator, The Rt. Rev. Z. James Terom, Dr. V.S. Lall, The Rev. Enos Das Pradhan, Pravat Rana, The Rev. Anita Templeton, The Rev. M. Malaviya, (Church of North India); The Rt. Rev. Dr. K.J. Samuel, Moderator, The Rt. Rev. Dr. C.L. Furtado, The Rev. G. Dyvasirvadam, The Rev. Dr. P. Surya Prakash, Grace Srinivasan, Dr. Richard Devadoss, (Church of South India)  
The Rev. William Lo, Rev. Lee, Fu-Chyan, Presbyterian Church in Taiwan  
Native Ministries Consultation - The Rev. Keun Kim, The Rev. Jung Soon Seo, Mr. Yoo Yang Kim, Mr. Hyo Duk Lee, Mr. Sang Hoon Lee (Korean Christian Church in Japan); The Rev. Soon-sam Lim, The Rev. Man-Gyoo Lee, The Rev. Soon-chang Lee, The Rev. Seung-sung Kim (Presbyterian Church of Korea); The Rev. Lin Shen-An, Mr. Tai Ming-Hsiung, (Presbyterian Church in Taiwan)

**Leadership Development Program**

Gertrude Kapuma, CCAP, Blantyre Synod studying in South Africa  
The Rev. Benebo Fubara-Manuel, Presbyterian Church of Nigeria, studying in Calvin Seminary, Grand Rapids, Michigan, USA

The Rev. Kenneth Uche Elu, Nigeria, studying at Cincinnati Bible College and Seminary, USA

The Rev. O.A. Dien, Nigeria

The Rev. Maricela Gonzalez, Presbyterian-Reformed Church in Cuba, studying English in Canada

The Rev. Lee, Fu-Chyan, Presbyterian Church in Taiwan, studying English in Canada

Sandra and Walter Orantes, El Salvador, studying English in Canada

The Rev. John Mbugua Kariuki, PCEA, Kenya, studying communications in Savannah, Georgia, USA

### **Coalitions in which we participate and representatives**

Canada Asia Working Group (CAWG) - Dr. Marjorie Ross

Inter-Church Committee on Human Rights in Latin America (ICCHRLA) - The Rev. Dr. Geoffrey Johnston

Canada Caribbean Working Group (CCWG) - Dr. Marjorie Ross, The Rev. Joe Williams

Middle East Working Group of InterChurch Action - Dr. Marjorie Ross

Inter-Church Coalition on Africa (ICCAF) - The Rev. Russell Hall, The Rev. Rodger Talbot, The Rev. Dr. Catherine Chalin

Project Ploughshares - Mr. Jeff Veenstra

### **ADVISORY COMMITTEE MEMBERS**

Mrs. Maureen Kelly (Convener), The Rev. Russell Hall, The Rev. Tom Rodger, The Rev. Philip Chiang, Mrs. Lorna Teare, Mrs. Peggy McKay, Ms. Ann Blane, Mrs. Joyce Deebrah, The Rev. Charlotte Brown, Ms. Annemarie Klassen, Staff: Dr. Marjorie Ross, The Rev. Richard Fee, Ms. Wilma Welsh.

### **REPORT OF THE E.H. JOHNSON MEMORIAL TRUST FUND**

The E.H. Johnson Memorial Trust Fund was established in 1982 to honour the work and missionary spirit of the late Rev. Dr. Edward (Ted) Johnson, who served for many years as Secretary for Overseas Missions and gave outstanding leadership in mission to The Presbyterian Church in Canada. Earlier, Dr. Johnson and his wife, Kitty, served as missionaries of the Church in Manchuria, northeastern China. This experience shaped Ted's life and work, providing him with a global view of mission. The Church honoured Dr. Johnson by electing him Moderator of the 95th General Assembly.

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 therefore sought to develop opportunities for Christian men and women to become acquainted with different countries and cultures. He gave strong leadership to The Presbyterian Church in Canada in the development of programs to help train church leaders in Africa, Asia and the Caribbean. He challenged young adults to make a commitment to the church and to become involved both in Canada and abroad.

The establishment of the fund was made possible by a major donation from the Charles Johnson Charitable Fund. Other gifts came from relatives, friends and groups.

The two primary activities of the trust's committee are the annual E.H. Johnson mission luncheon at the General Assembly, at which an individual is recognized for his or her outstanding contribution "on the cutting edge of mission", and an annual exchange which takes place between The Presbyterian Church in Canada and one of our partner churches.

The trust committee agreed that in 1999-2001, in both aspects of our program, we would honour our "roots" in the Church of Scotland and also our "wings" as we explore new relationships in our increasingly interconnected world.

### **Award Recipient**

The 1999 award recipient was The Rev. John L. Bell from the Church of Scotland, a member of the Iona Community. John Bell is well-known internationally as a composer of modern hymnody and is in the forefront of liturgical renewal. Ten hymns in the revised Book of Praise were written by him in collaboration with members of the Iona Community.

John Bell returned to Canada in November as the guest of the E.H. Johnson Trust, with the assistance of the Worship and Evangelism desk of Education for Discipleship and the *Celebrate!* Steering Committee. He led workshops and meetings in Vancouver, Calgary, Toronto and Waterloo. These events were well attended and offerings assisted the trust with the added costs as well as enabling it to make a contribution to the Iona Community.

The 2000 Award recipient is Dr. Elsa Tamez, professor of biblical theology at the Seminario Biblico Latinoamericano in San Jose, Costa Rica. She is well known throughout Latin America and in the international ecumenical community. Dr. Tamez will speak at the 18th annual mission luncheon to be held during the General Assembly on Tuesday, June 6, 2000.

Since the inception of the trust, the following awards have been made:

1983	The Rev. Roy Neehall	Caribbean Council of Churches
1984	The Rev. In Ha Lee	The Korean Christian Church in Japan
1985	Archbishop Rev. Edward Scott	Anglican Church of Canada
1986	The Rev. Dr. C.M. Kao	Presbyterian Church in Taiwan
1987	The Rev. Byers Naude	South African Council of Churches
1988	Gabriel Habib	Middle East Council of Churches
1989	Ms. Barbara Jackman	Canadian refugee legal advocate
1990	The Rev. Barbel Wartenburg-Potter	German theologian and feminist
1991	The Rev. Glenda B. Hope	USA advocate for the poor
1992	The Rev. Russell Self	Missionary and Canadian Bible Society
1993	Archbishop Desmond Tutu	President, All-Africa Council of Churches
1994	The Rev. Dr. Jack McIntosh and Dr. Clarabeth McIntosh	Advocate for Human Rights, Korean Christian Church in Japan
1995	The Rev. Dr. Timothy Njoya	Human Rights Advocate, Kenya
1996	Dr. Daniel Szabo	Hungarian Reformed Church
1997	The Rev. Dr. John Fife	Co-leader of Sanctuary Movement for Refugees, Presbyterian Church(USA)
1998	The Rev. Hector Mendez	Reformed-Presbyterian Church in Cuba
1999	The Rev. John L. Bell	Iona Community and the Church of Scotland

### Exchanges

Past exchanges have involved the Presbyterian Church of Nigeria, the Korean Christian Church in Japan, the Church of Central Africa Presbyterian, the China Christian Council, the Middle East Council of Churches, the Presbyterian Church of Korea, and the Presbyterian-Reformed Church in Cuba.

### 1999-2000 Exchange

In the fall of 1999, Mrs. Fiona Campbell and The Rev. Andrew Campbell visited Canada. Members of the E.H. Johnson Trust Fund Committee, the *Celebrate!* Steering Committee and other Canadian Presbyterians hosted the Campbells in Calgary, Toronto, Welland, Hamilton, Halifax, Pictou, Ottawa and Waterloo.

Deborah Schlichter and David Smith were selected from among more than thirty applicants to take part in the return visit to Scotland in May 2000. Their program exposed them to the parish reappraisal initiative of the Church of Scotland, involvement in the church's work in areas of multiple deprivation, familiarization with the inner city work of the Iona Community and a short visit to the island of Iona. Ms. Schlichter, an elder at Knox Church, Waterloo, is Executive Director of the House of Friendship in Kitchener. Mr. Smith, an active participant in the work of the Presbytery of East Toronto, is Executive Director of Evangel Hall in Toronto.

### 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 and in situations which are on the "cutting edge" of mission. An offering is received during the annual mission luncheon. The fund has charitable status and all gifts are acknowledged by a receipt from The Presbyterian Church in Canada. The office of the Chief Financial Officer administers all monies belonging to the fund, on instruction of the trustees.

**Trustees**

The Hon. Rev. Dr. Walter McLean (Convener), Dr. Ruth Alison, The Rev. Alan Goh, The Rev. Dr. Dorcas Gordon, The Rev. Duncan Jeffrey, The Rev. Dr. John A. Johnston and Mr. Glenn Mount. Staff members: Ms. Barbara McLean, Deputy Clerk of the General Assembly and Dr. Marjorie Ross, Associate Secretary for International Ministries.

Rev. Dr. Walter McLean  
Convener

Dr. Marjorie Ross  
Secretary

**JUSTICE MINISTRIES**

Staff Associate Secretary: Stephen Allen  
Program Assistant: Gail Turner

**INTRODUCTION**

As part of the FLAMES Initiative focus on mission in 1999-2000, Justice Ministries has profiled Justice as Mission, especially through the Canadian Ecumenical Jubilee Initiative. In workshops and worship services, in meetings with Church courts, congregations and ecumenical groups, and through print and on-line communications, we have encouraged adoption of both local and global missions for justice and highlighted ways in which we can serve Christ by bringing hope to a broken world.

**CANADIAN ECUMENICAL JUBILEE INITIATIVE**

Three themes undergird Jubilee. Each is given prominence for one year, but there is intentional overlap among the themes: Year 1 - Release from Bondage, September 1998 to August 1999; Year 2 - Redistribution of Wealth, September 1999 to August 2000; Year 3 - Renewal of the Earth, September 2000 to August 2001.

**Release from Bondage - Debt Cancellation Campaign**

Over 200 congregations are participating in the Canadian Ecumenical Jubilee Initiative (CEJI). Most (176) collected signatures for the petition to cancel the unpayable debts of the world's 50 poorest nations in 2000. Nearly 8,000 Presbyterians joined the 675,000 other Canadians in signing the petition. In all, petitions with 17 million signatures were presented to the leading industrial nations (the G-7) in Cologne in June 1999.

Members of CEJI met with The Hon. Paul Martin, Minister of Finance, before the annual meetings of the World Bank and International Monetary Fund (IMF) in September 1999. Delegates at these meetings affirmed and implemented the decisions taken at Cologne in June to cancel approximately \$100 billion of the debt owed by Highly Indebted Poor Countries (HIPC) under a speedier time-table. They also affirmed the need to direct funding toward poverty alleviation. These are positive steps. The effectiveness of these measures, however, is compromised by the continuation of stringent Structural Adjustment Programs. Furthermore, debt cancellation so far only applies to unserviced debt. Consequently, many HIPC countries will see little if any reduction in annual debt payments until there is more substantial debt cancellation.

While the achievements may seem modest, the global campaign for debt cancellation is having an impact. As colleagues from the Zambian Jubilee movement put it: "[T]he fact that the debt issue was seriously tackled at Cologne shows what people's campaigns ... can achieve through clear calls and strong actions for justice." Justice Ministries will continue to send out updates and suggestions for action to congregations, other courts of the Church and individuals involved in the Jubilee debt cancellation campaign. Our government knows this issue is one members of Canadian churches have taken to heart and that they will continue to press the government for bolder action.

In December 1999, the federal government announced the cancellation of \$600,000 in debt owed by Bangladesh. Members of the Canadian Ecumenical Jubilee Initiative commended this decision, which was noteworthy because it did not include the imposition of punitive economic restructuring measures.

In September 1999, Justice Ministries staff and members of the advisory committee contacted ministers and lay persons in 25 congregations across the country about the Jubilee program. The

team heard that people were learning how to approach a social issue biblically. Engagement in Jubilee was affirming a Christian responsibility to act for others. Members of the Church who were participating in Jubilee were discovering a sense of fellowship in being able to act in concert with a larger group and in undertaking an action which could have a positive impact. Jubilee and the debt cancellation campaign generated lively discussion and was proving to be a useful educational experience. Many had never heard before of the debt crisis and its impact on the poor.

The team also learned that few congregations worked ecumenically on the debt cancellation campaign but in some cases, Presbyterian congregations provided valuable ecumenical leadership. We were pleased to hear that our distribution of Jubilee resources was very effective.

An important need expressed was for support and encouragement, not only from Justice Ministries, but also from sources closer to the grass-roots. Lay persons asked for more support from clergy. Clergy asked for more support from presbyteries.

### **Redistribution of Wealth**

The theme for year two of the Jubilee program is Redistribution of Wealth. In Leviticus 25, the Jubilee cancellation of debt and release of slaves was accompanied by a restoration of property to those who had been unable to redeem land that had been sold in the previous half-century. Similarly, Deuteronomy 15:13-14 bids the master not to send out a freed slave empty-handed but to "provide liberally out of your flock, your threshing floor and your wine press, thus giving to him some of the bounty with which the Lord your God has blessed you."

Growing disparities of wealth mar the global community. Canada is not exempt from this trend. From 1973 to 1996, the disparity in income between the poorest 10 percent of Canadian households and the richest 10 percent grew from a ratio of 20:1 to a ratio of 314:1.<sup>1</sup> The Canadian Ecumenical Jubilee Initiative has developed resources so that we may learn about these problems and accept the challenge to contribute to positive solutions.

In September 1999, CEJI hosted a national workshop on Redistribution of Wealth. The support of a small grant from undesignated bequests made it possible for Justice Ministries to send four participants to this leadership training workshop: Marj Tourigny, a member of the Mission and Justice Committee of Knox, Calgary; Jo Morris, Co-ordinator of Canada Youth 2000, Erin Crisfield, Area Education Consultant with the Synod of Southwestern Ontario, and Gail Turner, Program Assistant for Justice Ministries. Each participant has incorporated what she learned into her involvement in Jubilee.

Central to the education and action process of year two of the Jubilee program is the Jubilee Pledge; "We are a Jubilee People". There are two challenges to using the pledge: time and complexity. The pledge asks congregations or groups to review their outreach in light of the Jubilee principles in the pledge declaration. It asks for a commitment locally and for a commitment to one or more global actions, from a list of eight. It requires time and study to complete the pledge, and then to follow through with the commitments. So far, a limited number of congregations are working on the pledge.

Nevertheless, some have done so with success. The Rev. Joyce Hodgson explains how the pledge was introduced at St. Andrew's in Guelph, Ontario:

We planned to celebrate Jubilee with a speaker from Community Ministry with ex-offenders on October 31, 1999. The congregation saw the pledge for the first time that Sunday printed in the bulletin. It was explained to them that the session had approved it in principle; the missions committee would be recommending an international project; the outreach committee would be recommending a local project, and the pledge would come back to the congregation for them to ratify on January 2, 2000.

A member of the Celebrate/Jubilee committee wrote articles on Jubilee and organized both the debt petition and child poverty petition [one of the recommended pledge actions]. The senior high youth group, the WMS group, and the women's fall retreat all studied aspects of Jubilee ... . We then included the pledge-taking in the service of worship on January 2. In the March newsletter, a follow-up article

explains what we have done and what it means ... So, we did not exactly use the process suggested, but we did get rather wide coverage of Jubilee and wide participation.

One lesson we might draw from this experience is to view the pledge in a flexible manner. We can encourage congregations to adapt the pledge process in a way, which serves their needs, and extend the timeline into 2001.

### **Renewal of the Earth**

The theme for year three of the Jubilee initiative is Renewal of the Earth. The program will focus on three issues: 1) continuing the debt cancellation campaign, 2) land rights for aboriginal people and 3) climate change. The Aboriginal Rights Coalition will provide leadership on land rights. This will be an opportunity to promote Journey to Wholeness. The Taskforce on Churches and Corporate Responsibility will provide leadership on climate change. The Canadian Ecumenical Jubilee Initiative will continue to co-ordinate the debt cancellation campaign. Resources for Renewal of the Earth will be available in August or September 2000.

### **HEALTH CARE**

In the past year, Justice Ministries has taken steps to develop a national network of Presbyterians interested in health care issues. Justice Ministries is working with members of this emerging network to follow issues in the health care system and where possible to bring these issues to the Church's attention. This section will focus on the growing privatization of goods and services in our health care system. When Justice Ministries submitted the health report to the 124th General Assembly (A&P 1998, p. 398-415), it noted that private funding (paid by the employer or the user) had increased to 32 percent in 1995 from a stable level in the mid 20 percent range for the previous two decades. With federal and provincial health expenditure increases in the past two years, the private proportion has probably stabilized around 30 percent. Nonetheless, certain trends suggest that Canadians may see more health goods and services privatized in the coming years.

The experiences of long waits in emergency services of hospitals and the growing number of patients seeking treatment in the US continue to worry the public. The limited availability of community and in-home health services adds to the concern. Yet, for all of the problems in our health care system, publicly funded health care continues to be a priority for a majority of Canadians.

In a speech at the annual conference of the Canadian Health Economics Research Association, The Hon. Monique Bégin focused on the erosion of medicare. She cited a number of cases of services being delisted or not being covered. For example, patients who have day surgery and go home to recuperate may require drugs. While these drugs are covered if the patient is in the hospital, they are not covered if the patient is recovering at home.<sup>2</sup>

In March 2000, the government of Alberta tabled Bill C-11. This bill would permit for-profit health clinics to perform surgery requiring overnight stays on contract from regional health authorities. The bill is generating much debate. Does this legislation threaten the five principles of the Canada Health Act (CHA) and is it a step toward two-tiered medicine? The federal government was reviewing the legislation to ensure that it does not violate the CHA.

The proposed bill raises several questions that require analysis. Will contracting out to private for-profit clinics help sustain the health care system or will this undermine the principle of social equity? Will contracting out essential procedures and services reduce the waiting lists? Why not invest the same funds into the public system? Will patients be pressured to pay extra for goods or services they may not need?

Health care is currently exempted as a public service under the North American Free Trade Agreement (NAFTA). If this bill is passed, it is possible this exemption could be challenged by private multinational health care corporations. They could argue that under NAFTA, they must receive the same treatment as private for-profit Canadian service providers and should be able to access public funds to operate in the province without discrimination.

There are other trends of growing privatization in health care. Home care service in Ontario has shifted substantially to private companies as a result of the contract process mandated by the

provincial government. Many provincial governments have been delisting procedures from health insurance coverage.

As noted in our 1998 report, federal-provincial relations (health is a provincial responsibility) and the diminishing share of federal funding will make it difficult to address this trend of growing privatization, much less introduce new publicly funded programs such as national homecare or pharmacare programs. (A&P 1998, p. 398-415) While the federal government has increased its health care funding to the provinces under the Canada Health and Social Transfer in the past several budgets, it has not fully restored what it cut in 1995.

In the case of home care, a major study done in British Columbia confirms that home care costs are lower than hospital costs. Interestingly, this study noted that home care in the US was not a cost-effective alternative to institutional care. Since the US has an insurance-based model, patients tend to be accepted or rejected based on their plans. In Canada, with a universal health care system, administrators can “steer patients to the most appropriate type of care and maintain a broad range of options, all at lower cost”, notes Dr. Hollander, who directed this study.<sup>3</sup>

The CHA legislation of 1984 sets out five principles to ensure access to medically necessary services:

- Universality of coverage
- Accessibility - reasonable access on a uniform basis
- Comprehensiveness - all medically necessary services are covered
- Portability - coverage no matter where you go in Canada
- Public administration

The Church most recently affirmed its support for the Canada Health Act at the 124th and 125th General Assemblies. (A&P 1998, p. 398-415; A&P 1999, p. 324-25) Increased privatization of services is likely to make it more difficult to maintain these principles. The danger is that private remedies will be tried even though they are unlikely to help, and will likely further weaken the public system. Furthermore, privatization will shift more of the cost burden to individuals.

We note the positive trend of a growing number of congregations becoming involved in parish nursing programs which complement our health care system and provide an important spiritual dimension to health care.

As this report was being prepared, plans were underway for an ecumenical consultation to explore how Canadian churches might best respond to the challenges facing the health care system. Participation from the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the Catholic Health Association, The Presbyterian Church in Canada, the Salvation Army and the United Church of Canada is expected.

**Recommendation No. 12** (adopted, p. 20)

That a letter be sent to the federal government urging it to:

- enforce the Canada Health Act,
- increase health care funding to the level of 1995,
- co-operate with the provinces to introduce national pharmacare and homecare programs,

noting, these should be in the medically necessary category and publicly funded.

## **HUMAN CLONING AND BIOTECHNOLOGY**

**Overture No. 9, 1998** (A&P 1998, p. 524, 335, 26)

**Re: To study the ethical, moral and theological aspects of cloning and genetic manipulation**

Overture No. 9, 1998 was submitted to the Life and Mission Agency. At the 125th General Assembly, the following recommendation was approved: “that the Church work with the Canadian Council of Churches and concerned members of the council to prepare a report on human cloning and biotechnology for consideration by the 126th General Assembly”.

There are several components of this report. First, the report highlights the work Justice Ministries is doing in co-operation with the Canadian Council of Churches. This is proving to be very fruitful and should continue. Secondly, this report identifies some of the issues and

questions which human cloning and biotechnology present. The issues are complex and multifaceted. They cross disciplines including genetics, agriculture, biology, medicine, economics, law, ethics and theology. The challenges posed by biotechnology call for the Church to give this issue some attention over the next few years.

The most recent statement of the Church was approved by the 115th General Assembly (A&P 1989, p. 341-48, 67-69). There was also an earlier statement in 1979 (A&P 1979, p. 225-32, 63). Since 1989, the pace of change in biotechnology has been dizzying. Church and society in general have not kept pace with these changes. Not only do we need to understand this technology; we need to learn what questions we should be asking. We cannot and should not dismiss this technology outright. Nor should we embrace it uncritically. We need to acknowledge that many of the issues are divisive. We need to listen to the varying perspectives.

### **Ecumenical Co-operation - Discerning Together**

Since 1999, Justice Ministries has been co-operating with members of the Canadian Council of Churches. In December, the Commission on Justice and Peace of the Council hosted a forum on biotechnology called "Current Issues in Biotechnology and their Theological and Ethical Implications". One of Justice Ministries' contributions to this forum was inviting Dr. Donald Bruce, Director of the Church of Scotland's Society, Religion and Technology Project. Dr. Bruce also spoke at Knox College. A report on the forum is available from Justice Ministries.

The Council has established a biotechnology reference group, chaired by the Associate Secretary for Justice Ministries. In the coming year, the reference group will consider organizing several meetings across Canada to focus on theological and ethical issues concerning biotechnology.

### **Developing a Theological Framework**

Ronald Cole-Turner, who teaches at the Pittsburgh Theological Seminary, suggests that "scientists are now intruding upon an inner sanctuary of life, a sacred mystery of genetic givenness that should only be received from God with gratitude, never manipulated or engineered."<sup>4</sup>

How might we understand the theological and ethical implications of biotechnology? The questions, which follow, will hopefully guide us as we begin to grapple with the issues raised.

Is there a limit to the knowledge to which we, as humans, have a right? From a biblical perspective, is there such a thing as "forbidden knowledge"? By what criteria do we establish this proposition?

Two considerations suggest our right to know is not unlimited. The first is a moral perspective. There is a desire for knowledge that reflects a presumptuous desire to be as God, such as to acquire the wisdom and power of God (Genesis 3). There is also a desire for knowledge that represents a presumptuous wish for an illegitimate self-aggrandizement (Genesis 11).

There are practical considerations. Is there some knowledge that is not safe for us as humans to possess because we are not particularly well-equipped to cope with it? Such knowledge represents a power that we cannot be trusted to exercise without causing ourselves great grief. The limiting factor is our fallen nature, which predisposes us to be constantly betrayed by a certain inward inclination of the heart. (Ecclesiastes 9:3, Jeremiah 17:9) Our fallenness is the reality of our situation in the world. Objectively, we are separated from, or estranged from, the "ground of our being."<sup>5</sup> This is the fundamental sin which we cannot escape (Psalm 51:5) and from which issue all the other sins of which we are guilty, including that of the misuse of knowledge.

How do we distinguish between legitimate and illegitimate knowledge? We suggest that legitimate knowledge is:

- knowledge gained from the contemplation of God's work in the created order (its beauty, complexity, mystery) or knowledge sought in order to further this contemplation and praise (Psalm 8),
- knowledge that enables us to be better stewards of that which has been entrusted to our care (Genesis 2:15),
- knowledge that supports and nurtures our humanity and that enables us more effectively to treat or even cure diseases. (Mark 1:29ff).

On this basis, knowledge that should be rejected would be:

- knowledge intended to be used to create in our own image, such as to create life forms with qualities or traits we consider desirable; this has implications for eugenics;
- knowledge used for the purpose of self-aggrandizement, economically, socially or politically; this could have implications for cloning, terminator seeds, patent rights of life forms and new forms of eugenics;
- knowledge which harms the eco-system and which reduces bio-diversity.

As Christians, the challenge we face is to discern what is beneficial and accept it, reject that which is harmful and acknowledge what we do not know.

This suggests that we affirm our lack of knowledge in many areas and that we proceed cautiously. Society needs to develop and put in place ethical guidelines governing the acquisition and use of this knowledge. Let us acknowledge our capacities as a gift from God, a gift to be used with thanksgiving in order to celebrate life and to understand.

### **Cloning: Non-Human**

The world took notice when the Roslin Institute announced the birth of Dolly the sheep in 1997. Dolly's birth a year earlier changed scientific theory on the laws of biology. Until Dolly, it was assumed that once animal cells go through the process of differentiation and become a particular type of cell, they cannot go back to being undifferentiated. What the scientists at the Roslin Institute did was cause a set of cells to forget what type of cells they were and start all over again as if they were undifferentiated.

The Roslin scientists inserted a cell from a ewe's udder into an egg from the same animal after removing the nucleus of the egg. The resulting bioengineered embryo was then implanted in the ewe's womb and Dolly developed as a clone. Cloning a large mammal from cells of an adult of the species was not a straightforward process. It took 277 attempts and nearly 30 failed pregnancies to achieve one successful procedure.

Scientists offer several reasons for cloning animals. The Roslin scientists' work focused on a search for more effective ways of genetically engineering sheep to produce therapeutic proteins in sheep's and cow's milk. The first product for emphysema and cystic fibrosis sufferers is undergoing clinical trials.<sup>6</sup> Cloning could produce identical livestock, allowing farmers to select the most desirable traits. Other potential uses of animal cloning include testing for diseases and preserving rare species. How do we balance such uses of animals with the need to respect their integrity as fellow creations of God?

### **Reproductive Cloning in Humans**

Many jurisdictions have passed legislation against research into human cloning. Where this research is not banned, including Canada, there are policies and procedures that prevent it. In Canada, The Royal Commission on New Reproductive Technologies recommended in its 1993 report that federal legislation be established to ban human cloning. The federal government has yet to table the proposed legislation.

Dr. Donald Bruce, Director of the Church of Scotland's Society, Religion and Technology Project, raises these issues concerning human cloning:

- Replicating any human technologically goes against the basic dignity of the uniqueness of each human being in God's sight in that we are predetermining the complete genome of another person.
- The biblical picture of humanity implies we are more than our genes or genes and environmental influences. Central is our spiritual dimension, made in God's image.
- The relational implications of this technology must be considered alongside the ontological.
- The element of human control provides an ethical case against human cloning.
- Replicating a human being technologically is an instrumental act towards two unique individuals: the one from whom the clone is taken and the cloned human.
- What is the actual relationship of the cloned child to the mother or father?<sup>7</sup>

**Recommendation No. 13** (adopted, p. [20](#))

That the Government of Canada be requested to implement the recommendation of the Royal Commission on New Reproductive Technologies by introducing federal legislation to ban reproductive human cloning.

**Genetic Engineering**

Before 1973, DNA from one species could not be routinely transferred to another unrelated species. The technology used to improve breeds and create new varieties was selective breeding, which required using female and male organisms with desirable traits and having them mate and reproduce within the same species. This species barrier has played an important part in evolution by creating a diversity of species as well as accumulating genes within each species that favour their survival. With genetic engineering, the species barrier has been broken. DNA can now be transferred from bacteria to a mouse. The resulting organism does not distinguish between its own DNA and foreign DNA, so as an organism reproduces, the foreign DNA is also reproduced.<sup>8</sup>

Genetic engineering goes beyond the selection of traits to act directly upon the genetic materials itself. Ronald Cole-Turner identifies four differences between genetic engineering and selective breeding:

- the nature of the human intervention, including interventions which involve crossing species boundaries,
- the speed of change,
- the ability to transform DNA,
- the nature and volume of knowledge gained from developments in molecular biology.<sup>9</sup>

In addition, genetic engineering allows scientists to delete genes and replace them.

**Ethical Issues and Questions**

## 1. Purpose and Scope

For each particular application of biotechnology, we need to ask its purpose. Does it address a legitimate need? Under what conditions, if any, is it permissible to manipulate human life or that of other species? What are the acceptable limits?

Like most significant scientific discoveries, the various processes of biotechnology offer both great hopes and great risks. Promoters of biotechnology perceive benefits such as the elimination of genetic disorders, the ability to prolong life and improve the quality of life, reduction in the use of environmentally harmful substances, extension of agriculture into hostile environments, thus adding to the world's food supply, and the production of improved varieties. Critics are concerned about the ecological consequences of gene spread into wild varieties which could create pesticide resistance and super weeds, about allergic and toxicological effects, about reduced biodiversity, and about the nature of ownership, control and use of human and non-human genetic materials, tissues and organs.

One example is the experimental research into stem cells. Stem cells are extracted from human embryos. Fetal stem cells come from two sources: abandoned embryos from fertility clinics and five to nine week old aborted fetuses. Scientists have developed a technique so that stem cells provide an endless supply of healthy cells for unhealthy organs. This technology opens up the potential to treat degenerative diseases where fresh cells could be injected into the patient. Fetal brain cells have been used on some Parkinson's disease sufferers but results, as yet, are uncertain.

The technology is being developed to clone embryos to produce human cells as replacements for damaged tissue in certain serious medical conditions.<sup>10</sup>

Another example, Somatic gene therapy seeks to treat diseases by giving people new DNA. The first tests began in 1990. This therapy is intended to alter or add to the body cells of the individual. It does not involve reproductive cells, so that any gene alterations are not passed on to future generations. For example, if a patient's bone marrow does not produce adequate blood cells, gene therapy attempts to replace the defective gene with a healthy gene. There are major problems with this therapy. Scientists are struggling to understand how various genes function.

The premature claims for gene therapy as a cure for genetic diseases has caused distress to patients with genetic diseases.

The US Government's Food and Drug Administration (FDA) has suspended all human gene therapy experiments at the University of Pennsylvania, one of the largest gene therapy centres in the world. The University's Institute for Gene Therapy has an annual budget of US\$25 million and links to several biotech corporations. The FDA found numerous shortcomings, including violations of federal research regulations.<sup>11</sup>

The techniques used in gene therapy experiments in Canada are different from those in the US. However, unlike the system in the US, if problems are encountered in gene therapy trials in Canada, the reports of these problems are confidential and will not be available to scientists, patients or the media.<sup>12</sup>

Further Issues and Questions:

- Should all reports of gene therapy trials in Canada be made public?
- Are patients fully informed about the potential risks of this experimental therapy?

## 2. Corrections and Improvements

In making genetic alterations to humans, how do we decide what needs improving? What traits are considered normal? What are the risks of discrimination against persons with "undesirable" traits?

Pre-natal genetic diagnosis is offered to pregnant women over 35 to test for Down's Syndrome. Down's Syndrome is caused by a chromosome abnormality, and the risk of this defect occurring increases with a woman's age. Other chromosome abnormalities can also be detected through pre-natal screening. To some extent, there is a presumption that if a disorder is detected the fetus will be aborted. This issue is of concern to the disabled community.

Research in genetic screening is generating ethical issues. The media recently reported that two researchers at the Royal Ottawa Hospital had discovered a genetic condition in patients who suffered from depression. Media reports referred to this defective gene as a suicide gene, suggesting that those who had this defective gene were at greater risk of taking their own lives. Dr. Pavel Hrdina, a member of the team who discovered this defective gene took great care in explaining that "we don't want people to think we have a suicide gene. There is no single gene that will cause suicide."<sup>13</sup> What the scientists said and how some media reported what they said underscores the responsibility the media have in communicating as accurately as possible, scientific discoveries.

Further Issues and Questions:

- Who determines which genes are defective?
- What are the risks that, in eliminating defective genes, we will contribute to depleting the genetic pool? We do not know the unintended consequences. For example, this therapy is seeking to correct the defective gene that causes sickle cell anemia. However, the gene that produces sickle cell anemia also offers some protection against malaria.<sup>14</sup>
- In determining defective genes, how does society ensure that cultural or social prejudices do not figure in these decisions.
- How will information from genetic screening be used?
- Who will have access to this information?
- Will this technology gain widespread use in high-risk occupations?
- Will people be denied insurance coverage based on their genetic risk?

## 3. Human use of non-human species

What is our appropriate relationship and responsibility to non-human species? To what extent are we justified in subjecting them to the utilitarian needs of humanity? For example, is it right to use animals as bioreactors to make drugs or chemicals?

Xenotransplantation is the transfer of animal tissues and organs into humans. The rationale is that this procedure could provide an unlimited supply of certain organs from animals (pigs) for humans. This is still at the experimental stage and there are immense difficulties in changing many genes in a pig so that the human body would not reject the organ. In the US, a procedure

has been approved that uses pig livers functioning outside a human body while the patient waits for a donor.

There are concerns that porcine retroviruses will be transferred to humans. The Interim Regulatory Authority appointed by the British government has recommended that patients who receive pig cells or organs be banned from having children and warned that they and their spouses or sexual partners could face life long monitoring by government agencies.<sup>15</sup> In Canada, the federal government is at a very early stage in seeking public input.

Further Issues and Questions:

- Are the risks justifiable if human life is extended for a short period?
  - How do we understand this utilitarian use of an animal?
  - This procedure, if successful, will likely be very costly. Will this procedure be available to all citizens?
  - Should scarce public resources be allocated to this procedure?
4. Genetic modification of food sources

Do we need genetically engineered food? What right do citizens have to information about genetically modified food?

Genetically modified crops and foods have drawn public attention and generated much debate, especially in Europe. It has pitted the Miami Group (Canada, the US, Argentina, Australia and a few other countries) against the rest of the world. Genetically modified agriculture is an important part of Canada's biotechnology industry. In Canada, some 300 corporations involved in pharmaceuticals, forestry and agriculture generated \$1.1 billion in sales in 1999. There are some 1,300 corporations in the US, which generate \$13 billion in annual revenue. The Canadian government regulators have approved some 42 genetically modified foods, most of which are processed from canola, soya, corn or potatoes.

There is no federal legislation requiring that products be labelled if they are genetically engineered or if they contain products that have been genetically engineered, unless there is a health-related reason to do so, for example, the genetic difference may induce an allergic reaction.

There are several reasons why Life Science corporations are introducing genetically engineered crops.

- some crops are herbicide tolerant, allowing farmers to reduce the amount of herbicide used.
- some crops have added stress resistance. These crops could grow in conditions they could not otherwise tolerate such as drought, cold. This offers the potential to increase productivity and expand the crop to areas where the crop could not otherwise be planted.
- to develop a specific trait to make the crop more commercially valuable. The Flavr Savr tomato developed by Calgene (now owned by Monsanto) was altered to give it a longer shelf life.

To date, genetically modified crops have been developed to increase food production efficiency and facilitate food processing.<sup>16</sup> There are other applications like bio-remediation which uses living organisms to remove or render harmless dangerous pollutants and hazardous waste.<sup>17</sup>

Further Issues and Questions:

- What are the risks of super weeds developing if a herbicide-resistant gene is transferred to a wild cousin of the target crop?
- Is the introduction of genetically modified crops likely to reduce crop bio-diversity, or, if carefully applied, might it enhance diversity?
- *Bacillus thuringiensis* (Bt) is a naturally occurring pesticide long used in spray form by organic farmers. Through genetic engineering, Bt has been introduced into corn and potatoes. These crops are toxic to corn borers and potato beetles respectively. Will the use of Bt crops lead to increased pest resistance?<sup>18</sup>

## 5. Risk Assessment and the Regulation of Biotechnology

How does society determine the level of risk involved either to human health or to our ecosystem? Do current legislative and regulatory processes ensure transparency and accountability?

The debate between the Miami Group and the European Community partly centres on two different methodologies. Canada and the US use the risk-benefit analysis and seek to determine what is an acceptable health or environmental risk. The precautionary principle is more prevalent in Europe and essentially means that if there are any doubts in terms of risks to human health or to the environment, the product cannot be put on the market.

The debate does not stop here. Canadian and US officials have maintained that the precautionary principle has been used by many European governments as a trade barrier to protect their agriculture industries.

Those who suggest that greater caution is warranted point out that funding of biosafety, as a proportion of biotechnology research and development budgets, is inadequate. The US Department of Agriculture, directs one percent of its biotechnology research budget to biosafety.<sup>19</sup>

Health Canada and the Canadian Food Inspection Agency (CFIA) share the responsibility for evaluating the safety of genetically modified foods. Health Canada is responsible for the safety, review and approval of foods sold in Canada. It assesses genetically modified foods under the Guidelines for the Safety Assessment of Novel Foods. The CFIA is responsible for assessments relating to plant and animal health and the safety of the environment. The assessment looks at:

- the process used to develop the food or plant,
- the characteristics of the modified food compared to its non-modified counterpart,
- the nutritional quality of the food, and
- the presence of any toxicants, anti-nutrients or allergenic proteins introduced into the food.<sup>20</sup>

Critics of the regulatory process note the following concerns:

- most research and testing is done by the industry. Government agencies review the process, but do little independent research or testing. The fear is that the regulatory agencies have insufficient independence from the industries to be regulated.
- the review of genetically altered organisms is too narrowly focused on particular differences. There is no process for determining the interaction of the foreign gene in its new setting. Will the introduction of a foreign protein lead to alterations in how other proteins in the system work?
- more testing needs to be done on toxicity and digestibility. Currently, the effect of a novel food on the digestive process is determined by submitting it to a mixture of digestive juices found in a "typical" digestive tract. But there are no differentiated studies into non-typical digestive tracts, such as those of diabetics.
- there are no planned long-term studies on the effect of genetically modified foods or plants on humans or on the environment.

The Royal Society of Canada has recently appointed a panel to review genetically modified agriculture and food.

### Further Issues and Questions:

- Do we fully understand the risks of moving genes across species barriers?
- Is the approval process for novel foods from bio-technology adequate?
- Is the approval process sufficiently transparent? Is it too dependent on the industry's own research?
- Are adequate policies and procedures in place to monitor the impact of these products on a long term basis?
- Do we understand the long term toxicological implications of this technology?
- Should genetically modified foods be labelled if there is no significant difference between the modified food and its non-modified counterpart?
- Should labelling be voluntary or mandatory?
- How should the labelling of processed foods (e.g. frozen pizza) be handled? or foods that contain very small amounts of a genetically modified ingredient?

## 6. Intellectual property rights

What are the implications of owning genes? Is it legitimate to patent life forms? Currently, Life Science corporations hold patents on genes and genetic sequences, tissues, organs and even whole species.

(i) Monsanto and several other Life Science corporations are developing a type of seed that has become known as the terminator seed. This is a three-gene package, which forces the plant to produce a toxin that kills its own seed so it cannot reproduce. Farmers have to go to the company each year to purchase seed and the company is spared the expense of policing unauthorized use of its seed. This is less of an issue in North America since farmers do not retain the seeds from hybrid crops for future planting. But this technology has caused an outcry, in many Third World countries, such as India, where farmers save non-hybrid seeds for planting. In October 1999, Monsanto announced that it would not commercialize this product until there had been a full public debate.

(ii) The Human Genome Project was started by the US government and now involves other governments, public institutions and biotech corporations. The purpose of this project is to map and sequence the 100,000 genes in the human genome. This data will allow scientists to identify the genes implicated in certain diseases, develop new diagnostic tests and potentially use genetic markers to optimize treatments.

An especially contentious issue is intellectual property rights. The US Patent Office says it has issued three patents for decoded elements of human DNA and is considering 10,000 other applications. On September 1, 1999, the European Parliament passed a law which states that "an element isolated from the human body, including the sequence or partial sequence of a gene, may constitute a patentable invention even if the structure of that element is identical to that of a natural element."<sup>21</sup>

Celera Genomics, an American corporation, claims to have decoded one-third of the human genome. The Maryland-based corporation is seeking patents on 65,000 of its discoveries.<sup>22</sup> Celera has said that the data would be available on a subscription basis to universities and other corporations. Will this rush to patent genes inhibit public research? The early indications are worrying. A poll of US laboratory directors found that 25 percent had received letters from lawyers acting for biotech corporations ordering them to stop clinical tests designed to spot early warning signs for diseases such as alzheimers and an array of other disorders.

US President Clinton and British Prime Minister Tony Blair stated that the raw data from the Human Genome Project should be freely available to the scientific community.<sup>23</sup> It is unclear how this decision will be enforced.

### Further Questions and Issues:

- How should the rights of farmers to use seed be weighed against the corporate need to protect its investment?
- Should society place clear limits on what might be privately owned? The 115th General Assembly voiced its concern on the patenting of life forms (A&P 1989, p. [348](#), [68](#)). Should ownership of life forms be kept in the public domain for the common good?
- There is a need to develop international guidelines on the use of genetic material.
- There is a need to develop international guidelines to protect individuals, communities and countries against abuses. In 1998, some doctors who had emigrated from Newfoundland to Texas returned to Newfoundland on a research visit. According to media reports, the researchers co-opted a small hospital and took numerous blood samples from members of a family with a rare genetic heart disease. They returned to Texas where they identified the heart ailment's cause. When the family from Newfoundland inquired about the testing, they were told the doctors had exclusive right to the data.<sup>24</sup>

### **Recommendation No. 14** (adopted, p. [20](#))

That the Government of Canada be informed of our continuing concern over the patenting of life forms.

## Conclusion

This study is the first step in assisting the Church in our discernment and will hopefully contribute to the discussion in our Church. The following statement from the report to the 115th General Assembly is worth repeating, "... The failure of the Church to reflect on ethical issues of genetic engineering leaves the church voiceless in the face of new technology." (A&P 1989, p. [347](#))

**Recommendation No. 15** (adopted, p. [20](#))

That this report be accepted as an interim response to Overture No. 9, 1998.

**Recommendation No. 16** (adopted, p. [20](#))

That Justice Ministries continue to collaborate with members of the Canadian Council of Churches in the study of issues raised by bio-technology.

**Recommendation No. 17** (adopted, p. [20](#))

That this report be discussed by congregations and presbyteries and that comments be submitted to Justice Ministries by January 31, 2001; and ask that as much as possible, they draw on the experience and expertise of members of our Church and of others in our communities, including:

- those working in hospitals, such as genetic counsellors,
- farmers who grow genetically modified crops and those who have chosen not to,
- members of the scientific community (geneticists, biologists),
- members of the legal profession, and
- theologians and ethicists.

## Definitions

**Biotechnology:** using a living organism and to produce something; e.g. the cells of yeast to make bread, or the production of new varieties of plants and animals through selective breeding.

**Bioprospecting:** the systematic identification and development of new sources of chemical compounds, genes, organisms and other economically valuable products found in nature.

**Genetic engineering:** a specific form of biotechnology, which involves taking portions of genetic material and altering it in some way, e.g. by reversing it, or by inserting it into another organism.

**Cloning:** another form of bio-technology in which a new organism is produced from one parent. The offspring has the same genetic pattern as its parent rather than a new pattern produced from the combined heritage of two parents. Cloning has long been used in propagating plants, e.g. through the use of cuttings. Modern techniques permit cloning of plants and animals through the insertion of the nucleus of a body cell into a reproductive cell.

**Deoxyribonucleic acid (DNA):** a string-like molecule, which largely determines many cell functions. Every cell contains DNA. DNA is organized into structures called chromosomes. The active parts of a DNA molecule are called genes. DNA contains the code for every inherited characteristic

Gene can be considered a string of DNA that contains enough information to tell the cells to make a particular protein. Genes control a variety of functions and determine our physical appearance, hair colour, etc.. It is the combination of proteins that determine how organisms look and work.

## Resource List on Biotechnology

"A Statement on Genetic Engineering", The Acts and Proceedings 1989, p. 341-48.

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Centre for International Development, Harvard University, "Proceedings from Biotechnology in the Global Economy: September 2-3, 1999", Harvard University, Cambridge, Massachusetts.

Chapman, Audrey R. *Unprecedented Choices: Religious Ethics at the Frontiers of Genetic Science*, Fortress Press, Minneapolis, 1999.

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Taskforce on the Churches and Corporate Responsibility, "Resource Guide on Biotechnology and Genetic Engineering: Current Issues, Ethics and Theological Reflections," TCCR, Toronto, 2000.

Tillich, Paul, *Systematic Theology*, Vol. 1, University of Chicago Press, Chicago, 1967.

Cole-Turner, Ronald, Editor, *Human Cloning: Religious Responses*, Westminster John Knox Press, Louisville, Kentucky, 1997.

### UPDATE ON THE SOCIAL ACTION HANDBOOK REVISION

A project to revise the Social Action Handbook was approved by the 125th General Assembly. The intent is to reduce the overall volume of the material and make it easier to use. A final report will be submitted to the 127th General Assembly.

In preparation for the revision, a questionnaire was sent to each subscriber (400). Over 10 percent of the subscribers responded. Respondents explained how they used the resource and which aspects they found most valuable. Most consult the Social Action Handbook to determine the policy of The Presbyterian Church in Canada on specific issues. It is also used in the preparation of sermons, studies, reports and presentations. It is seen as a tool for education and advocacy as well as a reference work. In addition to the positions on social issues, the theological reasoning supporting these positions was highly valued.

Most statements passed by General Assembly include a theological rationale. However, some do not. Justice Ministries would appreciate the assistance of the Committee on Church Doctrine in addressing this need.

Nearly 75 percent of respondents are able to use the Social Action Handbook on the Church's web site. Nevertheless, an equal proportion of respondents, including half of internet users, recommends that a printed Social Action Handbook be produced for at least another ten years. Opinion is divided on the advisability of issuing the Social Action Handbook on a CD-ROM.

A copy of the questionnaire and a summary of the responses are available from Justice Ministries.

A consultative group has been established to assist Justice Ministries in making basic decisions on the content and format.

#### **Recommendation No. 18** (adopted, p. [25](#))

That the Committee on Church Doctrine assist Justice Ministries in developing a theological rationale for stated positions in the Social Action Handbook where there is none at present.

### NETWORK AND COMMUNICATION

Over 250 individuals indicated on the Jubilee debt cancellation petition that they wished to be kept informed of the progress of the campaign and of how they could continue to participate. This group of people is the core of an emerging national network of Presbyterians concerned about social justice issues and action. Our database includes 290 contacts.

In July 1999, Justice Ministries published its first issue of "In Our Small Corner", a newsletter for individuals and congregations within this network. A second issue followed in November 1999. We hope to publish two issues a year. Besides bringing news of national actions on social concerns, it is our aim to focus on what congregations are doing in their "small corner" to

bring a light of justice into their communities. Persons interested in receiving "In Our Small Corner" should contact Justice Ministries.

## **ECUMENICAL COALITIONS**

### **Church Council on Justice and Corrections (CCJC)**

The 1999 grant to the Churches Council on Justice and Corrections was \$1,000.

In 1999, the Church Council received the first presentation of the Ron Wiebe Restorative Justice Award from Correctional Services Canada. Restorative Justice and Community Safety are the primary areas of interest for the Church Council. In February 2000, CCJC presented a brief to the Standing Committee on Justice and Human Rights on the subject of Bill C-3, the Youth Criminal Justice Act. The brief is based on Isaiah 49:1 ("I have called you by name. You are mine", You are not just a young offender ...) and is available from Justice Ministries. It outlines the core values of restorative justice with concrete examples of restorative healing to families and communities in the wake of youth criminal offenses. In May 2000, CCJC co-hosted (with Queen's Theological College) "Living Justice: Choices in Brokenness and Community", a pioneer national conference on restorative justice. Justice Ministries has available the CCJC resource, "Fire in the Rose", a comprehensive kit for congregations interested in exploring issues of abuse and healing in families and communities. Justice Ministries is currently in the process of appointing a representative to the board of CCJC.

### **Ecumenical Coalition for Economic Justice (ECEJ)**

The 1999 grant to the Ecumenical Coalition for Economic Justice was \$7,000.

The Ecumenical Coalition for Economic Justice focuses its activities on the promotion of an "economy of hope". ECEJ specializes in research on global economic issues including debt, trade, international monetary reform and women's economic justice. ECEJ is an active participant in the Canadian Ecumenical Jubilee Initiative, and has also published its own Jubilee resources: *Engendering Jubilee: Biblical Hopes and Women's Reality* and *Jubilee! A Justice Spirituality*. Through its work with the Canadian organization called, Common Frontiers, ECEJ is supporting ways to involve civil society and its concerns in the ongoing negotiations for the proposed Free Trade Area of the Americas (FTAA). ECEJ publishes a quarterly newsletter, the *Economic Justice Report*. Our representatives on ECEJ are The Rev. Dr. Geoff Johnston, The Rev. Fairlie Ritchie and Mr. Stephen Allen.

### **Taskforce on Churches and Corporate Responsibility (TCCR)**

The 1999 grant to the Taskforce on Churches and Corporate Responsibility was \$7,500.

Following the publication of *Principles for Global Corporate Responsibility: Benchmarks for Measuring Business Performance* in 1998, the Taskforce co-hosted an international conference on this theme in 1999, which drew 53 participants from 21 countries. The conference focused on issues related to the social and environmental responsibilities of corporations, identified strategies for holding corporations accountable and began to build a global network of corporate responsibility advocates. In September, TCCR participated in the first Canadian Business Ethics Summit. In October, TCCR staff accepted an invitation to South Korea to conduct a seminar: "Corporate Social Responsibility from the Perspective of Global Civil Society".

TCCR's Inter-Church Committee on Ecology (ICCE) has focused on climate change and mining. The *Benchmarks* document was well received and widely used by industry representatives at a Washington conference to develop sustainability indicators for the mining industry.

Another emerging area of interest is biotechnology. ICCE has produced a report on various aspects of biotechnology, especially in agriculture. Justice Ministries provided a special grant to assist TCCR in its continuing work on biotechnology.

Talisman Energy's involvement in a major project in the Sudan has received wide public attention. Several members of the Taskforce, including The Presbyterian Church in Canada, are working together on shareholder actions. Our representative on TCCR is Stephen Allen. Justice Ministries is seeking an additional representative to this coalition.

### Advisory Committee Members

The Rev. Martin Wehrmann (convener), The Rev. Dr. George Tattrie, The Rev. Dr. Iain Nicol, Ms. Mary-Lou Johnston, The Rev. Helen Smith, Mr. Ken Jensen

#### Footnotes

- <sup>1</sup> *Sharing the Wealth: Educating for Jubilee, Year 2*, Canadian Ecumenical Jubilee Initiative, p. 13.
- <sup>2</sup> Bégin, Monique, the Hon. "The Future of Medicare - Recovering the Canada Health Act", Canadian Centre for Policy Alternatives, September 1999, p. 5.
- <sup>3</sup> Picard, Andre, "Costs much lower if elderly patients receive home care", *Globe and Mail*, November 29, 1999.
- <sup>4</sup> quoted in Chapman, Audrey, R. *Unprecedented Choices: Religious Ethics at the Frontiers of Genetic Science*, Fortress Books, Minneapolis, 1999, p. 6.
- <sup>5</sup> Tillich, Paul, *Systematic Theology, Vol. 1*, University of Chicago Press, 1967 p. 110, 117, 147.
- <sup>6</sup> "Cloning Animals and Humans: A Supplementary Report" to the 1997 General Assembly from the Society, Religion and Technology Project, Board of National Mission, Church of Scotland, May 22, 1997.
- <sup>7</sup> Bruce, Donald, "Should we clone humans?", SRTP, Church of Scotland web site, November 19, 1998, cited August 10, 1999.
- <sup>8</sup> CIELAP, "The Citizen's Guide to Biotechnology", Toronto, May, 1995; p. 3-5.
- <sup>9</sup> Cole-Turner, Ronald, *The New Genesis: Theology and the Genetic Revolution*, Louisville, Westminster/John Knox Press, 1993, p. 42 - quoted in *Unprecedented Choices*, p. 6.
- <sup>10</sup> Bruce, Donald, "Cloning Human Embryos For Spare Tissue - An Ethical Dilemma", on the SRTP Church of Scotland web site, December 8, 1998, cited August 10, 1999.
- <sup>11</sup> Nelson, Deborah & Weiss Rick; "FDA halts gene experiments", *Guardian Weekly*, January 27-February 3, 2000, p. 30.
- <sup>12</sup> Shuchman, Miriam Dr, "Gene therapy technique under scrutiny", *The Globe and Mail*, February 8, 2000, p. R11.
- <sup>13</sup> Tollage, Tanya, "Genetic marker tied to suicide - Discovery poses ethical questions about testing", Toronto Star, January 29, 2000, p. A7.
- <sup>14</sup> Rifkin, Jeremy, *The Biotech Century: Harnessing the Gene and Remaking the World*, New York, Jeremy P. Tarcher/Putnam, 1998, p. 146.
- <sup>15</sup> Schemer, Arthur, "The perils of porcine", *Globe and Mail*, October 27, 1999.
- <sup>16</sup> Abergel, Elisabeth and Barrett, Katherine, "Genetic engineering: Whose risks, whose benefits", in *Synergy*, fall, 1998, p. 10.
- <sup>17</sup> Rifkin, p. 17.
- <sup>18</sup> Lappe, Marc and Bailey, Britt; *Against the Grain - the Genetic Transformation of Global Agriculture*, Earthscan, London, UK, 1998; p. 66-70.
- <sup>19</sup> "Basic Research Holds Key to Weighing Risks", Butler D. and Reichhardt T. 1999, *Nature*, 398:652-653; quoted in "Environmental Aspects of Biotechnology", Sagar Ambuj and Ashiya Mona, Conference on Biotechnology in the Global Economy, Harvard University, September 2-3, 1999.
- <sup>20</sup> "Foods from Biotechnology", educational pamphlet issued jointly by the Food and Consumer Products Manufacturers of Canada, the Canadian Council of Grocery Distributors, the Canadian Federation of Agriculture and the Canadian Federation of Independent Grocers.
- <sup>21</sup> Monbiot, George; "Pirating the genome", *Guardian Weekly*, November 4-10, 1999; see also Rural Advancement Foundation International, "Phase II for Human Genome Research - Human Genetic Diversity Enters the Commercial Mainstream", January/February 2000.
- <sup>22</sup> Borger, Julian, "US bid to own gene rights", *Guardian Weekly*, October 28-November 3, 1999, p. 1.
- <sup>23</sup> "Who should own the new science?", Leonard Zehr, *Globe and Mail*, March 15, 2000, p. A1-A 2.
- <sup>24</sup> Atkinson, Bill; "The rush for the Rock", *Globe and Mail*, January 5, 2000, p. R8.

## MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	Susan Shaffer
	Senior Administrator:	Margaret Henderson
	Administrator:	Annette Thomson
	Secretary:	Frances Hogg (part-time)

### PREAMBLE

Ministry and Church Vocations continues to keep before it the goals developed with its advisory group. 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

Educational tasks in the past year have included seminars with theological students in the areas of conflict resolution and maintaining appropriate pastoral boundaries. Arrangements for the new procedures for psychological testing of candidates for ministry were put in place. A brochure about the church's *Policy for Dealing with Sexual Abuse and Harassment* was prepared for congregational use. It was distributed in the May PCPak and can be viewed on the Church's home page on the internet at [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv).

### RESEARCH

Research of the literature on interim ministry and of the experience of The Presbyterian Church in Canada and other churches with interim ministry has resulted in responses to be presented to this General Assembly to two overtures, Overture No. 32, 1998 and Overture No. 26, 1996. Study papers on the Ministry of Word and Sacraments and Diaconal Ministry are also being presented.

Current study topics include the development of resources to support the use of interim ministry, mentoring and support initiatives during a minister's first call and women in ministry. Ministry and Church Vocations will also participate over the next three years in the Pastoral Oversight Project designed to strengthen presbyteries in their care for ministers and congregations.

Ministry and Church Vocations continues to manage a 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

Ministry and Church Vocations strives to contribute toward effective communication in fulfilling its support role. 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 Muskoka Task Group has continued its work of preparing a document outlining the theology and practice of ministry in The Presbyterian Church in Canada. At this General Assembly the task group is presenting study papers on the Ministry of Word and Sacraments and on Diaconal Ministry. As with the previous papers on the ministries of ruling elders, deacons

and the laity, the task group will ask that these papers be assigned to sessions and presbyteries for study and comment.

The goal of the task group is to prepare a single document on ministry in The Presbyterian Church in Canada. The final document will reflect a blending and reworking of the earlier papers in light of the responses of the Church to them.

Ministry and Church Vocations wishes to thank the members of the Muskoka Task Group for their excellent, committed work on this project requiring intensive and careful study and writing. Task group members are: Jim Thomson (Convener), Jean Armstrong, Harris Athanasiadis, Lynda Reid, Jim Sitler and Richard Topping (by correspondence). The task group welcomes Nancy Cocks as a corresponding member providing liaison with the Church Doctrine Committee.

## **MINISTER OF WORD AND SACRAMENTS**

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### **BASIC AFFIRMATIONS**

Any understanding of ministry of word and sacraments within the Reformed tradition must come to terms with two basic affirmations.

1. A minister is one who is responsible to Jesus Christ. His/Her ministry is not his/her own. It is a participation in the one ministry of Jesus Christ in the church and to the world.  
"All ministries of the church proceed from and are sustained by the ministry of the Lord Jesus Christ. He is our Prophet, Priest and King, the minister of the covenant of grace."  
(Book of Forms section 409) "There is no other head of the Church but the Lord Jesus Christ ..." (Westminster Confession: 25.VI)
2. A minister is one who is also responsible to the Church. His/Her ministry must be validated by the Church and must be directed at enabling, equipping, and empowering the "whole people of God" to participate in Christ's ministry.  
"[Christ] requires and enables the church to discern and to confirm by ordination those whom he calls to his pastoral and teaching office." (Book of Forms section 409)  
"All members of the church are called to share the Gospel with the world and to offer the Father the worship and service that are due to the Creator from the creation, through Christ, the only Mediator, until he comes again." (Book of Forms section 409) "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.” (Living Faith, 7.2.1)

## **I. WHO IS A MINISTER?**

### **A minister is one who is called.**

Ministry to Word and Sacraments is not just a job or career, it is a vocation or “calling.”

1. A minister is one who is called by Christ in the same way that Christ “called” the apostles and sent them out to “proclaim the message, and to have authority to cast out demons.” (Mark 3:13-15) To be “called” in this way also means to be “set apart” (Romans 1:1), “to preach the gospel, celebrate baptism and holy communion and to exercise pastoral care in Christ’s name.” (Living Faith, 7.2.3)
2. A minister is one who is called (or appointed) by the Church under the guidance of Christ. “That the church may be continually renewed and nurtured for ministry, Christ furnishes the church with pastors and teachers. He requires and enables the church to discern and to confirm by ordination those whom he calls to his pastoral and teaching office.” (Book of Forms section 409)

### **A minister is one who is ordained.**

A minister is one who is called to an “order.”

1. This order extends back to the apostles who were called personally by Christ. “Their ministry is an order which continues the work of the apostles. Christ preserves this order today by calling to it both men and women.” (Living Faith, 7.2.3)
2. Since it is also the church which must call a minister, it is also the church which has the right and responsibility to “confirm”(Book of Forms section 409) this call by ordination. “The church recognizes this calling in the act of ordination.” (Living Faith, 7.2.3) This act involves prayer and the laying on of hands. (Acts 6:6, 1Timothy 4:14)

### **A minister is one who serves.**

The word “minister” means servant. To minister is to serve. The classic model for ministry is Jesus who “came not to be served but to serve, and give his life a ransom for many.” (Mark 10:45)

1. A minister is a servant of Jesus Christ. The Greek word for servant “*doulos*” also means “slave” and implies complete obedience without thought of reward. It is a duty and privilege to be called by Christ to his service. The only appropriate response is humble obedience, awe and gratitude. (Luke 17:7-10)
2. A minister is a servant of the church. “... whoever wishes to be first among you must be slave of all.” (Mark 10:44) To be a servant in this way does not mean the minister may be abused and disregarded. Indeed, what is done to Christ’s servant (ordained or lay) is done to Christ himself! (1Peter: 4:12-19) Rather it means that the minister is responsible for those whom he/she is called to serve.

### **A minister is one who teaches.**

The minister is called a “teaching elder.”

1. The content of the minister’s teaching is not his/her own ideas or philosophies, nor is it the latest trends and cultural fads. Rather it is the gospel, and the gospel is nothing but the “good news” of “Jesus Christ, and him crucified.” (1 Corinthians 2:2) He/she becomes a teacher of the gospel only after having been a “learner” (disciple) of Christ. The aim of teaching is to “make disciples” (Matthew 28:18). Disciples are made by hearing and inwardly receiving the good news that God’s reign is at hand in the preaching, teaching, healing, dying and rising of Jesus the Christ. God’s reign is at hand when the afflicted are comforted by the good news of divine love and forgiveness, and the comfortably complacent are afflicted by the demand for heart-felt repentance and a turning to Christ for healing, wholeness and peace. (Mark 1:15, Luke 4: 16-21, John 3, Matthew 5-7, Luke 6.17ff)
2. The purity and authenticity of the gospel is safeguarded by the church through its scriptures, creeds, standards, and courts.<sup>1</sup> Ministers are therefore responsible to the larger church for the quality and content of their teaching. The intended purpose of teaching is to

inspire a deeper devotion to Christ, a more profound fellowship among members of Christ's body, and a greater witness of compassion and justice in the world. (Acts 2:42-47, 1Corinthians 12:12-28, Book of Forms section 409.4)

### **A minister is one who leads.**

A minister leads by example and by encouragement.

1. A minister leads by example in obedience to Christ. (1 Timothy 3: 1-7, 4:11-16). His/Her mode of life ought to be a testimony, inspiration and model for members of the church and a witness of Christ to the world. (Book of Forms section 409.4)
2. A minister leads by encouraging, enabling and equipping members of the church to exercise leadership in a variety of ways practical and spiritual. It is the responsibility of the whole church, not just the minister, to be "the light of the world" so that others may see the light tangibly and give glory to God in heaven. (Matthew 5:14-16)

### **A VISION FOR MINISTRY**

We believe that a strong, compassionate and spirit-filled church requires a strong, compassionate and spirit-filled minister who courageously leads by preaching, teaching, administering the sacraments and providing pastoral care, rooted in a Christ-centered, biblically based faith and spirituality. We also believe that such a minister is not a hindrance but an inspiration and enabler for the "equipping" of the laity in the development and exercise of their leadership and gifts in church and world.

## **II. WHERE DOES OUR UNDERSTANDING OF MINISTER ORIGINATE?**

### **The Bible**

The models for ministry in the Bible are numerous. In selecting appropriate models for the Reformed ministry today, we must be sensitive to the relevant contexts then and now. Ministry within a Christendom (establishment) Church,<sup>2</sup> for instance, would find the biblical models of the temple priesthood and the court prophet quite appealing. Ministry within a religiously pluralistic, secular, indifferent and sometimes hostile environment, on the other hand, would find the model of the teaching rabbi/prophet/healer to a diaspora (dispersed, exiled) faith community, or the pastor/shepherd of a counter-cultural "flock" or "remnant" much more appealing.<sup>3</sup> This latter group of models for ministry, we would argue, is of particular relevance to our Reformed ministry today in Canada. In this group we would find the ministry model of Jesus and the apostles.

1. Teacher, preacher, prophet.

Teacher, preacher and prophet are the terms most frequently used to describe the activity of Jesus and the apostles. "Teacher" (or rabbi) is by far the most frequently used term to describe Jesus' ministry. Used by his disciples (Mark 4:38, John 1:38) and others (Matthew 9:11), it was also the term Jesus used for himself (Luke 6:40). The apostles continued the tradition by being teachers themselves (Acts 2:42,4:02,18:11). The church's greatest treasure is the gospel and the gospel is something that needs to be taught. A primary way through which the gospel is taught is through the act of "preaching." (Matthew 4:17, Luke 9:2, Acts 5:42) Often "preaching" and "teaching" are joined in the same sentence in the New Testament. Both Jesus and the apostles taught by preaching. The term "prophet" is a little less clearly defined. Many people thought of Jesus as a prophet and even some of his own disciples. (Matthew 14:5, 13:57, Luke 24:19, John 9:17) Yet Peter's confession in the gospel also makes it clear that the Messiah is more than just a prophet. (Mark 8:27-30) Much of what Jesus and the apostles taught and preached, however, was "prophetic" - i.e. a revelatory communication or insight from God with a future/present thrust, as well a call to moral accountability and justice, individually and socially. Prophecy also became a particular gift in distinction from preaching and teaching in the early church (e.g. Acts, I Corinthians). It was also an office that clearly included women. (Exodus 15:20, Judges 4:4, 2 Kings 22:14, Nehemiah 6:14, Luke 2:36, Acts 21:9).

2. Shepherd, pastor (Latin)

Shepherd and pastor are important metaphors in the New Testament describing the role of Jesus and "elders" (pastor-leaders) of the church in relation to believers - the "flock."

They point to the caring, nurturing and guiding aspects of ministry. (Hebrews 13:20, Revelation 7:17, 1 Peter 5:1-4, Acts 20:28-29). Jesus feels compassion for the crowds whom he sees as “sheep without a shepherd.”(Mark 6:34, Matthew 9:36), and also for individual sheep within the flock which go astray (Luke 15:3). But the best known reference to Jesus as Shepherd is John 10. The “good shepherd” shows his love for his sheep by being ready to “lay down his life” for them (v.11). He must also protect them from thieves whose only motive is to kill and destroy (v.10). The good shepherd also has an intimate relationship with each one of the sheep. “He calls his own sheep by name” (v.3) and “they know his voice” (v.4).

### 3. Physician, healer

Physician and healer describe a central aspect of the ministry of Jesus and the apostles. Along with teaching and preaching, they also healed. Healing was a visible sign that God’s reign was truly present in Jesus. The apostles heal “in the name of Jesus” and in the power of his Spirit (the Holy Spirit). (Acts 3:6,16) But God’s reign also required a willing, open heart to which alone the gift of faith was granted. Jesus challenged those who came to him for healing to believe that they could be healed. (Luke 8:48, Matthew 8:10) Without faith, healing could not happen. This is why in some places Jesus was unable to heal because of a lack of faith on the part of people. (Mark 6:1-6) Healing and an awakening of faith in God go hand in hand.

What kind of healing did Jesus and the apostles perform? The most obvious effects of healing were external - the healing of body and the casting out of demons. But much more essential was the healing of the human spirit. Even though Jesus challenged the prevailing notion that sickness was a consequence of sin, he treated sickness and sin together, and spoke of healing as the liberation of the human spirit, a liberation to love, celebrate and become a follower of the way of the cross in spirit and in truth. Sometimes the sin had to do with worldly attachments or idols and the healing involved the challenge to let them go (Luke 18:18-28). Sometimes the sin was self-righteous pride and the healing involved a call to repentance (Luke 18:9-14). Sometimes the sin had to do with an inability to accept oneself and the healing involved absorbing the gospel of God’s embracing, accepting love (Luke 18:9-14). Other times the sin had to do with bitterness or anger and the healing involved becoming capable of forgiveness (Luke 15:25-32). Often healing was as basic as comforting the afflicted and afflicting the comfortable (Luke 10:25-37). In any and all of these ways, healing is viewed as a necessary accompaniment to teaching and preaching in the pastoral ministry.

### The Reformed Tradition

In the doctrine of ministry and the church the Reformed tradition finds itself somewhere between high church views of Roman Catholicism and low church views of Baptist and congregationalist confessions.

1. A minister has no exalted, sacred status in relation to lay people in the church.
  - i) The Reformed tradition has always held to the priesthood of all believers. This was a basic Reformation tenet. The preamble to the ordination vows makes it very clear that the ministry to which God’s Word and Spirit calls the church is something in which “all members” of the church are called to actively engage and participate.
  - ii) Any ministry in the church is not an end in itself. It is an expression of the ministry of Jesus Christ to the world. The church’s ministry can only be authentic and legitimate if it is an effective witness to and vehicle for Christ’s ministry to take place.<sup>4</sup>
2. Yet ministers have also been viewed as a kind of spiritual elite - elite in terms of authority in teaching, spiritual care, direction and moral example. Indeed, the Presbyterian movement in England that developed into the Westminster Assembly in the 1640s (out of which the Westminster Confession of Faith was produced) pitted Presbyterian “Puritans” against “Independents” and “Congregationalists”. One of the key issues was the status of the clergy. Presbyterians favoured a distinctive leadership of the clergy. Others feared that too much authority vested in the clergy would lead to an abuse of power and tyrannical control. Clergy power had to be checked and balanced by laity power.

3. But did the Presbyterian vision of a distinctive spiritual leadership of the clergy compromise the place of the laity in the church?
  - i) In Baptist, and other independent congregations, lay preachers and teachers were quite common. Presbyterians, however, felt this was a negative development on the whole. Such preachers/teachers were “mechanic” (less than the genuine article). They were untested, uneducated, and uncultivated in the sacred arts. Leadership has always been important in the Reformed tradition and the classical accent in clergy education has been on becoming effective leaders both spiritually and practically.
  - ii) At the same time, however, strong authority and leadership within a structure that recognizes a special calling and demands high educational and spiritual standards of ministers was not believed to be detrimental to a strong, lay-driven church within the Reformed tradition. Indeed, strong leadership is an excellent antidote to division and confusion within the church as well as a means to inspiration for growth and development of the body of Christ. (Living Faith, 7.2.2.)
4. Lay people are not a threat to the faithful exercise of authority and leadership by the minister of word and sacraments. Rather they are called to education and training as disciples, and this includes leadership. In the Acts of the Apostles, strong apostolic authority and leadership was not detrimental to dynamic and prophetic lay leadership. Indeed, the two are equally necessary for a spiritually vibrant, growing church.<sup>5</sup>

### III. WHAT DOES A MINISTER DO?

In everything he/she does the minister is teaching the gospel - how to receive, appropriate and live it.

How is the content and goal of teaching carried out and accomplished? Traditionally there are three marks of the Reformed church in which the minister exercises prime responsibility - i.e. preaching the Word, administering the sacraments, and exercising pastoral care/discipline.<sup>6</sup>

Calvin states: “Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ’s institution, there, it is not to be doubted, a church of God exists.”<sup>7</sup> Here Calvin is simply following Luther. But Calvin also had a lot to say about church discipline as essential to the ministry of the authentic church.<sup>8</sup> The 1st and 2nd Books of Discipline as well as later confessional standards (i.e. Westminster) established church discipline as a third mark of the church.

#### Preaching

The content of preaching is the proclamation of the gospel in its critical and redemptive aspects. This is done through an “exegesis” (explanation) of biblical narrative, theological reflection, and practical application connecting the hearer with his/her environment (world) as well as the particulars of his/her own struggles on the spiritual journey.

Classic<sup>9</sup> Presbyterian sermons contained three basic elements:

- i) “Opening” the biblical text. What is the text saying? What are the contextual, linguistic and exegetical features that are essential for understanding the text? It is important to note that Presbyterian preaching has always been rooted in an exposition of scripture.
- ii) “Dividing” the text. What is the text teaching? Where does it fit into the larger doctrine and understanding of Christian faith?
- iii) “Application” or “uses” of the text. What does the text have to say for you and me today? Application was the most important part and, as can be expected, the most controversial depending on how the preacher was applying the text and its teaching to the particulars of his/her times and places. But application was also the climax of the sermon, without which no sermon was complete.

Classic Presbyterian sermons at their best<sup>10</sup> were very structured and substantial in terms of content. Preachers expected a lot of mental focus from their hearers. There was a lot to teach! They also guarded against two extremes: 1) preaching that was spontaneous and extemporaneous, without structure, without much content or depth, aimed simply at the

emotional level of the hearer; and 2) preaching that was sophisticated, intellectual, witty and entertaining, without being clear, practical and spiritually engaging.

## The Sacraments

1. The importance of right teaching of the gospel leads to a right participation in the sacraments (baptism and the Lord's supper). The Reformed view of the sacraments fits somewhere between high and low church views of the sacraments.

Sacraments do not reproduce the once for all nature of Christ's redemptive death, nor do they confer salvation and eternal life in and of themselves. But they are unique and special means of spiritual blessing and transformation appointed by God and instituted by Christ.

A wrong understanding/application of the sacraments can lead, on the one hand, to a false sense of spiritual security. We cannot depend on the sanctity of the minister, the church, nor can we depend on some magical benefit through sacramental participation. We come to the sacrament on the basis of our faith (or the faith of our parents/guardians), as feeble and imperfect as it may be. We are at one and the same time accountable to God and dependent on God's grace alone for the inner benefit of being joined to Christ, supported and sustained by our faithful trust in God's love.

A wrong understanding/application of the sacraments can lead, on the other hand, to a false sense of fear and insecurity. Again, this arises when we depend on human beings, the church or our moral worthiness, to establish the benefit of the sacrament. It is God's grace alone, appropriated and received by faith alone, that provides us with confidence and assurance on the one hand, and a desire to respond with thanksgiving, obedience and participation on the other.

This is why it is critical that the minister teach about the meaning of the sacraments and effective participation in them, that people understand what is being taught and that the administration of the sacraments inspire reverence, sensitivity, inward meditation and outward change. Openness to God and sincerity of commitment must be emphasized, not the achievement of some imagined place of sanctity or moral worthiness. The Reformed emphasis is on the grace of God, not human action.

2. The development of fencing the table and testimony about the experience of grace.

Paul's admonition to the Corinthians about examining oneself before participating in the Lord's supper, as well as Christ's words about the church's authority in retaining and forgiving sin, was the basis for the practice of examining communicants before they were permitted to participate in communion. This practice began with Calvin and later intensified in the Reformed tradition. It is easy to see how this practice could be the basis of abuse and many felt unfairly excluded from the sacrament.

But was there a worthy intention behind the practice? In an era when everyone in society was "Christian", would it not make a mockery of the sacrament to have openly immoral people partake of it - e.g. the greedy shop keeper who defrauded his clients, the merchant who lacked compassion for his debtors, the husband who was negligent toward his children or unfaithful to his wife? Fencing the table could be viewed as a way of trying to encourage those who took part to do so in sincerity and truth. Even though the minister was to lead the process of examination through preaching and teaching, it was the elders who were assigned the task of interrogating and examining communicants where necessary. If participation in the sacrament was to be taken seriously, its spiritual benefit had to be safeguarded for those who were sincere in their desire to receive spiritual life through the forgiving, transforming love of God in Jesus. This was also part of the spiritual teaching and care for both those who needed to be confronted as well as those who needed to be strengthened.

In Puritan circles it also became essential to distinguish formal Christians from sincere ones by expecting some kind of testimony of inner conversion and newness of life. Thus, "covenant" members of the church would be those who claimed some experience of change in their lives, change in terms of a powerful conviction of their sinfulness and a joyous experience of resurrection from spiritual death rooted in the forgiving love of God. Only covenant members were welcomed to the table.

But how can all of this inform our practice today? It is essential that the church teach about the sacraments and challenge those seeking to participate in baptism or holy

communion to examine themselves - their sincerity of faith and openness to God's grace - in order that the sacraments serve their intended life-giving purposes as instituted by Christ. Only, we hold back from making judgements of the heart, where only God has the right. The minister and the church only teach, set standards and testify by loving example. Individuals must confront themselves in all sincerity in the presence of God and in community with God's people. Children too have a place in the Lord's supper, although this is something that Presbyterians have arrived at in spirit only recently. Children, too, can be examined so that they approach holy communion with a sincere heart in the knowledge and faith that this Jesus whom they celebrate in the sacrament, is both the living embodiment of God's forgiveness to them, and a God-given example for them to model their lives. By receiving the sacrament they are committing themselves to spiritual union with Christ.

## **Pastoral Care (Discipline)**

### **1. Pastoral Care and Teaching**

Whether it be in terms of comfort to the afflicted or affliction to those who are too comfortable, pastoral care or "soul-care" has always been an essential function of the teacher/pastor. People need spiritual guidance through the particular situations, circumstances, relationships, struggles, and issues of their lives. The great Scottish and Puritan divines were known not simply for their great preaching and teaching, but for their pastoral care. In correspondence by pastors such as the apostle Paul, Calvin, Knox, Rutherford, Baxter, and many others more contemporary, we have abundant testimony of spiritual comfort and guidance of the faithful through all the trials and tribulations of life. Without such guidance the gospel remained abstract and distant in its applicability, as did God. Making connections between the tenets of Christian faith and the particulars of one's life was essential for growth and strengthening in the Christian life. This continues to be central for ministry today.

Having said all this, we are also confronted today with the growth of psychological counselling, therapy, and the use of therapeutic drugs. Theory and technique have become so sophisticated and specialized that the average pastor often feels intimidated and afraid of doing more harm than good in engaging in pastoral care. One alternative is simply to refer people to the "professionals". The other is to resist any interference by "secular" therapy. Beyond this, however, there is the path of working together. Most "professional" therapists are now quite open to the spiritual dimensions of the person and there is no reason why people cannot be treated psychologically, as they are medically, and yet still require the spiritual counsel and guidance that are an essential part of the pastor's role. Psychotherapists can tell us the cause and effect of why people think, act and react the way they do. They can also offer helpful techniques for dealing with destructive patterns of thinking and behaviour, as well as prescribe medication (psychiatrists).

But ministers offer a resource that is not part of the repertoire of the medical professional, namely the gospel of Jesus Christ. In their pastoral and teaching role, ministers can help a person understand how sin can obstruct the flow of God's Spirit in his/her life and bring moral degradation into his/her relationships. They can help a person learn how to open up to God in ways that nurture a conviction of his/her infinite worth in God's eyes. They can help a person discover his/her life purpose in surrender to a higher power and a moral foundation for discerning right from wrong in the face of life's injustices. All these are essential to the goals of the teaching ministry for "equipping" the people of God with the gospel of Christ.

### **2. Pastoral Care and Healing**

Another essential component of pastoral care in the Reformed view of ministry has always been healing. But of what exactly does healing consist? We have already discussed above the relationship between physical and spiritual healing as practised by Jesus and the apostles, as well as the deepest spiritual goals of the healing process according to the Reformed reading of the gospel: inner freedom and renewal in receiving, accepting and inwardly digesting the forgiving love of God in Jesus as well as engaging ourselves in the life-long, life-giving struggle to obey God's will of loving compassion in all we think, say and do. The Reformed pastor is called to proclaim this transforming gospel not only publicly, but also privately and individually as a pastoral caregiver, and also to walk with

his/her people in their individual spiritual journeys through the highs and lows of their lives, seeking always to discern the voice of God. The Reformed pastor is also called to provide resources and cultivate means for his/her people to grow through their spiritual journeys. People need to learn how to pray, what prayer can accomplish, how to discern answers to prayer as well as what can obstruct the hearing of God's voice in their lives. People need to learn how to read and inwardly digest scripture, how to meditate and reflect in a way that opens them up to the divine, and how to apply biblical principles in the particulars of their lives. The pastor also has to help his/her people discover inspiration to believe in the healing power of faith and the boldness to expect miracles as a sign of God's presence and working within and among them.

### 3. Pastoral Care and Discipline

The fencing of the table and the interrogation of communicants were part of a larger practice of discipline in the church. Today we think of discipline in cases of clergy misconduct or church members' severe offence to another. In the past, it was considered quite legitimate to look into the private lives of church members for evidence of unrepentant sin. The Book of Forms provides for a basic structure of discipline following Matthew 18:15-18. As can be expected, there has been considerable abuse here, even as early as in Calvin's day.

Nonetheless, a key intention behind the practice of discipline must not be lost because of failure in practical application. Frequently one needs to be confronted and challenged in order to hear the gospel afresh and to grow. Pastoral care is about helping believers locate the stumbling blocks to God working in them and strengthening them on the Christian journey. The pastor has a key role to play here, not only in preaching the gospel and administering the sacraments, but also in guiding members through their individual life journeys. Discipline is about believers feeling accountable before God and to each other for the quality and sincerity of their Christianity. It is also about the integrity and substance of the witness of the church in obedience to Christ. If love is not a visible mark of the church and if the spirit of love is not evident in the church, then Christ cannot be present either. Within this framework of obedience to the law of love as taught by Christ, discipline is a legitimate and necessary aspect of pastoral care in the practice of ministry.

## IV. TWO ADDITIONAL MARKS OF THE REFORMED MINISTRY

### Teaching

Besides preaching, administering the sacraments and exercising pastoral care, a minister fulfills his/her task of teaching the faithful through a variety of interactive learning opportunities. In the early church there developed the practice of the "catechumenate" which involved a period of up to several years of Christian education before one was admitted to full membership in the church. Throughout the history of the church there has also been the practice of organizing various study groups focusing on the bible, Christian doctrine, and the mission of the church.

All of this has taken place within Reformed churches also. Indeed, Bible study was a key component in fueling the Puritan revolution and the empowerment of lay people (including women, well before they were being admitted into ordained ministry). By being involved in Bible study led by the minister, people were taking charge of their spiritual lives and their role as Christians in the leadership of their church as well as an active ministry of witness and service in the world. Lay people also became educated and articulate about their faith, as well as more demanding of quality from their ministers. Through such study, the minister was also able to understand his/her people and offer them guidance specific to their struggles and needs in body and soul.

### Leadership Through the Courts of the Church

The ministries of ministers of word and sacraments are not limited to their "individual" leadership and participation in the ministries of their congregations or agencies of the church. Ministers also exercise their pastoral and teaching office as members of church courts.

The Presbyterian system of government is a hierarchy of church courts with "upward accountability and downward responsibility". This means that a presbytery, for instance, is accountable to the synod and General Assembly that are above it, and responsible for the sessions, congregations and ministers within its bounds. The presbytery is made up of the called

or appointed, ordained and diaconal ministers serving within its bounds, and the congregational ruling elders who have been appointed by their sessions as representative and parity elders. Together these individuals, each with voice and vote, form the presbytery.

The ministries of presbyteries focus on pastoral care, guidance and discipline, while not excluding the teaching and proclamatory dimensions of these functions. Presbyteries have responsibility for the pastoral oversight of congregations, ministers and candidates for ministry within the bounds of the presbytery.

Presbyteries engage in pastoral ministries as they worship and pray for those under their care and for others. The ministries of presbyteries, like all pastoral ministries, are strongest when based on well-developed, caring and compassionate relationships. Therefore presbyteries visit congregations, meet with candidates for ministry, and provide opportunities for the members of presbytery to meet and support one another.

Presbyteries also make decisions. Types of decisions made by presbyteries include: erecting and dissolving congregations; reviewing requests by congregations for missions funds; approving calls to ministers by congregations; recruiting and certifying individuals as candidates for ministry; ordaining, inducting and recognizing ministers; dissolving pastoral ties between ministers and congregations.

## **V. SPECIALIZED MINISTRIES CARRIED OUT BY MINISTERS OF WORD AND SACRAMENTS**

The majority of the Church's ministers of word and sacraments exercise their pastoral and teaching office while called or appointed to congregations within The Presbyterian Church in Canada. However, some ministers exercise their pastoral and teaching office in specialized, non-congregational contexts. Several ministers teach at theological colleges, both the colleges of this Church and other colleges. A few ministers serve in independent teaching and evangelizing ministries. Several ministers serve as hospital, university, military and other institutional chaplains. Several ministers serve in street missions, urban native ministries, and refugee and parachurch organizations. Several ministers provide leadership in the national agencies and courts of the Church; examples include the Principal Clerk of the General Assembly, some executive staff of the Missionary Societies and the Life and Mission Agency, and some synod staff. Ministers appointed as overseas missionaries serve in a variety of contexts, including congregations of our partner churches.

## **VI. SOME CONCRETE OPPORTUNITIES AND NEEDS FOR OUR TIMES**

### **Licensing: an old form with present potential**

Our Church is facing a number of challenges in its ministry that cry out for innovation or for a relaxation of some of our traditional understandings of ministry. For instance, we are experiencing difficulty in providing adequate forms of ministry in certain settings and geographical locations. In some situations, it might appear to resolve the difficulty if certain individuals who have completed neither the usual educational preparation nor the candidacy process were ordained to the office of word and sacraments. However, such an action in turn creates issues around our very understanding of order and office, thereby creating as many problems as it appears to resolve.

One example comes from some rural, isolated pastoral charges which experience extreme difficulty in obtaining the services of an ordained minister. In some situations, it is even difficult for an interim-moderator to serve the needs of these people because of isolation and the distances involved. In these situations it has been suggested that gifted lay people might be allowed to preach and conduct worship. However, this would not provide for the celebration of the sacraments, leaving the people with a less than complete ministry. It is precisely in situations such as these that a renewed use of the term 'license' may be most helpful, enabling presbyteries to provide needed services while at the same time providing oversight of persons with temporary, geographically-limited authority to do certain things which otherwise they would not be able to do.

However, a cautionary note should be raised here. Licensing would be considered only when the possibility of calling or appointing an ordained minister of this Church had been explored

thoroughly and shown to be impossible, for reasons such as the lack of a suitable candidate or inadequate finances.

Where The Presbyterian Church in Canada used to permit presbyteries to license individuals to preach the gospel and conduct worship as an interim step to ordination, it would be useful today to permit presbyteries to license individuals with special gifts to perform certain limited ministerial roles. Thus a presbytery might license a gifted lay person in some rural or remote location to fulfill the office of an ordained minister of word and sacraments solely within the bounds of that location. This would be undertaken under the supervision and oversight of one of the presbytery's committees. Such a person so licensed would not be permitted to extend the terms of this license without the express permission of the presbytery. Such persons would not be enrolled on the roll of the presbytery, but would be encouraged to attend presbytery meetings and would be maintained under the pastoral care of the presbytery.

Re-introducing the concept of licensing into our practice in this expanded form would provide presbyteries with a useful tool to meet ministry needs with personnel who do not fall neatly within our present structures. However, a word of caution must be given. In this understanding of the term, 'licensing' is a temporary act limited to a specific function or location. A person so licensed could not carry the activity for which he/she was licensed beyond the function or location authorized by the presbytery. The person's role would be temporary, perhaps renewable, but not permanent. Thus a lay person, licensed to minister in word and sacraments in some remote location, could not exercise that office anywhere else and could, therefore, not be open to a call from any other congregation. Such an act of licensing would always be used in limited situations where necessity required it.

Resurrecting and redefining the concept of licensing as a temporary responsibility allow an ancient Presbyterian practice to be applied to meet unique challenges posed by today's situations. It would, of course, be necessary for General Assemblies to establish standards for licensing so that presbyteries would have a common set of guidelines to follow. It might also be useful, to safeguard the practice, to require presbyteries to seek permission for such appointments from a committee such as the Committee on Education and Reception.

#### End Notes

<sup>1</sup> Westminster Confession 25:III; Living Faith, 1.2-1.5; Book of Forms section 409.1-3.

<sup>2</sup> By "Christendom" or "establishment" we mean Christianity as the official religion and the church as the official religious institution of the state. This has been the case for the last 1700 years in Europe and more recently in North America.

<sup>3</sup> Biblical terms such as "diaspora", "remnant", or "flock", refer to the faithful of Israel or the disciple community as a minority within a culture indifferent if not hostile to its existence.

<sup>4</sup> Barth: The ministry of the church is the ministry of Jesus Christ. The church's role is to witness to Christ (what he has done once for all - incarnation, cross, resurrection - and what he continues to do) without taking his place. (Church Dogmatics IV.3.2) Bonhoeffer: Role of church is to enable the meeting between Christ and people. This is an activity of proclamation and witness for the whole people of God (spiritual care). Preamble, Book of Forms: Jesus Christ is the only king and head of the church. All ministries of the church proceed from and are sustained by his ministry.

<sup>5</sup> Acts 2:43-47, 4:23-37, etc.. Also Book of Forms section 409: "That the church may be continually renewed and nurtured for ministry, Christ furnishes the church with pastors and teachers."

<sup>6</sup> Living Faith 7.2.3 and 1st, 2nd Books of Discipline, Westminster Confession.

<sup>7</sup> Calvin's Institutes, p. 1023.

<sup>8</sup> Ibid, p. 1229ff.

<sup>9</sup> By "classic" is meant the kind of basic consensus position developed among Presbyterian preachers in England, Scotland and the New World beginning in the late 16th and early 17th centuries.

<sup>10</sup> Some examples include William Perkins in England, John Knox and later Samuel Rutherford in Scotland, and Jonathan Edwards in New England.

## DISCUSSION GUIDE FOR THE CONSIDERATION OF SESSIONS AND PRESBYTERIES

1. The paper explains that ministers of word and sacraments are responsible to both Christ and the church for their ministries. It describes ministers as people who are called and ordained, and who serve, teach and lead. Their ministries are exercised primarily through preaching, celebrating the sacraments, giving pastoral care, teaching and leading through their participation in the courts of the church (sections I and II).
  - i) How well does this description connect with your understanding of what the ministry of word and sacraments ought to be?
  - ii) How well does this description connect with your experience of the ministry of word and sacraments?
  - iii) In what ways does the church support ministers of word and sacraments in living out their calling?
  
2. The paper states a vision of a strong, compassionate and spirit-filled church. This requires strong, compassionate and spirit-filled ministers who courageously lead by preaching, teaching, administering the sacraments and providing pastoral care, rooted in a Christ-centered, biblically based faith and spirituality. Such ministers inspire and enable the laity to develop and exercise their leadership and gifts in the church and the world (section I (Vision))
  - i) How well does this statement connect with your vision for the church and its ministry?
  - ii) In what ways are we fulfilling this vision?
  - iii) How can we do better?
  
3. The paper states that our Church confirms the calling to the ministry of word and sacraments by ordination (section I). Traditionally, ordination has taken place only at the point that a congregation or other agency of this Church has called the individual, now a certified candidate for ordination\*, to a particular ministry in this Church. The last step has been considered essential: the call of the congregation serves as the final step in the Church's discernment and preparation process for ministry.
  - i) When a certified candidate for ordination secures a position outside the Church, should ordination by a presbytery follow?
  - ii) If so, in what sense can the church be understood to be calling them into particular ministries?

\*Certified candidates for ordination are eligible to be considered for any call or appointment in this Church. They have completed their studies, received the diploma of one of our theological colleges, and been examined and found ready for ordination by their presbyteries.
  
4. The paper suggests that presbyteries be permitted to license lay persons to perform the functions of the ministry of word and sacraments in particular, limited situations where necessity requires it.
  - i) What is your opinion of this idea?
  - ii) In what ways might this practice help or hinder the Church in its ministry?
  - iii) If the Church chose to introduce the practice of licensing as described in this paper, what standards or guidelines would be appropriate?

### **Recommendation No. 19** (adopted, p. [25](#))

That sessions and presbyteries study the paper on the ministry of word and sacraments using the discussion guide, and respond to Ministry and Church Vocations by February 28, 2001.

## DIACONAL MINISTRY

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- IV. What is The Current Context?

## **I. WHO IS A DIACONAL MINISTER?**

As described in the preamble to the ordination vows, “All ministries of the church proceed from and are sustained by the ministry of the Lord Jesus Christ.” (Book of Forms section 409) While all Christians are called to participate in Christ’s ministry, God orders this ministry through the church. God calls some to special tasks in the equipping of the saints for the work of ministry, for building up the body of Christ. Some are called to the ministry of word and sacraments and set apart to preach the gospel, celebrate the sacraments, and exercise pastoral care in Christ’s name. Others are ordained to the office of ruling elder to share with the minister in the leadership, pastoral care and oversight of the congregation. Still others are designated to The Order of Diaconal Ministries to engage in specialized ministries, to lead and serve the people of God, and, with the ordained and the laity, to enable the whole people of God to participate in the reconciling ministry of Jesus Christ. (Living Faith and Service of Designation).

Diaconal ministry in The Presbyterian Church in Canada has encompassed Christian education, pastoral care and social ministries. Congregational ministries include youth leadership, family ministries, leadership development, program development, administration, spiritual direction, and preparation for baptism, communion and new membership. Other ministries focus on hospital visitation, inner-city missions, new church development, international ministry and social justice.

Diaconal ministry is a vocation or “calling”. It is not just a job or career. Ministers of word and sacraments and diaconal ministers are both called by Christ and by the church. Under the guidance of Christ and through a process of preparation and discernment, the Church guides those who sense that God is calling them into diaconal ministry.

Historically this was accomplished in The Presbyterian Church in Canada by creating a religious Order of Deaconesses. An order is a community of dedicated and trained individuals recognized and set apart by the authority of the Church and accountable to the Church, called to a life-long journey of faith as servants of Jesus Christ. A distinctive mark of an order is the support and encouragement it provides for its membership and its collegial approach to ministry.

## **II. WHERE DOES OUR UNDERSTANDING OF DIACONAL MINISTRY ORIGINATE?**

The biblical and historical roots of the office of congregational deacon have been covered in the study paper on “The Deacon” (1997). Only a brief summary of that material is presented here.

### **The Bible**

The Greek word ‘diakonos’ is used in various ways in the New Testament. It can refer to servants who carry out normal household activities (John 2:5) or to those who are servants of Christ, as “Ephraim ... a faithful minister [diakonos] of Christ on your behalf.” (Colossians 1:7)

The ‘Seven’ in Acts 6:1-6 are often considered to be definitive of the office of deacon, although the word diakonos is never used to refer to them. The Seven had primary responsibility for administering the resources of the church as it cared for the poor among its members. The qualifications for the office of deacon in I Timothy 3:8 indicate that deacons were primarily administrators with special responsibility for money and without teaching duties.

### **The Golden Age of the Diaconate (100-600 AD)**

In the first centuries of the Christian church, congregations provided many forms of charity and pastoral care under the oversight of the bishop. This work was administered by deacons, who at times needed subdeacons to assist them.

In the fourth century when Christianity became the official religion of the Roman Empire and the church became part of the state, the real diakonia of the church was swallowed up by state-sanctioned services. Institutions such as hospitals and monasteries became the focus of Christian service to the needy, rather than congregations. Deacons no longer served as personal staff to bishops but gradually became liturgical assistants to priests.

### **The Reformation**

Calvinist theologians saw ministry as consisting of two offices: 'presbyters' who led in worship and ministered as pastor, teacher and elder; and 'deacons' who administered the affairs of the poor and cared directly for them. Deacons also read scripture and led the congregation in the prayers of the people.

The Church of Scotland initially made provision for deacons, who were to sit with the elders when discussing their business (First Book of Discipline). Later documents (Second Book of Discipline, Westminster Confession) make no reference to deacons, effectively restricting diaconal service to the individual activity of each Christian.

In North America, some churches lacked a diaconate from the beginning and others blurred the distinction between elder and deacon. In some Presbyterian and Reformed churches, "deacons' courts" administered local charitable activity of congregations and administered the finances of the congregation. In many others, these responsibilities were divided between sessions and boards of management. Voluntary societies came into existence which gave expression to diakonia but existed outside church structures. Christians were expected to exercise charity as individuals, but churches did not recognize their corporate responsibility to practise diakonia.

### **The Deaconess Movement of the 19th Century: A New Creation**

The deaconess movement initiated by Lutherans in Germany in the 19th century borrowed the idea and the name from the early church and applied them to a new creation.<sup>1</sup> Unlike the early church model of congregation-based ministry to the needy, this diaconate was a parachurch ministry connected to motherhouses which were independent corporations.

The Anglican Church in Britain developed a diaconate as "an association of free or independent women, affiliated with one another simply as a group in any profession would be."<sup>2</sup> They became involved in pastoral work and education, particularly catechetical instruction.

Both types of the European diaconate were brought to North America and influenced each other. Diaconal ministry in hospital ministries, education, Christian education and social service are interwoven into the histories of the Lutheran, Methodist and Presbyterian communions.

## **III. WHY A DIACONAL MINISTRY?**

The Order of Diaconal Ministries (Deaconesses) was originally organized as a means of giving official denominational recognition and structure to the work that women were already doing. In the 1870s and 1880s women missionaries had been sent overseas to do work with women with whom male missionaries were not allowed to mingle. Realizing the need to train women for this overseas work, the Ewart Missionary Training Home was established by the Women's Foreign Missionary Society in 1897. Its mandate was:

1. to provide special training for young women who are looking forward to foreign missionary work;
2. to afford opportunity of judging by kind and careful oversight as to the physical, mental and spiritual fitness of candidates to enter upon the trials and responsibilities of foreign missionary life.<sup>3</sup>

By 1907 requests concerning this training reached the General Assembly through overtures from the Presbytery of Toronto and the Synod of Manitoba. The following year the committee reporting on this issue recommended "that the Assembly sanction the institution of the Order of Deaconesses for The Presbyterian Church in Canada."<sup>4</sup> The report mentioned an increasing demand in the Church "for the consecrated service of Christian women" for both the foreign field and for mission in Canada.

Much of the work of the deaconesses in Canada was to aid immigrants, organize charity work in congregations, nurse in remote hospitals and teach in pioneer schools. In the 1930s, social

agencies developed and assumed much of the work of the deaconesses and the Church. The deaconess' role shifted to preparing and leading Bible studies with children, youth and adults in the congregation. "Many were also called to start ministry in rural areas where they might be the only representative of any church, even conducting worship in areas where there were no ministers."<sup>5</sup>

Diversity of deaconess work continued throughout the 1940s, 1950s and 1960s. Deaconesses who worked in congregations visited the sick and shut-ins, assisted in church school and other organizations in the church, participated in any welfare programs carried out by the congregation, and did secretarial work, which included maintaining the roll of the congregation. Those who were employed in a presbytery did "van work", travelling to isolated congregations and small communities with no church building, where they visited in homes, conducted services of worship, and led Christian education, where permitted, in government schools. Alternatively, they served as hospital visitors, church extension workers, port workers, downtown workers (including counselling and contacts with social work agencies) and institutional workers. Other deaconesses worked at the synod or national level in the Church, in interdenominational positions, or overseas in education, social work, medical or student work.

Since the Ewart Missionary Training Home was established in 1897, the school continued to be a major part of the training for deaconess work in The Presbyterian Church in Canada. In 1969 the primary focus of Ewart College, as it was then known, was changed to provide specialized training in Christian education. Two factors contributing to this change were:

1. the decision of The Presbyterian Church in Canada in 1966 to ordain women to the ministry of word and sacraments;
2. professional developments in the Christian education field.

This major change in the Ewart curriculum had a significant impact on the qualifications the next generation of Ewart graduates brought to their role as deaconesses. "The graduating deaconesses were no longer generalists with some training in a variety of forms of Christian service. This was a significant departure from previous practice and one that changed the role of the deaconess to that of Christian educator almost exclusively."<sup>6</sup> Although most active diaconal ministers held responsibilities in the area of Christian education, some others served in hospitals, inner-city missions and administration.

In the early 1970s, Ewart College implemented a four-year degree-diploma program. Students earned a university level Bachelor of Arts concurrently with a diploma in Christian education from Ewart College.

A cluster of decisions in the late 1980s and early 1990s has had a profound impact on the place of members of the Order of Diaconal Ministries<sup>7</sup> within this Church. In 1990, the Board of Ewart College introduced the requirement of a Bachelor's level university degree, making the college's three-year diploma in Christian education a post-graduate certificate. Also in 1990, the General Assembly mandated that all stipend categories must receive the cost of appropriate accommodation; this was the first time the Church had required congregations to provide their diaconal ministers with a housing allowance.

In 1991, members of the Order of Diaconal Ministries in active service were made members of the courts of the Church, with voice and vote. The reasons given in support of this recommendation by the Board of Ministry can be summarized as follows:

1. The ministry of the diaconate is central to the Church's work and witness, a fully recognized part of the total ministry of the Church.
2. Members of the Order already meet the basis for membership in the Church courts by making a commitment to the Church's doctrinal standards and to its discipline. In their service of designation, they are asked essentially the same questions as are asked of ministers, elders and deacons. Moreover, other Presbyterian denominations have granted full membership in the courts of the Church to active deaconesses (England, 1965; New Zealand, 1966; Scotland, 1990.) There appears to be no constitutional reason why the Church courts must always be made up exclusively of ministers and elders.
3. Members of the Order of Diaconal Ministries would bring insights and experience from their serving ministries to the courts of the Church.

4. Doctrinally, we understand diaconal ministry to be a distinctive office in the Church, complementary to that of the ministry of word and sacraments.
5. The Order of Diaconal Ministries has a distinctive place in the law of the Church.
6. It is right and just that the place of active diaconal ministers in the Church's practice of ministry be recognized by granting them full membership in the courts of the Church.<sup>8</sup>

In 1991, Ewart College and Knox College were amalgamated, and the gap in educational requirements between diaconal ministers and ministers of word and sacraments was eliminated. Diaconal ministers are required to earn a B.A. degree (or equivalent) and a M.Div. at Knox College in the Christian education, pastoral care or social ministry specializations. Minimum stipend requirements for individuals serving in diaconal positions continue to be set lower than for ministers of word and sacraments.

In 1992, the General Assembly approved the establishment of special course requirements by which members of the Order of Diaconal Ministries could qualify for ordination to the ministry of word and sacraments. Since then, most of the diaconal ministers in active service have applied for and been assigned such special courses. Many have completed these courses, and been certified for ordination and ordained as ministers of word and sacraments. A few members of the Order of Diaconal Ministries in active service have chosen to continue to exercise their gifts within the special diaconal role, without seeking ordination to the ministry of word and sacraments.

#### **IV. WHAT IS THE CURRENT CONTEXT?**

One of the significant contributions of the Order of Diaconal Ministries is the flexibility with which its members have sought to meet the ministry needs of the church. The story of the Order of Diaconal Ministries is one of adaptation and change: Christians responding to God's call to leadership and service in changing contexts.

The current context is particularly challenging, for the Order of Diaconal Ministries and for the Church. The numbers serving as diaconal ministers, who are not also ordained to the ministry of word and sacraments or preparing for ordination, is very small. The numbers seeking entry into the Order of Diaconal Ministries is even smaller.

The Church is still carrying out ministry that would once have been done by diaconal ministers. In some cases, congregations are calling associate and assistant ministers of word and sacraments to have primary responsibility in the areas of Christian education, pastoral care and social ministries. Like diaconal ministers, these ordained ministers have been educated for ministry in the colleges of this Church and have had their calling discerned and affirmed by this Church through the candidacy process.

In many other cases, congregations are employing Christian lay people who are not members of the Order of Diaconal Ministry to carry out ministry, particularly to children and youth. Some of these professional church workers have no formal theological education. Almost none have studied in a seminary of The Presbyterian Church in Canada. None have received the formal guidance of this Church in discerning their calling, beyond the decision of the particular congregation to employ them. In most cases, presbyteries have not been offered the opportunity of reviewing the position description, the qualifications of the individual or the terms of the contract, as stipulated in sections 112.7.1-4 of the Book of Forms. Such contracts frequently offer part-time level remuneration at rates much less than that set by the General Assembly for diaconal ministers or untrained lay missionaries.

These circumstances place particular challenges before the Church. The decisions made in the early 1990s collectively could bear the message that the church no longer has need of diaconal ministries, and that diaconal ministers must seek ordination if they wish to continue to serve this Church. In fact, the Church continually demonstrates that it has need for professional leaders who are not ordained ministers. How confident are we that the decisions noted above were all sound? How best can this church meet its ministry needs? What role remains for the Order of Diaconal Ministries?

End Notes

<sup>1</sup> F.S. Weisner, "The Origins of the Modern Diaconate for Women" in Bloesch, *Servants of Christ*, p. 19.

<sup>2</sup> Ibid, p. 32.

<sup>3</sup> Irene Dickson and Margaret Webster, *To Keep the Memory Green: A History of Ewart College*, Ewart College, 1986, p. 8.

<sup>4</sup> Acts and Proceedings of the General Assembly, 1908, p. 313.

<sup>5</sup> Karen Timbers, "A History of the Deaconess Movement within The Presbyterian Church in Canada", unpublished paper, 1985, p. 12.

<sup>6</sup> Ibid, p. 16.

<sup>7</sup> Diaconal Ministers were called members of The Order of Diaconal Ministries prior to 1991.

<sup>8</sup> Acts and Proceedings of the General Assembly, 1991, p. 346-7

## **DISCUSSION GUIDE FOR SESSIONS AND PRESBYTERIES**

The Committee on Theological Education is reviewing the location and content of the educational preparation for diaconal ministry. Pertinent responses to these questions will be shared with the Committee on Theological Education.

1. The paper argues that diaconal ministry is still a reality in this Church today. Congregations and presbyteries are calling associate/assistant ministers of word and sacraments and hiring lay ministers to give leadership in Christian education, pastoral care and social ministries, those specialized ministries that normally define diaconal ministry.
  - a) What personal characteristics, skills and knowledge are essential for those carrying out specialized ministries in your congregation or presbytery? Your answer may include specialized ministries currently in place as well as those you plan/hope to initiate.
  - b) How can the Church 'call out', prepare, educate and support the individuals it needs to carry out specialized ministries?
    - i) How should the Church participate in discernment of the individual's calling? Which Church courts should be involved?
    - ii) What kind of education will equip individuals best to serve in specialized ministries?
      - short continuing education courses (e.g. one-day or one-week workshops)
      - certificate (one year) from one of our colleges, with a university B.A. not required to enter program
      - certificate (one year) from one of our colleges, after attaining a university B.A.
      - diploma (three years) from one of our colleges, with a university B.A. not required to enter program
      - M.Div. at one of our colleges, after completing a university B.A.
      - other professional degree at from one of our colleges, after completing a university B.A.
      - other (please explain)
    - iii) What level of stipend and benefits is appropriate for individuals carrying out specialized ministries, compared to the stipend categories for ministers of word and sacraments, diaconal ministers, and lay ministers without specialized training?
  - c) This Church does not have any formal role in educating its lay ministers or in guiding them in the discernment of their call, in striking contrast to the role it has in the preparation of its ordained and diaconal ministers.  
Describe how this situation is meeting or is not meeting the church's needs.
2. Since 1991, persons preparing for diaconal ministry have been required to complete the same educational requirements (B.A., M.Div.) as those preparing for ordination to the ministry of word and sacraments.
  - a) Describe how requiring the same educational requirements of both designated and ordained ministers is meeting or is not meeting the Church's ministry needs.
  - b) Given the equal educational requirements, how can the fact that the General Assembly minimum stipend requirements for diaconal ministry are less than for ministers of word and sacraments be justified?

3. How can the Order of Diaconal Ministries continue to serve the Church?

**Recommendation No. 20** (adopted, p. [25](#))

That sessions and presbyteries study the paper on diaconal ministry using the discussion guide, and respond to Ministry and Church Vocations by February 28, 2001.

## **PREPARATION FOR MINISTRY**

### **Guidance Conferences**

In 1999, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in April and August.

19 candidates were recommended for certification.

3 were recommended for certification with additional comments.

2 were not recommended for certification at this time with additional comments.

1 did not receive a recommendation regarding certification.

Our new practice of bringing ministry candidates from Vancouver School of Theology to Ontario for guidance conferences has worked out very well. Two students travelled from Vancouver in April, one in August.

Two conferences are planned this year: one in each of May and August at Crieff Hills. Again, we expect that several candidates from Vancouver School of Theology will join candidates from Knox and Presbyterian Colleges at these conferences.

### **Psychological Testing**

The 125th General Assembly adopted a revised Candidacy Process for Ministry with significant changes in the psychological testing component. Candidates for ministry will now normally undergo psychological testing while at theological college during their first year of studies, choosing a psychologist from a short list provided by Ministry and Church Vocations.

The list of psychologists was prepared with the help of presbytery ministry committee conveners in the Vancouver, Toronto and Montreal areas who provided referrals to psychologists they had found satisfactory. The psychologists have received orientation to the Church's needs with respect to psychological testing and have agreed to provide suitably comprehensive assessments of candidates at reasonable rates. The cost of the testing will be shared equally by presbyteries and the Life and Mission Agency (Ministry and Church Vocations).

Students, presbyteries and colleges will be asked to comment on the usefulness of the psychological testing process as they participate in it. As agreed at the previous General Assembly, the entire candidacy process will be reviewed by Ministry and Church Vocations in five years' time.

## **SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS**

### **Education**

In the past few years presbyteries have provided their members with workshops in dealing with sexual abuse and harassment. They continue to have responsibility to ensure that all professional church leaders are educated to deal with sexual abuse/harassment; this includes ministers received from other denominations. The colleges continue to have responsibility for providing such training to candidates. In a similar way, sessions have been arranging for the appropriate education of congregational leaders, using the resource *Training for Sessions and Congregations in dealing with Sexual Abuse and Harassment* available from The Book Room at Church Offices.

### **Brochure**

A brochure about the Church's *Policy for Dealing with Sexual Abuse and Harassment* was prepared for congregational use. It explains what our Church believes about sexual abuse and harassment and first steps to be followed in the case of a complaint. The brochure was sent to each congregation in the May PCPak, and can be viewed on the Church's home page on the internet, [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv).

## **SUPPORT FOR PROFESSIONAL CHURCH WORKERS**

### **Conflict Resolution and the Prevention of Destructive Conflict**

In our Church, the relationship between presbyteries, congregations and ministers is a three-way covenant. The congregation calls the minister, and the congregation and the minister covenant to work together in ministry, with presbytery approval. The presbytery is entrusted with the guidance and instruction of both the minister and the congregation, who are, in turn, accountable to it.

We are experiencing difficulty in living out these covenants faithfully. In some measure, we are limited by a lack of good process. We need:

- ways to assist congregational leadership in defining, planning and evaluating the ministries of their congregations,
- ways for presbyteries to intervene effectively in congregations in crisis,
- ways to provide to presbyteries fair and useful accountability of congregational leadership (the team comprised of ministers, session and committees, boards of managers).

Developing appropriate tools and procedures will help, but will not solve our difficulties for, in some measure, we are limited by our vision and our will. We need to challenge and change our understandings of ministry, conflict, and accountability. We need to increase our willingness:

- to state operative values and to establish and monitor workable goals,
- to engage in ministry as a team that involves ministers, lay people and church courts,
- to be accountable to one another,
- to provide and receive appropriate pastoral oversight,
- to solve problems and face conflict.

### **Pastoral Oversight Project**

The Pastoral Oversight Project has been designed to help address these needs. It is compatible with our Church's FLAMES Initiatives of educating clergy and laity (2004-2005) and equipping the laity (2001-2002), as well as the general priority of supporting the Church so it can fulfill its ministry and mission.

#### **Project Goals**

- to stimulate discussion of ministry as a team that involves ministers, sessions and committees and boards of managers, and also discussion of accountability,
- to stimulate discussion about how to handle conflict in the church constructively,
- to help increase the willingness of presbyteries, ministers and congregations to engage in accountability that is creative, caring, fair and edifying to the church,
- to strengthen presbyteries for their role in providing pastoral oversight to ministers and congregations.

#### **Project Objectives**

- to discover or develop tools and procedures for congregational leadership to define, plan and evaluate the ministries of their congregations,
- to develop tools and procedures for presbyteries to intervene in congregations in crisis,
- to discover or develop means of educating ministers, congregations and presbyteries about the importance of improving pastoral oversight,
- to develop tools and procedures for presbyteries to provide pastoral oversight to ministers and congregations.

#### **Project Overview**

This project is a joint endeavour of the Ministry and Church Vocations, Canada Ministries and Evangelism and Worship departments of the Life and Mission Agency, working in consultation with the Clerks of Assembly. It will be carried out over a three-year period by a working group directed and co-ordinated by a project leader. Following the decision of the 125th General Assembly to fund a three-year half-time position for project leader from the 1998 budget surplus, The Rev. Dr. Tom Gemmill was appointed to this position. The program budget for the project will be drawn from bequest funds assigned to the Life and Mission Agency.

This multi-faceted project will involve extensive consultation across the Church, particularly with the ministry and pastoral relations committees of presbyteries. First steps will include learning from the presbyteries about their current realities: how are presbyteries currently providing pastoral oversight? what's working well? what's not working? what needs and issues must be addressed? Subsequent steps will include research into the field and into the practices of other churches, developing models related to the objectives, and further consultation with presbyteries to "test drive" any new approaches.

Major objectives for this year have included the recruitment and orientation of the working group, and a presentation about the project to the Clerks Consultation (April 2000). In the fall of 2000, selected presbytery representatives from each of the eight synods will be gathered to help identify issues and current approaches related to pastoral oversight.

### **Continuing Education**

Use of the Continuing Education Fund

In 1999, the Continuing Education Committee considered nine applications requesting \$10,661 and provided \$6,400 in eight grants, an average of \$800 to each applicant. Four grants were provided for courses in interim ministry and single grants were given for conflict resolution, clinical pastoral education, neuro-linguistic programming and church education and leadership courses.

The fund also continues to provide for a continuing education listing from *The Practice of Ministry in Canada* to be distributed in PCPak.

As required by a recommendation of General Assembly, the committee reviewed the continuing education allowance. Given the current fiscal situation in many congregations, it was decided that no increase would be recommended for 2001.

Ministry and Church Vocations reminds all congregations to encourage their ministers in cultivating their continuing growth and to provide the support for this to take place on a yearly basis. Presbyteries are reminded of their responsibility to ensure that the ministers under their care pursue continuing education.

### **Personnel Services**

Personnel Services links people searching for a call with congregations seeking someone to call. Through the congregational profile, professional church workers and candidates for ministry can learn about congregations. Through the personal profile, professional church workers can introduce themselves to a search committee or search committees can receive profiles of candidates. An up-to-date listing of ministry opportunities and interim moderators is maintained on the Church's home page on the internet ([www.presbyterian.ca/mcv/](http://www.presbyterian.ca/mcv/) and click on 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, 73 professional church workers and graduating students, representing 5.9 per cent of ministers now on the rolls of presbyteries, had given permission for Ministry and Church Vocations to circulate their profiles. There were 81 congregations looking for a minister, representing 8.4 per cent of the charges in The Presbyterian Church in Canada.

*Calling a Minister: Guidelines for Presbyteries, Interim Moderators and Search Committees* is available from The Book Room at Church Offices (1-800-619-7301) and can be viewed on the Church's home page on the internet ([www.presbyterian.ca/mcv/](http://www.presbyterian.ca/mcv/)).

**Overture No. 32, 1998** (A&P 1998, p. [534-5](#))

**Re: Clarification of the role and tasks of interim ministers**

Overture No. 32, 1998 requests that Ministry and Church Vocations of the Life and Mission Agency clarify the role and tasks of interim ministers within the Church, in order that

presbyteries may have clear guidelines for determining when and where it is appropriate to appoint interim ministers.

To carry out this assignment, a working group consisting of John Bryan, Don Hazell, Carolyn McAvoy and Harrold Morris (Convener) was formed early in 1999. All have first-hand experience of interim ministry in congregations of this Church. The working group studied policy documents and training manuals of the Presbyterian Church (USA) and the United Church of Canada, two denominations which have used interim ministry widely over many years; resources produced by the Interim Ministry Network, an ecumenical association formed for the development and support of interim ministry; and the standing orders of two of our own presbyteries that have defined policy and procedures for the use of interim ministry within their bounds. In November 1999, the working group gathered a wider group of people who brought the perspectives of congregations, presbyteries and interim ministers to a discussion of its draft policy and procedures. The proposed policy and procedures for interim ministry are found below.

#### Pastoral Leadership During Times of Transition (Definitions)

Whenever the pastoral tie between a minister and congregation is dissolved, one major decision to be made is the type of pastoral care and leadership the congregation/pastoral charge will require during the period until a new minister is called. There are three basic types of pastoral leadership for times of transition:

1. *Occasional supply* refers to various individuals invited by the interim moderator to provide worship leadership Sunday by Sunday.
2. *Stated supply* refers to the appointment by the presbytery of an ordained minister of The Presbyterian Church in Canada for a specified period of time not to exceed 12 months. This is a *sustaining ministry* that ordinarily provides worship leadership and may include other pastoral duties to be determined by the session and the presbytery.
3. When there are circumstances that require more than sustaining ministry, an *interim minister* may be appointed. *Interim ministry* refers to the appointment by the presbytery of an ordained and specially qualified minister for a specified period of time not to exceed two years. Such ministry will include a covenant with *specified goals* and a timeline agreed to by the presbytery and the session. Persons who accept the role of interim minister in a congregation are not eligible to candidate for a call in that congregation.

Each of the three types of pastoral leadership proceed under the supervision of the interim moderator, who is appointed by the presbytery as its representative in the pastoral charge.

#### When is Interim Ministry Appropriate?

Interim ministry is appropriate whenever there are specific goals or changes that a congregation needs to accomplish before considering a call. When the congregation is in extraordinary circumstances (that may include trauma or elevated levels of conflict) the presbytery and/or the session may deem that interim ministry is essential.

The range of circumstances in which interim ministry is appropriate includes:

1. There has been a long pastorate. Some denominations with interim ministry experience use 10-12 years as a rule of thumb.
2. The pastoral charge is experiencing considerable grief over the departure of a minister who has been much appreciated.
3. The pastoral charge has experienced the death or long-term disability of their minister.
4. The pastoral charge has experienced a number of short-term pastorates where the 'fit' seems to have been wrong.
5. The pastoral charge needs to clarify its ministry and mission before issuing a call.
6. The pastoral charge needs to change the functioning of its lay leadership before issuing a call.
7. There has been significant conflict or polarization.
8. The minister has been deposed from ordained office.
9. The minister has been charged and found guilty of misconduct of an ethical or moral nature, and has left the pastoral charge.
10. The minister has been removed from the denomination for theological differences.

11. The pastoral charge has not yet come to terms with past ethical or moral misconduct on the part of its leaders, clergy or lay.
12. The presbytery and the pastoral charge need to determine whether or not the congregation is viable.

#### Presbytery Process and Accountability for Interim Ministry

1. The presbytery shall conduct an exit interview with the session and with the departing minister, review presbytery visitation reports, and discuss the selection of an appropriate interim moderator.
2. After discussion with the session about the particular skills needed in an interim moderator, the presbytery shall name an appropriate interim moderator.
3. The interim moderator with the session shall: i) assess ministry needs, ii) review ministry options, and iii) determine the type of leadership required during the transitional time.
4. When interim ministry is chosen, the interim moderator with the session shall draft a statement of ministry needs and present it to the presbytery, requesting authorization from the presbytery to seek an interim minister.
5. The presbytery shall approve a period of interim ministry for the congregation and authorize the session to seek an interim minister.
6. The interim moderator with the session shall seek and covenant with an appropriate interim minister. The covenant will include interim ministry goals to be achieved.
7. The presbytery shall approve the covenant with the interim minister and appoint the interim minister. Whenever the interim minister is in a different presbytery, the appointing presbytery shall take the necessary action to seek concurrence of and transfer from the interim minister's presbytery.
8. The presbytery shall specify the roles of the interim moderator and interim minister, communicate this to the session and congregation, and ensure that the interim moderator and interim minister have established an effective working relationship. The presbytery has the responsibility for the continuing quality of this working relationship, especially to provide a ready point of reference should difficulties arise between the interim moderator and the interim minister.
9. The presbytery shall arrange for a worship service to recognize the beginning of the interim ministry.
10. The presbytery shall place the interim minister on the constituent roll of the presbytery.
11. The presbytery shall receive reports on the interim ministry from the interim moderator. Regular reports should include ways in which the goals and objectives of the interim ministry are being met and identification of any support required from the presbytery. When the presbytery has delayed the search for a settled minister, the interim moderator shall obtain the approval of the presbytery before the search begins.
12. The presbytery shall encourage the session of the congregation to arrange a worship service to recognize the completion of the interim ministry.
13. The presbytery shall conduct evaluations of the interim minister and of the interim ministry. These evaluations may occur near the end of the period of interim ministry, but in no case should it occur later than one month after the conclusion of the covenant. The presbytery shall receive and consider the report of the evaluations.

#### Roles and Relationship of the Interim Moderator and Interim Minister

When a minister leaves a congregation, the minister's judicial responsibilities are assigned to the interim moderator appointed by the presbytery. This means that, as the executive of the presbytery in that congregation, the interim moderator is responsible for the conduct and content of public worship and for the supply of the pulpit. The interim moderator is also responsible for moderating the session. The interim moderator is accountable to the presbytery for the nature of the transitional ministry, and reports to the presbytery on the progress of the congregation. The interim moderator is responsible for facilitating the search process.

Whenever the presbytery appoints an interim minister, the division of duties between the interim moderator and the interim minister must be clear. Although the interim moderator is responsible

for moderating the session, there are many situations when the interim moderator may choose to delegate this responsibility to the interim minister. When the tasks of interim ministry require intensive work on the part of the interim minister with the session, such delegation may be essential. When moderating the session has been delegated, nevertheless the interim moderator needs to be kept regularly apprised of the activities of the congregation. Whether the interim moderator attends session meetings shall be worked out between the two ministers.

The interim moderator shall initiate a meeting with the interim minister to agree on the separate roles of the interim moderator and interim minister and to discuss how they can support one another, and thereafter shall participate in regular open communication with the interim minister. If the presbytery has delayed initiation of the search process, it is the responsibility of the interim moderator to recommend to presbytery when this process should begin.

Ordinarily the interim minister is responsible for weekly worship, organizational and pastoral leadership to achieve the goals and objectives of the interim ministry as set by the presbytery and session. The interim minister may have input into congregational self-study as it prepares its congregational profile and may meet with the search committee at its request at any time prior to consideration of candidates. The interim minister shall withdraw from all involvement in the search process once candidates are being considered.

#### Qualifications of an Interim Minister

Interim ministers need skills in healing, conflict resolution, management of change, organizational development, setting short-term objectives, and entering and exiting a situation. Though all interim ministers are to be ordained, not all ordained ministers can serve effectively as interim ministers.

They need to be:

1. ordained ministers in good standing in The Presbyterian Church in Canada.
2. clear about their own identity and being called to this role to facilitate the Church's mission.
3. willing to prepare the way for another who is to come.
4. aware of being a significant but limited part of the congregation's history.
5. able to honour the work of others, past and present.
6. a non-anxious presence in the midst of transition, grief and conflict.
7. able to join congregational systems quickly and with ease.
8. able to diagnose a situation accurately and develop action plans quickly.
9. able to provide honest and accurate feedback.
10. able to communicate clearly to the congregation that, as interim ministers, they are ineligible to be considered for a call to that congregation.

Ordinarily, a significant amount of satisfactory pastoral experience as an ordained minister is essential. Specialized training for interim ministry is also very important. Information about where to acquire such training can be obtained from the office of Ministry and Church Vocations.

In light of the important and specialized role filled by interim ministers, presbyteries are encouraged to exercise care in making interim ministry appointments. To meet future needs for interim ministers, presbyteries should consider 'calling out' and supporting the training of those ministers on their rolls who would be well suited to interim ministry.

#### Next Steps

In consultation with the Clerks of General Assembly, Ministry and Church Vocations suggests that the above report be sent to sessions and presbyteries for study and comment. This will provide opportunity for feedback on proposed policy and procedures before the General Assembly is asked to consider them in final form next June.

#### **Recommendation No. 21** (adopted, p. [25](#))

That presbyteries and sessions study the above proposed policy and procedures for interim ministry and respond to Ministry and Church Vocations by January 15, 2001.

**Recommendation No. 22** (adopted, p. [25](#))

That the prayer of Overture No. 32, 1998 be answered in terms of the above proposed policy and procedures for interim ministry.

**Overture No. 26, 1996** (A&P 1996, p. [490](#))**Re: Placing recognized and qualified interim ministers on the constituent roll of presbytery**

Overture No. 26, 1996 suggests that qualified interim ministers be recognized as a specialized field and be granted all the rights and privileges of active clergy on the constituent roll.

At the present time the category of “interim minister” has no official recognition within The Presbyterian Church in Canada. The Book of Forms section 213.1 states: “When it is deemed inexpedient to proceed to a call, presbytery may appoint a minister of the Church as stated supply for a fixed period not exceeding one year.” Ministers who are doing interim ministry may thus be appointed as stated supply, placed on the constituent roll, and granted all the rights and privileges thereto pertaining.

Inasmuch as there may be particular situations which indicate the desirability of the appointment of a qualified and trained interim minister, and which may require a longer period of time than one year, we believe that acknowledgment of this should be made by the following changes in the Book of Forms:

1. That a new section, 213.3 be inserted, to read:
 

When the presbytery considers the situation in a vacancy to require the specialized process of interim ministry, presbytery may appoint an interim minister for a period not exceeding two years.
2. That present section 213.3 be renumbered 213.4
3. That section 176.1.1 be amended by inserting the words “interim ministers” after the words “directors of Christian education”. The amended section would read:
 

Who are pastors, associate or assistant pastors, directors of Christian education, interim ministers, stated supply (whether in congregations or mission fields), chaplains to the armed forces when stationed within the bounds.
4. That section 201.1 be amended by inserting the words “interim ministers” after the words “stated supply”. The amended section would read:
 

Appointment of ministers to full-time service in congregations shall always be by call and induction, except in cases of stated supply, interim ministers, retired persons, and appointment by the Life and Mission Agency. Such persons may be ministers, associate ministers, or assistant ministers, but not assistants to ministers.
5. That section 250.1 be amended by inserting “interim minister” after the words “stated supply”. The amended section would read:
 

Notwithstanding the above, when a minister has been appointed by a presbytery to a ministry within its bounds (e.g. stated supply, interim minister, part-time minister), and the appointing presbytery is other than the one where the minister is domiciled, his/her certificate of ordination and presbyterial standing should be lodged with the appointing presbytery for the duration of the appointment even though he/she continues to be domiciled in another presbytery. (Declaratory Acts: A&P 1988, p. [394](#), [21](#) and 1989, p. [268](#), [65](#))

**Recommendation No. 23** (adopted, p. [25](#))

That presbyteries and sessions study the proposed additions to the Book of Forms and respond to Ministry and Church Vocations by January 15, 2001.

**Recommendation No. 24** (adopted, p. [25](#))

That the prayer of Overture No. 26, 1996 be answered in the above terms.

Ministry and Church Vocations intends to prepare resources to support presbyteries in carrying out their responsibilities with respect to interim ministry. These resources will include: guidelines for the selection of an appropriate interim moderator and interim minister; guidelines for the evaluation of an interim ministry and an interim minister; sample interim ministry

covenants; and sample worship services to recognize the beginning and ending of an interim ministry appointment.

**Overture No. 1, 1999** (A&P 1999, p. [460-61](#))

**Re: Moving expenses for a minister leaving a charge after a short ministry**

Overture No. 1, 1999 asks that presbyteries be instructed to establish special funds from which congregations or pastoral charges can be reimbursed for moving expenses of clergy following a short ministry. The overture states accurately that congregations or pastoral charges, when calling a minister, are responsible for the moving expenses, sometimes many thousands of dollars. It points out that, when a minister leaves after a very brief ministry, congregations or pastoral charges experience significant hardship as they once again assume the moving expenses associated with the new settlement.

While addressing practical financial considerations in particular circumstances, the overture also raises a wider range of issues. What are the reasons for short ministries, and what are the ways that the three parties involved in the ministry covenant - minister, congregation(s) and presbytery - can best respond?

The overture does not qualify what length of time should be considered a 'very brief ministry'. Alban Institute research indicates that long-term ministries hold the greatest potential, given the highly relational nature of ministry. It suggests that ministers stay twelve to fifteen years before considering moving to a new pastoral charge. For the purposes of this discussion, short ministries are those which extend for less than two years.

Three kinds of circumstances give rise to short ministries. The first involves the misfortune of serious illness or even death of the minister. Such circumstances are entirely beyond our control. They become simply opportunities for the love of Christ to be evident as God's people minister to one another.

The second kind of circumstance involves the early assessment by the minister, congregation and presbytery of a 'bad fit'. There are situations, hopefully rare, when no amount of intervention will resolve the difficulties. Once the conflict is recognized as being truly intractable, the covenant between the minister and the congregation must be dissolved, no matter how short a time has elapsed. The focus needs to be on the future, and the learning that all parties need so that they can relate to others more constructively in the future.

The third kind of circumstance, again hopefully rare, involves a minister seeking out or accepting the invitation to apply for a new position, even though the current ministry and pastoral relationships of a few months are developing well. Presumably, some aspect of the new position - its location, the kind of congregation or ministry - makes it more attractive to the minister than the current one. In such situations, ministers should remember, and their presbyteries should remind them, that ministry is a calling, not a job. Ministers are inducted into pastoral charges with the understanding that, through the Church, God is calling them to serve among particular people who accept them "as their ministers, as from Christ". When presented with a minister's request for permission to accept another call after a brief, satisfactory ministry, presbyteries should consider whether, with repentance and grace, the current pastoral relationship could be restored. If the presbytery decides to release the minister, it could exhort him or her to repay the current pastoral charge for part of his/her moving expenses there.

The prayer of the overture rests on the assumption that presbyteries have responsibilities to care for and support their congregations through hardship. This assumption is correct. Nevertheless, the establishment of a special fund for moving expenses after short ministries does not seem helpful. Such a fund would tie up resources for very infrequent situations. Since most presbyteries do allocate funds for contingencies, it should be possible for them, at their discretion, to assist congregations who experience a short ministry and who are unable to meet their financial commitments.

**Recommendation No. 25** (adopted, p. [25](#))

That the prayer of Overture No. 1, 1999 not be granted.

**Recommendation No. 26** (adopted, p. [25](#))

That the above discussion be commended to ministers, presbyteries and sessions.

**Overture No. 5, 2000** (p. [517](#))**Re: To develop policy re housing loan arrangements between congregations and ministers**

Overture No. 5, 2000 requests the development of a comprehensive policy for congregations and ministers entering into loan arrangements. It outlines several important issues such policy would need to address. To give these issues due consideration, Ministry and Church Vocations will study them with the help of a working group over the coming months.

**Recommendation No. 27** (adopted, p. [25](#))

That permission be given to the Life and Mission Agency (Ministry and Church Vocations) to report on Overture No. 5, 2000 to the 127th General Assembly.

**WOMEN'S PERSPECTIVES**

*Women's Perspectives* is a newsletter for keeping women, both lay women and women who work professionally in the Church, in touch with each other, and sharing with the whole Church their theological perspectives, biblical insights, special interest, joys and concerns. Two issues were published in 1999. The May issue, *Creativity and Spirituality*, was edited by the editorial committee based in Toronto. A guest editorial team from London, Ontario edited the November issue on transition. Articles from each issue are on the Church's web site: [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv) and click on Women in Ministry/Women's Perspectives. Promotional issues are distributed through The Book Room.

**WOMEN IN MINISTRY COMMITTEE**

The Women in Ministry Committee has continued to meet during the past year to monitor and consider issues relating to women in ministry. We have shared ideas from colleagues and among ourselves, issues related to our mandate to support women in ministry, to advocate for women within the structures of the Church and to develop an educational strategy for the Church at large concerning the role of women.

In order to support the pioneering role of women in Korean congregations, we have invited the convenor of the Women in Ministry Committee of the Han Ca East Presbytery to be a member of our committee. This position was filled by The Rev. Yeon Wha Kim in the first half of the year and by the Rev. Jinsook Ko in the latter months. Pat Dutcher-Walls, a member of our committee, was one of the speakers at an event in April sponsored by Han Ca Presbytery on the ministry of women.

Ewart Lay Ministry Consultant, Jan Hazlett, began a two-year half-time term on September 1, 1999 and is supported by an advisory committee. This position was conceived by the Women in Ministry Committee but is now connected with Education for the Faith in the Life and Mission Agency since the position description relates more closely to its mandate. Women in Ministry will give Jan whatever assistance they can.

Ministry and Church Vocations invited presbyteries within driving distance of Toronto to nominate people for two vacancies in the committee membership. Consequently, Ms. June Holohan and The Rev. Maria Papp joined the committee for a three-year term. Ms. Linda Moore, a student from Knox College is also a new member. We look forward to their input and welcome them. The committee has regional representatives across the country who receive the minutes of the meetings and are invited to send reports from their region.

The first woman principal of Knox College, The Rev. Dr. Dorcas Gordon, was inducted on October 1, 1999. It was with great delight that the Women in Ministry Committee attended this event and presented Dorcas with a preaching stole, made by Carolyn Jones, one of our members. Dorcas served on this committee for several years and helped set up the grant proposal for the Ewart Lay Ministry position.

The committee was very pleased that The Rev. Paulette Brown won the Woman of Distinction Award in the Religion and Community Leadership category. This award was given by the YWCA of Greater Toronto. Paulette is very involved in outreach youth programs in her church and community.

The November 2000 issue of *Women's Perspectives* will be edited by the Women in Ministry Committee. This is a large undertaking and our focus will be women in the changing face of

ministry. We will be using the book *Clergy Women An Uphill Calling* from which to draw articles and hope to have a wide range of points of view. Our network of representatives in various regions of the country will also be contributing to the issue.

Our web site, [www.presbyterian.ca/mcv/wim](http://www.presbyterian.ca/mcv/wim), is in full operation. June Holohan is monitoring it for us. We hope this web site will enable more women to be aware of our committee and our mandate.

### **Members of the Women in Ministry Committee**

Charlotte Brown, Joan Cho (by correspondence), Patricia Dutcher-Walls, Brenda Holmes, June Holohan, Carolyn Jones, Jin-Sook Ko, Linda Moore, Maria Papp, Joanne Vines, Maureen Walter.

### **THE ORDER OF DIACONAL MINISTRIES**

This year, the Order of Diaconal Ministries has seen a number of transitions. In May, Cheryl MacFadyen resigned and Mary Jane Bisset became our new administrator. A web page was set up and linked with Ministry and Church Vocations of The Presbyterian Church in Canada and with Knox College.

In 1998, the Order of Diaconal Ministries chose three anniversary offering projects to celebrate the 90th anniversary; DOTAC special children's ministry, Journey to Wholeness, and setting up a web site. Money was received in 1998-1999 and the order provided grants so that \$120 will go to each of these areas.

Upon hearing about the Master of Pastoral Studies program at Vancouver School of Theology, the Committee on Theological Education was asked if this program could be considered equivalent to the studies at Knox College for designation and admission to the Order of Diaconal Ministries. The reply came in December stating that "any individual wishing to prepare for diaconal ministry through completing this program is required to apply with the approval of his/her presbytery to the Committee on Education and Reception."

Lynda Reid represents and keeps us connected to and informed of the work of the global diakonia through DOTAC, (Diakonia of the Americas and the Caribbean). They meet every four years. She attended their ninth meeting in the fall in Brazil.

The Order of Diaconal Ministries held a council meeting from February 13-16, 2000, at Crieff Hills. The theme, *Coming to the Cross*, was led by The Rev. Sabrina Caldwell. One day, discussions were held on the role and education for specialized ministries and the following guests were invited to participate: Dorcas Gordon and Stuart Macdonald, Knox College; Erin Crisfield and Spencer Edwards, regional staff; Rodger Hunter, Boarding House Ministries; Jan Hazlett, Ewart Lay Ministries Co-ordinator; and Susan Shaffer, Ministry and Church Vocations.

On another day, the Council discussed the Muskoka Task Group paper on the Diaconate and determined that it needed to define what 'order' means. Our definition is:

An order is a community of dedicated and trained individuals, recognized and set apart by the authority of the church and accountable to the church, called to a life-long journey of faith as servants of Jesus Christ. A distinctive mark of an order is the support and encouragement it provides for its membership and its collegial approach to ministry.

At the last Council meeting in 1998 we discussed the possibility of having associate members. We have asked non-designated graduates of Ewart College if they would like to become associate members of the order. Some replies have been received. Next, the executive will set up a task force to formulate guidelines for membership and connection to the Order.

Out of discussions on specialized ministry, we agreed to plan a continuing education opportunity preceding future council meetings. This would be open to anyone doing ministry in the areas of Christian education, pastoral care and social service in our denomination.

This year we were saddened by the deaths Lois Powrie, Barbara Woodruff, and Helen Leishman.

The new executive is: President, Jan McInnis; Past President, Margaret Robertson; Secretary, Mary Jan Bisset; Treasurer, Francie Sullivan; members at large, Lynda Reid, Joyce Hodgson, Joanne Vines.

Margaret Robertson  
Cheryl MacFadyen  
Co-Presidents  
Order of Diaconal Ministries

## **SPECIAL MINISTRIES**

### **Canadian Forces Chaplaincies**

The Canadian Forces Chaplain Branch is served by eight ministers of The Presbyterian Church in Canada who are regular force chaplains and many other ministers who are reserve force chaplains. Those serving as full time chaplains are:

- Cmdr. George L. Zimmerman, Office of the Chaplain General, National Defence Headquarters, Ottawa,
- Maj. Robert E. Baker, Casteau, Belgium;
- Maj. Lloyd M. Clifton, normally of Land Force Central Area Headquarters, from January to July of 2000, on UN duty in Skopje, Bosnia;
- Maj. David C. Kettle, Office of the Chaplain General, National Defence Headquarters, Ottawa,
- Maj. J. Edward R. Wiley, Senior Brigade Chaplain, Canadian Mechanized Brigade Group Headquarters, Canadian Forces Base (CFB) Petawawa,
- Capt. Robert H. Sparks, 1 Canadian Air Division Headquarters, Winnipeg,
- Lieut. (N) Amy E.H. Campbell, CFB Esquimalt, Victoria
- Capt. Dan Roushorne, on call-out with the Combat Engineer Regt. Petawawa.

This year, Lt.-Col. William C. MacLellan completed his military service and continues, in a civilian capacity, as the interim executive director of the Interfaith Committee on Canadian Military Chaplaincy in Ottawa.

The Interfaith Committee on Canadian Military Chaplaincy (ICCMC) serves those who serve. The Rev. James Peter Jones is the Presbyterian representative on this committee and its convener. The Canadian Council of Churches, the Roman Catholic, Anglican, Baptist, Lutheran, and United churches also are represented. A newly appointed member from the Pentecostal Church represents his own and other protestant denominations.

The ICCMC continues to make significant strides in ecumenism. The committee appreciates the tremendous task placed upon our chaplains and the military personnel as Canada assumes its responsibility among warring factions across the world. Participation is taking its toll. Our resources are overtaxed which makes for weighty conversation when the committee members express their concern to the Minister of National Defence, The Hon. Arthur Eggleton, who in turn shares his concern about the "quality of life" issues within the Canadian Forces.

Other than the ongoing day-to-day business of committee work and denominational recruitment, the convener participated in the following 1999 activities: four meetings of the interfaith committee, one of which included a meeting with the Minister of National Defence; the introduction of the Chaplain General, Gerald Peddle, to the General Assembly of The Presbyterian Church in Canada; the installation of the new Chaplain General, Brig.-Gen. Murray Farwell, a Roman Catholic priest; the dedication of the new ICCMC facilities and the Chaplain General's operational council; the Land Forces Western and Central Areas Chaplains' Conferences and the Canadian Air Division Symposium; the annual chaplains' retreat and a base visit to Petawawa, including preaching in a chapel service; writing two articles for all members of the Canadian Forces and their families - one for Armed Forces Day in the spring and a Christmas message in the late fall. Although the budget at the Chaplain General bears the greatest cost of these activities, there are some "in-house" expenses which are covered by The Presbyterian Church in Canada.

The Convener reports that government's ever-increasing policy on United Nations and NATO peacekeeping intervention, the endorsement of candidates, along with the broadening

denominational participation and the widening of religious faith groups, make the work of the committee most interesting.

Chapel offerings are returned to denominational church offices on a proportional basis. There are two chaplaincy programs of note: firstly, summer training for theological students and, secondly, one for serving members of the Canadian Forces in order for them to do theological studies toward ordination while maintaining pay and pensionable benefits.

The Convener concludes: "I must say how proud I am to be associated with the chaplains of our Canadian Forces. Theirs is an honourable story and our own Presbyterians take their place admirably. Our country Canada, our Church, and all military members are well served because of our chaplains' deep sense of high calling."

The Rev. James Peter Jones  
Chair - The Presbyterian Church Chaplaincy Committee, and  
Convener - Committee on Canadian Military Chaplaincy

**Ministry and Church Vocations Advisory Group**

The Rev. Peter Bush, Major The Rev. Lloyd Clifton, Ms. Betty Crossley, Ms. Pamela Emms, The Rev. Dr. Shirley Gale, The Rev. Dr. Terry Ingram, Mr. David Laphorne, The Rev. Dr. Stuart Macdonald, Ms. Tori Smit

**PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT**

Staff	Director:	Richard Fee
	Program Co-ordinator, Asia and Central America:	Guy Smagghe
	Program Co-ordinator, Africa and Refugees:	Jean-Frédéric Beauchesne
	Resource and Communications Co-ordinator:	Karen Watts Plater
	Administrative Assistant:	Monica John (until April 2000)
	Adjunct Staff:	Marjorie Ross

**INTRODUCTION**

The PWS&D Committee is appreciative of the trust given to them by the Church in carrying out the mandate for international development, emergency relief, development education, and sponsorship of refugees. Last year saw an unprecedented number of emergency situations arise to which Canadian Presbyterians wanted to respond through their Church. We were pleased that over the last few years we have established mechanisms that could facilitate us in fulfilling this mandate. We have wonderful overseas development partners who were able to organize when confronted by calamity. We also have networks, which responded immediately to ensure that our offerings were effectively handled in a timely and appropriate manner. PWS&D has sought to work closely with congregations in a variety of ways so that international development becomes a mission priority here in Canada while being realized where people's lives are more nearly affected.

**CIDA/PWS&D OVERSEAS PROGRAM**

PWS&D continues to work towards the development of sustainable communities in Central America, in Africa and in Asia. While the media are usually more interested in natural disasters and conflicts, our overseas partners primarily work in communities and villages that never make the news. The progress, while often slow, is constant and the results of their efforts have a long-term impact. Our focus remains on primary health care, basic education, micro-enterprise development, and food security. Multi-year agreements with our partners ensure the proper level of support for our partners' activities. Undesignated donations to PWS&D help to fulfill commitments to our partners and to respond where most needed.

In March 2000, PWS&D completed its second cycle in a program-funding agreement with the federal government's Canadian International Development Agency (CIDA). The new three-year program (2000-2003) is under way. Within that program, CIDA provides 3 to 1 matching grants so that every donor's dollar actually generates four dollars for development. However, CIDA's contribution is limited. In 1999-2000, our grant from CIDA was \$398,000. We hope that CIDA will be able to maintain, if not increase, its grant to PWS&D for the years to come. The PWS&D/CIDA program includes partner organizations in El Salvador, Guatemala, Nicaragua,

Ghana, Kenya, Malawi and India. The program is now structured in a results-based management framework, as requested by CIDA.

During the past year we have undergone an institutional evaluation of PWS&D. The results of this evaluation have given us a solid foundation for the future and also good recommendations for improvement.

## **MONITORING TRIPS**

### **Kenya, Nigeria and Ghana**

In January 2000, Jean-Frédéric Beauchesne and Susan Woods, committee member from Brandon, Manitoba, monitored our programs in Kenya, examined prospects for partnership in Ghana, and conducted a workshop in Nigeria. Monitoring trips help us to ensure that the funds that are sent are used to reach the long-term objectives that PWS&D is trying to achieve. The objectives of the trip were to visit PWS&D partners in Africa, to understand their work, and to prepare the grounds for the upcoming programs. It was also a great opportunity for Susan and Jean-Frédéric to see how PWS&D programming impacts on the lives of marginalized people in Africa.

In Kenya, Susan and Jean-Frédéric attended an AIDS/HIV 'training of trainers' workshop and were introduced to a 'cutting-edge' awareness program on AIDS/HIV prevention. They visited a health centre, which provides services to the poor living in nearby slums. The pair also spent three days touring Kakuma Refugee Camp in northern Kenya where they were impressed with the infrastructure and community services provided by the camp's lead agency, Lutheran World Federation, a member of Action by Churches Together (ACT).

In Nigeria, Susan and Jean-Frédéric visited several secondary schools and training institutes offering low fees, thus facilitating access for children of poorer families. The PWS&D delegates also met with vocational school trainers and secondary school teachers dedicated to bringing back higher standards of education in Nigeria. They spoke with medical personnel at a TB/leprosy hospital and visited a primary health care centre where nurses live on the premises and work around the clock. At the Presbyterian Church of Nigeria national office in Aba, Susan and Jean-Frédéric conducted a workshop on community-based development and proposal writing which was attended by leading development workers from neighboring states.

In Ghana, Susan and Jean-Frédéric visited two congregational initiatives, Dormaa Girls' Vocational School and Kwahu Tafo Presbyterian School, which both provide excellent services in catchment areas that are not adequately served by government schools. Jean-Frédéric traveled to the northern mission field to assess the damage caused by recent floods and see how local chiefs and church officials are collaborating on rebuilding their communities. This excellent visit to Ghana opened a discussion on a potential partnership between PWS&D and the Presbyterian Church of Ghana under the CIDA/PWS&D overseas program. Both Susan and Jean-Frédéric came back excited about forming new partnerships with organizations engaged in innovative work and sustainable community development.

### **Kenya, Malawi**

As part of the evaluation of PWS&D's relief and development program, Resource and Communications Co-ordinator Karen Watts Plater accompanied external consultant Lawrence Cumming as he visited CIDA/PWS&D partners in Kenya and Malawi. While Lawrence conducted an evaluation of the PWS&D program, Karen gathered information and impressions for use in resource production and communications.

Monitoring trips always make our partners work hard. They spend countless hours making arrangements, being interviewed, and accompanying field visits, often involving long distances over rough roads. The trip was very educational for Lawrence and Karen; the fruits of which are evident in the evaluation of PWS&D's program; and in the resources being produced by PWS&D.

## **CENTRAL AMERICA CONSULTATION**

In August 1999, PWS&D organized a regional consultation in Managua, Nicaragua. All of PWS&D's partners in Central America and the Caribbean were represented along with Central America International Ministries staff: Joe Reed, Denise van Wissen, David Villalonga, Jim

Patterson, Ken Kim and Kennis Kim. The head of CIDA's churches branch of the non-governmental division, Ray Burzinski, was also present. Two committee members, Alison Coke and Roy Gellatly, also attended. The three days covered PWS&D and CIDA's priorities and provided a forum for exchange of experiences between the partners. It was an important networking event for all of our partners. Oscar René Vargas, a prominent Nicaraguan economist, made a presentation on the situation of Nicaragua after Hurricane Mitch. Visits to various PWS&D projects in and around Managua were also accomplished.

### **CONGREGATIONAL INITIATIVES PROGRAM**

Today, as many people in congregations travel to developing countries and establish relationships with churches and organizations there, those congregations see relief and development programs as essential to their mission. PWS&D has established the congregational initiatives program in order to accompany congregations on this journey of development in a mission context. Congregations are urged to study major questions regarding the sustainability of the program, the involvement of women, how the program will be monitored and evaluated, and the capacity of their overseas partner to undertake and maintain a potentially large project. This program has enabled PWS&D to recognize and support the initiative of many congregations in development work. PWS&D will match, dollar for dollar, up to \$5,000 raised by a congregation for a development project that the congregation initiates with an overseas partner.

In 1999, PWS&D worked with congregations across Canada on the following projects:

**Knox Church, Goderich, Ontario**, supported the construction of a school in Managua, Nicaragua. A grant of \$14,700 was extended, \$5,000 of which came from PWS&D. This project was in partnership with an independent Baptist church.

**First Hungarian, Toronto; Calvin, Delhi; Calvin, Edmonton and Pleasant Ridge, Brantford**, helped the Reformed Church of sub-Carpathian Ukraine purchase a combine-harvester to support the work of the secondary school in the village of Nagydbrony. The combine-harvester will support the school's farm project, which will produce food for consumption for the school's in-residence students and poor families within the community, while promoting agricultural production and providing a badly-needed service for farmers. The entire project was valued at \$15,764.

**Hungarian Church, Montreal, Quebec**, raised funds to support the afore-mentioned school in Nagydbrony. Their funds with PWS&D's grant, totaling \$9,000, were used to purchase building materials for the establishment of a small farm which would include housing for 20 cattle, 50 swine, poultry, a fish pond, and greenhouses for vegetables.

**Innerkip Church, Innerkip, Ontario**, supported the construction of a school at a Baptist Church in Managua, Nicaragua. A group of members from Innerkip also went to Nicaragua to participate in the actual building of the school. A combined grant of \$10,000 supported this project.

**Valleyview Church, Calgary, Alberta**, raised funds for an AIDS awareness seminar and course held within The Presbyterian Church of Nigeria. This \$1,400 project was encouraged through a linkage established through the congregation and International Ministries staff Arlene Onuoha, resident in Nigeria.

**Paterson Church, Sarnia, Ontario**, and PWS&D contributed \$6,000 towards the Aids Orphan Fund and Administration Fund of the Christian Aid Committee of the Presbytery of Zimbabwe. The funds enabled the presbytery to assist orphaned children with school fees and uniforms.

**St. Andrew's Church, Ottawa, Ontario**, and PWS&D funded an irrigation project in Cuba with \$10,000. This project is aimed at improving the nutrition of the most vulnerable people through agricultural production.

**Knox Church, Welland, Ontario**, and PWS&D contributed \$3,800 to support the expansion of Dormaa Presbyterian Girls' Vocational School. The funds facilitated the construction of classrooms, teachers' offices, a library and a reading room.

**Knox Church, St. Catharines, Ontario**, and PWS&D funds were sent to Ekwendeni Primary School in Livingstonia Synod, Malawi to assist in providing books and resource materials.

**Knox Church, Listowel, Ontario**, and PWS&D supported the training programs of the Lusangazi Training Centre in Malawi with a grant of \$8,150. These programs provide food-insecure farmers with the necessary skills for multiplying seeds and diversifying crops.

## **EMERGENCY RELIEF**

### **Action by Churches Together (ACT)**

Through our membership in this ecumenical instrument established by the World Council of Churches and the Lutheran World Federation, PWS&D has direct access to a coordinated response to emergency situations around the world. Richard Fee presently serves on the governing emergency committee of ACT, taking our turn in a Canadian ecumenical rotation. This term lasts for three years.

PWS&D is exploring ways and means whereby we can incorporate our responses initiated through the aegis of the Canadian Foodgrains Bank into the appeals issued by ACT. Through this way we increase our effectiveness by drawing down on the four to one match realized through CFGB.

During 1999, we responded to the following ACT appeals:

### **Kosovo**

Until the middle of June 1999, the energy of the international aid community - including PWS&D - working in the Balkans (UN and NGO) was focused on the creation, supply and plans for the winterization of the Kosovar refugee camps in Albania, Macedonia and Montenegro. Then on June 10, 1999, Serbian armed forces withdrew from Kosovo and 800,000 refugees began the trek home in one of the most rapid returns of a refugee population in modern history. Gears quickly changed from emergency programs outside Kosovo to reconstruction programs within Kosovo.

The devastation of Serbian forces "scorched earth policy", and the additional damage done by NATO's air strikes was incredible. It was not just a case of the occasional shell through a living room window, or machine gun holes in the plaster. House after house had been systematically looted and firebombed. Everything went up in flames - furniture, floors, walls, doors, window frames and roof timbers-everything. Building damage in some villages ran as high as 80 percent. Farm machinery, tools and livestock were either stolen or destroyed. Few crops had been planted and the traditional lines of supply via Belgrade were cut off. Furthermore, landmines and unexploded ordnance (UXOs), much of it NATO cluster bombs, had to be dealt with before anybody could do any reconstruction. The UN Kosovo Force (KFOR) undertook the de-mining of main traffic arteries, but the NGO community was handed the responsibility of clearing houses, schools and fields.

ACT partners developed a plan to provide a full range of services ranging from food and non-food aid, de-mining, corpse removal and well-cleaning, water and sanitation, school rehabilitation, shelter reconstruction and winterization, agriculture and food supply security, through to social and community development. Through UN co-ordinating bodies, operational areas were agreed to between the various NGO agencies anxious to assist the returning refugees. ACT accepted responsibility for some of the most heavily war-damaged areas in the country; villages on the north and western rim in the areas of Mitrovica, Dechani, Gjakova and Rahovac. Complete assessments of the needs in each village were conducted, distribution of survival materials initiated, construction plans drafted, and materials ordered.

The ACT de-mining program has trained more than 100 local de-mining staff who are now deployed in teams, each with full medical back-up. The ACT mine awareness educational program has also made many communities aware of the dangers of landmines, both through direct village training sessions and exposure on local media.

The ACT school rehabilitation program aimed to rebuild 40 schools within Kosovo. It is currently right on target with work completed on 12, and under way on another 14. The unit has just been requested by UNICEF to take on 14 additional, more seriously damaged facilities. Contractors being in short supply, the program has achieved significant success in working with

local volunteers. From the ACT Gjakova warehouse alone more than 20,000 items of bedding and 120,000 food packets have been distributed over three months.

PWS&D also collaborated with the Mennonite Central Committee on a shipment of 45 containers of food to this region. Richard Fee went to Albania in late June to monitor the arrival of the first of these containers. While there he visited refugee camps and met with many families who were packing and returning to their homes in Kosovo. He observed the rapid downsizing of innumerable camps and the rapid action of agencies trying to shift location in order to be of service to the migrating population.

### **North Korea**

In addition to providing food shipments to North Korea through the Canadian Foodgrains Bank, PWS&D supported ACT's work to help increase local food production, provide food supplies to targeted vulnerable groups, reduce the rate of malnourishment/malnutrition, and provide inputs to help improve the availability and quantity of health care in North Korea.

### **Turkey**

The killer earthquake, which struck northwest Turkey in the early hours of August 17, 1999, left a trail of death and destruction in its wake. Thousands were killed, and hundreds of thousands left homeless. PWS&D supported the victims through ACT. ACT members provided shelter, winterized tents fitted with heating stoves, and other basic needs to families in Izmit, Adapazari and other affected areas.

### **Venezuela**

Fifteen days of constant rain caused extensive flooding and landslides in Venezuela. The worst hit were shantytowns perched precariously on steep mountainsides. An estimated 150,000 people were affected, 15,000 missing and more than 500 dead. PWS&D provided funds to help ACT partners provide food, shelter and medical assistance.

### **East Timor**

An estimated quarter of the East Timorese population (some 200,000 people) fled to West Timor when pro-Indonesian militias unleashed their reign of killing and terror on September 4, 1999. Another 190,000 people were displaced within East Timor.

ACT members in West Timor carried out relief work for the displaced in both Kupang and in Atambua on the border with East Timor. Relief workers in both places reached the displaced with food, shelter such as tents and mattresses, and basic health care.

### **India - Orissa Floods**

On October 29, 1999, a powerful cyclone caused unimaginable suffering and destruction in Orissa, India. Seawater has spoiled many drinking water sources. Dead cattle and human corpses have contaminated others. Railways, roads and telecommunication lines were totally disrupted, cutting off the affected region from the rest of the country. Millions were marooned without food and shelter, exposed to continuing winds and rains. Through Action by Churches Together, PWS&D helped provide food, shelter and potable water to the affected populations. PWS&D also gave \$25,000 from our CFGB equity to the Christian Reformed World Relief Committee for their partner's food for work program following the floods.

### **CENTRAL AMERICA: HURRICANE MITCH**

While most of Hurricane Mitch donations were received at the end of 1998, most of the funds were disbursed in 1999. PWS&D distributed \$448,000 in 1999 for relief in Central America, particularly in Nicaragua and in Guatemala. These funds were used for: housing, seeds, latrines, rehabilitation and psychosocial care for victims of Hurricane Mitch.

### **TAIWAN EARTHQUAKE**

On September 21, 1999, an earthquake measuring 7.3 on the Richter scale shook central and northern Taiwan. By September 22, The Presbyterian Church in Canada had received a "prayer emergency" appeal from the Moderator and General Secretary of the Presbyterian Church in Taiwan (PCT). It had been sent via email, when the intermittent electricity allowed. Dr. Art Van Seters, the Moderator of the 125th General Assembly, replied, and assured them of

Canadian prayers and support. PWS&D funds that were collected were sent directly to the Presbyterian Church in Taiwan to support their relief and rehabilitation efforts. We received excellent financial and narrative reporting on the relief and rehabilitation work that was undertaken in that devastated country.

### **CANADIAN FOODGRAINS BANK (CFGB)**

PWS&D has entered our eighth year as a member of the Canadian Foodgrains Bank. Gordon Miles and Richard Fee remain on the board of directors. In 1999, PWS&D used its equity in the Canadian Foodgrains Bank to support food security programs in Guatemala, Liberia, Mozambique, Nicaragua, North Korea, Sierra Leone and Sudan.

#### **North Korea**

With support from the Canadian government and other church partners, PWS&D continued to act as the lead agency on shipments to North Korea in 1999. A collapsing economy, years of intensive over-farming and four consecutive years of weather-related crop failures left the people of North Korea with significant food shortages in 1999. In April 1999, 2,000 tonnes of soybean oil and 2,200 tonnes of peas valued at \$3.75 million Canadian arrived safely in North Korea. In addition to this direct provision of food, \$110,000 was used to purchase back pack sprayers and fertilizer for North Korean farmers in support of the 1999 barley double cropping program. This assistance helped increase yields and generate additional food supplies during the typically lean months prior to fall harvest.

#### **Guatemala**

Approximately 314 tonnes of corn, oil, lentils and beans were provided to farm families in the Polish River Valley of eastern Guatemala as they struggled to recover from Hurricane Mitch and subsequent tropical storm Newton. The food provided a supplemental food ration (11.5 kg/person/month) to 1,900 families for a period of three months while food-for-work projects were undertaken. Most of these projects focussed on rehabilitating homes, fields and community structures.

#### **Liberia**

PWS&D teamed up with four other CFGB members to provide 220 tonnes of flour, wheat, lentils, sugar, milk powder and oil to the Christian Health Association of Liberia.

#### **Mozambique**

PWS&D helped the Presbyterian Church of Mozambique purchase 67 tonnes of corn, rice, beans, oil, groundnuts and salt in response to a low harvest in Maputo and Gaza provinces. PWS&D appreciated the close co-operation and facilitation provided through Mark Gordon, International Ministries staff seconded to The Presbyterian Church of Mozambique.

#### **Nicaragua**

PWS&D supported a project initiative by Christian Reformed World Relief Committee that provided 73 tonnes of beans, lentils and oil to people in Nicaragua impacted by Hurricane Mitch. In addition, a 320-tonne local purchase of corn was also provided. Most of this assistance was delivered through food-for-work programs focusing on the reconstruction of homes and community buildings, repair of roads, digging of new wells and latrines, and the clean up of rivers. Some planting of fruit and legume trees has also been initiated to help rehabilitate damaged agricultural lands.

#### **Sierra Leone**

PWS&D collaborated with several other CFGB members to provide 1,035 tonnes of wheat, oil, and lentils to the region. The food assistance supported internally displaced people and refugees and assisted farm families with rehabilitation and resettlement. An additional input of seeds and tools also provided help for the renewal of domestic food production.

#### **Sudan**

PWS&D supported a Mennonite Central Committee project that provided for the local purchase of 200 tonnes of sorghum for internally displaced people. This shipment was part of a larger program, which was also providing seeds, tools and other assets to help people grow crops to reduce the stress on the food supply created by the additional influx of people into the area.

### Presbyterian Cornshare

Several urban congregations have linked with rural congregations to become mission partners in growing projects, with proceeds donated to PWS&D. During the growing season people from the linked congregations meet for events like visits to the field, corn roasts and harvest festivities.

In the 1999 growing season, the churches and several community growing projects have contributed to PWS&D's "account" at CFGB. These groups contribute the proceeds to the general equity account of CFGB from which PWS&D may apply for large shipments. Many churches use this opportunity to work ecumenically in their communities. The following congregations and community groups donated various percentages of their crops to the PWS&D account:

Growing Projects	Percentage to PWS&D	Acres / Crop	Amount to PWS&D Account
Big Head River (Meaford)	100%	22 oats, barley	\$ 4,999
Binbrook, Knox	100%	5 corn	aprx \$1,000
Blyth	4.5%	14 winter wheat	\$723
Central, Hamilton - "Beans in Hope"	100%	2 winter wheat	\$552
Dresden Corn Share	100%	No crop	\$880
Glencoe & District	100%	16 corn, 8 soya	\$6,000
Harriston Community Churches	40%	50 corn	\$3,588
Henderson Site	50%	10 mt corn	\$3,281
Inverhaugh Community	33%	10 winter wheat, 10 soya	\$1,382
Kent & Area Cornshare	100%	11 soya	\$5,464
Kirkwall-West Flamborough	100%	7 winter wheat, 15 soya	\$2,426
Knox Dawn	100%	10 soya	\$3,170
Knox, Drayton	100%	11 soya	\$2,898
Knox, Goderich	100%	10 corn, 10 soya	\$8,367
Knox, Listowel	100%	23 corn	\$10,938
Knox/Chalmers (Jarvis)	100%	10 soya	\$7,000
Loaves and Fishes	10%	170	\$3,757
Monkton Corn Share	100%	65 soya	aprx \$20,475
Rodney-Kintyre	100%	24 corn	\$15,371
Shakespeare	100%	12 corn	\$5,868
Sharing God's Harvest, Wallaceburg	50%	23 soya	\$4,000
St. Mary's	100%	14 soya	aprx \$3,500
St. Paul's, Carluke	100%	5 barley, 10 wheat, 11 soya	\$6,547
Teeswater	100%	65 soya	\$21,000
Tweedsmuir (Orangeville)	-	-	\$2,996
Ugali	8%	17 corn, 3 wheat	\$1,015
Warkwick	10%	13	\$623
<b>TOTAL</b>			<b>aprx \$147,820</b>

Individual farmers also contribute to the PWS&D account with the CFGB. Total givings from congregations, individuals and growing projects towards the PWS&D account have risen from \$155,439 in 1996, to \$344,733 in 1997, and \$437,398 in 1998. The figure for 1999 is still being calculated.

### LIVE THE VISION

While PWS&D receives its funding primarily from individuals and congregations, Live the Vision has contributed to several projects. In 1999, Live the Vision and PWS&D helped support the following projects:

#### Africa

An agricultural association support project through The Presbyterian Church of Mozambique; a community-based orphans care program of the Blantyre Synod, Church of Central Africa Presbyterian, Malawi; Mulanje Mission Hospital in Malawi; community development projects of

the Presbyterian Church of East Africa; an alcohol and drug education program through the Christian Council of Lesotho.

### **Asia**

Community health projects in Barwani and Ratlam through Church of North India; and two partners carrying out community development programs in Chennai: Roofs for the Roofless and the Institute for Development Education.

### **Central America**

In Nicaragua, health and nutrition community networks with Soynica, a house for health and nutrition, and latrines for victims of floods, through the Batahola Centre.

### **Caribbean**

Community development for Haitian sugar workers through Equal Wings in the Dominican Republic.

PWS&D thanks all who contributed to Live the Vision, allowing additional gifts like these to provide service in more areas of need.

### **OVERSEAS INITIATIVES**

Overseas initiative projects are funded completely by undesignated donations to PWS&D. In 1999, the following projects were funded:

**India: Rural Development Centre** - This centre provides basic education and primary health care to women in an isolated rural village near Madurai. \$4,000.

**Lesotho: Christian Council of Lesotho** - A grant was provided to support the position of deputy general secretary in the structural transition that the Christian Council of Lesotho was experiencing. \$5,000.

**Nicaragua: CIVEMN** - A grant was provided for the support of the educational program of CIVEMN for children and youth from a destitute area outside of Managua. \$17,500.

**International: Maquila Solidarity Network** - A grant was provided to the Maquila Solidarity Network, based in Toronto, for its international work for the protection of workers, particularly in the sweatshops of Central America. \$10,000.

**Dominican Republic: Sonrisas** - A grant was provided for a primary health care education project in a poor neighbourhood of Santo Domingo. \$15,000.

### **NIGERIA CONSULTATION**

PWS&D acted as the contracting agency on behalf of the Canadian Centre for Foreign Policy Development to hold an international conference entitled, "Democratic Transformation in Nigeria: Canadian Foreign Policy Options". Funds came from the Centre, the Canadian International Development Agency and the International Development Research Council. This work built upon work that PWS&D has been involved with through Inter-Church Action whereby a community development program has been in operation in Nigeria for the last four years and which contributed significantly to the fostering of democratic agencies and approaches in Nigeria. During the Moderator's visit to Nigeria in August 1999, The Rev. Dr. Art Van Seters was often thanked for the role that Canada played in bringing about change and democratic development in Nigeria.

### **PWS&D COMMITTEE**

#### **Meetings**

The PWS&D Committee meets twice a year to review and plan PWS&D's emergency relief projects, development programs, and communications strategies. The April 1999 meeting was like most of PWS&D's biennial meetings, but with a twist: this meeting was not being held at 50 Wynford Drive in Toronto, but in Knox Presbyterian Church in St. Catharines, Presbytery of Niagara.

In the fall of 1998, PWS&D decided to try a new venue for the PWS&D Committee meetings when the meeting rooms at Wynford Drive were all booked. Shakespeare Presbyterian Church agreed to be the first to host the PWS&D Committee meetings. The benefits were quickly

discovered. Billets, instead of hotels saved on accommodation costs. The committee enjoyed good 'home cooking' while the members of the church raised funds for the church by supplying meals and coffee. On Sunday, committee members updated local congregations on PWS&D through sermons and children's stories. Being in the community and meeting members of the local churches also helps ground the discussion in the grassroots. Committee members learned more about the work of local churches, and the churches learned more about PWS&D.

Shakespeare did such an excellent job that the committee decided it was worth doing again. This time eight local churches from St. Catharines were involved: Knox, St. Giles, St. Andrew's Thorold, St. Andrew's Merritt St., St. Andrew's, First St. David's, Scottlea and Rockway and North Pelham churches. A committee was struck to make the arrangements. Again, the meetings were extremely successful. On Sunday, the committee participated in Sunday worship services at the churches. Friday evening included a trip to Niagara Falls, a first for Southern committee partner Mercy Ravikant from India, who "had read about the falls a long time ago in geography class." Saturday, all the churches came together at St. Giles Church where stories were shared in the famous Presbyterian tradition, over a pot luck meal.

While the committee decided to meet in Toronto in the fall of 1999, since some of the committee members had never seen the Church Offices, it intends to continue this practice of holding the committee meetings outside of Toronto. The meetings were held in London, Ontario, in the spring of 2000. Presbyteries or congregations interested in hosting the PWS&D Committee meetings should contact Presbyterian World Service & Development.

### **Membership**

With the departure of Jim Patterson, who joined the staff of International Ministries to work in El Salvador, the vacancy for the Synod of Manitoba and Northwestern Ontario was filled by Susan Woods of Brandon, Manitoba.

Southern partner representation continues to be a vital aspect of the PWS&D Committee. In 1999, these representatives have been Mercy Ravikant of Mendha, India, Anderson Kamwendo of Blantyre, Malawi and Adilia Amaya Talamante of Managua, Nicaragua. Their knowledge of church and development issues was deeply appreciated.

### **Southern Partner Speaking Tours**

In addition to traveling for thousands of kilometres from Africa, India and Central America to North America, adjusting to Canadian culture and weather (in April and October) and participating in strategic planning sessions with the other members of the PWS&D Committee, the Southern partners also participate in speaking tours across Canada. PWS&D has found that the speaking tours serve two purposes. They give our southern partners insight into the diversity of life in Canada, and expose Canadians to the actual people who we are working with in relief and development.

The following are some quotes about partners' visits.

St. Andrew's Church, Thunder Bay stated this: "In the spring, Adilia Amaya Talamante from INPRHU in Nicaragua visited our congregation. Not only did she speak at the Sunday morning service, but she met with the youth from our congregation for an informal evening talk session. We were all very much impressed by her and the work that she is doing in Nicaragua."

Ken Stright of St. Andrew's Church, Pictou visited Anderson Kamwendo just a few months earlier while in Malawi en route to the World Council of Churches Assembly in Zimbabwe. Ken reported: "Anderson was asked to make local areas aware of his work, the work of the Church of Central Africa Presbyterian, and how he works in partnership with The Presbyterian Church in Canada through International Ministries and Presbyterian World Service & Development. This he did at St. Andrew's Church, Pictou and he did it with power and passion. The Atlantic Mission Society thankoffering service was an emotion-filled evening for the people who came to listen and share.

Ken had arranged for Anderson to 'meet the press' the next day and Anderson had the same effect on radio and in the local paper. But it was the junior high school that was impacted the most. He was scheduled to address six classes at McCullough in three hours with no breaks and no preparation. Ken and Anderson arrived shortly after 8:00 am and by 11:30 both had hoarse

throats and were nearly exhausted. "The kids were terrific! They were spellbound as Anderson told kids that Canada is the best-ranked country on earth (yes, Canada!), and talked about conditions in Malawi which is ranked near the bottom. He spoke on the need for development, the plight of the farmers, the life of the children and youth, the AIDs epidemic, the poverty, the overwhelming need, the hunger and the overwhelming joy of this people and this nation on the edge of bankruptcy. His picture of life touched their minds and hearts and the children in grades 6-8 never moved while he spoke and never stopped asking questions when he finished. As the morning progressed, classes already visited arrived with books, and supplies and soccer balls and questions about how to help and 'what can we do next?' Anderson was able to bring only a small representative amount of materials from the school but the students seemed to accept my suggestion that money travels much better than material to a place as far away as Malawi.

"We left at noon to attend Discovery Days with the Atlantic Mission Society and had no idea of the storm we left behind. One teacher approached her church seeking ways to assist, and she is a single mom on a salary that doesn't go far. Another teacher faced a rebellion in class and finally worked out a project which coincided with her teaching program. The French lessons were about learning language from the market place. So, you guessed it, she had them do a project on marketing with real products and real buying and selling. The students brought in the 'new to you' materials from home, set up bakeries, and sold soft drinks. The things that didn't sell were sent to the church-operated Opportunity Shop which provides children with toys and clothes at Christmas and throughout the year. The money came to Ken and through him is on its way to PWS&D, earmarked for the community-based orphan care centres Anderson had talked so passionately about during his visit. Anderson leaves today (May 7) for Africa and already people in the local community, as well as people in Malawi, have benefited from just touching for a moment this man of vision, this man of faith. And we have all been touched and transformed in the process."

### **DEVELOPMENT EDUCATION PROGRAM**

PWS&D continues to proclaim a vision of hope as it engages and challenges Presbyterians on global issues related to relief and development issues. Through speaking engagements, production of resources, workshops, presentations, and mailings, PWS&D staff and committee members continue to keep Canadian Presbyterians informed about the work of our partners and issues related to relief and development.

PWS&D once again produced liturgies for use at Advent and Lent. Allan Lane, minister of Coldstream Presbyterian Church in Toronto, wrote the 1999 Lent liturgies. Bernice Shih and Annabelle Wallace of St. Andrew's Presbyterian Church, Saskatoon, prepared the 1999 Advent liturgies.

PWS&D promotional resources which included a poster, placemat, bulletin cover, offering envelope and children's resource-focused on the theme "Proclaim a Vision of Hope: Generosity in A World of Enough". Two issues of PWSDevelopments and a popular annual report were inserted into the Presbyterian Record, posted on the web page and generally distributed. A 15-minute video was produced on the Presbyterian response to Hurricane Mitch. PWS&D worked hard with Education for Mission to put together a new revised *Something Extra* booklet to keep congregations informed. PWS&D also produced eight 8½ by 11 posters to keep congregations informed about the work.

### **OVERSEAS EXPOSURE TOUR GRANT PROGRAM**

In 1999, PWS&D exposure tour grants helped a diversity of people experience Africa, India and Latin America. Three Youth in Mission groups experienced life in Malawi, Nicaragua and Hungary. Brian DeWolf visited South Africa. Derek MacLeod, third-year Knox College student, went to Peru. Tobi Lin spent a year living and working in South Africa. Michael Heald and Christina Templeton visited church partners with the Church of North India. In the first few months of 2000 this program also assisted the Moderator's participation in CANAAC in Jamaica, Fred and Joan Speckeen, Elias Morales and Geoff and Mary Lou Johnston's journey to El Salvador to join the Moderator at the observance of the anniversary of the assassination of Oscar Romero, and to assist Peter Money, Sandra Polkowski and Joy Ramlal of St. Andrew's, Ajax to go to Guatemala to assist in a building project. A grant was also given to St Andrew's, Duncan, for their youth group to participate in a medical mission to Mexico.

Michael Heald said this after his exposure trip to India "... it was more than a trip of a lifetime. No sightseer could have seen so much of the country beyond the usual tourist haunts. The guidebook was right; India is an assault on the senses - the bustle, traffic, sights, sounds, smells, crowds and confusion. Some of the quieter streets had twenty or thirty people sleeping on the sidewalk, neatly parallel with feet to the traffic. Other bodies were under bushes and in alley ways like discarded dolls. Nobody seemed to bat an eyelid."

Brian DeWolf, recipient of a PWS&D exposure tour grant to South Africa stated, "This summer, I had the amazing opportunity to go on an exposure tour to South Africa. This trip influenced my life in some very real ways. Maybe the most profound was my thinking about God's world and God's people. I am able to take a larger perspective on things and really try and live out what Jesus taught in the way he lived his life and related to others. Before I buy something or throw something out, I think of the cost to others in this world, how my actions affect the people here in my community, the people who live near waste disposal sites, and the people in other parts of the world who suffer because of the greed of our industrialized society".

Reading about a country like Malawi, Kenya, India, Guatemala or El Salvador is nothing like the experience of visiting or working in the country. PWS&D's exposure tour grant program continues to offer Canadian Presbyterians the opportunity to experience the reality of developing countries first hand. It has helped Canadians more deeply understand some of the challenges that our partners face, and strengthen the relationships with our partners.

### **CONGREGATIONAL SUPPORT**

The PWS&D Committee is pleased with the Church's enthusiastic support of PWS&D. We hope that the program will continue to grow as Canadian Presbyterians learn more about PWS&D and our neighbours around the world. The staff and committee are dedicated to serve congregations as they are challenged to work in the wider world. While there is always anxiety about maintaining levels of support for overseas work, we sincerely hope we are providing avenues for ministry that are in keeping with effective ministry in this generation. Levels of support have been maintained. Undesignated contributions, which are essential for PWS&D to function, have risen to \$883,355 in 1999 from \$835,252 in 1998 and up from \$603,998 in 1997. These figures do not include donations to the PWS&D account with the Canadian Foodgrains Bank.

### **ECUMENICAL COALITIONS**

Ecumenical coalitions remain an important way for PWS&D to do advocacy and action work that it cannot do alone. In 1999, PWS&D provided grants and representatives to Ten Days for Global Justice (\$30,000), Inter-Church Action (\$65,500), Co-operation Canada Mozambique (\$10,000), the Inter-Church Committee for Refugees (\$6,000), and the Canadian Council on Refugees (\$1,000).

### **Inter-Church Action for Development, Relief and Justice**

Last year was another crucial year in the development of this ecumenical organization. The former working group structure, established in 1997, based on topical working groups, was suspended due to support for regional working groups (Africa, Latin America and the Caribbean, Asia and Pacific). PWS&D Committee representative, Fred Speckeen of Kelowna has replaced Alison Coke as a board member while Richard Fee also serves in that capacity and as chair of the board. Others serving on the working groups include Guy Smagghe, Marjorie Ross, Karen Watts Plater, Ron Packman, and Jean-Frederic Beauchesne. ICA receives program funds from CIDA, which are disbursed by the regional working groups for complementary strategic ecumenical programming in the three regions. ICA working groups work in close co-operation with other ecumenical coalitions such as the Inter-Church Committee for Human Rights in Latin America, the Inter-church Committee on Africa, and the Canada-Asia Working Group.

### **Co-operation Canada Mozambique (COCAMO)**

This unique coalition comprised of 15 Canadian development agencies, church groups, labour social justice funds, and solidarity groups continues to provide support for Mozambican organizations doing health promotion, human rights training, rural credit for women, and water and sanitation programs in Nampula Province in Mozambique. COCAMO is working with the Canadian Auto Works social justice fund to help address the legacy of landmines left in the

wake of the war through a \$2.5 million project involving support for victims, mine awareness and demining. Bob Faris, former International Ministries staff, continues to serve as our representative on this board. Jean-Frédéric and Bob are exploring the possibility of funding a primary health care program through COCAMO.

### **Ten Days for Global Justice (Inter-Church Committee for World Development Education)**

Ten Days for Global Justice is a Canadian inter-church coalition and a network of community-based ecumenical groups that works for global justice. Ten Days' education and action program encourages community-based support for social change around the world. Working ecumenically through Ten Days allows PWS&D to participate in a development education program that reaches a larger constituency than it could on its own. PWS&D representatives on Ten Days are Laurie Spence Bannerman and Benjamin Taal from London.

The theme for the Ten Days' 1999-2000 program is "Closing the Gap between the Rich and Poor". The faith resource this year was produced in collaboration with the Canadian Ecumenical Jubilee Initiative and continues the Jubilee theme. The education and action encouraged local Ten Days groups to do Fair Trade fairs and take "living wage" cheques to the stores where they do their shopping. The resources continue to stress that individual, community and global action are all necessary to make change.

### **Inter-Church Committee for Refugees (ICCR)**

PWS&D has continued its involvement in the Inter-Church Committee for Refugees (ICCR). ICCR is a coalition of ten Canadian church bodies, which was founded in 1980. Its mandate is to promote an equitable generous and compassionate response to refugees by Canada and by Canadians. In 1999, ICCR continued to work with national churches on difficult cases and on producing educational materials. As a member of ICCR, PWS&D assists in monitoring the global refugee situation, in developing joint church positions, and in reporting to the Canadian government and relevant international forums. Through its involvement at ICCR, PWS&D raises awareness on relevant Supreme Court decisions, offers reflections on the proposed Citizenship of Canada Act (Bill C63), and addresses key concerns on the "head tax". In 1999, Guy Smaghe and Jean-Frédéric Beauchesne attended ICCR bi-monthly meetings and served as representatives on the ICCR sponsorship group.

### **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. This year, the bulk of CCR's work was centered on refugee rights, refugees' overseas selection and determination in Canada. In 1999, CCR members lobbied for policy change on issues dealing with inadequate legal aid, head tax landing fees, family reunification and integration of refugees and immigrants in Canada. Through continued involvement in CCR, PWS&D allows The Presbyterian Church in Canada to fulfill its advocacy needs related to refugee ministry.

In December 1999, Willa Jones, our representative on the Canadian Council for Refugees, and Jean-Frédéric Beauchesne attended a CCR conference in Niagara Falls. This was a great opportunity for PWS&D to network and share information with proactive members of secular and church organizations involved in refugee work.

### **REFUGEE SPONSORSHIP AGREEMENT**

The Church continues to be a sponsorship agreement holder with the Government of Canada. This allows its congregations (constituent groups) to sponsor refugees. PWS&D carried on as administrator for the refugee sponsorships undertaken by Presbyterian congregations. In 1999, The Presbyterian Church in Canada approved requests for 70 refugee sponsorships. Since September, Jean-Frédéric Beauchesne has been collecting stories, updates, data, and input on refugee sponsorships from the wider church. In November, Jean-Frédéric attended a sponsorship agreement holder training session in Niagara Falls.

PWS&D will host a conference on refugee concerns in October. Congregations and concerned individuals are invited to attend and to contribute towards a policy on refugee issues. Glynis Williams, Action Réfugiés Montréal, and Jean-Frédéric Beauchesne will co-ordinate the event.

This conference is an attempt to clearly identify the role and mandate of the PCC in refugee ministry.

Web Site: Jean-Frédéric is planning to create a web site informing congregations about urgent sponsorship requests and providing biographies of individuals recognized as refugees by UNHCR. The site would also feature a chat line for constituent groups and churches interested in sponsoring refugees.

**Heads of Agencies Network (HOAN)**

PWS&D is a participant through our ecumenical linkages to the network of Christian development agencies which are in association with the World Council of Churches. Richard Fee has attended their meetings, representing the United and Anglican churches as well as PWS&D. He also served this past year on the continuation committee following the death of the director of the Primate’s World Relief and Development Fund. One of the initiatives of this group was the exploration of the establishment of an ecumenical organization to deal with advocacy on an international level. This initiative has since been handed to the World Council of Churches which will carry it to actual realization.

**OTHER ORGANIZATIONS**

PWS&D continues to maintain membership in Mines Action Canada, the Saskatchewan Council for International Cooperation (SCIC), the Canadian Council for International Co-operation (CCIC), and the Inter-Agency Coalition on AIDS and Development (ICAD).

**Recommendation No. 28** (adopted, p. [30](#))

That congregations who 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 are so encouraged.

**Recommendation No. 29** (adopted, p. [30](#))

That the Life and Mission Agency be given permission to increase the Canadian membership number of the PWS&D Committee to ten persons from the present nine.

**Recommendation No. 30** (adopted, p. [30](#))

That congregations note the planned refugee conference on October 12 and 13, 2000, and inform PWS&D of their interest or plans in this area of ministry.

**PWS&D COMMITTEE**

Canadian Members: Ms. Alison Coke, The Rev. Roy Gellatly, Mr. Michael Hwang, Ms. Karen MacKay, Dr. Fraser MacKay, Mr. Kofi Sordzi, The Rev. Karen Timbers (convener), Mr. John Tollenaar, Ms. Susan Woods.

Southern Partners: Mr. Anderson Kamwendo, Ms. Mercy Ravikant, Ms. Adilia Amaya Talamente

Ex-officio members: Dr. Marjorie Ross, Mr. Stephen Allen, Ms. Annemarie Klassen, The Rev. Margaret Robertson, Ms. Agnes Johnson (correspondence), The Rev. J.P. Ian Morrison

The Rev. Karen Timbers  
Convener

**RESOURCE PRODUCTION AND COMMUNICATION**

Staff Associate Secretary: Keith Knight  
Production Design Co-ordinator: Pat Martin  
Web Administrator (contract): Ian MacCreedy

How does the church tell the story of salvation? What kinds of communication tools can The Presbyterian Church in Canada use to tell that story? Story-telling, communicating the gospel, has been the task of God’s people since the apostles walked on earth. It is also the task of every minister, elder and member.

Resource Production and Communication (RPC) is all about story-telling. One part of our task is to help the various departments of the Life and Mission Agency convey their ‘story’ to the members of The Presbyterian Church in Canada and beyond.

This department produced PCPak six times in 1999 and plans to do so again this year. PCPak is a package of resource materials designed to help each congregation carry out its ministry in various forms. It is mailed out to ministers or clerks of session as well as a host of individuals who subscribe. PCPak contains resources such as Equip, which highlights the work of the various departments of the Life and Mission Agency, as well as *For Elders*, and other resources and publications. The contents of PCPak are also finding their way onto the Internet. While they will continue to be printed and mailed out, there has been an increasing demand to have some of those resources available on the Internet. It is fully expected that, with time, the Internet version may replace the more costly mailed version.

A host of books, booklets and brochures are edited and produced annually by Resource Production and Communication on behalf of Life and Mission Agency departments. Two highly regarded booklets by The Rev. Dr. Stephen Hayes - *Being a Presbyterian in Canada Today* and *Eldership in Today's Church* - underwent revision and republication early this year. One of the most visible pieces of 'story-telling' is the 2000 calendar which reflects upon the history of the denomination in Canada. It sold exceptionally well. Next year's calendar will feature youth, tying in with the FLAMES focus on children, youth and young adults.

Resource Production and Communication prepares display boards to promote the work of the various ministries of the denomination. In addition to their display at General Assembly, several of these boards also made it to various presbytery and synod meetings as well as at special meetings and gatherings. A library south of Guelph, Ontario housed a display on the various ministries of The Presbyterian Church in Canada for several months at the end of 1999. Brochures from Church Offices as well as the local congregation were available for public use. This is an excellent way to promote the denomination and the local church within the community.

Story-telling also takes place in other ways. The story of the Life and Mission Agency and of the denomination is told whenever a visit to a presbytery or synod takes place. It is told in one-on-one conversations and it is also told through media releases.

### **Media coverage**

As a denomination, we tend to be too humble to become engaged in self-promotion. And yet, we need to be bold enough to tell the story of The Presbyterian Church in Canada to the communities in which we live. The most effective media coverage takes place at the local level. The day-to-day work within and by congregations results in a host of "good news stories" which are of interest to community and daily newspapers. Ministers, elders and others should develop a good rapport with local media persons, pointing out potential stories.

At the national level, media releases are issued regularly about newsworthy activities, especially as they relate to the work of PWS&D and justice. Our Moderator, The Rev. Dr. Arthur Van Seters, made several visits this past year and those occasions were used to issue media releases. Resource Production and Communication produced a video address by Dr. Van Seters which was used as a year-end millennium message for churches in British Columbia's lower mainland. That video was also used in the production of the newest FLAMES video.

News items are also regularly posted on the church's web sites for our own Presbyterian constituency as well as the entire world to see.

### **The Internet**

Resource Production and Communication currently oversees two websites: [presbyterian.ca](http://presbyterian.ca) and [presbycan.ca](http://presbycan.ca). The former contains the organizational structure of Church Offices. That is where you find the listing of all departments, staff and their e-mail connections. It also houses various documents and reports, and is the site of the General Assembly web page. Over the past year, the Church Offices site was visited more than 16,000 times. The latter, [presbycan.ca](http://presbycan.ca) - is more informal. It houses discussion forums such as PCCTalk as well as the *Presbyterian Record's* pages. It was visited more than 48,000 times over the past year. Both are impressive figures in that they represent incredible growth in Internet 'traffic'. A year ago, the Church Offices site, for example, had only 474 visitors.

At the November meeting of the Life and Mission Agency, approval was given to hire a full time web administrator for a two-year term. Consequently, Ian MacCreedy began his full time

work on December 1, 1999. In addition to maintaining the current sites, he is also charged with two new responsibilities. One is blending the two web sites into one new, vibrant, dynamic site. That will hopefully be completed by the time General Assembly meets. The second major project is to create the *Bookroom Online* which will make it possible for all congregations and individuals to order books and resource materials through the Internet.

### **Why is the Church on the Internet?**

These two major tasks are being undertaken as a result of a deliberate look at the role of the church on the Internet. The two existing websites perform different but significant functions: one site serves as a repository of documents and reports; the place to go to engage in research and education. One site is engaged in vibrant discussion and dialogue; building 'community' among those who take part in the discussions.

The new, merged website - called *presbyterian.ca* - will preserve both of those elements. It will become a place where Presbyterians can go to view and download resources as well as a place to go to chat, to share views about spiritual or polity issues.

But there is another element. This site is on the world wide web and, as such, is accessed by untold thousands of people from around the world. (It is said that the amount of knowledge, ie. information, on the Internet doubles every 100 days.) We are, then, one of the stops along the way for many people who are searching ... searching for a spiritual home, searching for answers about God and faith, investigating what it means to be a Presbyterian. The more we attract others to the site, the more they become members of our 'virtual' community. They may or may not therefore end up on the doorstep of a local Presbyterian Church.

We also need to be constantly reminded that our web site is a 'glass house' on the world stage. That places us in somewhat of a dilemma: our resources and our discussions (unless they are held in a secure chat room) are visible for all the world to see. Our lively debates on PCCTalk may seem like coffee-time chatter in the fellowship hall of a church but they can also be viewed potentially by millions around the world who choose to visit our web site.

Why is the Church on the Internet? In part to serve as a resource centre for congregations. In part to access and use various curricula and other materials which will soon become available. In part to engage in meaningful dialogue about issues that matter to us. In part as a showcase to the world to define what it means to be Presbyterian. But primarily to communicate with each other, to build 'community', to strengthen the body of Christ called the church.

### **Congregational e-mails**

The Internet will play an increasingly significant role as an effective and efficient communications tool. It is therefore important that sessions identify one person within the congregation who will become an official e-mail contact for the Church. That email address needs to be forwarded to the Resource Production and Communication office so that a proper link can be established to the church. Response to the request to have each congregation provide an email address has been good.

Resource Production and Communication has undergone a time-consuming process to create an e-mail connection to every Presbyterian congregation in the country. About 300 congregations, however, have not yet responded. Once complete, it will be possible to send an e-mail to any congregation by simply using the congregational code in the back of the Acts and Proceedings (A&P 2000, p. 677-721). For example, an email could be sent to St. Andrew's Belleville by typing the congregational ID code - KI030@presbyterian.ca. That address will automatically link to a local person's email address. It is therefore crucial that sessions identify a local email address and inform Church Offices of this.

This system will make it quite easy for the General Assembly Office or for departments such as PWS&D to send out a memo or news release quickly and efficiently to every congregation. It will also make it possible for anyone to send an email to a church using the congregation ID code.

### **Daily Devotional**

Daily devotional is one of those gems on the Internet which continues to receive high ratings among subscribers. Begun as a hobby by The Rev. Robin Ross in Mission, British Columbia,

Daily appears on the website and is also sent to more than 2,800 subscribers in 20 countries around the world each day via e-mail. The growth of Daily is a testimony to the quality of the devotional, the growth of Internet use, and the need by many to have access to a daily spiritual lesson. More than 100 people contribute devotionals, and a volunteer staff of a half-dozen are involved in editing them and responding to the incredible quantity of e-mail responses. Mr. Ross continues to oversee the production of Daily but editorial duties have been taken over by The Rev. James T. Hurd, and administrative duties by Jane-Anne Waller.

Daily is 'ministry' and it is being carried out by a dedicated group of Presbyterians without any cost. Over these past three years, Daily has developed into a community of subscribers, a 'virtual' congregation without a building or borders or boundaries.

Plans are under way to create French and Spanish versions of Daily using translation software, and that will require an entirely different group of volunteers to serve as contributors, editors and administrators.

### **Internet Task Force**

The Internet Task Force provides good leadership for the Church in the area of Internet technology. And as that technology improves, the committee will be challenged to seek new, innovative ways to use that technology to serve the Church.

Earlier this year the advisory committee became keenly involved in helping design the new, merged web site: determining the potential uses of the site and the potential audience. The committee also provided some direction for *Bookroom Online*. Their support for the work of the web administrator and the associate secretary is deeply appreciated.

Annual, immediate Internet coverage of General Assembly will continue, thanks to the voluntary involvement of members of the Internet Task Force. Reports are posted on a special General Assembly web page as they are discussed, significant speeches by special guests are also placed on-line, as well as a photo library reflecting upon the life of General Assembly. In addition, there is a daily summary of the decisions of the court which is both posted on the Internet and handed out to commissioners.

The Internet Task Force will also be present at Canada Youth 2000 in St. Catharines on July 4-9, 2000, where the volunteer members will provide a similar Internet coverage to that provided at General Assembly. This is a valuable service to the youth of the Church and to the denomination as a whole.

Membership on the committee was enhanced in January with the addition of Matthew Brough, a student at Vancouver School of Theology, who will oversee *The Elders' Institute* website over the next three years. He has become an excellent addition to the committee.

### **Internet Task Force**

Mr. Matthew Brough, The Rev. John Crowdis (Convener), Ms. Jane Anne Waller, and Mr. Glen Seibel.

### **CONCLUSION**

In last years report to the 125th General Assembly the four overarching goals for the Life and Mission Agency were enunciated. They are

1. To help congregations, presbyteries and synods fulfill their mandates to be faithful witnesses to the redeeming love of Christ in the world.
2. To be a major facilitator to promote the six FLAMES Initiatives for The Presbyterian Church in Canada and to help congregations and presbyteries promote the emphasis for each year:  
June 2000 to June 2001 - Children, Teens and Young Adults.
3. To communicate intentionally the decisions made by the agency and its departments.
4. To serve The Presbyterian Church in Canada and our partners with quality service in a friendly and efficient manner.

We pray that what is reported above and our day to day service to presbyteries and congregations shows that the Life and Mission Agency is living up to these goals.

## SUPPLEMENTARY REPORT INTERNATIONAL MINISTRIES

### MINUTE OF APPRECIATION

#### **Dr. Clarence McMullen and Mrs. Cathy McMullen**

In September 1971, the Board of World Mission appointed Mr. and Mrs. McMullen to Batala, Punjab, India, where Mr. McMullen was to serve as a professor of sociology in the Baring Union Christian College and teach in the Christian Institute for Sikh Studies.

Clarence McMullen had received his undergraduate training in India where he was born. Catherine Polson, a registered nurse, had been sent to India in 1963 by the Women's Missionary Society (WD) to work in the Bhil field. They met at the Landaur Language School in Mussoorie where Clarence was on staff and Cathy was learning Hindi. Several years later, they were married at Mendha in the Bhil area where Cathy was working in community health. They returned to Canada where Clarence became a landed immigrant and earned an M.A. in sociology from the University of Toronto.

The McMullens' appointment was special in several ways.

First, it took place in the year following the creation of the Church of North India, a major ecumenical achievement. One of the stated goals of that union, in which our own Church played a role, was to encourage the partner churches in Europe and North America to relate to the Church of North India as a whole, rather than to the particular parts which had grown from their own missionary endeavours. In the case of The Presbyterian Church in Canada, this meant "branching out" from our two historic mission fields, in the Bhil (aboriginal) area of Central India, and in the city of Jhansi, south of Delhi. The McMullens' appointment was to the Punjab, centre of the Sikh religion and one of the most developed parts of India. The Protestant mission background there was Anglican.

Secondly, this was not an appointment to a partner church, although Baring Union Christian College is affiliated with the Church of North India, but to two institutions. Both knew Clarence well, and had requested his appointment. As a sociologist, and as an Indian, Clarence was well qualified to help the Indian church as it sought to find its way as a truly Indian institution in relation to other Indian faiths.

Finally, this appointment was one of those which broke new ground, and so reflected the "cutting edge of mission" thinking of Dr. Ted Johnson, then Secretary for Overseas Missions. Dr. Earle Roberts, who replaced Dr. Johnson in 1972, played a key role in implementing the appointment. A house was built for the McMullens on the grounds of the Baring Union Christian College as an indication of the commitment of The Presbyterian Church in Canada to supporting the ministry there.

In 1976, Clarence McMullen became the director of the Institute for Sikh Studies, now called the Christian Institute for Religious Studies. During this period, he pursued doctoral studies in G.N.D.U. University in Amritsar. (This is one of three state universities in the Punjab, and is the university to which Baring Union Christian College is affiliated.) He obtained his doctoral degree in 1986.

Over the years in Batala, Clarence has served as a leader in many prominent Christian institutions, at various times serving on the board (frequently as chairman) of the Landaur Language School, the Woodstock School (for children), both in Mussoorie, and the Christian Medical Centre in Ludhiana. He is well known and respected within the Church of North India.

Perhaps his major contribution has been in the inter-faith programs at the Institute. His doctoral studies were in Sikhism, and he is the author of several books on both the Sikh and Christian faiths. Through his writings, but especially through his warm personal relations with people of both faiths, he pioneered dialogue and respect between Christians and Sikhs in the Punjab.

In later years, he has played an important mentoring role to several movements in the Punjabi church which seek to understand the impact of the mass conversion of the dalits to Christianity in the early part of the twentieth century. These movements have led, on one hand, to a growing protest in support of Christian dalits which are excluded by the Indian constitution from the

protection afforded to other dalits, and on the other, to a re-examination of the nature of conversion. Some Indian Christian thinkers now believe that only conversion that radically changes an individual's self-image will empower him or her to change his life in a meaningful way.

Recently, Clarence McMullen was ordained as a presbyter (pastor) in the Church of North India. He has been both mentor and supporter to many people who will continue to have a profound impact on the Indian church.

The McMullens have four children, one of whom was adopted in India, and much of Cathy's life in Batala has been devoted to the family. During the years that the children were in Woodstock School, Cathy volunteered as school nurse. Living in Mussoorie in term time, Cathy served with a community health organization called SHARE, working to improve health conditions for women in the remote hill areas surrounding the town. Her nursing background has been helpful to many in Batala, and she is a friend and confidante of a wide network of women.

Clarence and Cathy have earned for themselves the deep affection and respect of a broad cross-section of the Batala community. Their hospitality for meals, Bible study and cultural evenings has warmed the life of the college community for more than a quarter of a century. Their friendships with their Sikh colleagues in the Institute are a powerful witness to mutual love and respect.

Increasingly, we are coming to understand the importance of the "ministry of presence". Clarence and Cathy have exercised such a ministry in Batala for almost thirty years. The people in the little Christian community there say of Clarence, "He encourages us". Both the McMullens are role models of integrity and compassion, and people of all faiths turn to them for advice, support and understanding.

The McMullens will be making their home in Canada, where three of their children now live. They hope to return to Batala for frequent extended visits. The College has assured us that their house, the "Canadian house", will remain available for the McMullens' use, or for other visitors from our church. Rajiv, the oldest of the McMullen children, is living in the house and teaching in the College.

Both Clarence and Cathy McMullen have served The Presbyterian Church in Canada with dedication and distinction. We thank God for their witness and pray that their contribution to the life of both the Canadian and Indian churches will continue in the years to come.

**Recommendation No. 31** (adopted, p. [24](#))

That the above minute of appreciation for Dr. Clarence McMullen and Mrs. Cathy McMullen be adopted.

**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.

**CURRENT GUIDELINES**

**Graduates of Other Theological Colleges Applying for Certification for Ordination**

1. Candidates for the ministry of The Presbyterian Church in Canada are normally required to acquire a B.A. degree, or equivalent, from an accredited university plus an M.Div. degree, and diploma, or equivalent, from a theological college of The Presbyterian Church in Canada.
2. Candidates, who are considering attending colleges other than those of The Presbyterian Church in Canada, shall apply with the consent of the presbytery of care to the Committee on Education and Reception for approval of the proposed educational program prior to certification by the presbytery.

3. Graduates of theological colleges not affiliated to The Presbyterian Church in Canada will be required to be formally examined under the auspices of the Committee on Education and Reception as to their readiness for ministry in The Presbyterian Church in Canada, and to determine how many years of additional study would be required at one of our theological colleges.
  - (a) Graduates from theological colleges affiliated with member churches of the World Alliance of Reformed Churches, whose academic requirements are the equivalent of ours, viz., an arts degree, or the equivalent, plus three years in theology, will normally be required to complete one year of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.
  - (b) Graduates of all other theological colleges, not affiliated with the World Alliance of Reformed Churches, will normally be required to complete two years of study under the care of the senate of one of the colleges of The Presbyterian Church in Canada.
4. No candidate will be considered without at least a B average or its equivalent.

### **Ministers and Those Certified for Examination for Ordination of Other Churches**

All recommendations are made in terms of the ruling of the General Assembly (A&P 1977, p. 15) that:

All ministers from other denominations and Presbyterian Churches outside of Canada who desire to be received into the ministry of our Church, shall be required by the presbyteries in which they may labour to pass satisfactorily an examination on the history of The Presbyterian Church in Canada and on the rules and forms of procedure: the examination to be taken any time between the time of application for reception and the time the applicant is received; results of such examination to be sent to the Committee on Education and Reception; the Convener shall advise the Clerk of the General Assembly that all requirements have been met. The Clerk of Assembly may then inform the presbytery concerned that it may proceed to examine for certification for ordination, ordain or induct as the case may be.

### **Applicants for Special Courses**

1. No application for a special General Assembly course may be recommended unless the applicant has attained at the time of first certification, the age of 35 years, and not attained the age of 60 years as of June 1st of the year in which the application is to be considered.
  - (a) Applicants for a special General Assembly course will be required to attend a Guidance Conference.
  - (b) Applicants are also required to have a psychological assessment given by the presbytery.
  - (c) A synopsis of a candidate's responses to certification questions in Appendix J of the Book of Forms will be forwarded to the Committee on Education and Reception by presbytery as part of the candidate's application.
2. Requirements for special General Assembly programs shall be:
  - (a) Age 35-40. The equivalent of two full years of arts at the university level, three years intramural study in theology; one biblical language may be assigned at the discretion of the committee.
  - (b) Age 41-59. The equivalent of one full year of arts at the university level, three years intramural study in theology, with exemption from the biblical language requirement if desired by the applicant. These age guidelines shall come into effect at the time of application for a General Assembly course, or at the time a person begins the process of preparation for ministry, whichever is the earlier.
  - (c) Prerequisite course work for any special course must achieve a B average or above. A program will not be recommended based on a lesser academic standard.
3. In January of the final year of study of an Assembly student, the appropriate presbytery is permitted to examine him/her for certification for ordination. Approval, however, must be subject to the certification by the college that prescribed studies have been satisfactorily completed and with affirmation, comparable to the college diploma, that the candidate has

demonstrated fitness for ministry. The examining presbytery shall inform Ministry and Church Vocations of the Life and Mission Agency of its action.

### **General**

1. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report. (Book of Forms sections 202.1 and 202.2).
2. All candidates who have English as a second language and who are applying for a special course of studies in English, will be required to pass an English language examination under the supervision of the college the candidate proposes to attend.
3. The responsibility to examine candidates for reception in Canadian Presbyterian Church History and Government belongs to the presbyteries. Presbyteries are invited, nevertheless, to use the colleges of the Church as resources to assist them in this responsibility.

#### **Note**

A reading course has been developed by the Presbytery of East Toronto in consultation with the faculty of Knox College. The Committee on Education and Reception is prepared to make this course available to presbyteries upon request.

4. **Travel Costs**  
The policy of the committee is that applicants are responsible for any travel costs involved in appearing before the committee, except in those cases for which the committee accepts financial responsibility because of special circumstances.
5. All recommendations to the General Assembly are conditional upon receipt of a satisfactory medical certificate when requested.
6. All recommendations of eligibility for reception are valid for three years but may be renewed upon application.
7. Applications to the Committee on Education and Reception for a special General Assembly course, for permission to be examined for certification for ordination, and for reception as a minister of The Presbyterian Church in Canada should be in the hands of the committee one full month before the next scheduled meeting of the committee.
8. (a) In the case of persons who apply for permission to be examined for certification for ordination, the committee will send a circular letter to all the presbyteries of the Church, which will be given three months to lodge any competent objection with the Secretary of the Committee. (Book of Forms section 205.2).  
(b) In the case of applicants for reception as a minister of The Presbyterian Church in Canada, the committee will send a circular letter to all the presbyteries of the Church which will be given two months to lodge any competent objection with the Secretary of the Committee. (Book of Forms section 248.3).
9. All recommendations for permission to be examined for certification for ordination and for reception are subject to no valid objections being received from the presbyteries in response to circular letters.
10. The committee has adopted a policy to not receive applications for exemption from the study of a biblical language from persons who have a B.A. degree or equivalent.
11. The assignment of a course of study does not guarantee admission to one of the colleges of the Church. Each college sets its own admission criteria.
12. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.

### **Guidelines for Reception into The Order of Diaconal Ministries**

1. Each application should be received on its own merits.
2. Transcripts will be forwarded to the Committee on Education and Reception which will arrange to have them evaluated, paying attention to the degree of similarity of training to that of other members of the Order.

3. For graduates of colleges of other Reformed Churches or A.T.S. accredited colleges, the applicants shall normally be required to pass an examination on The Presbyterian Church in Canada (its history, doctrine and polity) and on Christian Education in The Presbyterian Church in Canada.
4. Graduates of non-affiliated colleges shall normally be required to complete satisfactorily not less than 1 year of study at one of our colleges, which year shall include those areas of study listed in Guideline 3.
5. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report.
6. All candidates who have English as a second language, and who are applying for a special course of studies given in English will be required to pass an English language examination under the supervision of the college the candidate proposed to attend.
7. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.
8. All recommendations to the General Assembly concerning candidates are conditional upon receipt of a satisfactory medical certificate, if requested.

### **CASES IN WHICH ACTION HAS BEEN COMPLETED**

#### **Special Course Candidates Certified for Ordination by Presbyteries as Shown**

1. Wendy O. Lampman, Presbytery of Niagara

#### **Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown**

1. Nancy E. W. Carle, Presbytery of Montreal

#### **Special Course for Members of the Order of Diaconal Ministries Certified for Ordination by Presbyteries as Shown**

1. Rosemary E. Anderson, Presbytery of Pickering
2. Katherine A. Fraser, Presbytery of London
3. Julia J.C. Morden, Presbytery of London

#### **Ministers of Reformed Churches Received by Presbyteries as Shown**

1. Yong-Hwa Bak, Presbytery of Kamloops
2. Leslie H. Drayer, Presbytery of Algoma & North Bay
3. Garfield G. Havemann, Presbytery of Hamilton
4. Paul S.W. Lam, Presbytery of Vancouver Island
5. Ronald Mahabir, Presbytery of Montreal
6. Kwang Nam Paik, Presbytery of Han-Ca East
7. Lincoln J.S. Resende, Presbytery of West Toronto

#### **Ministers of Other Churches Received by Presbyteries as Shown**

1. Nader H. Awad, Presbytery of Montreal
2. Douglas M. Cameron, Presbytery of London
3. Harold A. McNabb, Presbytery of Vancouver Island
4. Gary E. Tonks, Presbytery of Pictou

### **CASES IN PROGRESS**

#### **Special Course Candidates**

1. Larry B. Amiro, Presbytery of Hamilton  
Continuing studies
2. Heather L. Balsdon, Presbytery of Kamloops  
Waiting confirmation of completion of courses
3. Pamela E. Emms, Presbytery of Brampton  
Has completed 28 credits of her 3 year program
4. Donna M.C. Jackson, Presbytery of Brampton  
Studying part-time

5. Anna M. Le Fort, Presbytery of Cape Breton  
Has 4 courses remaining to complete her program
6. Susan J. Samuel, Presbytery of Sarnia  
Has completed 27 credits of her 3 year program
7. David J. Skinner, Presbytery of Prince Edward Island  
Studying to complete Arts component of his program
8. Susan M. Smith, Presbytery of Grey-Bruce-Maitland  
Has completed 11 credits of her 3 year program
9. James K. Stewart, Presbytery of Hamilton  
Has completed 25 credits of his 3 year program

**Graduates of Other Theological Colleges Applying for Certification for Ordination**

1. Nancy A. Bettridge, Presbytery of Kingston  
Continuing studies
2. Stephen P.M. Chung, Presbytery of East Toronto  
On hold
3. Suyeon Jin, Presbytery of Han-Ca East  
No report
4. David Pan, Presbytery of East Toronto  
On hold
5. David D. Shin, Presbytery of Han-Ca East  
On hold

**Members of the Order of Diaconal Ministries Applying for Certification for Ordination**

1. L. Ann Blane, Presbytery of Lindsay-Peterborough  
Studying part-time. Has completed 8 courses
2. Susan V. Clarke, Presbytery of Seaway-Glengarry  
On hold
3. Margaret A. MacLeod, Presbytery of Hamilton  
Has completed her program
4. Margaret Read, Presbytery of Hamilton  
Studying part-time. Has completed 7 courses
5. E. Beth Anne Yando, Presbytery of Northern Saskatchewan  
On hold

**Ministers of Other Churches**

1. Paul G.U. An, Presbytery of Han-Ca East  
No report
2. Charles M. Kahumbu, Presbytery of Ottawa  
Studying to complete Arts component of his program
3. R. Wayne Kleinstuber, Presbytery of Montreal  
Has completed 1 year of his 2 year program

**CASES TO BE DROPPED**

**Recommendation No. 32** (adopted, p. [25](#))

That the cases of Mr. K. Leonard Bellamy, Ms. Kathleen A. Helmer, Ms. Esther K.H. Lee, and the Rev. Moo Yong Lee be dropped.

**NEW APPLICATIONS**

**Special Course Candidates**

1. Herma H. Dunnewold, Presbytery of Pictou

**Recommendation No. 33** (adopted, p. [25](#))

That Ms. Herma H. Dunnewold complete 1 full year in Arts, and 3 years of theological study at one of the colleges of this Church, completing the Arts courses with a B average prior to enrolling in theology.

2. C. Craig MacInnis, Presbytery of Lindsay-Peterborough  
**Recommendation No. 34** (adopted, p. [25](#))  
That Mr. C. Craig MacInnis complete 1 full year in Arts, and 3 years of theological study at one of the colleges of this Church, completing the Arts courses with a B average prior to enrolling in theology.
3. Daniel L. West, Presbytery of Grey-Bruce-Maitland  
**Recommendation No. 35** (adopted, p. [25](#))  
That Mr. Daniel L. West complete 1 full year in Arts, and 3 years of theological study at one of the colleges of this Church, completing the Arts courses with a B average prior to enrolling in theology.

### **Graduates of Other Theological Colleges Applying for Certification for Ordination**

1. David R. Elliott, Presbytery of Sarnia  
**Recommendation No. 36** (adopted, p. [25](#))  
That permission be granted to the Presbytery of Sarnia to examine Mr. David R. Elliott for certification for ordination subject to satisfactory completion of 2 years of theological study at one of the colleges of this Church and a favourable report from a guidance conference.
2. Stephen C. Kern, Presbytery of Oak Ridges  
**Recommendation No. 37** (adopted, p. [25](#))  
That permission be granted to the Presbytery of Oak Ridges to examine Mr. Stephen C. Kern for certification for ordination subject to satisfactory completion of 2 years of theological study at one of the colleges of this Church, and that consideration be given to work already done at Toronto School of Theology.
3. John J.W. Paeng, Presbytery of Han-Ca West  
**Recommendation No. 38** (adopted, p. [25](#))  
That permission be granted to the Presbytery of Han-Ca West to examine Mr. John J.W. Paeng for certification for ordination subject to satisfactory completion of 2 years of theological study at one of the colleges of this Church.
4. Patrick B.F. Voo, Presbytery of Brampton  
**Recommendation No. 39** (adopted, p. [25](#))  
That permission be granted to the Presbytery of Brampton to examine Mr. Patrick B.F. Voo for certification for ordination subject to satisfactory completion of 2 years of theological study at one of the colleges of this Church.
5. Alexander (Andy) Wilson, Presbytery of Oak Ridges  
**Recommendation No. 40** (adopted, p. [25](#))  
That permission be granted to the Presbytery of Oak Ridges to examine Mr. Alexander Wilson for certification for ordination subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church.

### **Members of the Order of Diaconal Ministries Applying for Certification for Ordination**

1. Ruth M. McCowan, Presbytery of Vancouver Island  
**Recommendation No. 41** (adopted, p. [25](#))  
That permission be granted to the Presbytery of Vancouver Island to examine Ms. Ruth M. McCowan for certification for ordination subject to satisfactory completion of ½ year of arts and 1 year of theological study at one of the colleges of this Church.
2. Shirley F. Murdock, Presbytery of Cape Breton  
**Recommendation No. 42** (adopted, p. [25](#))  
That permission be granted to the Presbytery of Cape Breton to examine Mrs. Shirley F. Murdock for certification for ordination subject to satisfactory completion of ½ year of Arts, and 1 year of theological study at one of the colleges of this Church.

### Ministers of Other Churches Applying for Reception

1. Samir K. Aboukeer, Presbytery of Waterloo-Wellington

**Recommendation No. 43** (adopted, p. 25)

That the Rev. Samir K. Aboukeer be declared eligible for reception as a minister of The Presbyterian Church in Canada.

2. Bradley J. Watson, Presbytery of Essex-Kent

**Recommendation No. 44** (adopted, p. 25)

That the Rev. Bradley J. Watson be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of 1½ years of theology and field education, including study in Canadian Presbyterian Church History and Government, at one of the colleges of this Church.

### Ministers 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. Karoly Godollei, Hungary
2. Hi-Won Kang, Presbytery of Han-Ca West
3. Young-Min Koh, Presbytery of Han-Ca East
4. Sung-Hwan Lee, Presbytery of Han-Ca West
5. Jong Min Park, Presbytery of Han-Ca East
6. Yearn Mo Park, Korea
7. Yoon Seok Park, Presbytery of Han-Ca East
8. Lincoln J.S. Resende, Presbytery of West Toronto
9. Miklos Szigeti, Presbytery of Westminster
10. Rosche F. Vermaak, South Africa

Andrew Fullerton  
Convener

Susan Shaffer  
Secretary

## PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

### KOSOVO

In early 1999, PWS&D contributed \$90,000 towards the emergency situation in Kosovo and the wider Balkan region. In the Spring of 2000 we sent another \$100,000 towards rehabilitation. This program is being administered by Action by Churches Together (ACT) and implemented by Norwegian Church Aid. This appeal is now closed.

### NORTH KOREA

On May 5, 2000, the marine vessel "Kom" was loaded with 12,500 tonnes of wheat in Vancouver harbour bound for North Korea. The Canadian Foodgrains Bank (CFGB), with Presbyterian World Service and Development as the lead agency for food shipments, has been the largest Canadian provider of food assistance to North Korea since the country first appealed for international assistance in 1995. This present shipment, worth 4 million dollars, will be targeted to families and distributed through North Korea's public distribution system and monitored by the World Food Program of the United Nations. Rick Fee, PWS&D Director is part of a five person assessment delegation visiting North Korea in July 2000.

PWS&D also sent \$25,000 to Action by Churches Together in response to their appeal for North Korea. This program provides health and medical assistance, water and sanitation, and some food aid.

### TURKEY

Canadian Presbyterians contributed approximately \$64,000 towards the appeal following the earthquake in Turkey. We co-operated with the United Methodist Committee on Relief through Action by Churches Together for their rehabilitation efforts. This appeal is now closed.

## **INDIA – ORISSA FLOODS**

PWS&D has responded with a grant to the Action by Churches Together appeal with \$100,000. Our original grant through a CFGB member equaled \$125,000 when it realized the four to one CIDA match. This appeal has now been closed.

## **MOZAMBIQUE**

Mark Gordon, International Ministries staff seconded to the Projects Department of the Presbyterian Church of Mozambique was made relief co-ordinator following the devastating floods in Mozambique in late February 2000. PWS&D implemented an overall strategy to provide immediate assistance as well as ensure the rehabilitation efforts were started as quickly as possible. \$25,000 was sent to Action by Churches Together for relief kits and immediate emergency needs. Through our membership in the Canadian Foodgrains Bank, and working very closely with Mark, we instituted a “tools and seeds” program valued at \$346,198. In this endeavour we were joined by the Mennonite Central Committee, the Church of the Nazarene, Christian and Missionary Alliance, Pentecostal Assemblies of Canada and the Christian and Missionary Alliance. This program has already seen tools and seeds delivered to strategic sites. With farmers returning to the land, good crops are expected. This program will continue for the next while. PWS&D Africa Co-ordinator, Jean-Frederic Beauchesne will do an assessment mission there in July.

## **TAIWAN EARTHQUAKE**

The Presbyterian Church responded in a great sign of solidarity with the people of Taiwan following the earthquake in September, 1999. PWS&D was able to send approximately \$360,000 to The Presbyterian Church of Taiwan. This appeal has now been closed.

## **HORN OF AFRICA - ETHIOPIA**

Rick Fee left on May 26, 2000, on a Canadian Foodgrains Bank assessment mission to both the north and south of Ethiopia. The drought-plagued Horn of Africa is once again in the news with 16 million people at risk of starvation. Half of those live in Ethiopia. Action by Churches Together has joined forces with the main Roman Catholic relief organization, Caritas Internationalis. Together they will support the relief programs of the Ethiopian Orthodox Church, the Mekane Yesus Ethiopian Evangelical Church, Lutheran World Federation, the Ethiopian Catholic Church and Catholic Relief Services.

Food distribution can sometimes be the easiest part of addressing a drought situation. A drought may lead to a full-blown famine but even the effects of a drought are devastating. Animals, which are the backbone of the pastoralists' livelihood, get weak and die. It can take five to seven years to replenish their herds. Animals that do survive suffer stress, which prevents the female animals from getting pregnant. That means no milk, important for the children. The spiral of drought and potential famine continues creeping throughout the region.

PWS&D has committed over \$160,000 for three food shipments cooperating with Christian Reformed World Relief and the Mennonite Central Committee. This will receive a CIDA match, which makes the PWS&D contribution to date worth over \$806,000. We have also responded to the Action by Churches Together appeal with \$10,000. The PWS&D efforts for Ethiopia will be continuing for some time.

## **SIERRA LEONE**

The horrors happening within Sierra Leone have lately defied human comprehension. It is reported that the entire population of this country has been affected by either internal dislocation, mutilation, or other terrors of the civil unrest. In May 2000, PWS&D responded with a grant of \$10,000 to Action by Churches Together which will be implemented by the Council of Churches in Sierra Leone (CCSL). Camps for displaced persons have been established and relief items are given to vulnerable groups. Larger scale social and agricultural rehabilitation work is also being undertaken.

## **SUDAN**

Reports from Sudan have prompted the need to be more active in relief in Sudan. Climatic conditions such as the failure of the rains, as well as the fresh displacements of people due to

renewed fighting and the arrival of returnees from Ethiopia have combined to create a critical emergency relief intervention.

The people of Sudan are suffering the longest continual current war in the world. The civil war has lasted for the last 16 consecutive years and for 32 of the past 43 years. The Sudanese have suffered more war-related deaths during the last 16 years than any single population in the world; at least 1.5 million people have died. The civil war has led to mass displacement of people, and the people of Sudan have fled their homes in larger numbers than any other country in the world in recent years. An estimated 4 million are internally displaced within the country, and 350,000 are refugees in neighbouring countries. The South has also experienced a serious brain drain of professionals and a near total breakdown of civil structure.

The insecurity, poor harvests and high levels of displacement have severely depleted communities' traditional coping mechanisms. In addition, the ongoing civil war has also severely disrupted the education system, resulted in the destruction of much of the infrastructure, notably the roads. This factor has greatly inhibited the development of a local market economy, and undermined the ability of the local authorities and the community in general to effectively respond to and prevent disasters. Because of large numbers of men in the fighting, a large percentage of households are headed by women who have little or no access to resources to feed their families. All of these factors have placed a large part of the community on the margin of acute vulnerability. Based on conservative estimates by the World Food Program (WFP), the total displaced ranged as high as 300,000.

PWS&D has maintained an acute interest in Sudan for the last several years. A grant of \$25,000 has recently been forwarded to Action by Churches Together for a program administered by Norwegian Church Aid and our shared local partners, the Sudan Council of Churches and the New Sudan Council of Churches. The program concentrates on primary health care, water and sanitation, education for children, agriculture and food security and emergency preparedness. The beneficiaries are pregnant and lactating mothers, displaced persons, orphans and abandoned children and farmers. PWS&D will continue to place emphasis on this region for the next while.

## **INDIA**

A severe drought has gripped large parts of the Near East and South Asia. The United Nations' Food and Agriculture Organization reports that it is part of the wider climatic phenomenon that has also adversely affected a number of countries in northern and eastern Africa. In India alone, more than 100 million people are affected by the drought affecting 12 states. PWS&D has responded with a grant of \$25,000 towards the Action by Churches appeal which will be implemented by the Church's Auxiliary for Social Action (CASA) and Lutheran World Service. PWS&D will also be cooperating with the Mennonite Central Committee on a food shipment from Canada. This program will receive the four to one CIDA match.

## **NIGERIA**

PWS&D has been working for four years through the ecumenical body, Inter-Church Action on a Community Development Program in Nigeria. Sponsored by CIDA, this program was instituted when political relations with the former military dictator's government were strained and then broken. This program continued to function within Nigeria offering grants to grassroots and emerging democratic organizations. Professor A.O. Anya, a Nigerian Presbyterian elder and The Reverend Arlene Onuoha, International Ministries staff person seconded to The Presbyterian Church of Nigeria served on the board. President Obasanjo, on a recent May 12th State visit to Ottawa acknowledged the role played by Canada during Nigeria's darkest days of the previous government. PWS&D continues to be instrumental in Inter-Church Action and in the program in Nigeria.

## **REGULAR CONGREGATIONAL SUPPORT OF PWS&D**

Several congregations have indicated that they now feature PWS&D as a regular item in their annual budget and they also have placed PWS&D as a line on their church envelopes. Many members requested this option and we believe it is an excellent way for people to indicate their support for relief and development work on a Sunday by Sunday basis.

**Recommendation No. 45** (adopted, p. [30](#))

That congregations be encouraged to examine options for including PWS&D as a regular item on weekly church offering envelopes.

**Recommendation No. 46** (adopted, p. [30](#))

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.

Michael Caveney  
Convener

J.P. Ian Morrison  
General Secretary

## CANADA MINISTRIES

### SYNOD OF THE ATLANTIC PROVINCES

**Kings Presbyterian Church, New Minas, Nova Scotia; The Rev. Tim Archibald:** It was beyond our wildest dreams. They just kept coming. Before long there were no chairs left. We found a few sawhorses and benches, and then people had to stand. By the time the service began, the narthex was full of people standing. What a wonderful first service we had in our new building on Prospect Road on Christmas Eve, 1999. Things were not completely finished. The walls were not painted; the trim and casings hadn't been installed; the floor was still dusty, but it didn't much matter. For our congregation it was a new beginning, like a butterfly opening its wings upon release from its cocoon.

It was a year of seeing our dream take shape. It started with the congregation affirming its desire to proceed toward turning the sod for our building. The architects prepared the final drawings and, during Lent, tenders were invited. After Easter, the building committee sat down to open the bids; our faces fell. The bids were not even close to our budgeted figure of \$600,000. One bid was for \$1 million. What would we do? As we prepared to adjourn our meeting, not sure of what would happen next, a last minute fax was found: "deduct x dollars from our original bid". It was still over our budget, but suddenly it seemed that God was setting hope in motion.

The next six weeks were difficult. The building committee sat down with the lowest bidder and tried to cut \$250,000 out of the project. After three rounds of cuts and an increase in the budget of \$70,000, we were able to proceed. There were sacrifices; the finishing of our upstairs church school rooms and most of the flooring were subtracted from the contract. But most of the items that were sacrificed were things that could be added later. The over all structure remained the same and all borrowed funds were from bodies within the Church, which means no bank loan!

We gathered at the building site on a 30-degree day on May 30th for our sod-turning service. The support from our presbytery and the wider community was tremendous.

What a wonderful feeling it was for our congregation as we watched our competent builder give shape to our three-year dream. Suddenly, the community was talking about Kings Presbyterian Church. No longer would people say, "I didn't know there was a Presbyterian Church in New Minas". With the delay in steel, caused by a brisk construction summer in Nova Scotia, our completion date was pushed back somewhat. We were disappointed to miss our booking with the Moderator of the General Assembly to speak at our dedication service scheduled originally for November. But November did bring the erection of our unique 70 foot galvanized steel frame tower. A group of us watched excitedly as the crane lifted this new landmark into place.

Our furnishings committee began its work in September. In four months they received over \$15,000 from donations within and beyond our congregation. We don't expect to have everything in the beginning, but we will proceed as we can afford things.

The building is laid out principally on one floor. The two main spaces, located on either end of the building, are linked by the narthex as the communal place of arrival. The Great Hall and church school rooms face the street, while the worship area enjoys a view of the changing seasons through large windows that overlook a sloping tree-filled ravine. The outside of the building is a mix of traditional and contemporary. The white clapboard/board and batten exterior connects with traditional Maritime church architecture. The steeple marks the main

door. The steel-framed tower incorporated three crowns in its design representing the Trinity and reflecting the name "Kings". A Celtic cross tops the steeple.

More important than the wood, steel and nails is that this structure has been helping us to do the work of the church. Presbyterians have been coming out of the woodwork to join us. Folk who drifted away from the church have seen the opportunity to make a reconnection in a new place. Others who have never gone to church before have decided to give it a try. It feels like Kings, New Minas is just beginning to spread its wings!

**Eastern Charlotte Pastoral Charge, New Brunswick; The Rev. Karen MacRae:** The second year with The Rev. Karen MacRae has been a good year of celebration and commitment to the future.

Sunday worship services were developed around the "One Room Church School" and then the "Whole People of God" resources. These allowed everyone to explore the same scriptures. The session and worship committee helped with music and worship aids. The charge's worship committee meets bimonthly to study worship, share worship expectations and fellowship together.

During August we held a worship camp. The book, "Learning to Worship with All Your Heart", by Robert E. Webber, formed a basis for program and groups; children's, dramatic reading and presentation, discussion and music. Camp was a very positive experience for all.

The two kirks joined together for various programs such as Christmas shoe boxes for Operation Christmas Child, Lenten movies, Bible studies, Living Faith study, and worship team. The pastoral charge leads in regular worship services at RidgeView Manor.

The sessions of Pennfield and St. George met regularly throughout the year, sometimes jointly and sometimes separately. The last year has been exciting and we have learned and grown together.

The members of the Eastern Charlotte Pastoral Charge met on December 8 with The Rev. James T. Hurd, to discuss presbytery recommendations in regard to our minister's housing. A committee has been formed to work on this.

We consider ourselves very blessed and therefore are thankful for the support which we have received from the Presbytery of St. John and Canada Ministries. This continued support has enabled our congregations to continue to grow, develop and look forward to the future!

Pennfield Kirk supports the community through St. George Food Bank and Eastern Charlotte Association for Community directly through two services, raising in excess of \$500. We joined St. George's for our AMS Thanks Offering Service in September, world-wide communion service in October, and a service for the St. George Food Bank.

St. George Kirk completed Phase 2 of the new hall and dedicated it on October 3. We succeeded with the grant of \$18,000 from the provincial government, the donations of individuals, presbytery, and congregations of the Atlantic Synod and all the hard work of our members (time, effort, and fund raising). The theme for 2000 is "to grow and to develop".

Jennifer Potter was hired to be a tour guide and maintain the kirk throughout the summer.

We hosted several special worship services; Prayer for Christian Unity, World Day of Prayer, Eastern Star and Masons, Tony Joyal of Upstream, and Pat Allison and Atlantic Youth Mission Team for the charge's worship camp.

**Campus Ministry, University of New Brunswick, Fredericton; The Rev. John Valk, Chaplain:** Andre Volpe, a student in electrical engineering, took his own life during exam time at the University of New Brunswick. Andre lived in McLeod House. Fellow classmates, floormates, house dons and friends were profoundly struck by the tragedy. Campus Ministry was called by residence life people to assist in the situation. We counselled students and faculty, and conducted a memorial service on January 13.

The period between semesters afforded me an opportunity to catch up on work that I had been putting aside for the occasion. I attended some meetings related to Renaissance College, and

drafted some outcomes documents. This work continues to build momentum, and holds out some incredible possibilities for challenging students to learn more about the meaning of faith, religion and spirituality in a formal manner; that is, integrated within the entire curriculum.

I am currently editing a collaborative paper "Room for All: Recognizing Diverse Religious and Cultural Values in Education" for an education commission of the Evangelical Fellowship of Canada. I am also a planning committee member of the hosting committee of the Vancouver 2000 Global Multifaith Conference.

**Campus Ministry, University of New Brunswick, Saint John; Dr. Richard Papenhausen, Chaplain:** I work on a small campus in a relatively small city. We have about 18 ministers from various faiths, including Presbyterian, and we survive on a small budget that pays for our phone and runs programs from our little office, donated by the university. Besides our quiet daily presence in the office, we offer debates, discussion groups, prayer meetings, Alpha course and 5-10 on-campus services a year, including memorials for deceased members of the university.

## SYNOD OF QUEBEC AND EASTERN ONTARIO

**Action Réfugiés, Montréal; The Rev. Glynis Williams:** Refugee work remains a challenging but rewarding area of ministry. It is challenging because tolerance and understanding appear to be waning in Canada as reports of terrorists and economic refugees dominate the headlines. But it is also rewarding to meet so many men, women and children who have survived unspeakable trauma and who are grateful to have the chance to begin again. It is also heartening to meet church members and others, including many young adults, who wish to contribute their time and extend their friendship to new refugees. Knowing this, and believing that God lives in each human being, we are grateful to be participants in this ministry of The Presbyterian Church in Canada.

### Highlights

Ten newly arrived refugee women were matched with volunteers for mutual friendship and support. Volunteers frequently express that they had no idea what people go through to be recognized as refugees in Canada.

Through a special grant, we were able to hire a part-time worker to coordinate services offered to immigration detainees. Legal information, pastoral support and religious services are all part of the program, as well as advocating for improved conditions for these vulnerable people. Given the many months that people can be detained with few diversions and little access to the outside world, we are pleased to be able to offer this important program.

In April 1999, a trip to Pakistan and India to witness firsthand the plight of Afghan refugees has resulted in Canadian Immigration working closely with Action Réfugiés Montréal to coordinate the sponsorships of Afghans by church groups across the country. It is always exciting to be able to respond effectively, even if in a modest manner, to situations that are unjust and overwhelming! And partnership is the only way to make this happen.

In spite of the fact that five persons who had been on the board of directors since our inception in 1994 resigned in 1999, we are overjoyed that all expressed a desire to continue to assist us in a variety of helpful ways. In addition, we celebrate the arrival of an equal number of folk who already are eager and enthusiastic supporters. We are truly blessed!

Your prayers, questions, and financial support through *Presbyterians Sharing...* are welcomed and appreciated. In a world of too much conflict and cynicism, this ministry is committed to peace and hope. Shalom.

**Tyndale-St. Georges Community Centre, Montreal; Kim Kidder, Program Co-ordinator:** I was on maternity leave for most of 1999, but found that the centre waits for no one and was busy and active. We expanded our centre to a new site to accommodate the growing adult programs. The programs continue to address the need for jobs and training in diverse areas.

The preschool has changed tremendously since the early days of Mary Wand and Sister Alice. With programs for mothers and infants, language classes for mothers from Bangladesh,

information workshops for parents, toy lending library, and now the negotiation for the creation of a Centre de Petite Enfance, the preschool is a thriving program. The English as a Second Language (ESL) program continues to attract hundreds of people from across Montreal. The multi-ethnic and multi-cultural population demonstrates what a diverse province we live in. Recently we have begun the task of research on related ESL issues. Although we no longer operate a full food bank, we continue to act as an emergency service, provide Christmas baskets and link people with the best resources. The children's and youth programs continued to work at improving grades, developing skills and building relationships. We were pleased with the growth of our teen integration program and had twenty-one teens involved in training and community service.

After the huge success of our Out with a Bang show, the parents were determined to fundraise to help our communication skills programs and provide us with a video camera. We intend to raise academic, behavioural and spiritual standards through Raising the Roof in 2000. I can't forget the many physical changes we have made: new offices for some staff, new office equipment and the installation of computers in all homework rooms.

I pray for our children, that they may grow with the feeling of being loved. I pray for strength and determination for all our parents as they have the most important role of nurturing the young. I pray for our team for they must be role models in a society that does not value youth work. I pray for the addicts, depressed and lost people who are stuck in the darkness.

### **SYNOD OF TORONTO AND KINGSTON**

**Korean-Canadian Family Ministry (KCFM); The Rev. Grace Myung-Chun Kim:**  
Highlights and significant developments in the Korean-Canadian family ministry in 1999.

TV Korea documented KCFM volunteer work at the Castlevue Wychwood Tower: filming Hymn Singing and Korean Meals-on-Wheels programs.

Young people from Korean Calvary Church and Yun-Kwang Presbyterian Church have finished their orientation at Bendale Acres and started their weekly feeding program - an essential volunteer service for people who cannot feed themselves due to physical/mental reasons.

The Rev. Kim spoke at Beautiful Church revival services, April 16-18, 1999.

While in Vancouver she visited Queen's Park Care Centre, and established a weekly Hymn Singing program to be carried out by local Korean volunteers.

A Mother's Day concert hosted at Castlevue (70 residents). The performers included Pilgrim Men's Choir, North York Livingstone Presbyterian Church Youth Choir, and Ms Chun-Yoo Park's Korean traditional string instrument performance. The women's group from North York Livingstone Presbyterian Church prepared carnations for the seniors.

Open house at Bendale Acres to promote Bendale to the Korean community. About 30 ministers and special guests attended.

The Rev. Kim visited New Jersey several times and started a Hymn Singing program in six Korean churches.

July, Sunday School children from the Light Korean Presbyterian Church visited Castlevue.

August, day trip for Korean residents to the Black Creek Pioneer Village; the Praise Korean youth group led praise services at Extencare (North York); and The Rev. Kim and volunteers organized a day trip for the Korean single men to Bruce's Mill Trail and Sauble Beach. Most of these single men are divorcees and are experiencing financial and emotional challenges. They have very low self-esteem and have difficulty surviving alone.

October, first benefit fashion show to raise money to establish a private Korean seniors home for 10-12 Korean seniors. Ms In Sook Chun, a Korean professional model, helped to organize this major fund-raising event (about 300 attended). The Kim Singers entertained during the intermission. About \$50,000 was raised, (half of their down payment goal for a \$500,000 house).

Children from Hamilton Open Door Church hosted a Christmas party at Castleview. They sang, danced, read the Bible and performed a play for the Korean residents.

Annual Christmas concert at Castleview with the Korean Children's Choir and the Korean Pilgrim Men's Choir.

The Rev. Kim's ministry involves visiting nursing homes, family counselling, information and referrals, hospital and funeral visitation, home visitation, special services and monthly Single Women's Fellowship meetings and Single Men's Fellowship.

About 70 per cent of first generation Korean immigrants who came to Canada within the last two decades have owned and operated small businesses such as cleaners and variety stores. During the last few years, many of these small business owners have suffered financially, due to the poor global economy. Quite often, financial crisis leads to family crisis and then marriage crisis. During the last few years, we have seen a dramatic increase in domestic problems and a rise in divorce rates within the Korean community in the Greater Toronto Area, leaving more single parents, men and women, than ever before. We have been getting many phone calls from these people. Their backgrounds vary from divorcees to illegal Korean immigrants. Many single men do not even have simple legal documents such as a work permit, health card or driver's license. Some of them volunteer at the nursing homes we serve.

Our ministry to the single men consists of organizing retreats, assisting in finding jobs, providing a mini-food bank program and a day trip to the north.

On the other hand, single women are a little better off than the single men. They usually find their way into a women's group in Korean churches. They get more support from other women. However, their primary problem is loneliness. My primary role for the single women is to counsel them individually. Quite often I go to their home and spend time with them and listen to their stories.

**Malvern Presbyterian Church; The Rev. Duncan Jeffrey:** We are a unique gathering of peoples from all over the world united by our love of God in Jesus Christ and for most of us by our Presbyterian heritage. We have seen the number at worship increase this year, continuing Malvern's tradition of being a friendly church; one of the most attractive and important things to us.

Our choir has swelled in numbers and instruments this year. Kind friends keep bringing maracas from their travels. An invaluable member of our worship team accompanies us with his "stringed instrument" (mandolin).

Over 20 alternative services were held at different times and places, usually in homes: 50th birthday, blessing new homes, blessing students who were off to university, remembering loved ones now with God, and, in general, just giving thanks for all God has done for us. What a privilege it is to serve people who want to worship God at times other than Sunday morning.

During Lent, we invited people to come to church on "Sundays at Seven". In the summer, Susan Kerr, our Cooke's Fund student, led us on Thursday evenings at "Cool Summer Praise". Vacation Bible School was held during March break and an evening family Vacation Bible School the last week of August. In the fall, seven young people took communicants class and professed their faith. New elders were ordained to cope with our growing numbers.

We welcomed various guests to our services, including Wendy and Michael Lessard-Clouston (Japan) and John Jung (Knox College student).

As usual, our Christmas Eve and Good Friday services were well-attended, both by our own people and by the community at large. At "Picnic in the Park" on June 27, the rain held off until closing prayers. Some ingenious members then rigged up tarpaulins in the trees and the multitude was fed in (relative) comfort.

The need within our community for the loving message of Jesus Christ has never been greater. Pray that all our gifts might be unleashed by the Holy Spirit during 2000.

**Boarding Homes Ministry (Canada), Toronto; The Rev. Rodger Hunter:** Mission Statement: To build Christian community in rooming houses and boarding homes and to provide

the people of these homes with pastoral care. A Ministry of Transformation: the healing power of God's love made active in God's people transforms lives.

“God spends his time loving the universe.” - resident

In our ministry we are privileged to worship together and to remind each other of the warmth of God's embrace. In our times of devotion (as the church of Jesus Christ at whichever address) we gather to celebrate and praise and to bring our human condition before God in a setting of great love.

It has been a joy to see our volunteers come alive as instruments of healing and peace. It has been a joy to see our residents in the role of prophetic teachers leading our volunteers to new understandings of life and God. We have built Christian community. We have seen new life and transformation.

The first night of a visit to a new home is always a bit tense for a team of volunteers. If the visit is in the evening the street is dark and the neighbourhood can seem strange. The door may be locked. The layout of the house has to be learned. We don't know where the kitchen is, where the lounge is, where the people gather, or what they like and don't like. There seem to be so many barriers. We don't even know the names of the residents or any of their life stories and we can't yet point to their gifts and blessings. And, of course, the residents themselves can be uneasy. They are not just sure what these visits will mean. Some are cautious. The first visit is always an anxious time.

But soon, in a non-threatening way, the volunteers and residents begin to mix with gentleness and love, and the barriers come down and the tension eases.

“Thank you for bringing me closer to God.” - resident following worship

It would be difficult to overstate the importance of worship services and the love which we share in them. It is in these services that relationships truly take shape. Many residents are not able to attend a regular church service. They rely on our times of devotion for the kind of spiritual nurture which leads a person closer to the Divine presence. One evening a resident, who was speaking with a volunteer in the social time after worship, brought down from her room a copy of “The Imitation of Christ”, by Thomas A. Kempis. She gave it to our volunteer as a present and as a means of drawing this church closer to the God of love. We all find ourselves drawn closer together as we reflect on our great standing as God's children.

Love is expounded. Love displayed in Christ is offered up as the model for our community life. Love in these homes is spread to God's glory and is the means by which our wounded spirits are transformed.

**Ghanaian Presbyterian Church; The Rev. Tetteh Akunor:** The congregation has grown during this busy year. We now have 202 members and 190 adherents, including children. The average attendance for the adult service is 180; the children's service is 22 while the junior youth service is 35. This rapidly growing congregation ranks among the three leading Ghanaian denominations in the greater Toronto area.

We teamed up with the University Presbyterian Church to organize the first and successful Presbyterian African Heritage Worship Service within The Presbyterian Church in Canada (Sunday, February 14). A series of retreats was organized during the year for elders, group leaders, couples and singles. A congregational retreat was held on June 5, called “Creating an Enabling Environment for Christian Nurture”. Three revival services were held: The Task and Mission of the Church in March with The Rev. Stephen Asante, national director for Ghana Evangelism Committee; Moving in the Power of the Spirit in July during our fifth anniversary with The Rev. Owusu Ansah, an evangelist and a radio broadcaster from Ghana; and Jesus Christ the Same Yesterday, Today and Forever in December.

The Friday evening Bible study and prayer meetings focus on prayer and the ministry of the Holy Spirit. The monthly morning teaching service, started last year, continues with topics such as praise and worship, living by the power of the resurrection, stewardship of the gospel, sowing and reaping. I also introduced the “I Believe” series based on the Apostles' Creed.

There was a symposium on marriage and divorce among Ghanaian couples. Congregational Bible Studies in place of the sermon were organized twice during the year. This activity took

place during the morning service. Topics that engaged the attention of the congregation were the stewardship of talents and the stewardship of spiritual gifts. There is a request for more. The church's annual picnic on August 1 gave the congregation opportunity for fellowship, study and play. Three groups were inaugurated during the year: Junior Youth Fellowship, Women's Fellowship and Men's Fellowship.

Ecumenically, I am glad to report that, through my membership in the African Canadian Ministers Association, a musical revival service, featuring choirs (including ours) from various churches of African descent, took place on July 3.

One of our challenges right now is finding a temporary place for worship. Due to our numerical growth, our landlords, Pine Ridge Church, gave us notice to find an alternative place of worship by the end of February. Another challenge is where to accommodate the people who come in as a result of our evangelistic efforts. We pray that we shall one day get a facility that can cater to the growing number of members.

I cannot end this report without recounting a special event. A reconciliation service took place on Sunday, December 26. It was an opportunity for congregants to forgive and to receive forgiveness from each other. It was a very moving and solemn event and very significant to the life and ministry of the congregation.

The theme for the coming year is Being Rooted and Built up in Jesus. We shall seek to be rooted and built up in the Lord through teaching services and retreats. The ultimate aim would be to get each member to be a witness for Christ and to reach out into the community, and minister to their needs. More attention will also be paid to the children and youth ministries of the church in the coming year.

**Spanish Ministry, North Park Presbyterian Church; The Rev. Elias Morales:** This year has seen more personal growth and involvement for members of the congregation but also challenges as we needed to repair the roof and replace the furnace of our building.

We continue to focus on children and youth ministry. There have been opportunities for training at the church, an ecumenical event, Crieff Hills and through Dorothy Henderson (Education for Discipleship). In the future, we hope all our leaders will have ongoing training. In November, we had two infant baptisms. In December we received 25 new members and ordained two new elders, both women.

We are excited with the dynamics of our small young congregation as the session, board of managers, Sunday school teachers and the team of leaders work together. Now we are challenged to fit into our small building. We have eight Sunday Bible classes but only room for three; two classes have more than 15 children each. We are currently teaching the Presbyterian form of government, preparing to identify new candidates for session and board. We ask for your prayers to support our ministry.

**Stonegate Community Ecumenical Ministry:** "To separate the church people from the rest of community sets up a we/they way of thinking that leads to barriers." The Stonegate Ministry feels that as Christians we are called to be part of the community. We seek to create a unique partnership with the Stonegate community utilizing our differing gifts.

Stonegate is supported by four of the local churches and employs a full-time community worker. This past fall Cheryl Bradbee resigned. Her position has not yet been filled.

In its eighth year, the second hand outreach store continues to thrive with donated clothing from the area and a large clientele.

In June, we had a booth at the Stonegate Festival and gave out 450 ice cream cones. We participated in the Trillium Caring Communities Competition, again being among the finalists but not winning the \$20,000 prize.

On a December Sunday afternoon, we had a Stonegate community party with five local churches actively involved (Park Lawn Baptist, St. James Humber Bay Anglican, All Saints Kingsway Anglican, Royal York Road United and Mimico Presbyterian). With everything free, there were crafts for the kids, continuous entertainment, lots of food and Santa Claus. Families from the

churches donated sandwiches and homemade Christmas cookies, and volunteered their help. It was very successful with over 200 people attending.

**Mississauga Chinese Presbyterian Church; The Rev. Hugo Lau:** Exciting things have been happening. This year we welcomed 14 adult baptisms and two transfers of membership. We have also begun plans to build our own church. In the summer, we received a grant from Canada Ministries to purchase land, centrally located at Eglinton Avenue and Fallingbrook Street. In November we voted to proceed with Phase One of the project.

It had become extremely difficult to worship in the community centre; setting up, taking down and not having a permanent home. A building committee was formed and hopes to begin building within three years. In recent years much of the city's Chinese population has moved westward to Mississauga. Your prayers, participation and financial support will help spread the Gospel in Mississauga.

**Keswick Presbyterian Church; The Rev. Kirk MacLeod:** This year Keswick Presbyterian Church moved from the "gathering" to "community" phase. There has been an intentional move towards developing opportunities for individuals to share their gifts and talents with the entire community of faith.

Sometimes there are growing pains. No longer is Keswick Presbyterian Church a small family but a growing community. New faces are welcomed and the work of outreach is sometimes replaced with ministry within. However, the more we grow the more talented individuals we see join our church family. KPC is still an exuberant, friendly place where everyone is welcome.

Growth, numerical and spiritual, has been the most exciting aspect of KPC. Mid-week study expanded to two studies a week (morning and evening). Our activities this past year have also included a monthly men's breakfast, our first annual Sunday school picnic, golf tournament, and a women's get-away weekend with 18 women. The involvement of laity in worship, a burgeoning choir which performed their first cantata on December 19, 1999 and a Sunday school that continues to grow and provide a ministry to adults are but only a few ways in which worship is central to our lifeblood.

In July, we hosted a mission team from First Baptist Church in Moncton, New Brunswick (18 youth and four adults). With their help we held back-yard clubs daily in three locations, reaching out to over 80 children in the neighbourhoods of Keswick. A closing concert of puppets, bells, and drama packed the Georgina Ice Palace (our temporary home). It was a great week.

Keswick Presbyterian Church looks with great enthusiasm to the new millennium. Ever since placing the sign "The Future Site of Keswick Presbyterian Church" on the property, generously purchased for us by Canada Ministries, there has been a movement to see our own sacred space become a reality. The hockey noise sometimes seems unbearable, Sunday School space is stretched to the limit and setting up and tearing down our 'sanctuary' every week makes us want to have our home. We are very optimistic, but we are also aware of the reality of the commitment and cost of such a venture. We know that God is with us for "We can do all things through Christ who gives us strength" and the church, local and beyond are for us.

**Heart Lake Community Presbyterian Church, Brampton; The Rev. Edward Dowdles:** During the year we continued to seek new growth in an ever-changing climate/influx of many other faith groups. Indeed, our church facility is open to two of the many Christian groups within our area - Ruth Avenue Seventh Day Adventist Church and Faith Cathedral Deliverance Centre, use our facilities on Saturday and Sunday.

The congregation also opens its doors weekly to the Scouting and Guiding movements, as well as the anxiety-empowered support group. The Women's Chamber Choir "La Classica" practices weekly in our Church sanctuary. The Tourette Syndrome Association of Ontario meets (monthly) in our church hall, as does the Brampton Historical Society. Our own day care program, Pathway Childcare Centre, continues to be a shining example of love and care to 69 children within the community.

During the year, we again supported many worthwhile endeavours. To help us fulfil our obligations to charitable donations, the congregation held a "walk-a-thon" raising \$1,500 to be

divided among Evangel Hall, Armagh, Presbyterian World Service and Development, Peel Memorial Hospital Foundation, Ste. Louise Food Bank, Brampton Telecare, Samaritan's Purse and Operation Christmas (66 shoe boxes gathered and sent), Brampton Caledon Community Living, and others. On Thanksgiving Day, the congregation held a turkey dinner for the poor and homeless of Brampton.

During August, we again conducted our annual Vacation Bible School.

We look forward to continuing to reach out to our community through our programs and the use of our facility. Also, we plan to have several Mission Sundays to bring an awareness to our congregation of the various agencies and organizations that we support with our gifts and time. Our focus as a faith community is to serve and support people in their various needs.

**North Bramalea Presbyterian Church; The Rev. Grant Johnston:** We celebrated our 16th anniversary on Sunday, October 17, with a special worship service and guest, The Rev. Christian Costerus, former missionary and General Secretary of the Board of World Mission.

Last summer we received the new Book of Praise, a gift from Canada Ministries, and dedicated them on Sunday, December 26. We enjoyed several social events throughout the year: an international buffet (annual meeting); St. Patrick's Night; Round-up Sunday barbecue (September); St. Andrew's Night; and Sunday school Christmas party. Other special events included the Junior Choir's Christmas musical "God Sent His Son" and the 9:30 am choir and a Sunday evening carol sing.

Two intergenerational events were held on Saturdays between 5-6 pm during Lent (reading the Gospel of Mark and singing) and in the fall (Gospel of Luke). Pizza and pop were served after each event. The Lenten series was the more popular of the two, averaging 30 people.

We worship on Sunday at 9:30 am and 11 am with Sunday school at both services. Six times the combined attendance was 150 or more. The overall attendance was down from the previous year. It was, however, a different story for our congregational income. We reached another new high, with a 5 per cent increase. Twenty-three members were received and the membership roll stands at 257. Throughout the year, there were several well-attended worship services: Good Friday (173), Easter (226), and Christmas Eve (231).

In the spring, 13 participants completed the 30-lesson Kerygma program, "Discovering the Bible", and in the fall eight participants in two classes studied a selection of New Testament books.

**Kitchener East Presbyterian Church; The Rev. Mark Richardson:** The most effective way to help grow any church is to share it with a family member or a friend. Some new faces have joined us, sensing the timeliness to become connected with a church home; others have come because of a friend inviting them and still others because of family connections here. And all of us, with our varied backgrounds and experiences, still yearn for this special place where anyone can be included. With everyone's committed efforts and by the grace of God we can pay off our debt, become self-supporting and be able to do even more glorious things with our resources for the growth of the kingdom here!

As Christians, we must always look, not only to assisting those in need in the greater community, but also to satisfying the spiritual and emotional health in our own congregation. Hence, over the past year we held: winter outing at the church (food, indoor and outdoor games); St. Pat's breakfast (March); anniversary brunch (May); summer picnic at Breslau Park (June); a welcome back barbecue after the service (September); and Christmas luncheon following the Sunday morning Sunday school pageant.

The Christian Education and Nurture Committee had a busy year. They welcomed new students and new members to our congregation. We have been blessed with volunteers in the classroom that give their time and talents to the children. We have a teacher and assistant for each classroom. Each year we present Bibles to our nine-year-old children as they join the Junior class. We had a very successful Vacation Bible School with strong enrollment from both the church and the community.

The women had a successful retreat at Crieff. Home fellowship study groups were held throughout the year. One of the topics studied was "Building Christian Community". It was felt that this was a good topic to share with small cell groups within the congregation, an opportunity to meet new people and grow in our faith.

The Christmas pageant had a new twist this year. The Sunday school visited Reuben's farm, where the story of Christmas was re-enacted and captured on film, which was then made into slides. This was presented to the congregation as part of the worship service.

We were involved in the following outreach activities: a potato blitz, delivering several bags of potatoes to the House of Friendship; taking part in St. John's kitchen coin drive; university student packages, containing prayer calendars and bulletins of our church services to keep our congregation's university/college students informed of the happenings at Kitchener East; a special offering at Thanksgiving for Presbyterian World Service and Development; Sunshine Tots' Drop-in Centre (Wednesday mornings); a shoe campaign (walking shoes, winter boots, and new socks were collected for Evangel Hall).

**Campus Ministries, University of Guelph; The Rev. Lucy Reid:** The ecumenical campus ministry at the University of Guelph is supported by Presbyterian, United and Anglican churches along with the alumni of the university, local congregations and presbyteries. To create a more stable funding base for this ministry, an endowment fund was created (1999), receiving donations from individuals/congregations and the proceeds from a successful concert. A group of clergy and lay people meet on a regular basis to support the campus ecumenical minister.

The Rev. Lucy Reid, an Anglican priest, ably leads this ecumenical ministry, with activities for students, faculty and staff. Among them are: weekly worship, day-long or weekend retreats focused on a variety of spiritual issues, group meetings for the bereaved or other special need groups. Lucy also provides individual sessions for those who request spiritual direction, counselling or marriage preparation. Special projects for this year include a sacred garden, a Thanksgiving dinner for international students and a seminar series on prayer. The membership in two weekly study and support groups for staff and faculty focusing on spirituality in the workplace has grown. Lucy also works with students who live in residence on campus, is often an invited speaker to classes and informal meetings with students, and participates in the formal ceremonies on campus, such as convocation.

**Wasaga Beach Community Presbyterian Church; The Rev. Deborah Dolbear:** Situated in a rapidly expanding community, our congregation has grown from 56 to 83 members. This has encouraged us to leave our safe cocoon of a "summer" ministry. However, we have faced many challenges and experienced some growing pains of a new congregation with a new minister. During the year, we celebrated many firsts including the sacraments, the election of a board of managers, the election of elders to form a session, and saying farewell to the assessor session. We are now visioning for the future!

When we received a baby grand piano from members of the Community Presbyterian Church, we invited The Rev. Wallace Little to help us celebrate. We have also received handcrafted shelves (church office) and a baptismal font.

Our women's group ministers to the congregation and community by hosting barbecues, "theme" potluck suppers, a strawberry supper and the ham and turkey fall supper.

Some meaningful services this year included: the World Day of Prayer, our first anniversary service as a year-round congregation (with the Ontario Presbyterian Chorus), the church picnic, Community Partners Day, a public afternoon with local community leaders; the Good Friday drama, Easter Sunrise and two Christmas Eve services.

The growth of our Sunday school has enhanced our congregation in many ways! We held our third annual Vacation Bible School in August. We are excited as we begin 2000 with many new hands in the Sunday school and a new youth group.

We especially give thanks for the prayers and support from many churches across Canada, the Presbytery of Barrie and Canada Ministries. We also thank Canada Ministries for their guidance and gift of 50 new copies of the Book of Praise.

**Hillside/Knox Pastoral Charge, Sudbury; The Rev. Job van Hartingsveldt:** It was a wonderful year for the Knox congregation with slow but steady growth. We have had baptisms, professions of faith, and present adherents who have come to the realization that they are in a place in their lives that communicant membership would reflect their commitments to God and the church at a higher level. We have had enough monies donated towards the new Book of Praise so that we now use it in worship. We have had the opportunity to learn more hymns, and with the new large print NIV Bibles in every pew, worship seems to have grown in importance.

At a congregational level, Knox is a warm, loving congregation, and that is why people come back. Many people are involved in many ways. The board of managers has a good understanding of the proper use of funds. As a result, two new furnaces have been installed, and the cost saving will probably go beyond the estimated figures. Other projects have been done to make the building a reflection of God's house.

The Sunday school has seen an increase in size, and the sounds of young voices coming from different places in the building during worship are heart-warming and exciting.

The session has been active, working closely together with the board and the minister. Steps are being taken to look at other ways for church growth. Knox wishes to become totally self-sufficient as soon as possible.

The Hillside congregation has reached a crossroad. It is now discussing ways in which it might have an effective ministry in Sudbury. With the help of presbytery, there will be some decisions to be made in the coming year.

From my own perspective, in the past year it has been a joy to work with such wonderfully positive people, and the excitement that existed a year ago has not gone away. We will move "forward in the name of Christ".

## **SYNOD OF SOUTHWESTERN ONTARIO**

**The Protestant Ecumenical Chaplaincy, Brock University; The Rev. Dr. George Tattrie, Chaplain:** The past year, like most others, was filled with activity as days and weeks melted into the months of the academic terms. We were fortunate to have no major crisis to which we had to respond. However, daily demands, activities, requests, commitments and responsibilities were continuous and filled the hours with opportunities for ministry to which we responded as we were able. I work in the following areas:

Worship is less formal and more eclectic than in a traditional setting but as relevant and fulfilling. It is also very demanding of time, energy and creativity from the planners and leaders.

Group Work: Bible study is an ongoing aspect of this ministry - this year based on Genesis. We also continued with a small meditation group, which, as one participant said, became a spiritual oasis in a dry land.

Lecturing: For the past decade I have facilitated a religious education class in the Faculty of Education. Intended for students entering the public or private school systems, the course examines the nature and purpose of religious education in the context of a secular and pluralistic school system. Students respond personally and professionally with questions of faith development and personal belief. I also made a presentation to a class in an environmental ethics course on the role of religion and, in particular, Christianity in promoting destructive attitudes and actions with respect to the environment. Biblical sources and Christian tradition and practice were examined in the context of historical movements and technological developments. Many students were surprised and pleased to discover the positive view in the biblical doctrine of creation.

Writing: For many years I have written a weekly column in the student newspaper: my musings from a faith perspective-opportunity for outreach and witness that is central to my ministry.

Counselling has been ongoing and claimed the major portion of my time and energy. Students are affected by academic distress; personal experiences which they could not name; loss of faith; betrayal of relationship; and fear of impending tragedy; any of which can be upsetting, bewildering and emotionally paralyzing.

I serve as administrator for our campus ministries team so I devote much time both to in-house administration and to the preparation of reports for and attendance at meetings of the university's Student Services, the administrative unit within which our ministry is located.

Miscellaneous: As chaplain, I am involved in numerous social and academic activities such as residence dinners, convocations, special lectures and receptions of various kinds. Other activities include: the ongoing "cookie ministry" at exam time; providing coffee, tea, hot chocolate, sweets and a welcoming presence for those who spend long hours preparing for examinations; convening Brock student refugee committee (helping students/refugees to continue their education and to begin a new life in Canada) and the planning and organizing of a one-day retreat for students at McMaster, Guelph, Waterloo, Wilfred Laurier and Brock universities. The last event took place at two churches in Hamilton. The day was full, the students were exhausted and appreciation was expressed for the opportunity to explore one's spirituality, through dance, study, meditation, yoga, journalling, dream work, and worship.

Finally, it was a privilege to participate in and speak at the 10th anniversary memorial service at Ecole Polytechnique, University of Montreal. It was an occasion of much sadness but also of hope as we reflected on the reality of violence in our society.

**Heritage Green Presbyterian Church; The Rev. Jeff Chalmers:** It was a year of change and challenge. From January to August, The Rev. Carolyn McAvoy, interim minister, worked with us on presbytery's mandate to give the session leadership tools, solidify congregational identity and make changes in worship and music. In the transition, we benefited from the steady hand and wisdom of our interim-moderator, The Rev. Alan McPherson. All this prepared us to welcome our new minister, The Rev. Jeffrey Chalmers, in September.

In the fall, we searched for and found a new director of music, Ellen Reeves, a second year music student at McMaster University. She is helping us to strengthen our musical ministry and engage the children of our church in worship leadership and preparation. We also ventured out on the first of our annual fall socials - to a local pumpkin patch/hayride. With the highest attendance yet, the annual Christmas bazaar featured intentional outreach through pamphlets, music, videos and interactive Powerpoint presentations (describing our values, mission and Christmas services).

Thanks to assistance from the Synod of Southwestern Ontario, a number of our worship committee/congregation attended the worship conference at Aldershot Presbyterian Church. The impact has been significant and ongoing. A new, ongoing media worship team of six people works the overheads, Powerpoint presentations and CDs. A generous gift of a drop down screen was made by the family of our founding minister, The Rev. Peter Walter.

In addition to our annual mission endeavors with St. Matthew's House and Evangel Hall, we saw many people, of various ages, distribute flyers to newer areas in our community. This outreach was paralleled by a mailing through the Hamilton Spectator, focusing on our millennium series of worship events.

Although we know that change in worship and structure may be painful, we are determined to try and be accessible to the spiritual life of all ages in our community and have begun to see a number of new people find a spiritual home at Heritage Green.

Building on the momentum of the fall, we will be hosting a youth ministries workshop with Synod Youth Consultant Spencer Edwards; be challenged to consider camping ministries by Gwen Brown and the worship team from Camp Kintail; and are hosting a barbecue/tailgate party/worship service for General Assembly with special guests, the Crosswalk Praise Band. Some of us are also committing to the Cover to Cover Bible reading and mentoring program to encourage spiritual growth.

We appreciate the gifts of Presbyterians across Canada who support us and look forward to the future with faith, optimism and joy.

**McMaster University Ecumenical Campus Ministry; The Rev. Dr. Carol Wood, Chaplain:** The ecumenical chaplaincy is supported by Canada Ministries, the Presbytery of Hamilton, the Anglican Church of Canada, the United Church of Canada, as well as local churches and individuals on campus. A council of some 30 people work with the chaplain to coordinate the

ministry activities on campus. The position is currently 3/4 time, due to funding. The council is working to create an endowment to ensure the future of the ministry.

In addition to individual counselling and support, a number of programs are offered including: weekly worship and Bible studies, film discussions, lunch discussions, and bereavement support. Grant funding has enabled the chaplaincy to provide spirituality retreats and a unique support group that offered knitting instruction and guided meditation.

Council members rally each year to help provide Thanksgiving dinner for approximately 200 international students, as well as a hospitality room in the library during final exams. The chaplain co-ordinates meetings of the unity group which includes representatives from 10 Christian groups, as well as an interfaith group. Last year an interfaith service for Kosovo brought together a diverse group of students to pray for an end to the violence. The Anti-Violence Network, an initiative begun by the chaplain, co-ordinates an annual service to celebrate non-violence, works with others on campus to provide a Montreal Massacre service, as well as organizing workshops and lunch discussions, on issues such as racism, ability and access, and gender issues.

**DaySpring Presbyterian Church, London; The Rev. Terry Hastings:** It was a year of bearing fruit for our church. On January 10, the Presbytery of London gathered in DaySpring Church to dedicate our new building. The church was built mostly with volunteers from the congregation, the presbytery, the community, and beyond - reducing our building costs by fifty percent. It took many months of hard work, but the opening service saw the building packed to the doors with many visitors. It was a real celebration of the faith and determination of the congregation and the presbytery.

Throughout this first year in our new facilities, we have witnessed some amazing results from our faithful efforts. We have welcomed over 170 visitors during Sunday worship services since we opened the doors. Worship attendance has increased significantly from an average of fifty in 1998 to eighty in 1999. In fact, from September to December 1999, we have had a least one new visiting person or family each week. Many newcomers have made ongoing commitments to DaySpring. We have welcomed ten new members and forty committed adherents. The new folk have also made their mark in our church mission and ministry, getting involved in leadership roles within Bible study, Sunday school, Christmas bazaar, homework party, nursery care, and worship leadership. DaySpring's commitment to lay ministry continues to thrive and show meaningful results.

The homework party has been our most successful community outreach. This program is designed for children in grades 4 to 8, and offers them an hour of homework support, combined with an hour of fun. Numerous fun activities are offered, from music, crafts, games, drama, science, etc. We have been averaging twelve children a week. The great thing is that only two of the children had any prior relationship with DaySpring, and the rest had no church involvement. Now six of the children are part of our youth ministry.

DaySpring has also been focusing on expanding our mission potential for the new year. In November, we celebrated Mission Month, focusing in worship and workshops on exploring mission opportunities. After two mission nights, where congregational members shared their vision for mission, we have decided to be involved in inner-city missions within London; in partnering with a congregation in Jamaica; and partnering in the orphan care program in Malawi. Three new mission steering teams were formed to guide our vision from intention to reality.

Our goals for 2000 include focusing on the expansion of our mission projects, on-going nurture and integration of our new families, expansion of our Sunday school program, and continuing our teaching ministry through Bible studies and small groups.

## **SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO**

**Anamiewigummig Fellowship Centre; The Rev. Henry Hildebrandt, Director and Pastor:** Many of the people that we see day after day are suffering from long-term addictions (substances such as hair spray, Lysol, Listerine, gasoline or lacquer). Some people are in and out of jail. I continue to do visitation there. We are heartened when an individual begins to take the road to recovery.

Three Stories: I think of Ed, who a few months ago was on the street, but now has become a regular volunteer at our centre, putting in long hours helping former street companions.

Another person on the road to recovery is Mike who helped start a new AA group, the All Nations Home Group, that meets every Saturday afternoon at our centre. This group seeks to reach out to those who are unfamiliar with the AA movement.

I think of Barbara who, two years ago, was one of the so-called street people in Kenora, but now has been sober for about a year and a half. Before that she was on the verge of losing her newborn baby to the court system (child-care and foster homes). Today, she has full care of her child, is preparing for upgrading her education and has moved to a new city.

The 24-hour drop-in centre, in its third season, works with people on the street. We employ eight night workers through an employment insurance program. Supervisor Doris Horne coordinates the program with the help of some board members. Food is served at night. Each year, the Kenora Street Patrol of the Nechee Friendship Centre, uses our centre as a base while they comb the streets to make sure intoxicated people don't freeze to death. We also work in cooperation with the local detox centre and the police.

Last year, we received a grant from the Kenora District Services Board enabling us to employ a part-time homelessness worker and provide emergency accommodation, transportation, clothing and food. The worker organized some special Friday morning sessions, bringing in speakers and/or videos on AIDS, addictions, sharing experiences, etc. With the help of the grant, we also had a shower built for the centre. We are in the process of applying for a renewal of the grant for 2000, but there is no assurance that we will get it.

During the year I officiated at three weddings, each quite different. The first wedding was held at Shoal Lake No. 39, a very traditional wedding, including a sweat lodge ceremony the previous day (a first experience for me). Another wedding was outdoors at Wazuskh Onigum, a First Nations community near Kenora, and the third at our centre, the bride being one of the former attendees in our 24-hour drop-in program.

Some familiar faces at Anamiewigummig have died. We need the prayer support of the community of faith for grieving families. Many First Nations people are sick with diabetes. Other families are in disarray, with parents and children separated from each other. Many people who come to the centre are not comfortable in seeking medical help from a regular clinic. So this year we formed a Friday morning street clinic in the centre. A nurse practitioner, working through a new First Nations Health Care Centre, presides over the clinic. Once trust is established, people begin to use this new health resource.

On Wednesday nights a small, dedicated group gathers for Bible study. Regular Sunday afternoon services continue to attract a variety of people. The service includes a time of sharing. We have been able to learn some new hymns with the help of a pianist. Sometimes the Bible study members participate in the service by reading scripture. We give thanks that new leaders are emerging in our congregation. We seek to be a worshipping community participating in the liberating and reconciling mission of Jesus Christ in our local context.

We live in hope and ask your prayers as we seek to be drawn into a deeper unity with First Presbyterian Church here in Kenora. Some of the members came to our fund-raising spaghetti dinners earlier in the year. More healing, however, needs to happen on both sides in regards to the residential school experience. Alex Halte, who continues to host traditional sharing circles on Wednesday afternoons, has expressed keen interest in meeting with local church leaders to further the move to repentance. The Rev. Blake Carter, with his session, asked board member Bob Wyber and I to plan and lead Journey to Wholeness Sunday (February 27). Worship was based on the Jubilee theme of liberation and reconciliation: restoration of relationships.

We pray that the unity can become a reality in Jesus Christ and find tangible expression in the Treaty Three area: then people will come from east and west, from north and south, and will eat in the kingdom of God. (Luke 13:29)

**Anishinabe Fellowship Centre, Winnipeg; The Rev. Margaret Mullin, Director:** Denise Fenez resigned in April after a long and fruitful ministry at Anishinabe. In the interim, Lorna Law, chairperson of the board, along with other board members, took on extra responsibilities.

Georgina Genaille, a community member assisted Errol Boulanger, our part-time worker, whose hours were extended so he could keep the centre open. Errol runs an after school drop-in program Monday to Friday with up to 25 children and younger youth who enjoy snacks, crafts, board games, floor hockey, Christian teaching, videos, and operating the two older computers. Errol, an Ojibway, is a great role model for these children and has developed a wonderful rapport with them. The summer day camp program for children was a real success. A donation from the National Council of Women allowed us to do more things the children enjoy, including the Pan Am games. As a mission project, the Presbyterian Youth Council helped with both the Halloween and Christmas parties for the children this year and also packed and delivered Christmas hampers for 20 families. We appreciate the work of the many volunteers who support the centre.

The centre operates a clothing bank and a daytime drop-in centre for adults (Monday to Thursday). The workers make referrals for people of the community needing to access appropriate help. Food supplies are available for urgent needs. Clothing and food are supplied by the Presbyterian churches in Winnipeg and neighbouring presbyteries. There is a Wednesday men's Bible study and a weekly Sunday worship service at 3:30 pm. Winnipeg Harvest Food Bank uses the facility as a distribution point for their program. The Women and Infant Nutrition program also uses the facility every other Monday afternoon.

Beginning in November, the board of directors, the workers, and a few interested community members began a process with a facilitator (Barbara MacKay) to assess the needs of this community and develop a mission statement and a vision for the future, as we plan for 2000 and work on the most important of the challenges the centre faces in meeting the needs of this community.

I arrived on November 5 and was welcomed with a potluck lunch on Sunday, November 7. I am beginning to understand what I need to know and do at Anishinabe in relation to the needs of the community. In the first three weeks, I spent a lot of time at the centre, preparing for the Sunday service, organizing my office, reading and organizing the clothing area and the food that we have stored. Through the food and the clothing services I have the opportunity to meet people from the surrounding community and to begin to discern how we can best serve their needs. And I take every opportunity to invite them to worship with us on Sunday.

Three women from the community who have been involved in the centre's activities have not returned. They say the place does not feel the same since Denise left. Transition takes time. In the meantime, the lack of developed adult programs will give me time to visit other missions, agencies, and community services and work at doing a community assessment before we meet with Barb again in February to determine the direction for our ministry.

During November we provided a small food hamper for 15 individuals who came in looking for assistance. The office keeps a record of names and addresses so volunteers and staff can limit the use of our food bank to a once-a-month emergency need. We encourage people to register with Winnipeg Harvest Food Bank and explain where meal services are available. We continue to believe that it is essential to respond to needs as they arise.

**Birdtail Sioux Presbyterian Church; The Rev. Paul Ryu:** I began my ministry on July 1 with the immediate tasks of rebuilding the congregation and repairing the church building. There had not been regular services for the past eight years.

My wife, Young, and I made some visitations to let the people know that we are having services every Sunday. The first Sunday service was a shocker. Nobody came for the 11 am service. So we decided to have the adult service at 2 pm. About ten people attended. Attendance averages about seven people. We have no pianist and the congregation does not sing well so that most of the time, I feel as if I am singing solo.

We have Sunday school services for the children from 1:30 to 2 pm in the sanctuary-songs and Bible stories. My wife then takes them to the entrance of the church where there is a small space for Bible study and activities.

We started with two children but the number has been growing steadily (18 one Sunday). More than 10 children are coming to the church almost every Sunday. This is the brightest area of our

ministry. However, now we need more space and teachers to give them the proper Christian education.

The building needed a lot of repair. Canada Ministries gave funds to the band office and the natives on the reserve did the work. They put in new tile floor, ceiling, electrical lighting and heating fixtures, two washrooms, steps for both entrances, and a ramp for the main entrance. It took almost two months to repair the inside of the church. We had services elsewhere for six Sundays (after great difficulty finding those places). Now we temporarily share the church building with the nursery school (inconvenient at times).

The Presbytery of Brandon held my recognition service on September 14 in the renovated sanctuary. Many members of the presbytery participated in the service, bringing some precious gifts for the newly revived congregation. Many native people also attended. Nine people, including the minister from the Manitoba Korea Presbyterian Church, came from Winnipeg with lots of food and a wall clock.

I participated in the couple of summer outings with the children and attended school activities in the reserve, such as the grand opening ceremony, Remembrance Day service and Christmas service. The band office and school show their gratitude for my service at the reserve. I also officiated at one funeral service and one wedding ceremony.

It was a very tough six months for my wife and I. I have had some serious trials, including some culture shock and discouragement. But I survived with grace of God. I hope I can do better ministry this year with last year's experience and heavenly wisdom.

**Flora House, Winnipeg; Mr. Warren Whittaker, Diaconal Minister, Mission Worker:** Throughout 1999, we have endeavoured to present a meaningful Christian witness of God's love to the children, teens, and adults of the community. We also work to develop stronger ties between our supporting church community and the Flora House community. I had the privilege of speaking at several Presbyterian churches over the year, which gave me the opportunity to thank these churches for their contributions to the Flora House ministry and to outline specific ministry opportunities.

The community does not look at Flora House as only a place for structured programs. On several occasions people from the community have used the facilities-12-step self-help group, baby shower for triplets, birthday party, regular night patrol security group, and constituency meetings for our community MLA.

My high point occurred this summer. In July and through an-out-of-town church, I took four 11 and 12 year-old boys out to "camp". We lived in a dormitory and were given a pass to the town's outdoor swimming pool. Church members took us biking, canoeing, sailing, and rowing. What a marvelous time we had!

For the first time the adult cooking club continued throughout the summer when I was on vacation, a result of the members' increased confidence in their cooking and organizational skills.

Our half-time outreach worker resigned last summer to take on a full-time position at another mission in our area. What could have been negative has turned into a positive event because we have been taking advantage of the programs of each mission to support community residents.

I was excited when a parent (of children who attend our programs) joined our Flora House board. This gentleman was one of the first teens I worked with when I came to Flora House.

This December, thanks to individuals, companies, and churches, we were able to provide the most Christmas hampers (29) to families in all my time at Flora House.

In the coming year, I plan to continue to strengthen the ties between the churches which support us financially and our mission community. I will attempt to develop an appreciation of how the mission community and the church community can use their separate gifts to mutually help one another in their spiritual journeys.

**Ms. Sandy Lynne, Outreach Worker:** Flora House represents a secure Christian building with Christian workers and volunteers. My position enables me to serve the community in practical

ways; serving and preparing meals, providing food and clothing, transportation and sometimes just a listening ear or a hug.

I am involved with children 4 to 11 years of age in a Sunday program, chance to connect with other children their age and build supportive relationships with workers and volunteers. They learn respect for themselves and others through cooperative projects like crafts and baking, and most importantly through Christ-centered teaching. I have established a teen program for girls focusing on relationships. They participate in group activities, share meals and learn respect. The connections made through the children and teens have opened doors of communication not only with parents but also the community. I have been networking with existing agencies within the community. I have realized the importance of using resources and knowledge to positively build families.

One of my greatest challenges has been my teen program, teaching the girls how to build relationships, respect each other, and respond positively to activities. In addition, sharing the gospel is a real challenge. My other challenge at Flora House is time management. Immediate needs can easily come before ongoing needs.

Some highlights of the year included the birth of a healthy child, spiritual growth of a new Christian family, Christian families reaching out, encouragement and thanks of community families, community member graduating from high school, community member graduating from health care and aerobics at Stella Mission.

My future goal is to create more connections with families, existing agencies and inner city government. My other most important goals are to bring the gospel of Jesus to the community, and maintain existing friendships while building new ones. I look forward to volunteering at R.B. Russell High School where I can connect with teens of the North End in an encouraging and positive manner. My presence at the school is a practical way to show my commitment to them and their education.

## **SYNOD OF SASKATCHEWAN**

**Saskatoon Native Circle Ministry; The Rev. Stewart Folster:** There are many reasons to do Native ministry in the major cities and reserves across Canada. Saskatoon finds itself in the middle of a fast growing Native population. Experts have predicted that First Nations peoples will make up to 45 per cent of Saskatchewan's population within the next 10 years!

We do a lot of work with large, single-parent families who live in the lowest income bracket, many who live in low-income housing. Those who survive on social assistance have many needs including transportation and child care. For these reasons many families choose to avoid church events; e.g., Bible study, crafts, women's get-togethers or even joint events with other Presbyterians. It never ceases to amaze me how the larger church continues to cater to programs that exclude youth and young adults and yet wonder why there are no youth and young families in the church! These burdens are faced by more than just impoverished people. Our circle is filled with young people, youth and children, and yet there is neither the space, facility, nor leadership available to provide spiritual and tangible witness to all.

Last year we were able to schedule only two major outings for our families. One of the highlights was a February winter picnic and skating party at the Meewasin Valley Outdoor Skating Facility downtown. We built a bonfire and roasted wieners and marshmallows. We encourage interaction with other Presbyterians and joined in a Saskatoon citywide church picnic, downtown by the river across from St. Andrew's. Our minivan sees a lot of action driving people to events, crowding in and often making two or three trips.

Seven of our Grade 4 to 8 youth participate in the citywide Presbyterian youth group and many attend Camp Christopher in the summer with the financial assistance of Camperships. Rides are tricky to arrange but the camping experience is excellent and many campers seem to be drawn into the church and the youth leadership in Saskatoon, a worthy ministry. Three youth attended a musical theatre day camp in August with some assistance from the Gaye Donovan Memorial Fund, singing and acting in "Hold Fast to your Dreams" at a local church-an excellent way to appreciate the arts and build up skills and self-esteem.

Some staff, volunteers, board members and circle members participated in a citywide Bible Jeopardy night. The team from our Native circle won against the choir members from St. Andrew's. We are hoping to participate this year again in the Bible/Mission Jeopardy event. Our members will be studying some of the WMS resources to bone up on our sister missions in Canada and across the world.

We have frequent potluck dinners and enjoy playing Bible Bingo, a game for all ages in our circle. Our youngsters piped up with many of the answers to help our adults out. We continue to be blessed with the volunteer work of Merle McGowan, a retired teacher and diaconal minister, who single-handedly leads our weekly multi-age Sunday school class. She is well loved and respected by all, and epitomizes the love of Christ in its purest form.

My wife Terry takes an active leadership role in music, drama and special worship services. In April we hosted a Maundy Thursday service and invited the Saskatoon Presbyterian churches to join us. These services help us to get to know each other better, break down barriers and stereotypes and teach about the life and history of the church. People from other churches get to participate in the smudging ceremony and experience the uniqueness of our weekly worship in a circle.

We continue to be drawn into the larger church through International Ministries and partner churches. In April we hosted six visitors from the Korean Christian Church in Japan, tribal ministers from the Presbyterian Church in Taiwan and two representatives from Church Offices. This was an opportunity to introduce and educate our guests about our Aboriginal culture. It was a very special week. My wife Terry coordinated accommodation, meals and events, including: trips to Mendal Art Gallery, Ukrainian Orthodox Church/Museum, Wanuskewin (local Aboriginal Heritage Museum/Trails facility), the Native Cultural Centre (teachings on Native culture/spirituality) and a worship service with inmates at the Urban Camp facility. Participants also met other Presbyterians, spoke to and interacted with the youth group and participated in a once-in-a-lifetime event; a trip to Mistawasis Reserve hosted by the Mistawasis Presbyterian Church. Alongside the lakeshore, we and our visitors were invited to join in a traditional feast with bannock, rabbit soup, moosemeat stew, Saskatoon berry pie and tea. Four young warriors rode in on horseback to greet us and present a shield to the oldest visitor who happened to be an aboriginal leader of the Presbyterian Church in Taiwan. The traditional drummers played and sang. We spent the evening sharing stories, cooking bannock over the open fire and singing gospel songs. A big thank you goes to Mary Fontaine (lay missionary, student minister) for all her hard work! Following the week in Saskatoon, our guests went on to Winnipeg for a consultation sponsored by the National Native Ministries Committee of The Presbyterian Church in Canada. As a group there is continuing dialogue, looking into ways that our partner churches can share in our ministry. This is an exciting process, one that we continue to pray about. We also strive to educate our members and open the world to them through these encounters.

We also hosted the Moderator, The Rev. Dr. William and Mrs. Lois Klempa, and the Vice-Moderator of the Presbyterian Church of Taiwan. We value these opportunities to extend our hospitality and engage others in the exciting, unlimited possibilities of mission and ministry for Native people here and throughout Canada.

We had a wonderful Christmas pageant again this year. Fifty-five worshippers and visitors came together to celebrate A Family Christmas. Shepherds, angels, Magi, Mary and Joseph and a real live baby reminded us of the Christmas message. Some of the youth provided musical accompaniment on flutes, Native drums, tambourines and bells. This was followed by fellowship-potluck and a favourite game, jokingly but inaccurately called "Indian Bingo" (everyone gets at least one present or two).

We continue to be blessed with the support of our board of management (circle members and presbytery appointees from various congregations). The board also serves as session. Meeting monthly, it oversees ministry/mission, has been instrumental in raising local awareness of our mission and has played a large part in seeking financial support.

We have focussed on establishing a worshipping community. Our regular Sunday worship attendance is 20-25. Fifteen youth/children regularly attend Sunday school but up to 30 on special occasions such as potlucks (about once a month). Special worship services such as

baptisms draw as many as 50-60 (six times last year). One wedding was celebrated. The ministry is rewarding and very challenging, but can be frustrating. It is difficult to not have our own building with adequate space and facilities. We rent the sanctuary and fellowship hall from Circle West Presbyterian Church and on special occasions such as Christmas Eve we cannot hold services. People want their own service with their own people. We need bodies, bodies, bodies ... to share the love of Christ with our people and volunteer for teaching and childcare.

As a mission we are frequently asked for emergency funds. We try to raise money to meet our budget, which includes a benevolent fund. We are profoundly grateful and encouraged by the Women's Missionary Society groups who are very supportive of this ministry, and do much of the networking among our Saskatchewan churches. At this time we would also like to thank the national church staff and all who participate in our ministry through *Presbyterians Sharing...*

## SYNOD OF ALBERTA

**Trinity Church Calgary; The Rev. Bob Cruickshank:** Trinity continues to attract and keep newcomers as well as satisfy the needs of present members, a welcoming and growing congregation. Some new folk have previous "Presbyterian" experience; many perceive us as a mainline Christian church located within driving distance of their homes.

Mid-year, Trinity's manse, owned by Canada Ministries was sold and the grant re-arranged to provide a housing allowance for the minister. Givings have exceeded budget estimates allowing us to pay off the bank building loan (leaving \$195,000).

During the year we removed the "crying room" from the corner of the sanctuary, providing additional seating for 40. Church school registration is over 60 students, straining inadequate Christian education space to the limit. Our development committee, in consultation with the church extension committee of the Presbytery of Calgary-MacLeod, will be presenting options to the congregation early in 2000, as we consider the pros and cons of remaining on the present site with building "add-ons" or re-locating.

There is noticeable commitment and interest in nurturing our present fellowship, as well as community involvement (i.e. monthly dinners provided and served at local Ronald McDonald House for families and children receiving treatment at Alberta Children's Hospital). We thank God for these signs of Christian maturing. Pray for Trinity as we seek God's leading for the future.

**Valleyview Presbyterian Church, Calgary; The Rev. Dianne Ollerenshaw:** Our church continues to grow and have a vital ministry, especially with young families and seniors. The Sunday school is active and a junior high youth group thrives. Christian education for all ages is valued in the congregation. This was reflected in a special project. The Christian education committee encouraged everyone in the church to open their Bibles using activities such as a family Bible games night, family participation in Lenten devotions in the home, the enjoyment of foods from the Middle East, and classes to help parents open their Bibles with their families.

The youth group invited Stephen Allen (Justice Ministries) and Knox Youth to join us in an evening of learning about Jubilee. Through plays, a world debt rap song, art, study, and worship, we were exposed to the complexity of issues of world debt. The youth are looking forward to studying this theme in Lent 2000 and assisting with Lenten liturgies from PWS&D.

Our seniors began a Friendship Club that is developing Christian community over lunch once a month with fine Calgary restaurant cuisine. You don't have to be a senior to attend.

The session and congregation adopted a new mission statement in 1999 with action plans for our future. We want to be intentional about our mission and the program, managing our gifts, energy and time effectively; preserving the best of our ministry while being open to doing new things as the Spirit directs. In the year ahead we will be wrestling with organizational change.

This past year, Valleyview met a 30 per cent budget increase and is now on track for becoming a self-supporting congregation. Our stewardship and mission committee is faithful in developing a stewardship weekend each fall to remind us how much we are blessed by God as well as called by God to go into the world in love. Through *Presbyterians Sharing...* we have been supported

in our walk with Jesus Christ. We appreciate the financial support and prayers we receive from Canada Ministries.

**United/Presbyterian Campus Chaplain: University of Calgary; The Rev. Tim Nethercott:** Over the past year this ministry reached out to seekers who consider themselves “not religious but spiritual”, putting us in contact with new segments of this community of 35,000 people. The current emphasis is on reaching students through their faculties. We have approached various faculties in the university, offering to help them address the spiritual dimension of their studies. The enthusiastic response has evolved into regular meditation and discussion sessions directed at the professional and spiritual concerns of those faculties. We are also reaching the campus community through construction of a labyrinth, a pattern for walking meditation adapted from medieval Christian practice. We have received a research grant for its construction and the project is generating a good deal of interest on campus and beyond. The Labyrinth Project is particularly exciting because it comes from deep within the Christian tradition but is accessible to people who are unaware of the depth of resources within the Christian faith.

This year we have seen an unprecedented level of openness from the residence system. We now participate in the training of residence assistants, provide emergency support in the residences and receive regular requests for workshops there, an entirely new opportunity to relate to the 1500 resident students.

Our weekly worship at St. Mac's continues, as do two study/social student group meetings. One group meets in a local church, while another meets on campus. The latter will soon become a chapter of the Student Christian Movement with an office of its own and independent funding. A new outreach program to international students, sponsored by a local congregation, is at the research stage and will be implemented in September of 2000.

Ecumenical work with the five other chaplaincies on campus continues. Together, we hold several seasonal services, lead in the 30-Hour Famine, support Habitat for Humanity, hold monthly lunch meetings with speakers, sponsor a lecture series and offer Considering Marriage classes. The chaplain also provides counselling and a ministry of spiritual direction, the latter focusing primarily on students and faculty who are considering their call to ordered ministry.

The chaplain promotes the ministry by speaking at local congregations, about twice a month. The campus ministry committee, which oversees the chaplain's work, has agreed to focus on fundraising in an effort to maintain the full-time status of this ministry.

**Callingwood Road Presbyterian Church, Edmonton; The Rev. John C. Rhoad:** We began 1999 very concerned about financial challenges. While grateful to have a building from which to develop ministry, we were also aware that we needed to expand our facility at the same time that we were faced with an annual reduction in grants and the need to reduce our existing mortgages. Toward the end of 1998, the session and board began to draw up a long-range plan to meet these challenges. It was decided that the first priority must involve eliminating our existing bank mortgage (about \$22,000) before we looked at renovations, and/or expansion. By November 14, we had reached our goal. Final payment was made during the first week of December and the bank mortgage was burned on Sunday, January 16, 2000. The congregation was also able to pay all its bills.

The session and board are now recommending some major renovations and significant reduction of church loans as the priority for 2000. All programs and ministries continue to develop, including our very successful Vacation Bible School. This year the congregation started monthly family evenings. The first two events in November and December were very successful.

The board set up a web page and erected a notice board on the corner of our property to advertise our ministry and special events.

The congregation's mission is Parkland First in Stony Plain, west of Edmonton. In 1999, with permission from presbytery, they erected a sign near the site that was donated to presbytery. In addition to worship and Sunday school, they have Bible study, Vacation Bible School and numerous special events.

It is interesting to note that only about 10 percent of the congregation grew up in a Canadian Presbyterian church. The percentage is a little higher at Parkland First.

Both congregations continue to appreciate the prayers and support of The Presbyterian Church in Canada.

**North Peace Territorial Ministry; The Rev. D. Allan Young:** The ministry is now two years old and I am still experimenting. Being unable to involve anyone in the house church ministries, I tried holding worship services in a Roman Catholic Church building in the Hawk Hills area, about 90 km north of Dixonville, but that didn't work. Over the past year, during a shortage of United Church of Canada ministers, I have helped with emergencies and communion in Peace River, Nampa, High Level and Rainbow Lake. The United Church has been talking about doing a "shared ministry" in some of these places but has recently decided to seek their own resident minister.

Our home base, Strang Presbyterian Church, still struggles with what it means to be part of the North Peace Territorial Ministry, wishing to have their own full-time, resident minister. A presbytery visit to the congregation in March pointed out that there were expectations by the missionary that are not acceptable to the session and congregation and that there are expectations by the session and congregation that are not acceptable to the missionary. We were asked to deal with these "expectations" but all attempts to do so have not yet been productive.

We appreciate and are encouraged by the ongoing prayer support from across the denomination. Although things are not going as well as the presbytery had originally expected, we remain thankful for the opportunity to test our vision, and for the people who contribute to our ministry through *Presbyterians Sharing...*. This is rougher ground than we thought on which to scatter the seed but, that is why we have the 4x4 to keep on sowing the seed no matter what the terrain.

**Presbyterian Campus Ministry, University of Alberta; The Rev. Brian Penny, Chaplain:** I work with Chaplain Tom Oosterhuis (Christian Reformed Church) to provide leadership with students, faculty and staff in a variety of ways. I am also a staff person with Inter-Varsity Christian Fellowship of Canada.

It was an exciting year with an almost monthly united service of worship (250-1,400 attending), along with many faculty members and chaplains. We also witnessed more students taking part in short-term global ministries in a variety of countries during the summer months.

Our office is located within the Hub Mall, next to a busy "pass-through" and across from the International Centre. We provide a Christian presence and ministry to international and Canadian students.

Each week I lead two Bible studies in the Interfaith Chapel. Most of these students are from a Presbyterian background and most are Korean. Another weekly study is held in our home for married students who live in Michener Park or nearby. Average attendance at each of these three groups is five or six.

Individual counselling sessions increased this year. Most of the students were Canadian, as were faculty/staff persons who came for "coffee" and a talk. In early December, a young 17 year-old male student stopped by to talk and stated that he had attempted suicide the previous night. In the morning, he decided to talk with someone and appeared at my door. He left about an hour and a half later in a much better frame of mind.

Our ministry also includes working with other chaplains to provide the annual worship services in September and at the beginning of Advent. The University of Alberta has a student population of approximately 30,000, a large number of faculty/staff persons and is an extremely interesting and challenging place to serve in ministry.

**Knox, Wanham, & Munro, Blueberry Mountain; The Rev. Shirley Cochrane:** I have served one full year here, a year of learning the rhythms of a different way of life from my coastal roots.

The congregations have remained fairly stable in their regular attendance: Knox at 20-25 and Munro 8-12 people, although Knox lost several supporters due to death and relocation.

Knox held a spring Lenten Bible study, a fall study, and women's Bible study. We also have an open prayer hour on Wednesday mornings. There have been several fundraising events including supplying firewood to a local camp/park area, selling fries at the annual plowing match, selling pies at a nearby rodeo, and catering the annual seniors Christmas dinner. The choir took part in two community concerts during Advent. We support the Women's Transition House in Grande Prairie with Christmas gifts (socks and mitts), plus the Advent candlelight service offering. We also support one or two local families with food hampers. Farther afield, we support PWS&D and a young girl through The Christian Children's Fund

The church school is small but enthusiastic. This fall, we instituted monthly "rotational teaching" with three teens alternating with adults to lead the younger class. When the teens are not teaching, they have their own classes led by an adult. The youth often take part in the Sunday worship as readers or with short drama presentations.

Munro has started a small youth group which meets on a "when-we-can" basis-seven meetings this past year, including a video night and an evening of skating. At Easter, they made special candy baskets for the residents of a seniors lodge in Spirit River.

Session meets monthly with a joint meeting of both sessions twice a year. In the spring, both congregations passed resolutions to allow baptized children to participate in holy communion. In August, each church held a week long Vacation Church School. Attendance was lower this year because a number of families have left the area.

Although not technically Prairie, this is primarily an agricultural area and, like many parts of the Prairies, has suffered two years of drought. Crop yields last fall garnered anywhere from 30 to 70 percent of normal. In an area where many of the small family farms have been sold and the folks moved on to other jobs away from the area, fewer people are running bigger farms. The drought conditions are putting a heavy emotional, financial, and spiritual strain on many people.

Like many small communities, Wanham has suffered the loss of the grain elevators to large centralized elevators, and also the removal of the railroad facilities. For Wanham, this means the village was reduced to hamlet status on January 1, 2000. The one hope for the community, the multi-million dollar Strand Board plant, opened in September but went bankrupt in November. Despite all this, the people are optimistic that the community will survive, smaller than it has been, but still with great community spirit.

Currently, the Munro congregation is finding it difficult to meet their budget. While they are reluctant to do anything at this point, they see a limited future for the congregation. Too many families have moved away and there is little likelihood of folks moving into the area. The congregation sees the importance of the church to their lives and is maintaining a realistic outlook.

## **SYNOD OF BRITISH COLUMBIA**

**Cariboo Mission; The Rev. David Webber, The Rev's. Shannon Bell-Wyminga and John Wyminga:** Our experience continues to be an adventure, never predictable, always exciting. We began the year with nine ministry points, then added one community chapel and three house churches in the 10th anniversary of mission in the Cariboo. We started the year with financial anxiety but now see the need for increased outreach.

Early in the year, a gift from the Presbyterian Innovative Ministries Fund of the Synod of British Columbia allowed us to purchase a much-needed new 4X4 truck for the Webbers.

The house churches of the southern part of the region continue to thrive and grow. The folks at the Red Willow Ranch near Watch Lake hosted the whole community during a visit of a Denmark 50-voice boys' choir. Dave Webber meets weekly with both local people and guests at the guest ranch. Worship can take on a real international flavour at times.

The core group at Canim Lake reached out by hosting a Christmas dinner for friends and neighbours, followed by a service led by Dave. The host's living room was packed with 20 people.

Lac La Hache chapel ministry still grows. Leadership from within the group was invaluable through the summer months while the Webbers and the Bell-Wymingas took turns on holiday

and study leave. One of the new members from the chapel was elected and ordained as an elder. The chapel ministry is supplemented by Sunday school, monthly 'pot providence' lunches after church, a weekly Bible study led by laity, and a blooming thrift store outreach (grown and moved out of the church into a more visible, larger location in the middle of the village). The chapel outreach itself generates as much activity and ministry as many traditional churches do in other rural areas. This ministry point takes a great deal of energy and time for Dave and Linda, along with leaders in the congregation. During the summer, the youth of St. Andrew's-Newton Church in Surrey came up and led a weeklong VBS. In the fall almost all of the children from the community who attended registered for Sunday school.

The Williams Lake house church grew through connections of friendships and acquaintances. The Alpha program was tried but interest fizzled out after a few weeks. An annual Robbie Burns supper is also an opportunity to invite friends who do not attend church to come and get to know us. Sometimes these friends have become a regular part of our church family.

Moving further north, the house church in McLeese Lake has seen a definite development in its outreach to children. Since there are often more children than adults in worship, Dave designs worship to involve them on their level. Youth from the Langley Presbyterian Church led a VBS in the summer, reaching out to several new families. They plan to continue this mission again in 2000.

In Punchaw, one of the largest groups, worship remains a focus in the lives of the ranching families who gather biweekly with Dave.

Several people in the Nazko community/reserve committed themselves to Christ, opening doors that were previously closed. The hosts of the original ranch house church still meet with John for Bible reading and prayer. The children's ministry has exploded (from 8 to 28 children). At Christmas, through the gifts from several southern BC churches, we were able to wrap and deliver gifts to 90 children. A lack of local leadership has made these large numbers of children a challenge as Shannon leads this program alone in inadequate facilities.

Two new ministry points have been added in Nazko. Never before have we been successful in launching a consistent worshipping community in the Nazko Valley, especially on the reserve. Last fall, Shannon began meeting with two to three women. Now about 10 people, in various homes on the reserve meet for biweekly study and worship. We are already seeing the results of our prayers for the community as a whole. At the same time, John is going out every other week to Trout Lake, a further half hour into the bush, along with a Christian elder from the reserve, to another group of band members to share in ministry. Both of these groups have demonstrated the interest of many Nazko band members to grow spiritually and to experience the work of God in their lives and community.

Another new weekly ministry point has been established in Redstone where John and Shannon take turns leading.

The fourth new opportunity has arisen in Tatla Lake for interdenominational worship in a church building. Dave has been invited to lead the worship monthly and to offer pastoral care.

This has been a full year for the ministry team as well as the session and other leaders in the congregation. We celebrated the 10th anniversary of the ministry in a number of ways. The session agreed to self-publish a book authored by David Webber called "From Under a Burning Aspen: Stories of Faith from the Back of Beyond". We printed 750 books. They were scooped up so quickly that we are now ready for a second printing. The original intent of the book was to celebrate the anniversary and raise awareness for the mission here, with all the proceeds supporting this work. However, we have found such a profound response that our primary purpose in re-printing the book will be as a ministry tool. It touched the lives of many people who are unchurched and we hope that other churches will take hold of the opportunity to encourage their members to use it as an outreach gift. A second anniversary project has been the production of a 36-minute mission study video with study guide, an overview of the mission in the Cariboo and three in-depth segments. In November, a weekend of celebration included a potluck dinner and an evening of fun and entertainment. It was followed the next morning with a joint service in Lac La Hache. It was well attended and was an opportunity for a number of people from various ministry points to meet each other.

It is now five years since the addition of the Bell-Wyomingas to the team and the end of the vision statement formulated when they arrived. Through the fall and into the new year, the session and ministry team worked on a vision for the new millennium. The session brought a new vision statement to a congregational meeting in early March.

We believe that God is providing more opportunities for us to reach out with Christ's love to remote people. Part of the vision is already being played out as John and Shannon prepare to move from Williams Lake to Nazko. God has opened doors for witness among the Native and non-Native people that must not be neglected. We are seeing the need for a presence in that community and in the north in general. Together we will discern the possibility for additional mission work in the mid-Cariboo as Dave and Linda continue to nurture the quickly growing work further south.

**Kelowna Korean Presbyterian Church; The Rev. Yong-Hwa Bak:** During the year we moved from St. David's Presbyterian to First Mennonite, located in the centre of Kelowna, a convenient location for our members.

Last year, we published a Korean hymn book (Praise the Lord), had two revival worship services (summer and winter), organized Friday and Saturday morning prayers, assisted new members in settling in the Okanagan area, and the choir participated with Knox Presbyterian Church in Vernon at the Christmas celebration. We tried to do the Crossway Bible study with new members but the distances made that difficult. Our congregation prays for and has supported missions for three years in South Africa and China.

We have had difficulty in creating a Sunday school and a youth group because our members are scattered from Salmon Arm to Penticton and families often move to other areas. Currently our congregation draws from Vernon, Kelowna, and Penticton.

**Kitimat Presbyterian Church; The Rev. Ina Golaiy:** It has been a busy and fruitful year. At the beginning, we started membership, study and Religion in Life programs. Two people joined the church and one reaffirmed his faith. There were seven in our study group and two girls in Religion in Life. In March, we negotiated a new lease with the day care that rents our basement.

Our church school put the Young Children and Worship into full swing. Many families had adopted a story and provided the felt, baskets, laminated figures, etc. for their story. Gorden Golaiy and myself worked on all the wooden figures that were needed. This program has proven to be wonderful. The children really enjoy it and share it by retelling the stories at home. It was definitely worth the effort that it took to implement it. In June, we had a children's worship service during our regular Sunday worship.

In February, we dedicated a new communion cloth, a picture, the children's worship area and the newly renovated lounge in a special service. At our annual meeting, we began discussing possible renovations for the sanctuary. The board presented three proposals to the congregation in May. It was then decided that we would begin in the summer when we could have joint services with the Anglican and United churches. Throughout those six weeks many people worked hard. The walls were dry-walled and painted, the ceiling and beams were varnished, the floor was sanded and varnished, the pews were repaired and waxed, the windows were covered with new blinds and a new cedar cross was put up. There were some other minor repairs that had to be done as well. This brightened the sanctuary up considerably. We had a dedication service in October at which our eldest member cut the ribbon.

Our youth group began meeting Sunday mornings with nine regular young people. In the fall, they changed their time to Tuesday evenings and gained four non-church youths. The youth helped with our Good Friday service and the Christmas Eve service.

In September, we were privileged to have Joy Randall, a missionary from Taiwan, come and share her story and her pictures with us. We had three baptisms; two infants and one adult. I also had the privilege of participating in a baptism at the Roman Catholic church. I continue to minister to the people in Kemano, which was very important this year since they were informed that their small town would be closed down in the summer of 2000. I took the training for the Young Children and Worship program and the facilitators training for the Restorative Justice program that the Kitimat Police Department implemented.

During the year we had Wayne Stretch come to help us work on our purpose statement and how we could live out our purpose. God is definitely busy in the lives of those connected to Kitimat Presbyterian and we all look forward to 2000 with great excitement, as God still has a lot of work to do through us. Thank you for your prayerful and financial support throughout 1999.

**First Presbyterian Church, Prince Rupert; The Rev. Bruce Gourlay:** We have started the Young Children and Worship program. Participation is small and irregular, a frustration for the teachers who had all greeted the program with enthusiasm.

The congregation has been receptive to various changes in worship. We include a time for a hymn request, open times to speak up with words of thanksgiving and prayer requests before the pastoral prayer, a hymn of the month (chance to learn new hymns) and an opportunity to request an old favorite hymn.

Our session has good fellowship and all participate in Bible studies. At the beginning of 1999, the session began to meet weekly for Bible study, using the Alpha program. A second Alpha group was soon started for the whole congregation (25 per cent participation). We enjoy a good relationship with both the synod staff workers as they support the minister, session and congregation.

One frustration is the summer slump. I expected this, but I didn't expect it to start just after Easter and last until almost Thanksgiving. One highlight of the summer was the visit of 83 young men from a school in California.

In September, we were delighted to host Joy Randall. Because we are so remote, it is extremely rare to have a visiting missionary. In October, six of the youth traveled 18 hours to Vancouver to attend the PYPs synod youth event, a first and a very positive experience. The kids are eager to attend the next one as well. In November, I attended a Remote Ministries conference near Winnipeg. I enjoyed meeting and learning from others who also serve in remote communities.

In December, we started an annual tradition, I hope. The men of the church prepared, cooked, served and cleaned up a Christmas dinner/carol sing for the congregation. This was not a fundraiser, just a night of fellowship. Also for Christmas, I bought 50 church calendars and have been visiting the congregation and giving each family a calendar. This has been a good way of getting around and visiting the flock.

One of the primary frustrations is the remoteness of Prince Rupert, not just because it is difficult and expensive to get away and take advantage of weekend courses and seminars, but also our opportunities to serve are curtailed. For example, we responded to the call to help the Kosovar refugees, offering to sponsor families, but we were turned down due to our remote location.

Prince Rupert itself is going through rough times. On my very first night here I heard a news report on the demise of rural Canada, in particular Prince Rupert, saying that it will become a ghost town. It was not the most encouraging introduction to my new ministry. But it is true that Prince Rupert is in transition and people often move away. The core of the church, which has been here and faithful for years, is small and decreasing. We hope and pray for people to come and fill the places of those who leave.

On a positive note, this church, which has not had a high priority for mission, exceeded our accepted *Presbyterians Sharing...* allocation in 1999. In addition, we have now started a mission fund which will go to support work both in Prince Rupert and beyond. And our 2000 offering envelopes now have a box for donations to PWS&D. I'm hoping this will generate much more attention, interest, and support for missions.

**Calvin Presbyterian Church, Abbotsford; The Rev. Guy Sinclair, Associate Minister:** God has blessed Calvin Church in a variety of ways this past year. We have run nine Alpha courses enriching the participants and building an effective team who are committed to helping with the Alpha course.

I took the training for Natural Church Development last fall. This has helped us focus on church health. In the days ahead I will be looking forward to opportunities to visit other churches and assess their church health. Hans Kouwenberg (senior pastor) and myself, along with two other

denominations worked with the International Centre for Leadership and Evangelism to bring a Natural Church Development conference to Abbotsford on February 25-26.

Last summer we had a successful VBS program in which we reached our capacity. On the last day of VBS we tried something new, a neighbourhood carnival in our parking lot. Many kids and their parents dropped by. It was great outreach.

In June, we organized and hosted a lecture series entitled "In Search of Spirituality in Abbotsford". Our guest lecturer was Dr. Paul Chamberlain, professor of philosophy at Trinity Western University. The series attracted a variety of denominations making for stimulating discussion.

**Japanese Ministry Project at West Point Grey Church, Vancouver; Japanese Ministry Committee:** 1999 was our last year to receive a grant from Canada Ministries. The committee will need only a minimal amount of financial support from the congregation in 2000. We are grateful for the financial grant and prayers of the Church which aided the development of this work to this point.

Throughout the year, Japanese-speaking people at Sunday morning worship averaged 20. Some were visibly active in the ongoing congregational activities of the church, such as choir, praise and worship service, coffee hour, congregational fund raising events and clean ups.

Regular programs listed below were successfully promoted. It is difficult to estimate the number of people reached by these activities since many are visiting or studying in Vancouver for short periods of time.

International Friendship evenings (once a month, except December, July and August) drew 40 to 80 people from the church, the University of British Columbia campus, and the wider community.

Joy Club, the Saturday morning Japanese pre-school program continued under trained leadership and volunteers with an average attendance of eight.

Monthly house meetings provided a regular time of fellowship and study in Japanese.

Weekly Bible study and prayer held during the school term, consisting of a small group of students.

Some highlights and special events:

New Year celebration on January 2 featured traditional Japanese activities and drew a record attendance from church and the wider community.

Sunday, March 21 was a spiritual highlight, when five young women were baptized. This joyful occasion resulted from the faithful teaching and pastoral care provided by the director, Ms Satoko Akai. Four were students from Shizuoka Eiwa Women's College who were here on the eight-month study program at Vancouver School of Theology.

In April, we welcomed The Rev. Minoru and Mrs. Okuyama, representatives of the Japanese churches, seeking to apologize to other Asians for Japanese atrocities during the Pacific War. The Rev. Okuyama was the guest speaker at Good Friday service jointly sponsored by the Taiwanese and Chinese churches and our Japanese ministry. Our director, the choir and other members participated in this unique event.

During the year we were saddened by the departure of several active members who returned to Japan, but in September were happy to welcome new people into the Japanese-speaking fellowship.

In September, the session and committee unexpectedly faced the resignation of Ms Akai, director for three years. We reviewed the progress of the Japanese ministry and appointed a three-month interim co-ordinator on November 1. During this time, the responsibilities for the ongoing activities were delegated to committee members and others. As we approach the end of the three months, the committee has decided to recommend to session that the program be allowed to continue under this volunteer team approach. The Co-ordinator will remain as the contact person and the pastoral work will be shared by the three Japanese-speaking elders who

were added to session in May: Janette McIntosh, Toshio Numao, and Tamiko Corbett. This transition to lay, volunteer leadership has been possible because of the foundation laid by the pioneering ministry of The Rev. Yutaka Zama followed by the ministry of Ms. Satoko Akai.

The present members of the Japanese Ministry Committee are: Margaret Nichols, chair, Tamae Numao, Toshio Numao, Nancy Woodbridge, The Rev. Sylvia Cleland (ex-officio), and Tamiko Corbett, interim co-ordinator until January 31.

**West Shore Presbyterian Church, Victoria; The Rev. Harold McNabb and Ruth McCowan, Diaconal Minister:** This has been a year of evaluating and experimenting - finding ways to reach out into our community through monthly evening praise and worship services, girls' group, Weigh Down Group, and the long range planning committee.

In some ways it has been a pivotal year. Despite our work, our outreach and growth have plateaued. We realize that we need to hold ourselves accountable and move forward in ministry. Our journey towards purchasing a permanent site and introducing us to the neighbourhood keeps our session and the long range planning committee busy.

Some of the highlights of this year included: our Easter sunrise service, a year-end congregational picnic, the Sunday School Christmas pageant, and our Christmas Eve family and carol service at the historic St. Mary's Church. Harold has completed his course requirements for The Presbyterian Church in Canada and is now able to moderate our own session meetings and offer the sacraments. Ruth began her journey toward ordination. Finally, we are now a regular Presbyterian congregation in every way.

**Grace Presbyterian Church, Surrey; The Rev. Anthony Pfaff:** It has been a challenging first year as we worked to meet the Canada Ministries benchmarks, to grow in numbers and move towards financial self-sufficiency within a three year period. As minister, I was conscious of the fact that growth could change the whole culture of Grace. How would we cope? There was also the 'all time low' relationship with Surrey Korean Presbyterian Church (SKPC). As Grace headed towards extinction it seemed that the Korean church would assume the property, an area of resentment for my congregation. We began and continued with a lot of prayer.

We developed a mid-week Bible study that generated several Alpha courses. Later, we added a morning Bible study and a pre-service prayer meeting. Alpha seemed to be an effective tool, both for challenging members in the congregation to deepen their faith and for reaching those outside the church. We experienced growth through Alpha and from an evangelistic campaign, Power to Change. We did a lot of advertising through flyers but find these have little impact on our numbers. It is the personal touch that really works.

Because people often evaluate the merits of a congregation by its worship, we spent a lot of time developing that area. In particular, the music ministry had to be strong and the preaching had to be Christ-centered. We built up a strong young music team using traditional forms of worship as well as contemporary, a crucial blend for relating to youth, young adults and young families, our outreach target in our three-year mission plan. It is working.

Many members have invited friends. Our adherent numbers climbed steadily over the year. We started youth groups. The senior youth have struggled along but the junior group has thrived with up to 15 members. We also have 10-15 young adults starting a college and careers group. During the summer we attracted over 40 children to Vacation Bible School. Some have become part of our Sunday school.

I regularly attend the English-speaking service of the SKPC. This has been a major step in mending fences with our partner congregation. This led to a monthly youth rally to which all youth groups in the presbytery are invited-Koreans and non-Koreans working together. In March, the moderator was on the 'hot seat' at a joint event with the Korean and Grace youth.

During the summer, we hosted a joint presbytery WMS lunch with the women of the Korean church. We reached out into the community in August by sponsoring a family of Kosovo refugees, a process of joy for those involved in helping new friends but also pain in hearing their nightmares and tragic losses.

Approaching Christmas, we had to deal with the anticipated growing pains. For some months we lost our direction. Again, it was a call to prayer. In growing, Grace Church was going to change and that change had not been seen as a threat, but a gift from God. There was a special meeting with good, honest, hard talking. We were reminded of our goals and commitments to both God and to Canada Ministries. It was a time of reflection and soul-searching and, for some, maybe a realization that goals and vision of Grace weren't in the end their goals and visions after all. But for others it was a time for strengthening and recommitment. We had gone from a time of dryness to a time of bounty. Our attendance was up; more than 100 people came on Christmas Eve. Our cash flow was more than abundant, making up for the shortfall of previous months. We ended the year with tripled attendance. We added seven new members, with 11 more in process. We broke even financially and now can envision a drop in our grant from Canada Ministries. With rapid growth, the structures and committees of our church have struggled to adapt. We can no longer do the church business on the steps of the church as people leave. The lack of communication has been an ongoing challenge but is in the process of being worked out.

On the downside, we have started to outgrow both the size and number of the meeting rooms and hall space in our facility, a problem our Korean friends also face. The sanctuary which sometimes doubles as a hall, is still adequate—an issue for the new year.

God has been gracious. We have tried to be faithful. We are looking forward to the future with anticipation and excitement. I have appreciated the strong support from the Presbytery Mission Committee and also from synod staff. They have been proactive but not intrusive with their help.

## **INTERNATIONAL MINISTRIES**

### **CENTRAL AMERICA AND THE CARIBBEAN**

**The Rev. Dr. Joe Reed**, Area Missionary: Professionally, at least three trends continue.

The staff in Central America continues to grow. For several years in the mid and late 1980s, I worked mostly alone in the region. By late 1999, there were six full-time staff in three Central American nations; eleven if you count Christopher Jorna in Guyana; David Choi, summer theological student in Managua; Megan Nelles, a short term volunteer; Fernando Cascante, by contract; and Elías Gaitan, adjunct staff in Nicaragua. The most recent addition to the staff is Jim Patterson, now working with the Baptists of El Salvador (FEBES) and based in Santa Ana.

Growth in numbers implies an emerging collegiality. While most of our staff resides in one country, both Fernando and I travel regularly. This year we were able to hold two staff retreats: one in March and another in August. (August was an “extra” one, made possible by the Managua PWS&D consultation).

A number of ideas emerged from these events, including a web page. This was possible with Jim Patterson's computer skills and represents another attempt to make mission in our region “come alive”. Another clear request from the staff was that I begin to write a history of our work here. I am hoping to begin that in the summer.

Although our mission started informally here, we have entered a stage of “regularizing” and “institutionalizing” relationships in the region. The early emphasis on expansion and follow up of new partners will be retrenched a bit, although Ken Kim's re-assignment to COVERCO in Guatemala illustrates the fact that some evolution continues. We have recently signed formal partnership agreements with churches in Costa Rica and Cuba and we concluded one in El Salvador early in 2000.

Staff continues to try to respond to requests from Canadian congregations for special projects and direct involvement. Three congregations continue to support the work of the Francisco Coll School in the Guatemala City dump. Another has taken on a project through the Cardenas Centre in Cuba. And another continues its support of a Nicaraguan university student through her graduation in November.

The fruits of our involvement in the region are becoming apparent.

In November, I was honoured to represent our Church at the graduation ceremonies of Jasmina Chavarria in Managua. She received her university degree in accounting and business administration. Following the ceremony, she recalled the role that our Church has played in the life of her village since 1986, when she was nine years old!

In El Salvador, I was brought up short when the young president of the Baptist Federation there recalled the moment when we first met at a meeting following the earthquake, 12 years earlier. "I was a high school student then." In subsequent years, Alex has studied in Brazil and returned to his country to teach the sociology of religion.

Personally, I have come to treasure more and more the variety of relationships of various textures that God has placed along the road.

**Dr. Fernando A. Cascante**, Christian Education Advisor, Educational Ministry in Central America and Cuba. With great joy and humble satisfaction I have to say that 1999 was a very productive year, reflected by (a) six trips in the region, (b) the diverse nature of the work carried out with the International Ministries staff in Central America, high school teachers, seminary professors, Sunday school teachers and Christian education leaders, women's groups, university professors; and (c) the total use of the operational budget.

The most important reasons to rejoice:

1. Consolidation of the International Ministries team in Central America. For the first time we were able to meet, plan, study, recreate, and worship together. Now, we are not foreign to each other but rather feel a greater bond of friendship, knowledge and appreciation for each particular ministry.
2. A communication network that co-ordinates work from Toronto and the region.
3. The recognition among all The Presbyterian Church in Canada partners in the region of the broad ministry carried out through the International Ministries team in Central America. Personally, it is good to see that our partners in Central America understand my role as a resource person and "teacher-missionary" supported by the Church through International Ministries.
4. The inclusion of two new partners who contribute to and support my ministry in the region; the *Fraternidad de Mujeres Mayas en Guatemala* and the *Universidad Politécnica en Nicaragua*.
5. The decision of International Ministries to continue supporting my ministry in the region in a more concentrated way, in light of my move to Richmond, Virginia, with the appointment as assistant professor of Christian education at UNION-PSCE. This will not only allow me to maintain an important contact with my Central American roots but also to sharpen and develop the kind of contribution I could give to our partners here.

Highlights of each of the 1999 trips:

El Salvador; March 17-22

Consultation of International Ministries personnel in Central America.

El Salvador: April 22-24

Workshop with Emmanuel Baptist Church Sunday school teachers in San Salvador. Theme: "Rules in the Teaching and Learning Process".

Workshop with teachers at Baptist High School in Santa Ana. Theme: "Values in Education".

Seminar with Christian education team at Baptist High School, Santa Ana. Theme: "Methodology and Curriculum in the Schooling System".

Meetings with president and professors at SEBLA, Santa Ana. Revision of their curriculum.

Workshop with Sunday school teachers and church leaders at Baptist High School in San Salvador. Theme: "Multiple Intelligences and Christian Education".

Guatemala; May 10-19

Joined meeting with Committee for Production of Christian Education Material from Central Presbytery and the Christian Education Committee of SEP (Presbyterian Evangelical Seminary), in Guatemala City.

Work at SEP in San Felipe. We concentrated on a revision of the whole program and laid out some ideas for "A New SEP for the New Millennium".

Guided by Ken Kim, I visited different projects The Presbyterian Church in Canada supports in Quetzaltenango. I contacted the coordinator of the Fraternity of Presbyterian Women and planned the visit for October. I met with the Mayan leader Antonio Otzoy who wanted to talk about a theological program they want to implement among the Hermandad of Mayan Presbyteries. Spent two days with Ken and Kennis in Guatemala City, planning Kennis' visit to Costa Rica in late June.

Nicaragua; August 16-17

I participated in the closing session and evaluation of the Consultation of PWS&D Partners in Central America-first-time consultation for all International Ministries personnel in Central America which gathered to evaluate, plan, and coordinate the work in the region.

Guatemala; October 10-16

First workshop with the Fraternidad de Mujeres Mayas. Theme: "What is the Church For? Preaching, Teaching, Service, Fellowship, Worship". A total of 23 women from four different Mayan presbyteries participated at Centro Mam, Quetzaltenango.

Viaje a Nicaragua; December 1-3

Meeting with Dr. Marjorie Ross and Joe Reed to discuss details about the new phase of my ministry in the region, in light of my new appointment at UNION-PSCE.

Meeting with the General Secretary of UPOLI (Universidad Politécnica de Nicaragua), Mrs. Lydia Zamora, to discuss areas of cooperation for next year (visit scheduled for July or August 2000).

**Dr. David Villalonga**, Nicaragua, Veterinarian: My four goals for the year were education, following the tracks of the goats that had come from Canada, working with UPOLI on post-Hurricane Mitch projects and co-ordinating projects with the YMCA.

Education: Between March and December I led three four-day workshops in Niquinohomo (in partnership with Proবাদenic-Baptist Church development agency). Several communities affected by Mitch received the education on managing livestock (poultry, rabbits, pigs and goats). In April, I repeated these lectures for several NGOs such as INPRHU, UPOLI, and YMCA.

In May, I worked hard helping UPOLI to provide goats and chickens to the communities affected by hurricane Mitch. In June and July, I continued to teach people connected to UPOLI, YMCA and Proবাদenic.

In August, September, October and December, I started to focus the education on YMCA communities and the Guzman Ramirez co-operative. The topics included health education, vaccinations, parasites and nutrition. The workshops reached more than 75 women and 89 men and included practical training.

Tracking the goats: The project is still growing in different parts of the country. Early in March, Murray Mitchell came from St. Mary's, Ontario. We visited several places. The project was under an organization that doesn't exist now but the nutrition in many communities has increased through goat meat and milk, and rabbits. The YMCA stopped the "chain" in the goat projects (those who receive new goats had to return the same number to the program). Now they only give the goats out.

Helping UPOLI: After Hurricane Mitch, UPOLI received some money from PWS&D. They purchased about 56 goats and 800 chickens. I helped them buy the goats, and make health nutrition plans. Several students and the project boss worked with me.

YMCA-PWS&D sends grants for several animal projects. Other gifts of money have also come. All this has helped more than 200 families. We set up a vet pharmacy that is run like a co-operative. The people, in order to receive animals, are required to belong. I instruct them on how to use the medicine. They manage the money and everything concerning the animals' health. It is a good experience because they use the resources and money wisely and the people gain independence.

Guzman Ramirez Co-operative: Early in 1999, I met the co-op leaders through CEPAD (the Protestant relief and development organization in Nicaragua) and discovered this group was

deeply in debt but determined to repay the debt. When I realized that their herd of cattle was too small to support the community, I promised to find help. And I did. Enough money came from the Atlantic Synod to buy 47 cattle (cross between Indian Brahman and Brown Swiss, purchased in Nicaragua). It was more than the co-op needed. I was delighted when they decided to share the extra cattle with two neighbouring co-operatives. This co-op is in a very poor area. No one had visited in ten years. Some children suffer from malnutrition. There are people just waiting to buy their land. They can't get credit from anyone. By giving these people cattle, we gave them security for their land and food for their families. We have also given them hope.

**Ms Denise Van Wissen**, Ocotol, Nicaragua, Nutritionist, Technical Advisor, SOYNICA: 1999 was the year "after Mitch", a year of recuperation, rehabilitation and regeneration in Nicaragua. Visitors in the first three months of the year saw some signs of recovery. First came John and Vi Duff; then Joe Reed, Roberto and Megan Nelles; and Rick Fee and Guy Smagge of PWS&D. We assisted with the filming of the PWS&D Hurricane Mitch video which was ready and available in June at General Assembly.

Our first Central America team meeting and retreat in San Salvador was an excellent opportunity to get to know regional colleagues better, and participate in the Monseñor Romero commemoration activities.

In April, I went with SOYNICA's nutritionist to Honduras. SOYNICA has been helping CARITAS, the Catholic relief agency, with the nutritional aspects of their programs, working with people terribly affected by Hurricane Mitch. We visited the resettlement camps and monitored the use of the green leaf extract, recently introduced by our colleagues. It was worthwhile to see Mitch's effects in our neighbouring country, and the efforts of their non-government organizations (NGOs) and the government to recover from the disaster.

In May, we restructured our SOYNICA North team, to accommodate the new Food Security project. As a result, my new responsibilities included training and supervision of our six municipal nutrition promoters, in ten communities, which involves training two breast-feeding promoters in each community. The breastfeeding promotion was supported by UNICEF and, in the coming year, the promoters will lead their communities' nutrition and health committees.

We started a Food Security project in June. Over the course of the year, the agriculture and nutrition promoters did hands-on workshops on quick composting methods, home gardening, and new planting techniques. The participants planted vegetables: squash, starchy yuca (cassava), cucumber, and radishes, and various tropical fruits including pineapple, for making fresh drinks. PWS&D provided half of the funding for this project. The capacity of people to grow most of their own food is now even more crucial after the hurricane, since they lost so much land, crops and animals.

When Dr. Marjorie Ross came in November, my colleagues and I were pleased to show all of the advances in home gardens. We'd come a long way since the PWS&D visit eight months earlier.

How can our people really guarantee food security in a country like Nicaragua, so lacking in basic infrastructure, and where nothing seems to work? SOYNICA, and many other NGO's, believe that citizens need to participate in the decision-making of their local governments. So we do sessions on the democratic process and municipal law, hoping that communities will be able to ensure that the government fulfills its obligations, by providing a community well, installing electricity or building a health post staffed by professionals.

SOYNICA enforces a strict policy of 'no giveaways'. We try to stay away from giving out food or tools which only creates dependency on NGOs' or government agencies. Since Hurricane Mitch created an emergency situation, however, we were happy to be able to distribute many knitted items from the WMS, as well as medical supplies, clothing and sports equipment from a students' group who had visited Nicaragua.

Although not yet due for deputation, I was pleased to be invited to travel to western Canada and southern Ontario to tell the story of Hurricane Mitch and our work in Nicaragua.

In August I participated in PWS&D Partners Conference, where we all learned much more about the work of PWS&D partner organizations in Central America and the Caribbean.

In September, I travelled to Guatemala with my partner nutritionist from Managua, to the nutrition conference in celebration of the Central American Nutrition Institute's 50th anniversary-a most informative event that inspired us and gave us new resources.

Two personal stories:

The Nicaraguan people are a special people indeed. They are very friendly, hospitable, and able to persevere. The people of northern Nicaragua, especially, are no strangers to hardship. They've suffered the brunt of most of their country's major problems in the past couple of decades, including the civil war, droughts and, most recently, the devastation of Hurricane Mitch. The two northern departments in which SOYNICA works, Madriz and Nueva Segovia, are among the regions classified as "in extreme poverty". Nicaraguans are a resilient people, however, and two of the people we work with, Doña Gloria and Don Felix, are excellent examples. (Don and Doña are terms of respect in Spanish, similar to saying Mr. or Mrs.)

Doña Gloria is probably barely fifty years old, but every line in her face reflects a lifetime of hard work and struggle against the odds. She lives in Santa Ana, a 'barrio' (neighbourhood) of our town, settled in the early 1990s by refugees who had fled to Honduras during the civil war and returned when the Sandinistas were defeated. The houses of Barrio Santa Ana are makeshift, put together with wood, zinc sheeting and even old vehicle doors. It's one of the neighbourhoods that has the infrastructure for running water, but rarely receives any, so the women go to the river to wash the clothes.

Doña Gloria's household consists of her aging mother, a daughter and her three little sons, and another daughter who comes home from college for the holidays. Although Doña Gloria works seven days a week at various small 'jobs' in order to try to scrape enough together to feed and clothe everyone, she still finds time for community participation. Her dedication to her volunteer work, both as a SOYNICA breastfeeding promoter and as a community health promoter, reflects her concern for the health and well-being of her neighbours, even as her own family is struggling to get by.

Don Felix is a young farmer and tailor who lives in a small rural community with his parents, brother, and sister. They are a hard-working family, but since their land and home overlooks a large river that flooded during Hurricane Mitch, they lost most of their citrus trees (oranges, lemons and mandarins). Their innovative irrigation system, which consists of a narrow (foot-wide) canal, was destroyed and, according to engineers, was going to be well beyond their means to repair. Felix wouldn't give up easily, however, and eventually, with the help of a Peace Corps volunteer and other internationalists, was able to get funding to fix it, for the benefit of the entire community.

Felix has been an active participant in the Food Security workshops. Although he was already making good use of their plot of land, he has enthusiastically tried all of the new planting techniques with great success. We wish that all the families participating in the program were as eager and quick to learn and practice new ideas as Felix. The reality, however, is that it's very challenging to do workshops with people who are illiterate and who find it difficult to concentrate because they've never been well-nourished, and on top of it all, are preoccupied with countless problems.

We hope that Felix's neighbours will be inspired by his garden, and we know he'll be more than happy to help them try to grow some fruits and vegetables.

**The Rev. Christopher Jorna**, Upper Corentyne Parish, Guyana Presbyterian Church: While 1998 was a year of exploration and discovery, 1999 has been one of working in the niche that God has provided.

Skeldon Church completed its new building and dedicated it on January 17. They are now working to pay off the mortgage. Highlights in ministry here are the elders' monthly prayer meeting (which is helping us to come together as a team), Vacation Bible school (about 50 children), an evangelistic crusade (bringing denominations together) and the success of the Skeldon youth group (who have gained members through the Vacation Bible School).

Massiah Church continues to grow numerically and spiritually. One unchurched family has joined us and another family has re-immigrated after many years in Surinam. Unfortunately, some

increase has to do with the closure of a small pastorless Lutheran congregation in a nearby village. Massiah is changing from a 'family chapel' to a true community church. Their Vacation Bible School involved the whole congregation.

And 48 and 56 Village Presbyterian Churches remain much the same as last year. Migration has affected them again - 48's elder is living in the USA and the average attendance at church is five. These churches definitely have a witness in their villages, but they are deeply discouraged and wondering about their future. Co-operation among the four churches in the parish has been less this year than last, and it has been difficult to find lay preachers willing to supply pulpits in the two smaller churches.

Exciting things are happening at presbytery level. A policy change requires an elder from each session, rather than each pastoral district, raising the number of elders from 8 to 35, a very healthy move. We have expanded our lay leadership development courses to decentralize training and provide it for every elder instead of a select few. They will be exposed to some basics of Bible, theology and polity before January 2001.

The Guyana Presbyterian Church has been planning for some time to start a field seminary with the Presbytery of Guyana and the Guyana Congregationalist Union, having the full support of the Caribbean and North American Council for Mission. International Ministries of The Presbyterian Church in Canada has granted \$30,000 for the project. However, the project continues to be bogged down. In the meantime, with only four full-time and four part-time ministers for 40 congregations, the Guyana Presbyterian Church plans to start a seminary class in September 2000 if the joint project is not ready by then (keeping the Canadian grant until the joint work comes together).

I continue to enjoy working with the National Youth Council. Their camp, organized by university-aged youth, was again a great success. The vibrancy of the youth movement speaks well for the future of the Guyana Church, especially with a core group committed to remaining in Guyana.

For all that I miss Canada, two years with the Guyana Presbyterian Church has been mostly enjoyable. It has been wonderful to see a number of reforms in policy and practice that impact the national church positively. Presbytery's conduct is becoming more professional and financial accountability is vastly improving. My own involvement in teaching and planning for theological education has been deeply satisfying, as has the opportunity to work in policy reform and to disciple the leaders of the national youth movement.

One of the things I am seeing is the truly grinding nature of the poverty here. The lack of infrastructure retards economic growth. People are discouraged and set on leaving for 'greener pastures' in the USA, Canada and the United Kingdom. Many people are waiting to get away before they apply themselves to meaningful work. Wages are low. Many people depend on gifts from family and friends who have migrated to developed nations. Alcoholism is rampant.

In 1998, I had the excitement of discovery and a buoyant optimism that there is no problem facing church or society that a little prayerful elbow grease can't fix. This past year, I found myself wrestling against the temptation to despair in a fog of cynicism about the impact of work - often five steps forward, four and-a-half steps back. To find balance, I have begun to study the history of Guyana and an informal study of economics, as well as volunteer a couple of hours a week at the high school across the street. I round this out with running (not as much as I should) and computer strategy games.

**The Rev. Jim and Ms. Brenda Patterson**, El Salvador: Brenda and I arrived in El Salvador to begin work November 20 after spending nine weeks studying Spanish in Quetzaltenango. The language training served its purpose. Although I am still less than completely fluent, I am able to speak and to understand at an acceptable level. Brenda has made sufficient progress to function in the language on a daily basis.

During my final two weeks in Quetzaltenango, my language teacher was a Roman Catholic liberation theologian. His insights on the Latin American reality and history were quite useful.

I was able to travel twice to El Salvador to receive an initial orientation and to attend the October meeting of the FEBES assembly. During the first visit I travelled to Metapan, Atikizaya, Chalchuapa, Ahuachapan, and of course, the local church in Santa Ana.

After arriving in Santa Ana, Brenda and I hosted Marjorie Ross, Ken Kim and Joe Reed. Later the first week I accompanied FEBES president Alex Orantes to preach in the pulpit vacant in Jucuapa in the eastern part of the country.

The priorities of my work will be:

1. pastoral care for pastors,
2. visioning with congregations,
3. promoting inter-congregational contacts and events,
4. developing liturgies that arise out of Salvadoran culture,
5. enabling congregations to involve themselves in the needs of the local community, and
6. helping pastors and congregations develop alternate models of pastoral leadership.

The backdrop of the FEBES churches is, of course, the long civil war that officially ended in 1993. The churches that now call themselves FEBES are those that believe in the critical importance of serving God by loving the neighbour. This faith stance caused them to be persecuted by other Baptist churches, a situation which led in 1994 to the formation of FEBES as a separate denomination.

The Presbyterian Church in Canada has accompanied FEBES during their struggle to be a compassionate church. We will continue to walk with them as they minister to the poorer sectors of Salvadoran society.

## **AFRICA**

**Sean and Lezlie Allison**, Cameroon, Associate missionary, Language analysis and development, literacy and translation with the Kotoko people of the Longone-et-Chari department of the Far North Province; In February, we moved to the village of Makary so that Sean could run a linguistics course, teaching the villagers to set up a writing system for the Kotoko language. During this time we continued to study and learn the language. In April, we moved down to Yaounde for a time of spiritual refreshment with other members of Wycliffe Bible Translators. Lezlie, Josiah and Nate had the opportunity to visit family back in the United States during the month of June while Sean returned to the Kotoko region. Here he taught the same writing systems course for speakers of three other Kotoko language varieties. In July, the family reunited in Yaounde and Sean helped to teach a grammatical structures course. Two young Kotoko men from Makary attended the course. After a wonderful week of vacation at the beach, the family returned to the village of Makary for the end of the rainy season. At the end of October, we moved to N'Djamena, Chad where Sean helped with a six week discourse analysis course. Three Kotoko men from three different language varieties attended. We spent Christmas and New Years in the village, enjoying the relatively cooler weather at that time of the year.

### **A Story**

The meeting started a little after 4 pm as the heat of the day began to wane. The Sultan took his place of honour at the front of the assembly with the different local chiefs and other members of the Makary Kotoko community.

Mahamat is one of the two young men who had attended a grammar course with me last summer. He had called the meeting in order to update the leaders of the community on the language development project which was under way and to discuss the possibility of forming a Makary Kotoko language committee. I had been asked to begin by presenting the steps involved in a language development project. My brief presentation was translated into Kotoko since most of the local chiefs do not understand French.

Afterward, Mahamat meticulously laid out the process advantages of forming a language committee. The crowd responded well to the idea of standardizing a written form of their language. They began to list all the other Kotoko villages in the region, both in Chad and Nigeria as well as Cameroon, that could and should be included in the committee. Then they began to discuss the possibility of having the Word of God translated into Makary Kotoko.

Mahamat explained to them that this very thing had already been done in the Hausa language so that Hausa speakers could more easily comprehend God's Word. One man shared that such a translation would enable the young people, who are quite often caught up in immoral and decadent living, to be brought back to the straight and narrow road.

The Sultan then spoke, motivating his people to support this project which would serve as a safeguard for both their language and their culture. To illustrate his point, he spoke of a recent trip he had taken to visit a group of Makary Kotokos who had left Makary back in 1925 to move to the Sarh region of Chad. After 75 years these displaced Makary Kotokos had already lost their cultural roots. The sultan said that a language development project would help avoid such situations. The crowd listened intently to every word of their leader as he exhorted them to invest themselves in the project.

As the meeting drew to a close, Mahamat then proposed that they close with a word of prayer committing their plans to God. Led by a local Imam, they all prayed in unison: "Praise be to God, Lord of the universe, the Compassionate, the Merciful, Sovereign of the Day of Judgment! You alone we worship, and to You alone we turn for help. Guide us to the straight path, the path of those whom You have favoured, not of those who have incurred Your wrath, nor of those who have gone astray."

This prayer is from the Koran, known by Muslims the world over as the 'Fatiah'. The Word of God that they want to see translated is the Koran.

Please continue to pray that God would answer their prayer for Him to guide them to the straight path that they might come to know the compassionate, merciful God as He is revealed in Jesus.

**Dr. Richard Allen**, Kenya: 1999 began my sixth year with the Presbyterian Church of East Africa (PCEA). The time has gone by rapidly. My work and interaction with the PCEA continues to remain interesting and fulfilling.

Most of my work focuses on HIV/AIDS prevention. During the year, the Church held several more HIV/AIDS "training of trainers" workshops. To date, we have trained about 75 individuals from various parishes. It is hoped that about 225 will receive training by the end of 2001.

Training consists of an initial two weeks during which a one-year work plan is made. After implementation of the work plan, trainees return for one more week of training at which time they receive a certificate from the Church. The training covers prevention, counseling and home care.

The main source of funding for the "training of trainers" workshops has been The Presbyterian Church in Canada. Securing funding has been and continues to be extremely difficult.

The whole problem of HIV/AIDS continues to worsen. It is estimated that 20 percent of teenagers are now infected with HIV. The government until recently remained ambivalent about the HIV/AIDS issue, but in November, AIDS was declared a national disaster. For the most part, the different Kenyan churches with their anti-condom rhetoric have not helped.

One of the more progressive acts by the PCEA has been an "affirmative action" resolution for the hiring of HIV infected individuals within the Church. Such a resolution has probably not been issued by any other body in Kenya.

I have also been involved in conducting a seminar on the long-term functioning of the three PCEA hospitals. The main issues dealt with financial sustainability of the hospitals and how it might be possible to offer services to those Kenyans in the lower socio-economic sectors.

The health challenges remain great for the Presbyterian Church of East Africa. Easy answers are just not there. With God's direction, however, and through the commitment of the PCEA and its partners, including The Presbyterian Church in Canada, approaches to these health challenges can be made.

**Adele Halliday**, Kenya: Komothai is in the Central province, about 40 kilometers north of the capital city Nairobi, a rural village and a whole world away from city life. About 65 percent of Kenyans are Kikuyu and live here. I work at the Komothai School for the Mentally

Handicapped, a boarding school for 35 children with various mental challenges. The school is a project of the women's guild of the Komothai Presbyterian Church, and I am serving here as a shared appointment between The Presbyterian Church in Canada, the Presbyterian Church (USA) and the Presbyterian Church of East Africa.

The children of the school with all of their challenges are very special. They make me laugh and they make me cry. My heart aches for them because they so desperately need to be loved and to know that they are loved. As I love them, they accept me quickly as their caregiver and teacher.

The first week I was there, I worked hard to know and understand each child. I concentrated on knowing each child's name (given and Kikuyu) and discerning the very particular challenges they face. It seems that many people view challenged children as a curse and do not understand them. Culturally, parents and family wonder if they have done something wrong to deserve such a child or divine punishment. Many children end up being locked up, hidden away, or neglected. So by the time some of the children come to the Komothai Special School, they cannot walk, talk, go to the toilet or feed themselves-even at 10 years old. We often begin with teaching the children to take care of themselves before teaching academics.

I teach a small class: English, math, arts and crafts, physical education, perceptual training, and more. This can be difficult with children at different levels. The school day is long, and there are so many cultural differences that I am almost always in a state of learning. The children only speak some English and I only speak some Kikuyu, and all of us are learning Kiswahili. Learning and teaching all at the same time! But, all is well, and I am learning easily and quickly.

These children are truly 'the least of these'. They are poor, often not loved, and misunderstood. My heart breaks for them, and I hug them and play with them all the time. They cling to my touch and deliberately seek out my attention. Sometimes I cry for them at night, because they are so in need. I can only hope and pray that one day they will realize that they are truly children of God, and that they are wonderful creations and blessings to the earth.

It is difficult for me to describe my feelings of absolute contentment at Komothai. I know with all certainty that God has brought me to the right place at the right time, and I am truly at peace.

Let me introduce you to two of the special children of Komothai. These are the mentally, physically, developmentally, and multiply challenged children who alternately bring me joy and break my heart, yet show the light of Christ through their actions and words and simple understanding of life. These are the children who let me teach them and who continue to teach me and the community surrounding us, the children who make me laugh, and the children who greet me with handshakes and hugs and kisses and giggles and smiles. These are the children I love.

Meet Jane Mwuara. Jane makes me laugh. I sometimes wonder if she is a comedian at heart. She can't pronounce my name - like most Kikuyus, it is difficult for her to say because the tongue is so different. Instead, when she calls me, she offers a collection of variations on my name, which aren't really that close to the original but will do. So, I have learned to respond to "Maa-thou" or "Adocks" or "Kafala". Every once in a while I sit down with her and teach her my real name, but she seems to like these variations better, and after calling me "Adele" once or twice, she switches back to her own versions.

Jane has had a difficult life. Her mother is also mentally challenged, much more so than Jane. And sadly, her mother, who has never really been sure of what was going on, was raped several times, resulting in two pregnancies-that of Jane and her brother, who is also mentally challenged. Jane's mother is unable to take care of her two biological children, and no one is really sure who or where the rapist father is. Thus, Jane, her brother, and her mother are all cared for by Jane's grandmother. Jane is the only one at school, her mother is at home, and her brother got lost a few months ago. No one has been able to find him, despite frantic searches. Many fear that he is no longer alive.

Jane's school fees are subsidized. The fees, which include room and board, of 3000 Kenya shillings per term (about \$600 Canadian) are unaffordable to Jane's grandmother, and so she is supported by outside donors. At school, Jane flourishes. She loves to work, and will clean and do household chores at times without being asked. She sweeps, washes clothes, and if by chance

I don't take my newly washed clothes off the clothesline as soon as they are dry, she will take them down for me and bring them to my front door.

At home, however, Jane's grandmother is very overworked, and cannot care for her properly. Jane reported back to school quiet and withdrawn last month, and flinched visibly when I raised my hand to shake hers and greet her. All signs point to her being physically beaten over the holidays. In addition, Jane herself was also raped a few weeks ago, but fortunately, the violation of her body did not result in a pregnancy.

Without her being at school, it is difficult to say where she would be. The children here cannot be measured by conventional standards of education. Jane is very happy at school, but is withdrawn at home. She excels at activities of daily living and likes to focus on these, rather than academics, which at times frustrate her with her short attention span. These activities of daily life, or self-help, make up a large portion of education at Komothai so that keeps her content.

Jane is doing well. I see the light of Christ shining through her, and I am glad that God brought her into my life.

Meet John Wachira. John also makes me laugh. John has mastered a few English phrases and likes to use them at random. "Yes, how are you?" and "I love you" and "My name is Wachira!" are his favourites. Other than that, he speaks in Kikuyu.

John listens attentively in my class but, every once in a while, he will give me a sideways glance and will randomly clap his hands and yell in a monotone. Like many mentally challenged children, he repeats what he hears without really understanding what was communicated. There are times when this is particularly amusing (and also times when this is frustrating) because I will reprimand him in Kikuyu, and he will solemnly repeat back to me exactly what I have told him, without really changing his behaviour. He loves to run around the playground and, if I give him a stick, he will use it as a microphone and preach like a pastor he sees on television.

John is about 16. He can count from one to ten, identify common objects, trace, cut and paste, and copy written words. John is probably the most academically advanced student in the class. When he first came a few years ago, he could not talk, could barely walk, and wouldn't sit in class. He refused to hold a pencil or scissors, and could not write anything. He continually bit his hands until they became sore.

But now, after years of patient work and through the grace of God, John is an active and joyful boy. A few months ago, I taught the kids a song about body parts (head and shoulders knees and toes and nose) and so, every once in a while, he looks at me intently and points to the middle of my face and says "nose!"

He has solid theological understandings and, sometimes, he says something aloud which makes me think or which will make me nod my head and smile. He often comes to the window of my house and greets me and just watches what I am doing. If I leave the front door open, he will walk in and sit down and look at my pictures. He won't touch or break anything. He just has a curious mind. When I see him in the room, I just smile, and send him on his way. He dances out of the room and runs off to find something else to amuse him and appease his curiosity.

John Wachira is doing well. I see the light of Christ shining through him, and I am glad that God brought him into my life.

**Ms. Clara Henderson**, Blantyre Synod, Church of Central Africa, Malawi, Music Consultant: Music classes, now compulsory at Zomba Theological College, occupy three-quarters of my time; five weekly sessions for 120 students. The college is an ecumenical institution that trains candidates from the Anglican Church, the Churches of Christ and the five Presbyterian synods (three of which are located within Malawi and one each in Zimbabwe and Zambia). The sessions prepare students to lead worship, sing, conduct music and teach and lead hymns. The aim of the college is to produce ministers and their wives who are confident in leading the singing in their prospective congregations as well as to identify those with special musical talent who may go on to further music studies and music leadership within their respective synods.

Other weekly programs include lessons in music theory and piano for two students who have been selected by the synod to undertake studies for a BA in Music at Fort Hare University in South Africa. Their training will inaugurate the initial stage of a ten-year development plan in music training for four candidates from Blantyre Synod. I also teach weekly piano lessons to Lawrence Mwale, designated by a local congregation to accompany hymns during worship services.

This Synod Music Working Committee is working on some new projects and proposals to improve present music programs: restructuring choir festivals to include local instruments and Malawian music as categories for evaluation; improvement of congregational singing through workshops to learn hymns; institution of regular meetings and training sessions for presbytery music directors; and establishment of a synod recording studio for the production of choir music cassettes. The synod music department has also started the long process of revising the current book of praise, "Nyimbo za Mulungu", the Chichewa hymn book first published in 1916 and most recently revised in 1974.

In June, I facilitated the participation of the Livingstonia Synod music director, The Rev. Chimwemwe Mhango (resource person for African music and worship), in a World Council of Churches worship and liturgy seminar at Bossey in Switzerland.

A worship and liturgy workshop at Chilema Ecumenical Training and Conference Centre offered training for 25 Anglicans and Presbyterians (elders, lay, ordained men and women). The workshop culminated with a liturgy composed by the participants. The workshop inspired and challenged their notions of liturgy and worship.

In November, I attended the Society for Ethnomusicology annual meeting in North America. On my return trip I spent the weekend in London where Jillian Brown (former overseas volunteer), now doing an internship at BBC Worldservice, arranged an interview between Gertrude Kapuma and myself (concerning the music of Mvano/women's guild). Gertrude was in a South African studio and I was in the London studio. As soon as I returned to Malawi, I had to compile a tape of Mvano music and send it to London by courier so that it could be broadcast on the show.

In December, I began compiling an album of all the photographs of the Mvano that I have taken over the years. I plan to present the album to the Women's Desk together with a video compilation of Mvano music and highlights from last year's golden jubilee celebration.

My major frustration has been the delay in transcribing the music for the Mvano songbook. It is an immense project that will continue for a long time.

In mid-December, I met with music committee members of St. Michael and All Angels Church to plan a series of music workshops for the four choirs. This program will focus on improving choral music and congregational singing and will be implemented early in 2000.

Both the CCAP and the Malawi government have had an unsettling year in terms of leadership stability, economic fragility and insecurity. However, with the May re-election of Malawi's incumbent president and the appointment of a new CCAP general secretary in November it is our prayer that in the coming months both the church and the government will begin to stabilize and work towards implementing practical programs that will build up the church and nation.

**The Rev. Glenn Inglis**, Blantyre Synod, Malawi, head of Church and Society Program, Projects Office: Church and Society is mandated to strengthen the emerging democratic culture in Malawi by promoting civic and human rights education throughout the synod. This work is undertaken with careful attention to the biblical imperative for social involvement and the belief that responsible citizenship flows out of a faithful Christian life. The basic program is supported by ICCO of The Netherlands and is structured to provide training workshops for youth, women's guild, elders and clergy of the synod. In 1997-1998, this training was largely in basic democratic principles and an introduction to human rights. In the latest grant for 1999 - 2001, the emphasis is on deepening the understanding of key issues facing Malawi today, i.e. economics in a global context, the future of the family in the age of AIDS, and Christian peace-making.

Last year, there was a tremendous increase in our program when we received two grants from USAID to carry out voter education in preparation for the June 15 national elections. In phase one, we trained 216 trainers who, in turn, took a voter education message into their communities. We involved over 400,000 voters in this process and were lauded by the National Democratic Institute for undertaking an efficient and cost-effective grassroots program.

During the election period, we were also given a grant through USAID to fund 25 smaller non-government organizations (NGOs) who did not have accreditation with the Malawi Electoral Commission. We trained an additional 118 trainers who carried out voter education throughout all regions of the country. Church and Society also developed and produced 2.5 million pamphlets in three languages to help all Malawian people understand the voter registration process. We also produced 150,000 voting procedure brochures for local use.

In the latter part of 1999, we established local Church and Society committees in each of the 13 presbyteries of Blantyre Synod. We plan to train these committees in social analysis and community action so they can become human rights advocates in the local communities.

Challenges: Working as an NGO means we are always seeking sources of funding. There was a lot of money donated to Malawi for the elections. We are finding 2000 to be much leaner. We have proposals in for two main areas: to undertake voter education for the anticipated local government elections, and to develop the capacity of the presbytery Church and Society committees. I have also had trouble holding on to my Malawian colleagues. I hope to train my replacement within the next 18 months so s/he can lead Church and Society when I change assignments. The other major challenge is to keep the democratic flame glowing amidst the tendency of the present government to return to some of the authoritarian practices of the former Banda regime.

Congregational Work: I am serving as the associate minister at Michiru CCAP congregation in suburban Blantyre. This congregation of over 3,000 worshippers in a large building completed in 1986 with help from some Canadian congregations. I am limited to Sunday preaching activities (6 am) and occasional leadership at funerals and weddings. It is very difficult to perform at the level demanded of me at the projects office and still have time and energy for the congregation. However, Blantyre Synod has only 120 or so parish clergy for 350 congregations and their attendant prayer houses, so I feel constrained to do my small part.

Blessings: It continues to be a special joy to know I have been called to do the sort of work I have always wanted to do. That Malawian Christians, as well as the NGO community in general, would allow an outsider to tackle such sensitive political and social issues as those before Church and Society, is a tribute to their warmth and shared commitment to Christian social witness. Also, working with many young, bright, committed colleagues, gives me inspiration and encouragement.

Wider Concerns: Malawi continues to be extremely poor and signs of economic progress are rare. About half of Malawi's population of 10 million survive on less than the equivalent of \$1 US per day. Social indicators such as life expectancy, child mortality, nutrition levels of children, and pass rates in secondary schools are declining each year. Malawi has a very high adult HIV infection rate - about 20 percent nationally and 50 percent in Blantyre. A UNICEF survey in 1999 stated bluntly that fully half of Malawi's productive labour force will have died of AIDS by 2010. Attendant to these grim statistics is the realization that Malawi will soon have one million AIDS orphans. With such social-economic indicators it is not surprising that there is a growing security problem in Malawi. The increase in the availability of guns as well as armed gangs, which invade private dwellings at night, has created an atmosphere of fear. The government lacks funds to provide more police. Under World Bank enforced economic policies there is little public money available to attack the major social ills of the country.

Hope: The great wealth of Malawi is its people and the tremendous strength and joy evident in so many Christian lives. While being challenged, we pray such joy and hope can stand firm and make a difference as Malawi emerges into the new century. There is a deep conviction that God alone is the hope for Malawi's future.

Allowances: In the months after the return to democracy in Malawi, a lot of international agencies and NGOs were anxious to hold workshops and seminars on various issues relating to

the new political dispensation. One way to attract people was to pay 'allowances' to participants. Basically, participants received room and board plus transportation costs to attend a workshop. But, in addition, there were daily allowances that sweetened the pie a little. This practice has now become the norm and it is very difficult for church-based NGOs with limited funding to provide anything more than basic room and board. Several of our workshops have devoted whole sessions to this contentious issue before we could get on with the topic at hand. We have resisted the practice in general but do make a small grant for basic items like toothpaste and soap. As donor money decreases, it is interesting to note that many large agencies have also cut out the provision of allowances. What seemed like a generous incentive created a culture of dependency that goes against the whole notion of citizenship as a Christian vocation.

**Power of Radio:** Malawi got its first television station in 1999. It only broadcasts two hours in the evening and has a small audience due to the scarcity of private television sets, but radio remains the powerful tool that unites the country. The ruling United Democratic Front kept control of the national radio station despite calls from the civil society to open up the airwaves to all the parties contesting the June election. At times, our trainers were confronted with the following dilemma: a ruling party member would make an erroneous statement about voting procedures that would be carried over the radio. Our trainers would attempt to correct the misinformation. But on many occasions they were faced with the reply, "No, No, the radio never lies!"

**Linda Inglis, Blantyre Synod:** My part-time position has three main components: handling local arrangements for individuals and groups who plan to visit Malawi and, in particular, Blantyre Synod; receiving and orienting volunteers from The Presbyterian Church in Canada who arrive for a variety of assignments for periods of a few months to over one year; and reporting to groups and congregations in Canada that have sent designated funds for various projects and who want 'more details'.

During 1999 my work has focused mainly on the first two responsibilities.

January: PWS&D monitoring team visited Blantyre Synod.

April-May: The Rev's. Dorcas and Noel Gordon were in Malawi. Dorcas was teaching at Zomba Theological College for a seven-week period. Considerable work went into liaison with Zomba Theological College, arranging housing and transport, and introducing the Gordons to life in Malawi.

April-May: The Rev. Elizabeth Forrester of Campbell River spent four weeks being introduced to the work of the Projects Office, the Theological College, Women's Desk and issues facing pastoral ministry.

June 20-July 4: I hosted ten Youth In Mission volunteers who spent two weeks helping to build a house in the Mangochi district (near Lake Malawi), a project in partnership with Habitat for Humanity. It was a wonderful and worthwhile experience. Time was also devoted to exposing the YIM team to the work of the Projects Office and youth ministry in the Synod.

July 4-16: Two YIM volunteers, Adriana Van Duyvendyk and Carolyn Anderson of Duncan, British Columbia, stayed on for extra time with youth and youth leaders of Blantyre Synod.

July 17: House-warming party for Canada House when Church staff in Malawi gathered to celebrate the new house built on Blantyre Mission by the Church. Our family currently occupies this spacious home. The attached guesthouse accommodates four visitors and will enhance our volunteer and visitor program.

November: Karen Plater and Lawrence Cummings of PWS&D spent a week with us while undertaking evaluation work in the Projects Office.

To date, I have furnished information to 13 congregations who are either assisting or would like to assist with work here.

In addition to the formal work with the Church, I am a co-ordinator of an outreach for disabled adults in Ndirande Township. This provides a social-recreational opportunity for people with few, if any, resources. We are also initiating micro-enterprise projects. Each year we identify children who can benefit from orthopedic surgery. These young people are then fitted with

braces and have a wheelchair provided with funds we raise locally and from some overseas gifts. I also do music for the children in the community-based orphan care program of the Projects Office. As time permits, I also do volunteer work in an orphanage for AIDS orphans.

This year promises to be extremely busy with a Missionary Ventures group coming in April to construct school blocks in a remote part of the synod (Neno). In May and September, FLAMES tours are scheduled for Blantyre Synod. I am also hoping we can soon have another YIM group, since there are many challenging projects available.

In closing, I am grateful to International Ministries for recognizing the special work required to greet and orient visitors, to keep communications open with congregations in Canada, as well as assisting the local church in hosting its many visitors.

**Jonathan Sherbino**, Ekwendeni, Livingstonia Synod, Malawi: I am working on a draft of the World Health Organization malaria research proposal. In consultation with Dr. Mark Young, we have made the decision that should the proposal not be accepted, we will submit it to a number of other funding sources. The issue of anti-malarial drug resistance is so important that this research should be vigorously pursued.

Dr. Lungu and I have recently begun ward rounds on the pediatric patients. Malaria, malnutrition, dysentery and pneumonia dominate this population. The confrontation of HIV within this age group has been a personally difficult experience.

I provide anesthetic support for Dr. Lungu's surgical cases. Some of the procedures include bowel obstructions, hysterectomies, hernias, hydrocoeles, mastectomies and prostatectomies. Limited resources have demanded unique and original solutions.

On a weekly basis, I travel to neighbouring villages with the mobile under-five clinic. Under the shade of a tree, and with the assistance of a student nurse for translation purposes, I assist in the triage of patients. Immunizations, growth monitoring, and rudimentary medical conditions are addressed. Simple bacterial and parasitic infections are treated with on-hand medications. Children who are not following their age-for-weight curve are provided with a supplemental soya-based formula. Children with more serious illnesses or marked degrees of Kwashiorkor/Marasmus are referred to the hospital for further treatment.

While rounding on the wards, I have been assisting in the informal teaching of student nurses and midwives.

I am developing an excellent relationship with Dr. Lungu. He has granted me a wonderful opportunity to discuss, at length, the issues and problems related to health and development in Malawi, for example, corruption, culture, Western influence and interference, and resource availability.

I continue to develop a wide variety of friendships with Malawians, both within and outside of the hospital setting. This immersion into the local environment has been especially rewarding.

**The Rev. Heather Jones**, Mzuzu, Livingstonia Synod, Malawi, schools chaplain: Work with students in secondary schools in the northern region of Malawi continues to be the main focus of my work. Changes to the job assignment have come about through the appointment of a second schools chaplain from the Presbyterian Church in Ireland. I am now able to focus on four schools in the 'city' of Mzuzu and two of the schools run by the Church of Central Africa Presbyterian, Synod of Livingstonia. The Rev. McCracken works with educational institutions in Ekwendeni and the other three CCAP schools. This new work pattern allows more frequent visits to the schools in the area, enabling the development of personal relationships with some of the students.

Work in these schools includes group discussion and study sessions, and some individual counselling. Students in Malawi face many difficult situations, and often look for support or guidance to deal with situations in their family, their peer groups, or their academic work. There are also many questions about interpretation of scripture that are puzzling for these students.

In addition to fulfilling the role of chaplain, I have become involved with income-generating activities in some of the schools. The students are keen to learn new skills, and the needlework that has been done by a small group of women in Mzuzu is now also being done by some

students in Bandawe and Embangweni. Other groups have expressed interest in learning these skills and starting their own 'cottage industries'.

I am also involved in the working committees of the synod's education department, and in community work in Mzuzu. The 'Umanyano' (Women's Guild), the new Mzuzu Girls' Brigade, area congregations, and the Ekwendeni Lay Training Centre have provided opportunities for me to offer leadership in workshops and worship services.

National elections in June 1999, gave cause for concern. There were some isolated incidents of violence throughout the country, including a small riot in Mzuzu. The transition from dictatorship to democracy is ongoing. The task of witnessing to the gospel of peace and justice is sometimes daunting. Despite the trials and the setbacks, the Malawian church continues its work of witness and service. It is a privilege and an honour to work with this vibrant Christian community.

## **SOUTH ASIA**

**Clarence and Catherine McMullen**, Church of North India and The United Mission to Nepal: Like 1998, 1999 was a troubled year for Christians in India. Incidences of violence against the community and threats by the militant Hindu organizations continued. However, in its second year, the BJP Party was beginning change as it understood that culturally and spiritually diverse India cannot be governed on the basis of a monolithic, rigid and intolerant religious ideology. They stood up against more extreme allies and treated the Pope as a state guest, saying that any disrespect to the Pope would not be allowed. There was also considerable international pressure on the government to check the atrocities against the Christians. Finally, the continuing strained relations with Pakistan also impelled the government to seek the co-operation of the Christian community. We have to wait and see whether the mellowing of this attitude was purely circumstantial or a result of a change of heart. It is well known that the party has a 'hidden agenda' and is waiting until they have the numerical strength in Parliament to bring constitutional amendments and turn India into a right wing Hindu state.

Reactions to these troubled times varied. One of my former colleagues compared the acts of the Hindu militants to Herod's killing of children at Christ's birth and suggested that Christmas in India should be a time of mourning rather than rejoicing. Though it may be termed as an extreme reaction, it has implications about the meaning of Christmas.

The churches in the West have to act in a responsible manner and have to modify their approach to their work in India. Aggressive evangelism, devoid of an understanding of Indian culture and social structure, naturally creates ill feelings and antagonism towards Christians and Christianity.

Clarence continued to teach at the college and conduct the program of the Christian Institute of Religious Studies. He gave lectures at several seminars and conferences, including one in Frankfurt on the way to Canada in June.

He completed his second term as the president of the board of Woodstock but will stay on as member for two more years. He continues to be the president of the board of the Landour Language School, Mussoorie; of Rural Health and Education Society, Dhariwal; of Community Contextual Center, Delhi; and vice-chairperson of Baring Union Christian College Association. He also serves on the executive and finance committee and the governing body of Christian Medical College, Ludhiana.

In October, Clarence returned to India for six weeks to chair the meeting of the Woodstock Board when some fundamental constitutional amendments were initiated. He also attended the March meeting. During this visit he did several other things, including a series of orientation lectures at the Canadian High Commission.

Cathy continued her ministry of keeping our house open for everyone who wanted to visit and share- usually 15 to 20 people a day. She also helps in Baring school and has programs for campus children.

The college continues to grow. When we went to Batala in 1971, ours was the only college in the town. The Hindu community opened two other colleges in the town and a Sikh one. Still, it

is only when we close admissions that students go to these other colleges. The college and the Institute have been a source of great Christian service and witness in that area.

I will be retiring in June. Our work in Batala started in 1971 as an experiment by The Presbyterian Church in Canada. Since then, the United Church of Canada and the Anglican Church of Canada became actively involved in our work, along with several other churches from Europe and North America.

Traditionally, the missionary agencies focused on building churches, training ministers, running hospitals, schools and so on. This led to the creation of a community, which was and is financially dependent on the church/missions. People, who graduate from seminaries, mission schools and colleges return to the church and church organizations for employment. This process made the Christian community insular and created a ghetto mentality. Consequently, the community lacks resources and confidence to deal with the outside world. The Sikhs, Muslims and Hindus give to their temples; the Christians expect to receive from the church. Instead of a community supporting the Christian church it is the church supporting the community.

It is true that the community is deprived, comprised of people who have been exploited and oppressed for centuries and holding a bruised and broken psyche. But it is time to pick up the pieces and move ahead. The creation of a community, which can support the church and can function effectively in the wider world, has been the focus of the program of Christian Institute for Religious Studies. The program has produced Christian leadership, which is socially and politically conscious and active, and has the confidence and intellectual resources to effectively interact with the secular world.

Our experience also indicates that the relationship between the partner churches should move from structural to organic. It should be a relationship between two faith communities rather than between two church structures. I think the process has already started. It needs to be discussed and intensified.

The Presbyterian Church in Canada has invested a great deal of money and resources in Batala during the last 28 years. Catherine and I are thankful that International Ministries is interested in continuing its involvement in Batala. We are, thus, hoping to go back and work for a few more years there.

In Canada since June, we have been doing deputation work including four weeks in the Atlantic Provinces in September. We are thankful for all these years in India. It has been a privilege to work with such a fine and dedicated group of people.

**Drs. Richard and Ling Schwartz**, Nepal: 1999 has entailed a big change for us, mainly the shift from Kathmandu/Patan Hospital to Pokhara/Western Region Hospital (WRH). This has involved finding and settling into a new church and neighbourhood, a new workplace, and finding new friends. This all took more out of us than we expected and has taken the whole year to get back on our feet.

Ling has increased responsibilities at home with one more child, and more duties with the boys' schooling. She has worked as the INF medical officer, and has been involved in Sunday school and a children's camp.

My work here is similar to my previous assignment. Five days per week I am at WRH, a government hospital serving the western region of Nepal (about two million people). My Nepali counterpart, the head of surgery, and I run a department with three senior registrars, two junior registrars, two residents and three interns. My three main roles are teaching general surgery, doing plastic surgery (such as cleft lip and palate surgery, burns, and tendons) and training four residents a year in basic surgical principles. They are then able to work in district hospitals doing essential surgery as well as general medicine. I am also training a Nepali surgeon in plastic surgery to work with and hopefully replace me. As well, I have research projects running with my residents and present these findings at national and international conferences. I also try to make sure that the poor and disprivileged at WRH get reasonable treatment. One example is Suraj; an 11 year-old boy who suffered full thickness burns on his arm and chest when a stove exploded. His parents had abandoned him and four siblings two years earlier. His 15 year-old sister had been supporting the family working as househelp, housing the younger ones in a room elsewhere. However, with Suraj burned she had to quit to look after him at the hospital where

multiple operations were required over a long period of time. He lost all the fingers on one hand.

On the sixth day of the week I work at Green Pastures Hospital doing reconstructive surgery for leprosy, polio or spinal cord injury patients. The goal is to restore function to allow them to better survive in their normal environment. This is a highly rewarding area and it is wonderful to see them again able to use their hands and feet, and do the tasks they need to function in society.

Recently I have started doing surgical camps as well, travelling to a relatively remote hospital to operate on patients who can't afford to get to the main centre. This is also rewarding, as these are the poorest of the poor who just can't get to a proper treatment centre. With these multifold roles it is sometimes hard to feel that I am doing well at any of them. Each role appears important. I am basically replacing two previously busy surgeons so this is perhaps not unexpected.

We sometimes have failures. A two-year-old boy came in with 35 percent burns. In spite of our best efforts he went on to a miserable, painful death. Meanwhile, a boy with lesser burns was admitted in the next bed. He was doing well, but the father, seeing the boy die in the next bed, decided to go home with his son, who will now see weeks or months of misery with large open wounds, ending in death or deformities.

At church, I work a little with the young adults and we are involved with a house fellowship. We have good relationships with some of our neighbours and our colleagues from work.

It has been a stressful year and sometimes difficult, but we continue to learn from God and feel his blessing in our lives. We learn that it is often the small acts of love that impact people's hearts, and not the big development projects, and to love is really what God has called us to. Pray that we would be seen as vehicles of God's love in this needy land.

**Ms. Margaret Vanderzweerde**, Diaconal Minister, South Asia Liaison: On my first 1999 trip to India, leaving in February, I visited the Patna Diocese (in the poorest state in India) to see St. Luke's Hospital in Hiranpur, near the border of Bangladesh, and St. John's School in Talijhari. The needs are great in both places; equipment and roofs for St. Luke's and St. John's were in such disrepair that they had been closed. Since my visit, money has been raised for hospital equipment and a new school has been built.

I returned on October 4 with eight people from the Niagara area for the opening of the school. En route, we stopped in New Delhi to observe some of the church-related work with the homeless-Delhi Brotherhood, a hostel for girls and boys who have come off the street; work with the homeless elderly, work in community health and a training centre for young adult men and women.

We then went to Bihar, the 'real' rural India, seeing deep poverty but a rapidly growing church. Next was the opening of the new school and participating in the 70th anniversary of St. Luke's Hospital. It was a miracle to get to these places, taking three to four times as long as it should have. The monsoon rains had washed out most of the roads.

In the small village of Kariode, we attended the dedication of a new sanctuary. The villagers had erected four walls, brick by brick, and had hoped that the roof would be on when we arrived. However, the rains prevented that from happening. Materials couldn't be brought in and people had enough on their hands, looking after their flooded out families. Despite the fact that the roof was not yet on and the walls not yet finished, the celebration took place. This was the encouragement the villagers needed. No one had ever come from a foreign country to visit them. They experienced this as God's grace. The group presented the congregation with a small communion set and, on behalf of the Presbytery of Niagara, presented a large brass cross to be mounted once the interior walls are finished. The people were overwhelmed and encouraged by the love and commitment of their overseas partners.

This group of visitors left and a group from Newfoundland came for a short period, visiting some of the same places as the Niagara group then proceeding on their mission exposure tour to another diocese.

In early December, Jake and I went to Nepal to visit with Drs. Richard and Ling Schwarz and other work there. Last year, the UMN (United Mission to Nepal) was short of funds and had to suspend certain scholarship programs. It takes four hundred dollars to educate a student for two years in hostel schooling. We were also able to visit Jobat and Jhansi, our two traditional fields. Things are going well at Jobat Christian Hospital. They were expecting a new vehicle and new equipment from two different foreign churches. We were concerned to hear that Dr. Tezlo has experienced some health problems.

Things are changing rapidly at the Helen MacDonald Memorial School and the Margaret Leask Memorial School under the CNI (Church of North India) management. The Junior Hostel has closed, cutting down on the number of girls receiving education—a step back, in my book. Of the 2,000 students enrolled, only 75 girls from outlying villages are in the hostel.

One major concern is the persecution of Christians in Pakistan, India and Nepal. The concern is for all, but especially the girls and women. In Nepal, expatriates in the Christian organizations have experienced problems getting entry and exit visas. Last fall, many who were seen as active in Christ's work were suddenly sent out of the country. One of the ripple effects is the closing of many desperately needed rural projects.

Good news comes from Ludhiana Medical, Dental and Nursing Colleges and Hospital. Their slump of two years ago has reversed. There is now a 'level playing field' and the new director, Dr. Silas Charles (alumni) from the United States is doing a great job pulling it back from the brink of destruction.

## **EAST ASIA**

**John (Jack) E. Geddes**, The Presbyterian Church In Taiwan (PCT): As every good Taiwanese does, I carry a supply of name cards wherever I go. Across the top, in deep black letters are the words, Taiwan Theological College and Seminary(TTC), The Presbyterian Church in Taiwan. In small letters at the bottom are Ministry of Education English Advisor: Tamkang Senior High School Board; and Tamkang University Professor (Retired). The information is repeated on the other side in Chinese. Let me interpret.

I have been the faculty part of the English Department in TTC, teaching first and second year college men and women in the church music, church and society, and Christian education departments, substituting for Janet Su who is working on a degree in translation arts in England during her sabbatical. It has been a challenge to undo six or seven years of incorrectly learned language. My main focus has been on writing, but it seems some days that the correct form of the English sentence is an illusive concept which cramps the students' right to freedom of expression. We do have breakthroughs and my methods are improving.

I have spent two afternoons a week for five years in the Bureau of International Cultural and Educational Relations, proof-reading and translating letters and documents in this very busy bureaucracy. The bureau oversees national higher education, cultural exchanges and scholarships for faculty and student exchanges all over the globe.

I continue to serve on several PCT committees and boards, the longest lasting position being Canadian-founded Tamkang High School. As founders' representative, I have helped keep the Canadian relationship and have watched this Christian school grow to 2,000 students with specializations in music, art, computer and English. The new, seven-storey classroom dormitory/concert hall building was dedicated in March. I also serve on an aboriginal church property holding body, and am general English advisor to the Bible Society, Truth University (formerly Oxford College), and for ministerial theses, etc. One of my major contributions is on an archives committee, sorting General Assembly materials and trying to establish a unified identification system for Presbyterian archival material, and ultimately for all Christian archives in the island. My local church is Ming Teh.

The Tamkang University connection is still maintained with the English and history departments, the latter of which I am a co-founder. I keep busy with articles and papers on Tamsui and Christian history. The major article this year was a review of a missionary's book on the Christian movement among the aborigines, which was published in a national magazine in September. I am now working on a chapter for a Canadian book commemorating the century of MacKay's death in 2001. I also serve on the POW Camps Project.

I am grateful to God and The Presbyterian Church in Canada for the privilege of serving in Taiwan for these 41 years and for the possibilities that God has in mind for us, no doubt far beyond anything we could imagine.

**Flora M. (Betty) Geddes:** The year began as previous years with the preparation of the year-end statements for five mission boards. The next few months were similarly routine.

Jack and I enjoyed our first trip to the Philippines in early June of 1999 with General Assembly office staff and families. We were just back into the fall routine when Taiwan experienced the big shake-up September 21 at 1:47 am, killing 2,300 people. With the power cut we knew it was quite serious. With the battery-powered radio we heard that buildings had collapsed in Taipei, but all was quiet and dark in our neighbourhood, except for the full moon, so we went back to sleep. A second big shake and telephone calls from Canada did get us up, but power didn't return until evening and only for a few hours. It was days later that we began to learn of the severe devastation in mid-Taiwan where we had visited a month earlier. Local response was amazing as tents, sleeping bags and supplies were donated and trucked to the mid-island. Gifts of money began to pour in from abroad. Some was deposited in our NY account and I was telephoning NY for confirmation so I could withdraw the funds immediately. Many foreign cheques arrived by mail, which had to be exchanged, and the bank serviced us quicker than usual. My December bank statement still had two amounts that no one wrote us about. After telephoning NY I still have to wait for them to mail the information of the donor, as they are not allowed to give that information by telephone or fax. Bank mail is slower than ever, with statements, etc. taking up to a month.

Life in Taiwan is no longer routine, especially for those who are trying to rebuild their homes and their lives. Building codes are generally adhered to or there would have been more lives lost. Now all new buildings must meet an even higher standard.

We know we are due to retire at the end of this term, but I have been asked to consider staying on as inter-board treasurer for another two years. We are now waiting for confirmation of this possibility and we are praying for the Lord's wisdom and guidance.

**Joy Randall:** This is my 30th year serving the Presbyterian Church in Taiwan at Changhua Christian Hospital, where I have been the director of nursing since 1976. The hospital continues to grow and the challenges increase. I am a member of the hospital's executive committee and several of its sub committees. We have been busy preparing for our accreditation as a medical centre for the past year.

I was in British Columbia on September 21, when the earthquake hit Taiwan. Part of me really wanted to be in Taiwan. I offered to return but they felt I should continue on my deputation here. It was hard to keep in touch with friends and the nursing department, easier through e-mail than the phone. Our preparation for Y2K had prepared the staff for disaster. One generator was damaged and a second one did not work as long as they expected but patient care was managed, especially those on respirators. We were the major rescue hospital for the Presbyterian Church in Taiwan. MacKay and Sin Lau Hospitals sent staff to go into the earthquake area with our teams. Our community health department had teams in the central area until the end of November; an area that will need help over the next few years.

Our hospital continues to be busy as the challenges of medical care increase. We now have over 1,500 beds, with 6,000 to 7,000 outpatients a day. Our Erh Lin branch has 150 beds, with over 1,000 outpatients a day. We will likely open another branch in Lu Kang in the coming year. The nurses will be under our department. The hospital is building Part IV for research and medical facilities and two wards for chronic respiratory care and rehabilitation.

Our nursing department provides quality nursing care and health education for the family. In-service for new nurses in orientation and on the nursing units must meet the standards of the various nursing levels. We have over 1,500 nurses in our department and 150 nursing students from colleges and universities (source for new staff). We are thankful for the dedicated nursing administrative staff and the various committees of our department that all work together. In the future we will need more nurses with master's degrees and one with a doctorate who could take over my position. Many nurses with degrees prefer to be in colleges and universities rather than

the clinical setting. We also hope there would be some dedicated Christian nurses committed to this calling.

Our Skin Graft with Love Foundation has been given official government approval and recognition. They provided financial help for the aboriginals of the earthquake area. They also provide scholarships for theological students, the ongoing seniors' university, and the hospital's museum (a witness to the medical and evangelical mission work that began over 103 years ago). They plan to start Meals on Wheels for the older people in the community. Staff are expected to act as volunteers for this and other projects. I am on the board and we pray we can continue to do more outreach to the people of central Taiwan through these programs.

The new Eng Hok Church was dedicated in April. Our sister aboriginal church in Nan Tou County gave generously to the building fund. The elders and members of our church were most moved to think they would do this for us when they have so little. We finally accepted their gift after much consideration. Now I am afraid their church in the earthquake area would have been damaged and trust we will help them in a similar manner.

I continue to lead English Bible Study groups at the hospital and attend the hospital fellowship group. When there are baptisms we encourage them to become members of the local churches. On Sundays, the hospital has a church service for staff and patients and on Thursdays for the staff. There are many other groups, choir and fellowship groups to reach out to our staff with the Gospel.

Deputation: I spent six weeks in British Columbia and Alberta visiting various Presbyterian churches. I am thankful for that time to share and to see the various needs in our own country especially in the remote areas. The remainder of my deputation was in Ontario.

**The Rev. Michael Tai**, Chungshan Medical College, Taichung, Taiwan: My work could be divided into three parts:

Teaching-Tainan Theological Seminary and College. I was asked to offer two courses at Tainan Theological Seminary and College, Theology of Mission (first semester with 30 students) and Church and Society (required for theology students). Since both are senior courses, I required pre-class preparation and encouraged discussion in class, a challenge for Taiwanese students. At first, only few students would ask questions but, eventually, more students joined in and the discussion became lively and beneficial to all.

Medical Colleges: Since bioethics, my major besides theology, is relatively new to Taiwan, I have often been invited to lecture at different medical colleges across Taiwan, even to China and Japan. I station in Taichung where I teach at the two medical colleges. I also offered an elective course on philosophy of religion which attracted many students. Religious courses have been shunned in the past except in church inaugurated schools.

My courses include: bioethics, special topics on medical ethics, nursing ethics, death and dying, medicine and society and philosophy of religion. In addition to these formal school curriculums, I also volunteer teach two courses at Public University, an extension program in the evening for the adults, on the art of communication and death and dying. Most of the students are in their 30s and 40s' and ask a lot of questions, especially in the class of death and dying.

Students' Ministry and Counselling: I have served as an advisor to the Presbyterian Students' Fellowship, once a week Bible study and discussion, and the Formosan Club of Humanity of Chungshan Medical College, non-religious group, once a week.

I also make myself available to all students on campus. The disastrous earthquake on September 21 increased the numbers of students coming to see me. One student, who could not go home nor get in touch with his family due to the blocked and damaged roads, visited one night when he saw my office's light was still on (because my apartment was severely damaged, I slept in my office for more than a month after the earthquake). He was so desperate. After our conversation he felt relieved and decided to go home even if he had to go on foot. He did and came back to tell me that all his family survived but the house had collapsed. He has become my friend. He learned later that I am a clergyman and said that he would certainly learn about Christianity.

Pulpit Supply: I preach from time to time, either when the church is vacant or when the minister has to be out of town. More and more, I realize that God indeed has a purpose for me to be in this place where I was born, even though this land has become like a strange country to me.

**Marlene Buwalda**, Presbyterian Bible College, Hsin Chu: I arrived on August 19 for my first mission position and relieved Lillian Sparling. Everything she had told me about the school and people was right. The students are wonderful and the teachers and staff are a blessing. In September, I began teaching English conversation, Old Testament, business letter writing and a faith class. I felt very much at home here as soon as I arrived.

One month later, however, it became very different when the September 21 earthquake struck, frightening everyone on the island, while disrupting and ending thousands of lives. I think we all realized how much power nature has and how little control we have over our own lives. Many students from our college have families in the area hardest hit, Nan Tou, but none was lost. We all thanked God for that.

A group of students travelled to Nan Tou for one month to help rebuild houses as well as the spirit of the people there. This was their usual winter holiday, which lasted until the Chinese New Year in February.

Three nights a week, during the winter months, our English department will open English conversation classes to the general public of Hsin Chu. This comes from an island-wide concern that English is taught throughout their school year but not practiced.

I was sent here as a missionary, expecting to show people how to live with God. However, I have seen so many miracles and experienced Jesus coming into so many lives, that I really feel I have learned more about faith than I have taught. To the Taiwanese, and especially the Aboriginal people of Taiwan, God is their life, not just a part of it. I look forward to learning more over the next 18 months of my term here. I hope and pray that I can give as much love back to Taiwan as I receive daily.

**Clarabeth McIntosh**, Korean Christian Church In Japan: The first part of our year was spent in Canada. Within a week of our return to Kokura on May 23, I found myself once again warmly welcomed back to the Seinan Presbytery Church women's executive, as presbytery missionary and, on the local scene, as a teacher in the Kokura Church Sunday school and pianist for worship. While I have once again taken up facilitating a bi-monthly class on women's issues at Kitakyushu's Women's Centre, MOVE, I have not resumed teaching regular classes at the YMCA, to allow flexibility for accompanying Jack on out-of-town assignments. On several occasions, we enjoyed sharing God's Word together in the pulpit of Kokura Church.

The visits of The Rev. Paul Ryu and The Rev. Charlotte Brown provided welcome opportunities for cross-fertilization in May and June, respectively. Then, during the summer months, Ms. Linda Park's presence as a Youth In Mission volunteer from Presbyterian College in Montreal was highly valued by the KCCJ youth.

A highlight shared with Jack in October was the KCCJ General Assembly, held in Kobe, where, for the first time, eight non-ordained members of the Church Women's Association were welcomed as commissioners - a temporary measure to compensate, in part, for the disproportionate numbers of men and women presently exercising decision-making responsibilities. In visiting the mountainside grave of The Rev. Luther Lisgar Young, first Presbyterian Church in Canada missionary to work among the Koreans in Japan, it was moving to learn of the faithful yearly climbs made by a succession of Kobe Church leaders, always with young people, to keep alive the memory of this special connection with the Church in Canada since 1927.

During the autumn months, my regular weekly schedule included facilitating a challenging study of women's issues entitled Towards 2000, in preparation for the UN Women's conference in New York on building solidarity with other women throughout the world. At the same time, my on-going work with the Fukuoka YWCA, as a member of both the human rights and Christian-base committees, echoes many of these same concerns. The challenge here among a greying YWCA membership is to encourage involvement of younger women in our activities. Surely the presence of one hundred government-funded women's centres throughout Japan is a

welcome invitation to Christians of all ages to become actively involved in a more secular context.

Two weekly English classes, both connected to the Seinan KCCJ's Toraji Gakuen, complete my regular teaching schedule, leaving time to respond to the variety of social needs (present in most big cities now), particularly the Friday night soup kitchen for the burgeoning numbers of homeless on our streets.

During the last half of December, four men died in the cold; a serious reflection on a city government which has spent billions of yen building a string of ornate bridges, but nothing on even one facility which would offer protection from wind and rain. They have been sloughed off in the prioritizing of so-called cost-efficient new technology.

If I sound angry, it is because I am angry. Poverty is unnecessary in this affluent society. It is a great shame, as pointed out by Mother Teresa in a visit several years ago. The eyes of an 80-year-old man shivering under his thin blanket on the river bank last Friday night still haunt me. That night his head was protected by my husband's warm Canadian toque. But will he have the strength to make his way to the lineup for soup and rice this week, I wonder?

**The Rev. John H. McIntosh:** Putting together my personal report has been extremely difficult. The shortness of my report on mission activities reflects a year of limited effort, but does not tell how long the year really felt.

While in Toronto (January to mid-March), in-between medical checks, operations and hospitalizations, I was able to participate in a few consultations, which helped to keep me focussed. The journey back to Japan via Vancouver was broken by another hospital stopover. As a result, the orientation we had expected to give in Japan to KCCJ's team for the Native Ministries Consultation and exchange in Saskatoon and Winnipeg, we gave in Vancouver when they arrived in late April. Family helped with translation and hosting, making my part easy. Evaluation-sharing with three of the four KCCJ representatives was much enjoyed with Tamiko Corbett and others

Returning, finally!, to Japan on May 23 was another beginning for me. Our colleagues and friends in the Seinan Presbytery of the KCCJ had been forewarned of my health during the extended time in Canada. I re-introduced myself as a physically challenged person. I shared the hope to apply my gifts and limited energies to equipping the leaders and laity in the Seinan KCC until my retirement at the end of 2000. Beth explained the effects upon her work as a presbytery worker of being my guardian and companion. They responded with a welcoming spirit, and an assurance of adjusting the effort-sharing balance.

Re-engaging in our Seinan-Kyushu mission under strict conditions has been a test. The understanding reached with the Seinan KCC and presbytery leaders led to the formation of a building committee of the board of directors, relieving me of that stress. A new program/action committee has become my main partner in developing and carrying out the activities of the SKCC. With the end of the year, I have turned almost all the budgetary responsibilities over to the finance management committee.

During the half year here, I took joy in sharing the word with the people on a couple occasions, with Beth in dialogue. When I felt able, we attended the KCCJ National Women's Conference, helping with orientation for international delegates. We travelled to Tokyo for another conference and to Kobe in October for the KCCJ General Assembly. It made some significant constitutional and structural changes in order to faithfully gear up in the midst of difficult times in the new millennium.

People coming and people going also added to the joys of our days. The Rev. Paul Ryu on his way into Native Ministries service, The Rev. Charlotte Brown enlivening the PCC/KCCJ women's mission connection, and Ms. Linda Park adventuring, as a Korean-Canadian theological student, in encounters with Korean youth in Japan were welcome partners. We have been coaching The Rev. Keun Kim, a Seinan partner who participated in the Winnipeg Consultation, in applying for D.Th. studies at Vancouver School of Theology. He has been accepted and will go to Vancouver in May.

Over-booking in the Advent season over-extended my resources, and the doctor grounded me for three weeks, so the year ended on a low note. As of January 12th, tests indicate that the rest and repose, and the medicine menu prescribed, has gotten my systems back under control and into balance.

How to live with my new identity and to find out what I am to do is still a puzzle and demands honesty both from myself and from my life and mission partners. Thanks to them, I continue to find joy and strength for stepping across the threshold into the new scenes of action in God's mission. Thanks be to God for the caring through the year and to the people who keep focussed on the Lordship of Jesus.

**Michael Lessard-Clouston**, Kwansai Gakuin University, Nishinomiya, Japan: As a missionary professor at Kwansai Gakuin I have various roles. First, I am an English professor in the School of Economics where I teach four different EFL courses in listening skills, English conversation (two levels), and composition to undergraduate students. I also lecture a few times a year in a university-wide Canadian Studies course, which I previously co-ordinated until March 1999.

Second, I am a researcher in TESOL and applied linguistics, and my main project is my doctoral dissertation, for which I completed a number of analyses and some writing in 1999. Part of this was presented at academic conferences in the US (in September) and Canada (in November), where I received helpful feedback. I published two articles last year, one theological (in March) entitled "Towards a theology and typology of the Passover", in a university journal, and one linguistic (in September), entitled "Canadian English: Background, features and resources", in the journal of the Association of Canadian Teachers in Japan.

Third, as a "missionary" I am involved in a number of Christian activities on campus. I continued to co-ordinate and speak frequently in a weekly English chapel through the spring term, till we left for Canada in the summer. These chapels are well attended (especially since attendance is voluntary!) and provide opportunities to speak and teach about Christ, his teachings, and Christian perspectives on various issues. As well, Wendy and I lead an English Bible study twice a month in our home, and it is a great outreach (largely to Economics students but also to some members of our Japanese church/community) but also an encouragement to me in my Christian pilgrimage.

In 1999 we continued to attend our local Japanese church, where I am involved in the choir. Attending a church where I do not know the language well is tough, but I am encouraged when someone occasionally says how nice or helpful it is for us to attend regularly.

From July through December we were on home assignment in Toronto. As our first furlough, it was not easy. I appreciated the missionary residence apartment and the help of the McLeans there. I also enjoyed spending time with our families and our home congregation, Bridlewood, and regular opportunities to worship in English. Canadian summer and the fall colours were delightful. However, losing my office and other facilities that I have here was not conducive to my research, and I found it tough to continue the academic work that was expected of me. It was not clear what was expected of us with regard to deputation. As it worked out, only one of the 13 or 14 speaking engagements was arranged through Church Offices, the rest being through our own contacts. We met only once with International Ministries staff and once with the International Ministries personnel committee for an interview.

Although I felt affirmed in my work and role here in Japan as I spoke in churches, I was also somewhat disappointed by the lack of real interest overall. One missions conference (at St. Paul's in Ottawa) and one WMS potluck (at Willis church) were highlights, and some of the rare occasions where we had good opportunities to really dialogue with people. Church speaking engagements for Sunday morning worship during furlough may provide chances to share with a lot of people, but they do not allow for discussion or feedback.

I was happy to return to Japan at the end of December. At this stage in life this is where God calls me to live, work, and have various relationships. Personally, as a missionary, I struggle with my lack of Japanese ability, juggling various time commitments and priorities, and the lack of pastoral support I experience. But though I feel weak I do know the Lord's blessing and strength (Philippians 4:13). I hope somehow to tell of God's glory and marvellous deeds in this land of the rising sun, which needs the Son.

**Wendy Lessard-Clouston**, Kwansai Gakuin University, Nishinomiya, Japan: My main responsibilities continue to relate to caring for our two sons. Caleb turned 2 in January, and is a very energetic and adventuresome toddler. His asthma was a serious concern, particularly March through August, but now seems to be under control. He appears to like to make others laugh, and can be quite entertaining. Joel, who is 5, began his final year of kindergarten in April, and made new friends during the spring term. Since we were on furlough from July to December, he missed the fall term, but joined his class again in January. While in Canada, Joel enjoyed attending kindergarten, but forgot a lot of Japanese and had a very difficult few weeks readjusting upon our return. The pressure on mothers to be teaching their children, or arranging for others to teach them, is very strong even at the kindergarten level. It is a challenge to balance the desire to help Joel fit in and feel comfortable, while resisting the pressure for conformity.

I continue to see the kindergarten as a major part of my ministry. While on furlough I exchanged letters with several other mothers, and I am getting to know them on a deeper level now. I try to initiate conversations that don't revolve around children; many of the mothers appear lonely, and I feel there are more opportunities to minister to them than my time will allow.

I continue to be involved at the university as well. I speak in English chapel services and host groups of students in our home. My English discussion group has not met this academic year due to our furlough, but I plan to start it again beginning in April.

The English Bible study that Michael and I lead is a continuing source of encouragement. It still consists mostly of university students but there has been a variety of ages and stages of life represented. Friendships formed between members are encouraging, as is the discussion during our meetings. We have been using a bilingual study guide based on Luke.

We are still attending Kwansai Gakuin Church, but, increasingly, I feel the need for more teaching, worship and fellowship in English. I also feel it is important to be able to attend church as a family and worship together, which is difficult to do at Kwansai Gakuin Church. Since we have invested 5 years in developing relationships, I don't want to sever our relationship with the church entirely, but am concerned about our family's need for teaching and support.

I have been taking Japanese lessons again, but continue to struggle with the frustrations of limited language ability. My Japanese is good enough to communicate on a basic level, but I cannot follow a sermon or understand a joke. Related to this is the discouragement and loneliness that comes from limited contact with people with whom I can truly communicate (for me, that would probably require English). I would like to be more proactive in finding supportive fellowship, perhaps through an International church or attending conferences in English.

Our furlough time in Canada was a blessing in many ways. It was wonderful to be closer to family and friends, and to be able to communicate, sing and worship in English. Being in Canada, however, also confirmed that Japan is now home. When we returned at the end of December, I immediately noticed that wherever I went, I saw people who knew me by name. I think I ran into someone I knew only once in 6 months in Toronto! I am very grateful for the missionary residence, which was a very comfortable home away from home. The opportunities to share some of our experience with various Presbyterian Church in Canada churches was very much appreciated. I was struck by the diversity of the congregations, and especially enjoyed the music in many of them. The highlight for me was participating in the missions conference at St. Paul's in Ottawa. St. Paul's is the Lessard family's home church. 1999 was a difficult year for us, with my mother's serious illness at the beginning of the year and then my father's death in March. St. Paul's congregation has been very supportive.

I appreciate the prayers, interest and support of congregations and individuals within The Presbyterian Church in Canada. As I reflect on this past year, I can see God's rich blessings to me and my family. I pray that he will give me the strength, wisdom and humility needed to continue to minister here in Japan.

**The Rev. Doo Je Kim**, Associate Missionary, Ecumenical Relations and Communications Officer, General Assembly Office, Presbyterian Church of Korea: My primary ministry is with the General Assembly office where I take care of most of the foreign correspondence, look after exchange programs, and ecumenical and overseas guests. I assist the Moderator and the executive council in foreign and ecumenical affairs. Most of my work is accountable to the General Secretary.

On the weekend, I serve at the Myung Sung Presbyterian Church in Seoul (35,000 members; 10,000 students from kindergarten to university). I teach a Grade 9 class of 550 students and two English Bible studies, intermediate and advanced levels during the week. Beginning in March, I will serve on the International Ministry Service (IMS) which aims to evangelize foreign workers, then to prepare them to return to their own country as "local" missionaries. Korea has various foreign and migrant workers from countries such as China, Philippines, Indonesia, India, Pakistan, Russia and Tibet. I will be responsible for training the lay and ordained leaders and coordinating all the different services and Bible studies among the ethnic groups in the Myung Sung church.

Personal reflection: I am concerned about the "white missionary" stereotype. Wherever I am introduced as a Canadian Presbyterian missionary, most Korean people have a somewhat perplexed reaction, "What...a yellow missionary?...Hum..." Perhaps it is still true in Third World countries, but it is surprising here. According to the Korean Christian council, there are over 5,000 Korean missionaries working internationally. Do they still confront the "white missionary" concept? I am convinced this stereotype will remain as long as the view of "super-white country" remains. Now, as more churches work internationally and cooperatively, sharing experiences, personnel and finances, it is time to change the stereotype view.

## EUROPE

**Brian Johnston**, Romania: My work has continued to be stimulating and fulfilling and I have appreciated the increased involvement of The Presbyterian Church in Canada with my ongoing mission work in Romania. This year I was put on a regular missionary stipend which has given me a very positive boost and has allowed me to extend various components of my missionary work here. My choir had many active excursions and, besides many church appearances in various locations throughout Romania, also sang a successful concert in the Satu Mare Philharmonic Hall.

The English level of the students has continued to advance and we are constantly seeking more advanced materials and activities to further motivate them. I continue to work closely with Celia Kenny from the Church of Scotland. She works mainly with the advanced students and can provide opportunities for the students to expand their horizons in theological thinking.

In January 1999, Rick Fee, Director of PWS&D, came to Romania and met some of my students. Their enthusiasm impressed him. In June, I attended General Assembly in Waterloo and was able to provide information to many of the participants concerning my work in Romania. It was great for me to meet many other missionaries as well as a notable number of Presbyterians throughout Canada interested in mission work. In early June, I spoke briefly at the monthly meeting of the Presbytery of Waterloo-Wellington.

In November, 1999 I purchased a Skoda, a Czech car with a Volkswagen motor. I have already used the vehicle and adapted to Romanian traffic. The paper work is astronomical but the bureaucratic complications have been much alleviated by my students. I can assure you that it will allow considerably more opportunities in furthering mission activities throughout Transylvania.

The summer of 1999 was particularly rewarding for me when three competent young women came to Eastern Europe as part of the Youth In Mission program. They participated in camps in Hungary, Romania, and Croatia. Due to the notable success of this program the project will be continued in 2000.

In May, I hosted the first FLAMES Mission Tour in Eastern Europe, with four days in Romania and opportunities to interact with my students. I can't praise them enough. They are the main reason why I have been motivated to stay here for a longer time. They assist me so much with my work and are really making a difference both in the institute and in the various areas in

which they serve throughout Transylvania. I feel very much that we are true brothers and sisters in Christ. I am honoured to be able to work with such a dedicated and talented group of young people. Sometimes I am flabbergasted at the difficulties that they must endure in their continued studies and work activities. Their ongoing energy is truly amazing. As Rick Fee says, "We have so much to learn from this part of the world."

### MACLEAN ESTATE COMMITTEE

To the Venerable, the 126th General Assembly:

The past year has been the completion of a transition as well as the twenty-fifth year of service to the members of The Presbyterian Church in Canada. In the fulfillment of our mandate as the retreat and conference centre of the Church we are transformed from a centre for laity education alone to a 'resource partner' for appropriate Christian outreach programs extant within the Church.

By reaching out in this manner, we feel that we are closer to both the spirit and substance of our mandate, issued by the General Assembly in 1986, which is:

to serve the needs of congregations and persons within them by offering on-site programs in the following areas:

- the experience of Christian community in a 'setting apart',
- the encouragement of personal spiritual growth,
- the equipping for service within congregations, committees and the world, and
- the development of leadership skills.

As a 'community' we continue to be conscious of the broader scope and definition of our contributions. We are an integral part of the Church commune and seek to express our Christianity in very practical ways and in close collaboration with the efforts of others. We are a physical community, blessed by the Lord with all kinds of rich resources that we dedicate to the fulfillment of His purpose.

### **OPERATIONS**

Notwithstanding the decreased emphasis on formal seminars and workshops, we are recording a highly successful year in terms of usage. We are particularly pleased to report a rising trend in personal retreats and increased usage by congregations.

With prudent, responsible management by our dedicated staff, we have met and surpassed service expectations consistently, and have kept our operating costs well under control, resulting in a small operating surplus. From the business perspective, we have built a solid base from which we can consider some modest expansion of our efforts to support Christian ministry.

Likewise, we are well able to meet our financial goals and commitments, and in addition, to progress with a plan to diminish our reliance on earnings from the Maclean Endowment Fund. This allows us to accumulate some capital reserves that will be invested in the preservation and expansion of our physical resources.

### **PLANNING AND ADMINISTRATION**

There has been considerable planning, within the policy framework established by the Maclean Estate Committee, for an aggressive marketing and outreach initiative over the coming months. Structure and marketing materials are being prepared to bring Crieff Hills Community into a more prominent position in the active ministries of the Church.

There have been appreciable gains in the systems and databases that support our operations too. New equipment and applications enable us to respond more rapidly, accurately and sensitively to the diverse needs of our guests. In addition, we have begun to promote our offerings through a website that will be further expanded through the coming year. Please visit with us at [www.crieffhills.com](http://www.crieffhills.com).

## OUR PEOPLE

We are, once again, indebted to the very capable staff and many volunteers who have dedicated themselves to our mission. It is recognized that Christianity lives only within and between individuals, and there are no better demonstrations available than at Crieff Hills Community. We have welcomed a number of new volunteers to our team through the past year, and we are gratified by their enthusiasm and devotion. We have room for more.

Our Spiritual needs are now being met through the services of our appointed Chaplain, The Rev. Judee Archer Green, who is contributing in several significant areas including spiritual leadership, pastoral services and internal liaisons. This appointment allows the Managing Director, The Rev. Greg Sumner, to focus even more acutely on the provision of vital educational, resource and administrative services. This is proving to be a highly successful co-operative effort for which we are grateful.

## FACILITIES

There is a competent maintenance and improvement program in place, adequately funded, to preserve and upgrade our unique facilities. Through the Program Advisory Group a number of fresh initiatives are underway to 'invest' these facilities and resources in ways that will serve the Lord's purpose even more fully than in the past.

## OUR FUTURE

Our future is bright and we are poised for substantial growth. Sometimes however, we feel like we are one of the best kept secrets of the Church, and we intend to let our light shine.

### **Recommendation No. 1** (adopted, p. [41](#))

That presbyteries and congregations be encouraged to examine the effectiveness and efficiencies of current, local Christian outreach programs with a view to possible active collaboration with Crieff Hills Community including resource sharing and mutual support.

### **Recommendation No. 2** (adopted, p. [41](#))

That presbyteries and congregations be encouraged to establish an active electronic link with Crieff Hills Community to facilitate and assist the use of Crieff Hills Community as an integral resource in Christian outreach, laity education and leadership training/development.

David E.C. Huggins  
Convener

## NOMINATIONS

### **MODERATOR OF 126TH GENERAL ASSEMBLY**

Rev. Dr. G. Cameron Brett	Cape Breton, Newfoundland, Pictou, Halifax-Lunenburg, St. John
Rev. H. Glen Davis	Pickering, Kamloops, Westminster
Rev. Robert C. Garvin	Kamloops, Westminster, Vancouver Island
Rev. Dr. Stephen A. Hayes	Montreal, Ottawa, Lanark & Renfrew, Algoma & North Bay
Rev. Dr. Terrence D. Ingram	Essex-Kent
Rev. E.M. Iona MacLean	Pictou, East Toronto
Rev. Peter D. Ruddell	Assiniboia, Northern Saskatchewan
Rev. Karen R. Timbers	Superior
Rev. Dr. Vernon W. Tozer	Miramichi
Rev. Dr. Stanley D. Walters	Montreal, Kingston

### **PRESBYTERIAN CHURCH BUILDING CORPORATION, GENERAL MANAGER OF**

Mr. Kenneth R. Craigie	Waterloo-Wellington
Ms. Lynda V. Garland	East Toronto
Rev. Samuel M. Priestley, Jr.	Oak Ridges
Mr. James Seidler	Pickering
Rev. Dr. David B. Vincent	Vancouver Island

**KNOX COLLEGE****New Testament Language and Literature**

Ms. Laura Alary	Pictou
Prof. Nancy Calvert-Koyzis	Waterloo-Wellington, Winnipeg
Ms. Lee Ann Johnson	Pictou, Halifax-Lunenburg
Rev. Dwight Nelson	Algoma & North Bay
Rev. Dr. L.E. (Ted) Siverns	Kamloops
Rev. Richard R. Topping	Pictou
Rev. Douglas Robinson	Niagara

**Christian Education and Youth Ministry**

Rev. Marion R. Barclay	Winnipeg
Rev. Dr. Daniel D. Scott	Halifax-Lunenburg, Waterloo-Wellington

**PRESBYTERIAN COLLEGE****Director of Pastoral Studies**

Rev. Dr. Jonathan Dent	Pictou, Kootenay, Kamloops
Rev. Dr. W.J. Clyde Ervine	Pickering
Rev. Dr. D. Stewart Gillan	Halifax-Lunenburg
Rev. Dr. Terrence D. Ingram	Vancouver Island
Rev. Dr. J.H. (Hans) Kouwenberg	Vancouver Island
Rev. Dr. J. Kevin Livingston	Pictou, Oak Ridges, Waterloo-Wellington, Winnipeg, Kootenay
Rev. Dr. Daniel MacKinnon	Oak Ridges
Rev. Dr. Ruth M. Syme	East Toronto

**PENSION AND BENEFITS BOARD**

To the Venerable, 126th General Assembly

The Pension and Benefits Board met three times during the year; in October 1999, March and April 2000. In addition, many consultations took place by telephone, fax and e-mail.

In view of the amount of work involved for staff in processing the data for all the 1999 changes, the Board authorized two extensions of the deadline for notifying members of the impact of these changes on their own benefits; first from October 1, 1999 to February 1, 2000, and then to April 21, 2000. All notices for both active and retired members, and their surviving spouses, were sent out in April 2000, and the new pension amounts were paid on May 1, 2000, along with arrears and interest.

**CONSOLIDATED PLAN CONSTITUTION**

The Plan Constitution has been amended in accordance with the 1999 Recommendation No. 12 (A&P 1999, p. [415](#), [51](#)), and was filed with the Regulatory Authorities in March 2000. Further minor changes have been made to comply with the requirements of the Canada Customs and Revenue Agency (CCRA, previously Revenue Canada). The full text of the Plan Constitution, as amended, is found on pages 456-74 of this report, with the latest changes being shown in italics for member's convenience.

**Recommendation No. 1** (adopted, p. [30](#))

That the Consolidated Plan Constitution set out commencing at page 456 be adopted as the Pension Plan of The Presbyterian Church in Canada.

**GIFTS, LEGACIES AND REQUESTS**

In accordance with the latest CCRA requirements, gifts, legacies and bequests have to be accounted for separately from the Pension Fund, and this is reflected in the financial statements for the year 1999.

This fund, which amounted to \$660,777 as at December 31, 1999, is administered by the Pension and Benefits Board, and invested alongside the Pension Fund. It is used to supplement the benefits of those 29 widows who receive little or no CPP or QPP benefits.

Funds of this nature are still required, for use where a genuine need is shown to exist. The main Pension Fund cannot be used to make any "ex gratia" payments beyond the benefits defined in the Pension Plan.

The Board asks all presbyteries and congregations to encourage individual members of the Church to support the Bequest Fund in its aim to supplement the incomes of these worthy retired servants of the Church.

**COST OF LIVING INCREASES**

The latest authority for granting cost of living increases to pensioners was approved by the 122nd Assembly (A&P 1996, Rec. No. 4, p. 418). The Board recommends that authority be granted for the next four years in similar terms.

If the following recommendation is approved by this General Assembly, the Board has decided to grant cost of living increases of 2.1 percent, with effect from January 1, 2000, to all pensioners who retired on January 1, 1999 or earlier.

**Recommendation No. 2** (adopted, p. 30)

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 each of the years 2000, 2001, 2002 and 2003, by the amount of any increase in the consumer price index, for all Canada, for the 12 months up to August in the immediately preceding year, with a cumulative maximum of 3.0 per cent per annum, provided adequate surplus is available.

**APPLICATIONS TO RECEIVE RETIREMENT BENEFITS**

1999		2000	
March	Rev. Norman W. Hutchinson Rev. Shirley Jeffery	January	Rev. George R. Bell Rev. Joop Eenkhoorn Mrs. Marilyn Janssen
April	Rev. J. Desmond Howard Rev. Harry Waite	February	Rev. S. John Stewart
May	Ms. Jean Lansing Rev. Sheina Smith Rev. JoAnne M. Walter Rev. David A. Whitehead	March	Rev. Csaba Baksa
June	Dr. John R. Cameron Mr. A.B. Fuleki Rev. Marion E. Johnston		
July	Dr. Alexander (Zander) Dunn Mrs. Karin Finkbeiner Dr. Helen L. Goggin Rev. Raymond A. Humphries Dr. William J. Klempa Rev. Freda M. MacDonald Rev. Graham MacDonald		
August	Rev. Murray L. Garvin Rev. Raymond E. Glen Dr. Geoffrey D. Johnston Dr. Grant R. MacDonald		
September	Rev. Paul Kantor Rev. Douglas E.W. Lennox		

October Rev. Gordon A. Beaton  
 November Rev. Helen R. Allum  
 December Mrs. Carolyn MacDonald  
 Rev. Nan Chieh Wang

**ANNUITANTS DECEASED**

1999		2000	
February 18	Mr. A.J. Morrison	February 2	Rev. D.J. Firth
February 27	Rev. F. St. Denis	February 9	Rev. Jessie Bigelow
		February 18	Rev. Wm. Moncrieff
March 6	Mr. Alex McLaughlan		
March 18	Rev. D. Evans		
March 30	Mrs. F. Black		
April 4	Mrs. F. Bryan		
May 6	Mrs. R. Nicholson		
May 9	Rev. C. Cochrane		
June 18	Mrs. A. Johnston		
June 20	Mrs. K. Rowat		
December 24	Rev. Willem Janssen		

**1998 OGDON ADDITIONAL MOTION** (A&P 1998, p. [42](#); 1999, p. [211](#), [218](#), [421](#), [51](#))

The Ogdon Additional Motion was referred to the Pension and Benefits Board for response to this Assembly. This concerned a change in the point at which an early retirement pension may be granted, without an actuarial reduction, from a total of age and service equal to 95, to a total of 90.

It should be pointed out that, although there would be no “actuarial reduction” for early retirement at this point, the years of pensionable service which are used to calculate the pension are only counted up to the date of actual retirement.

The factor of 95 has not been in place for a sufficient length of time to allow for a true assessment of the impact. Many of those who might have liked to take advantage of such a factor may have been unable to make arrangements to retire at relatively short notice.

The improvement in pensions resulting from the 1999 General Assembly decisions could result in a significant increase in the number of people who decide to take advantage of the early retirement option. This applies particularly to those eligible to retire in the next few years.

The Board has received no indication that there is an oversupply of ministers graduating from the theological colleges. If retirements, both early and regular, are not balanced by an adequate supply of new graduates, a serious shortage of clergy could develop.

Until such time as the impact of the early retirement factor of 95 can be properly evaluated, we do not believe it would be prudent to lower that factor still further.

**Recommendation No. 3** (adopted, p. [30](#))

That the request outlined in the Ogdon Additional Motion be not granted.

**KUHN ADDITIONAL MOTION** (A&P 1999, p. [46](#))

The Kuhn Additional Motion was directed to the Assembly Council, which is recommending to this General Assembly that it be referred to the Pension and Benefits Board. (see p. [214](#), [38](#))

The Health and Dental Plan is administered by Sun Life on our behalf on a “cost plus” basis. This means that there is really no “insurance” element, and costs depend solely on the history of approved claims actually incurred, (93.4 percent of total costs) plus administration fees and reserves (6.6 percent of total costs). Therefore, any cost reductions must come from reduced benefits or reduced administration costs.

Why are costs increasing?

- the group is ageing; the average age is now about 49, and claims are increasing because of this increased average age;
- the coverage provided under the provincial medical plans is being reduced;
- new and more expensive procedures and drugs are being introduced, and used;
- new benefits have been added, for example, the maternity/paternity plan, which is self-insured.

What is included in the plan?

- comprehensive medical coverage;
- comprehensive dental coverage;
- the pulpit supply plan;
- the maternity/paternity plan.

The plan was last reviewed extensively in 1997. The coverage was compared with that of other denominations, and with industry, and the levels of administration costs for various carriers were compared. The Pension and Benefits Board is undertaking a further review of the plan for presentation to the 127th General Assembly.

What will the review look at?

- the coverage will be compared to industry and other denominations;
- the costs of providing services will be reviewed;
- the level of deductibles and limits in the health and dental plans will be examined in the light of current circumstances.

For these reasons, we recommend that the Health and Dental Plan should be continued with the present level of benefits.

**Recommendation No. 4** (adopted, p. [30](#))

That the Health and Dental Plan be continued with the present level of benefits.

**RETIRING MEMBERS OF THE BOARD**

Susan Robinson and William Stephen are leaving the Board this year, and the Board wishes to thank them for their sterling service, during a very tumultuous period of change.

Crawford E. Laing  
Convener

Elizabeth Forrester  
Secretary

**CONSOLIDATED PLAN CONSTITUTION  
PENSION PLAN OF  
THE PRESBYTERIAN CHURCH IN CANADA**

**FOREWORD**

This document is a *consolidation of the provisions* of the Constitution of the Pension Plan of The Presbyterian Church in Canada, which was last restated effective January 1, 1998. The purpose of this *consolidation* of the Constitution is to incorporate amendments to the Plan approved by the 1999 General Assembly and those required for compliance with Applicable Legislation.

This *document* is effective *July 1, 1999*, (or such earlier dates, as stipulated in Section 3).

Although this document incorporates many of the benefit provisions in effect prior to *July 1, 1999*, for historical purposes, benefits payable on death, Disability, Retirement or withdrawal prior to *July 1, 1999*, are based on the provisions of the Constitution in effect at the time of such death, Disability, Retirement or withdrawal, *subject to compliance with Applicable Legislation. In particular, the amendments specified in Section 3 as being effective January 1, 1992, (for compliance with the Income Tax Act, Canada) shall apply to benefits payable on and after such date.*

**1. DEFINITIONS**

Whenever used in this Constitution, unless the context requires otherwise:

- 1.1 “Actuarial Equivalent” or Actuarially Equivalent means an amount of actuarially equal value computed by the use of actuarial tables recommended by the Actuary and in such a manner as to comply with Applicable Legislation, provided that the sex of a Member shall not be taken into account in its calculation except where Applicable Legislation requires otherwise.
- 1.2 “Actuary” means a Fellow of The Canadian Institute of Actuaries appointed by the Church for the purposes of the Plan.
- 1.3 “Applicable Legislation” means the provisions of pension legislation of the province with which this Plan must comply, the Income Tax Act (Canada) and regulations thereunder and any other legislation or binding directive of any governmental regulatory authority to which the Plan is or may become subject as the same may be amended from time to time.
- 1.4 “Back Service” means any period of Pensionable Service in respect of which a Member has received a refund of contributions under Section 16.1 or a lump sum transfer under Section 16.7.
- 1.5 “Church” means The Presbyterian Church in Canada.
- 1.6 “Commutated Value” means a lump sum amount of actuarially equal value computed by use of actuarial tables recommended by the Actuary and in such a manner as to comply with Applicable Legislation, provided that the sex of a Member shall not be taken into account in its calculation except where Applicable Legislation requires otherwise.
- 1.7 “Congregation” means a congregation of the Church.
- 1.8 “Constitution” means the Constitution of the Plan as set out herein, as amended from time to time.
- 1.9 “Disabled” and “Disability” mean such degree of physical or mental incapacity as prevents a Member from carrying out the Member’s normal duties, and otherwise continuing in Pensionable Service, as provided in Section 11.2.
- 1.10 “Employer” means the Church, a Congregation, a Board of the Church or any other employer, organization or institution which has in its employ a Member in Pensionable Service.
- 1.11 “General Assembly”, “Synod”, “Presbytery”, refer to courts of the Church as they are known and recognized by the Church.
- 1.12 “Interest” in respect of a year shall mean the interest calculated at a rate which, in respect of a year prior to 1988, shall be determined by the Pension and Benefits Board and, in respect of any subsequent year, shall be the greater of:
  - (a) that rate, determined by the Board with the advice of the Actuary, which reasonably represents the rate of return obtained over that year on the assets of the Pension Fund, and
  - (b) the rate of interest declared under Applicable Legislation for crediting interest on member contributions;  
and credited in a manner prescribed by any Applicable Legislation.
- 1.13 “*Maximum Qualifying Income*” for any calendar year means the maximum amount of Pensionable Income for such year, such amount being set annually by the Pension and Benefits Board under the rules authorized by the General Assembly. The maximum amount shall be \$48,000 for the calendar year 1998, *\$48,418 for the calendar year 1999 and the maximum amount for each subsequent calendar year shall be equal to 160% of the top level of the minimum stipend as established for that year by General Assembly (rounded to the nearest multiple of \$60).*
- 1.14 “Member” means a person who has become a member of the Plan as provided in Section 5.
- 1.15 “Paid-up Member” means a member who has ceased to be in Pensionable Service for any reason other than death, retirement or disability and who remains entitled to benefits under the Plan.
- 1.16 “Pension and Benefits Board” means the board appointed by the General Assembly to administer the Plan.

- 1.17 "Pension Fund" means the Pension Fund of the Church.
- 1.18 "Pensionable Income" of a Member for any calendar year or part of a calendar year is the stipend or salary paid to such Member by an Employer for that year or for that part of a year during which the Member is in Pensionable Service, to a maximum equal to the *Maximum Qualifying Income* for such calendar year. For the purpose of this provision, after 1999, "*stipend*" shall include an allowance of 60% of actual stipend paid, which shall be in lieu of housing, utilities and other allowances, where these are authorized as part of the minimum earnings by the General Assembly, and "salary" shall include any emolument paid by the Employer in respect of premiums for the extended health care and dental insurance plans, but shall not include any payments of bonus, overtime or other fluctuating emoluments.

In the case of a Member who is in part-time service during any calendar year, the Member's Pensionable Income for such period shall be equal to the Pensionable Income which the Member would have received if he or she had worked on a full-time basis.

- 1.19 "Pensionable Service" of a Member means the periods of full-time and pro-rated part-time service during which the Member made contributions to the Plan, the Previous Plan or the Retirement Fund for Church Employees. For the purpose of this provision pro-rated part time service in any calendar year shall be based on the ratio of the Member's hours of employment to the full-time hours of employment during such year (or such other pro-rating basis as the Pension and Benefits Board deems to be equitable).

In the case of an Employer other than the Church or a Congregation, such service shall rank as Pensionable Service only if it has been recommended as a valid ministry by Presbytery and recognized by the Pension and Benefits Board, and then only so long as the employer makes the contributions required from the Employer in respect of such Member.

Pensionable Service shall also include any service with an employer recognized in accordance with an agreement entered into between the Church and such employer pursuant to Sections 18.5 and 18.6 hereof. It shall also include any Back Service purchased pursuant to Section 20 and Prior Service pursuant to Section 1.23.

Notwithstanding the above, any period of Pensionable Service shall be recognized only to the extent and subject to the conditions allowed under Applicable Legislation.

- 1.20 "Plan" means the Pension Plan of the Church, and any successor plan of the Church, as amended from time to time.
- 1.21 "Previous Plan" means the pension plan of the Church in effect immediately prior to January 1, 1974, to which this plan is the successor.
- 1.22 "Prior Fund" means a pension fund which has been assimilated into the Pension Fund. The Prior Funds are:
- (a) The Pension Fund as described in the Book of Forms which was revised and issued by authority of the 95th General Assembly;
  - (b) The Aged and Infirm Ministers' Fund;
  - (c) The Widows' and Orphans' Fund;
  - (d) The Retirement Fund for Church Employees.
- 1.23 "Prior Service" of a Member means any period of service before joining the Plan which was elected to be included as Pensionable Service by the Member prior to December 31, 1971, pursuant to Recommendation No. 2 approved by General Assembly in 1970 for those persons who had not elected to join the Plan when first eligible.
- 1.24 "Retirement" means a withdrawal from Pensionable Service by normal retirement, postponed retirement, or early retirement, as provided for in Sections 8, 9, and 10 respectively.
- 1.25 "Spouse" of a Member on any date means a person of the opposite sex, designated by the Member, who:
- (a) is married to the Member, or
  - (b) is not married to the Member but is living with the Member in a conjugal relationship

- (i) continuously for a period of at least three years, or
  - (ii) in a relationship of some permanence if they are the natural or adoptive parents of a child, both as defined in the Family Law Act, 1986 (Ontario)
- provided that, for the purposes of the Plan, in the event that there is more than one Spouse, a person shall be deemed not to be the Spouse of a Member if the person is living separate and apart from the Member.

1.26 "Trustee Board" means the Board appointed in accordance with the Act of Incorporation of the Church.

## **2. PURPOSE**

The purpose of the Plan is to provide pensions for retired and disabled Members and for the widows or widowers and dependent children of deceased Members.

## **3. EFFECTIVE DATE**

The effective date of the Plan is January 1, 1974. This *consolidated* version takes effect from *July 1, 1999*, except that

- Sections 1.19, 4.1, 6.2, 7.3, 8.5, 10.1, 10.2, 12.2, 13.3, 14.4, 15.2, 18.1, 18.6, 18.7, 18.10 and 20.2 are amended effective January 1, 1992 (for compliance with the Income Tax Act, Canada).

## **4. THE PENSION FUND**

4.1 The Assets of the Pension Fund shall consist of the assets received from the prior Funds, described herein, together with the following:

- (a) Receipts in respect of investments held by the Pension Fund;
- (b) Contributions by Members;
- (c) Premiums paid by Members pursuant to Section 16.5;
- (d) Contributions by the Church;
- (e) Contributions by Congregations;
- (f) Contributions or payments by other contributing Employers;

4.2 Investments of the Pension Fund shall comply with the requirements of Applicable Legislation and shall be held by a life insurance company or a trust company appointed by the Pension and Benefits Board and licensed to transact business in Canada in a segregated account in the name of The Trustee Board of The Presbyterian Church in Canada.

4.3 The Pension and Benefits Board shall direct the company holding investments of the Pension Fund in writing:

- (a) to pay out of the Pension Fund all benefit payments in accordance with these provisions directly from the Pension Fund or to arrange for all or part of such benefit payments to be purchased from an insurance company licensed in Canada and authorized to act in that capacity; and
- (b) to pay out of the Pension Fund all expenses incurred in accordance with these provisions to the extent that such expenses are not paid directly by the Pension and Benefits Board.

4.4 The amount and form of contributions and the timing of their remittance to the Pension Fund shall be in accordance with Applicable Legislation.

## **5. MEMBERSHIP**

5.1 Any of the following shall be eligible to become a Member of the Plan while in Pensionable Service:

- (a) Any minister, associate or assistant minister, or assistant to the Minister (whether inducted into that office or not);
- (b) Any ordained missionary;
- (c) Any overseas missionary (lay or ordained) under the direct control of the Life and Mission Agency of the Church;
- (d) Any minister, teacher, or professor serving in a college or school under the direct control of and reporting to the General Assembly;

- (e) Any executive staff member of the General Assembly boards of the Church who shall be approved by the Pension and Benefits Board to become a Member of the Plan;
- (f) Any graduate of Ewart College or member of the Order of Diaconal Ministries;
- (g) Any person appointed as a salaried employee of the Church or of a Synod, Presbytery or Congregation, from the date of appointment provided that, in the case of a person who is employed by an Employer, other than the Church, eligibility to join the Plan shall be conditional upon such employer submitting an undertaking in writing to make the required employer contributions during the period of such employment.

- 5.2 A person who was a member of the Retirement Fund for Church Employees on December 31, 1986 shall be deemed to become a Member of this Plan as of January 1, 1987.
- 5.3 A person who is eligible for membership in the Plan shall become a Member upon receipt by the Pension and Benefits Board of that person's application for membership, and shall remain a Member during the period of Pensionable Service and thereafter while entitled to benefits under the Plan.

**6. MEMBER'S CONTRIBUTIONS**

- 6.1 Contributions shall be made by each Member at the following rates:
  - (a) 4% of Pensionable Income in each calendar year or part of a calendar year up to and including 1990;
  - (b) 5% of Pensionable Income in each calendar year or part of a calendar year from 1991 to 1997 inclusive;
  - (c) 4.5% of Pensionable Income in each calendar year or part of a calendar year *from 1998 to 1999 inclusive*; and
  - (d) at the following rates in subsequent calendar years:

<i>Calendar Year</i>	<i>Member's Contribution Rate as % of Pensionable Income</i>
2000	4.4%
2001	4.8%
2002	5.2%
2003	5.6%
<i>after 2003</i>	6.0%

Such contributions shall be deducted monthly from the Member's stipend or salary by the Employer and remitted to the Pension Fund either quarterly in advance or within thirty days following the end of the month of the deduction.

- 6.2 In addition to the contributions required to be made under the terms of Section 6.1, voluntary contributions may be received from or on behalf of any contributing Member within the limits prescribed under the Income Tax Act (Canada). Such additional contributions shall be accumulated for such Member separately from those required to be made in accordance with Section 6.1. The accumulation of such additional contributions and Interest shall be applied to provide additional benefits Actuarially Equivalent thereto at retirement, death or withdrawal from Pensionable Service, as the case may be. *In accordance with Applicable Legislation, any pension benefits provided under this Section 6.1 shall be purchased from a licensed life insurance company.*

**7. EMPLOYER CONTRIBUTIONS**

- 7.1 Each Congregation paying stipend for the services of a Member, within the past 4 years, shall pay each calendar year into the Pension Fund a *percentage, as stated below*, of the amount reported as "total raised for all congregational purposes" for that Congregation in the latest statistics reported to General Assembly for which an amount has been reported by the Congregation under that heading, less any amount that has been included in that total on account of payment in reduction of mortgage or capital raised for the erection of a new church or manse, including any amount raised for payment of interest thereon.

<i>Calendar Year</i>	<i>Congregational Contribution Rate</i>
<i>up to and including 1999</i>	2.0%
<i>2000</i>	2.2%
<i>2001</i>	2.4%
<i>2002</i>	2.6%
<i>2003</i>	2.8%
<i>After 2003</i>	3.0%

7.2 In the case of a Member who is a salaried employee of the Church or a Synod, Presbytery or Congregation or in Pensionable Service with a Board of the Church, an organization directly under the control of the Church or any other Employer, the Employer shall contribute at the following rates:

- (a) 6% of the Pensionable Income of the Member for each calendar year, or part of a calendar year, during which the Member is in Pensionable Service *up to and including 1999; and*
- (b) 7% of the Pensionable Income of the Member for each calendar year, or part of a calendar year, during which the Member is in Pensionable Service after 1999.

7.3 Notwithstanding Sections 7.1 and 7.2, the contributions made by the Employers to the Plan in any calendar year shall not exceed the amounts recommended by the Actuary in the most recent actuarial valuation of the Plan and the maximum amounts permitted as contributions to a pension plan registered under the Income Tax Act, Canada.

## **8. NORMAL RETIREMENT PENSION**

8.1 The normal retirement date shall be the first day of the month next following the month in which the Member attains age 65.

8.2 The normal retirement pension is payable monthly during the lifetime of the Member, the first payment falling due on the normal retirement date. The amount of each payment shall be one-twelfth of the product of the following amounts:

- (a) 1.5% of the Average Maximum Qualifying Income; multiplied by
- (b) the Member's Average Pensionable Income Ratio; multiplied by
- (c) the period of the Member's Pensionable Service (measured in years)

8.3 For the purpose of this Section 8:

- (a) "Average Maximum Qualifying Income" means the average of the Maximum Qualifying Incomes in the calendar year of a Member's retirement (or death or termination of employment) and immediately preceding four calendar years or during all the years of a Member's Pensionable Service if the number of applicable years is less than 5.
- (b) "Average Pensionable Income Ratio" means the average of the Member's highest Pensionable Income Ratios in any 5 calendar years (not necessarily consecutive), or during all the years of a Member's employment if the number of such years is less than 5. For this purpose, the Pensionable Income Ratio in any calendar year is the ratio of the Member's Pensionable Income to the Maximum Qualifying Income for that year.

8.4 Notwithstanding Section 8.2, the monthly amount of the normal retirement pension payable to a Member who was contributing to the Plan on December 31, 1989 shall not be less than the amount of normal retirement pension that would have been payable to the Member under the terms of Constitution in effect on December 31, 1989.

8.5 The amount of pension being paid under this Plan to a Member or to the surviving Spouse or dependent child of a deceased Member may be increased from time to time in amounts approved by the General Assembly and set out in an Appendix to this Constitution, provided that any such increases shall not exceed the maximum amounts allowable under Applicable Legislation.

**9. POSTPONED RETIREMENT**

9.1 A member who postpones Retirement beyond age 65 and remains in Pensionable Service shall continue to make contributions to the Plan until actual Retirement. However, the payment of pension must begin before the end of the calendar year in which the Member attains the following ages:

- 71 if the Member was born in or before the year 1926;
- 70 if the Member was born in the year 1927; and
- 69 if the Member was born in or after the year 1928.

9.2 In the case of a postponed Retirement, the Member shall receive a pension commencing on the first day of the month next following the date of such Retirement equal to the Actuarial Equivalent of the amount determined in accordance with Section 8.

**10. EARLY RETIREMENT**

10.1 A Member may elect early Retirement at any time after attaining age 55 and may elect to receive either (a) or (b) as follows:

- (a) a deferred pension payable from the Member's normal retirement date, determined in accordance with Section 8; or
- (b) an immediate pension commencing on the first day of the month next following the date of the Member's Retirement equal to the deferred pension determined in accordance with option (a) above, reduced by one-half of one percent for each month or part of a month by which the date of commencement is earlier than the Member's 65th birthday, provided that such reduced pension shall be limited to the maximum amount allowable under Applicable Legislation.

10.2 A Member who elects option (a) above may subsequently elect to have the Member's deferred pension commence on the first day of the month after the date of subsequent election but before it would normally commence under that option (a) in a reduced amount equal to the amount of such deferred pension, reduced by one-half of one percent for each month or part of a month by which the date of commencement is earlier than the Member's 65th birthday, provided that such reduced pension shall be limited to the maximum amount allowable under Applicable Legislation. Such a Member shall be entitled to benefits under Sections 14 and 15 as if the Member were a Paid-up Member in accordance with Sections 16.5 and 16.6.

10.3 Notwithstanding Section 10.1 above, a Member whose combined years of age (calculated in years and complete months) and Pensionable Service (calculated in years and complete months) total 95 or more may elect to receive an immediate pension commencing on the first day of the month next following the Member's Retirement equal to the pension determined in accordance with Section 8, with no reduction for early payment.

**11. DISABILITY**

11.1 On the disability of a Member in Pensionable Service:

- (a) Contributions shall not be required from the Member or from the Member's employer pursuant to Sections 6 and 7 during the period of Disability;
- (b) the Member's Pensionable Service shall be deemed to continue during the period of Disability; and
- (c) the Member shall continue to accrue pension throughout the period of Disability pursuant to Section 8 and, for this purpose, the Member's annual Pensionable Income during the period of Disability shall be deemed to be equal to the Pensionable Income of the Member immediately prior to the date the Disability commenced, increased on each subsequent January 1 by the same percentage increase applied to the Maximum Qualifying Income as specified under Section 1.13.

11.2 For purposes of this Section 11, a Member shall be considered to be Disabled if the Member is prevented prior to the Member's Normal Retirement Date by a physical or mental impairment from carrying out the Member's normal duties, and with respect to such impairment:

- (a) the Member is in receipt of disability income benefits under any disability income plan arranged by the Church or by the Member's employer and administered by an insurance company licensed to conduct business in Canada; or
  - (b) the Member is in receipt of disability benefits under the Canada Pension Plan or the Quebec Pension Plan.
- 11.3 A Member's period of Disability shall be deemed to commence on the later of the date on which the Member becomes disabled in accordance with Section 11.2 or the date on which the Member's employer ceases to remit contributions on behalf of the Member pursuant to Sections 6 and 7.
- 11.4 A Member's period of Disability shall be deemed to cease on the earliest of:
- (i) the date on which the Member ceased to be Disabled in accordance with Section 11.2 above;
  - (ii) the date on which the Member dies;
  - (iii) the Member's Normal Retirement Date.

**12. DEATH AFTER COMMENCEMENT OF PENSION**

- 12.1 Except as otherwise provided under Section 13, on the death of a Member or Paid-up Member who is in receipt of a pension and who does not leave a surviving Spouse, pension payments shall then cease.
- 12.2 Except as otherwise provided under Section 13, on the death of a Member or Paid-up Member who is in receipt of a pension under Section 8, 9 and 10 and who leaves a surviving Spouse who was
- (a) also the Spouse of the Member at the effective date of the commencement of such pension or,
  - (b) if such previous Spouse had subsequently died, had been the Spouse of the Member for a period of at least one year prior to the Member's death,
- a monthly pension shall be payable to that Spouse for the balance of that Spouse's lifetime. The amount of such pension shall be 66⅔% of the pension which was payable to the Member as at the date of death.

**13. OPTIONAL RETIREMENT BENEFITS**

- 13.1 A Member or Paid-up Member may elect, by giving notice in writing to the Pension and Benefits Board prior to the commencement of pension payments, to take an optional form of pension in lieu of the pension payable under Sections 8,9 and 10 and any pension that may otherwise have been payable under Section 12.2. In each case, the amount of optional pension shall be the Actuarial Equivalent of the pension to which the Member or Paid-up Member would otherwise be entitled under the Plan.
- 13.2 Optional forms of pension which are available in accordance with Section 13.1 to a Member or Paid-up Member who, at the date when the first instalment of pension becomes payable, does not have a Spouse, are pensions payable throughout the lifetime of the Member or Paid-up Member and with payments guaranteed for 5, 10, or 15 years.
- 13.3 A Member or Paid-up Member who, at the date when the first instalment of pension becomes payable, has a Spouse may elect an optional form of pension in accordance with Section 13.1 so that, in lieu of the benefits otherwise payable under Section 12.2, more than 66⅔% but not more than 100% of the initial amount of optional pension continues to be payable for the life-time of such Spouse after the death of the Member or Paid-up Member, and with payments guaranteed for 0, 5, 10 or 15 years.
- 13.4 All elected options are irrevocable once payment of the pension has commenced.

**14. DEATH BEFORE COMMENCEMENT OF PENSION**

- 14.1 In the event of the death of a Member or Paid-up Member who is not in receipt of a pension under the Plan and who leaves no surviving Spouse and no surviving child entitled to benefits under Section 15, a lump sum benefit shall be payable equal to the greater of:
- (a) the Member's or Paid-up Member's contributions made pursuant to Section 6 of the Plan (including any premiums paid pursuant to Section 16.5), with Interest; and

- (b) the Commuted Value of all benefits accrued in respect of Pensionable Service on and after January 1, 1987.
- 14.2 In the event of the death of a Member or Paid-up Member who is not in receipt of a pension under the Plan and is survived by a dependent child or children but is not survived by a Spouse, a lump sum benefit shall be payable equal to the excess, if any, of:
  - (a) the amount determined in accordance with Section 14.1, over
  - (b) the Commuted Value of the children's benefits payable under Section 15.2(b).
- 14.3 The lump sum benefit under Sections 14.1 and 14.2 shall be payable to the beneficiary last nominated by the Member or Paid-up Member by notice in writing to the Pension and Benefits Board. If there shall be no such nominated beneficiary or if any beneficiary so nominated shall not be living at the death of the Member or Paid-up Member, benefits shall be paid to the Member's or Paid-up Member's estate or as a court of competent jurisdiction may decide.
- 14.4 If, on the death of a Member in Pensionable Service, the Member is survived by a Spouse, a monthly pension shall be payable to that Spouse for the balance of the Spouse's lifetime. The amount of such pension shall be 66<sup>2</sup>/<sub>3</sub>% of the pension which has accrued to the Member under Section 8 or 9 to the date of death of the Member, but shall, in any event not be less than the amount of pension whose Commuted Value is equal to the Commuted Value of the pension accrued to the Member under Section 8 or 9 on and after January 1, 1987.

Notwithstanding the foregoing, the surviving Spouse of a Member may elect to receive either:

- (a) a lump sum equal to the Commuted Value of the pension accrued to the Member under Section 8 or 9 on and after January 1, 1987, or
- (b) an immediate or deferred lifetime pension, in the amount which can be provided, as of the date of the Member's death, by such Commuted Value, provided that such pension shall be paid in a form allowable under Applicable Legislation.

In the event of such an election being made, the pension otherwise payable to the Spouse shall be reduced by an amount having a Commuted Value equal to that of the benefit paid pursuant to such election.

- 14.5 The first payment of any pension provided herein to the surviving Spouse of a Member shall fall due on the first day of the month next following the death of the Member, and the last payment shall fall due on the first day of the month in which the death of such Spouse occurs.

## **15. CHILDREN'S BENEFITS**

- 15.1 On the death of a Member who is survived by a dependent child or children, an annual benefit shall be payable to the surviving Spouse of the Member or to the guardian of the child or children during the continuance of dependency.
- 15.2 The amount of the benefits payable in respect of a dependent child or dependent children shall be as follows:
  - (a) While a surviving Spouse of the Member is living and is entitled to a pension in accordance with Section 12, 13 or 14, an annual benefit shall be payable for the child/children of a Member as determined from time to time by the General Assembly, and set out in an Appendix to this Constitution.
  - (b) If a Member dies and is survived by a dependent child or children but is not survived by the Member's Spouse or if a deceased Member's Spouse dies while any dependent child qualifies for a child's benefit, the annual amount of the child's benefit for one child shall be equal to the annual amount of the Spouse's pension which was payable or would have been payable under Section 12 or 14. If there is more than one child, a benefit shall be payable for each additional child as determined from time to time by the General Assembly, and set out in an Appendix to this Constitution.

*Notwithstanding the foregoing, the total amount of benefits payable to the surviving Spouse and dependent child/children of the Member (including amounts payable*

*pursuant to a guarantee period that may be provided under Section 13) shall not exceed 100% of the retirement pension that would have been payable to the Member for that month.*

15.3 For the purpose of this Section 15:

- (a) A "dependent child" is a natural or adoptive child of the Member (or of the Member's Spouse) who at the time of the Member's death was supported by and was dependent upon the Member and who has not attained age 18, as established by evidence satisfactory to the Pension and Benefits Board;
- (b) "Dependency" is the period during which a dependent child, not having attained age 18, is supported by and is dependent upon the surviving Spouse of the Member or a guardian, as established by evidence satisfactory to the Pension and Benefits Board.

15.4 Notwithstanding the above, in the sole discretion of the Pension and Benefits Board, the age for a child's benefit may be extended from 18 to 21, provided the child is unmarried, dependent, and continues to attend school, college, or university.

## **16. WITHDRAWAL AND PAID-UP MEMBERSHIP**

16.1 A Member who ceases to be in Pensionable Service for any reason other than death, Retirement, or Disability prior to the completion of two years of membership in the Plan or five years of Pensionable Service shall receive a refund of the Member's required contributions to the Plan, payable in accordance with Section 16.1, with Interest.

16.2 A Member who ceases to be in Pensionable Service after completing at least two years of membership in the Plan or five years of Pensionable Service for any reason other than death, Retirement or Disability shall become a Paid-up Member entitled to receive from normal retirement date the pension which has accrued in respect of such Member under Section 8.

16.3 A Member who has become a Paid-up Member shall be entitled, after attainment of age 55, to elect to receive an immediate pension according to the provisions of Section 10.

16.4 A Member who has become a Paid-up Member shall not be entitled to any benefits or any rights under Section 11.

16.5 A Member who has become a Paid-up Member 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 \$60.00 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.

16.6 A Member who has become a Paid-up Member 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, the 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.

16.7 A Member who has become a Paid-up Member and who, at the date of so becoming, has not attained age 55 may elect, in lieu of all other benefits under the Plan, to have the pension and all other benefits accrued to the Member under the Plan commuted and the Commuted Value thereof transferred to:

- (a) the registered pension plan of the Member's new employer, if the terms of such plan provide for receipt of such amounts, or
- (b) a registered retirement savings plan of the Member and designated by the Member, provided such plan includes any locking-in restrictions or other provisions required by Applicable Legislation, or
- (c) an insurance company for the purchase therefrom of a life annuity that will commence not earlier than the Member's 55th birthday.

**17. ADMINISTRATION**

- 17.1 The fiscal year of the Plan and the Pension Fund shall be the calendar year.
- 17.2 The Church shall administer the Plan in accordance with these provisions and Applicable Legislation. Without in any way detracting from the responsibility of The Church towards the Plan, The Church shall appoint a Pension and Benefits Board which shall carry out such day-to-day administrative duties in connection with the Plan as The Church shall determine.
- 17.3 The Pension and Benefits Board shall appoint an Actuary whose duties shall include submission of reports on all matters relevant to the proper administration of the Plan and payments into the Pension Fund, making regular valuations of the Plan in accordance with Applicable Legislation and recommending the Commuted Values and Actuarial Equivalents required under the Plan.
- 17.4 The Pension and Benefits Board may appoint such other persons or firms, including but not limited to those providing legal counsel, investment counsel, administrative, clerical or accounting services, as it deems proper or necessary. The Church shall be free to act or not act on the advice of the Actuary or such other persons or firms appointed in accordance with the foregoing provisions of this Section 17.
- 17.5 All applications for benefits and all elections by persons shall be submitted in writing to the Pension and Benefits Board on forms prescribed by it from time to time, and the Pension and Benefits Board shall be required to act only on the authority of such written documents that are so submitted to it.
- 17.6 The Member, Paid-up Member or any other person entitled to benefits under the Plan shall furnish such proof of age as may be required by the Pension and Benefits Board.
- 17.7 Any decision or determination of the Pension and Benefits Board in any matter or issue arising out of or as a result of the Plan, its interpretation or administration, whether made in writing or implied from its acts, shall be subject to Applicable Legislation and shall be final and binding on all concerned parties. The Pension and Benefits Board shall interpret the Plan and resolve all ambiguities, inconsistencies and omissions.

**18. GENERAL PROVISIONS**

- 18.1 Solvency of Pension Fund:  
In the event that the total contributions payable into the Pension Fund shall be insufficient to secure the benefits payable under the terms of the Plan, such additional contributions as may be *recommended by the Actuary in the most recent actuarial valuation of the Plan as being* required to maintain the solvency of the Pension Fund in accordance with Applicable Legislation shall be made from the General Assembly budget.
- 18.2 Disposition of Surplus:  
Where an actuarial valuation prepared in accordance with Section 17.3 shows the Plan to have surplus monies during the continuation of the Plan, such monies may, subject to compliance with any Applicable Legislation, be either:
  - (a) retained as part of the Pension Fund; or
  - (b) applied to increase pensions and other benefits payable under the Plan in a manner determined by the Pension and Benefits Board, subject to the approval of the General Assembly; or
  - (c) applied to reduce contributions otherwise payable in accordance with Sections 6 and 7 in a manner determined by the Pension and Benefits Board, subject to the approval of the General Assembly; or

- (d) refunded to the Church and other Employers in a manner determined by the Pension and Benefits Board, subject to the approval of the General Assembly.

18.3 Excess Member Contributions:

If, upon a Member's Retirement, death or withdrawal from Pensionable Service, the contributions made by such Member to the Plan in accordance with Section 6.1 on and after January 1, 1987, with Interest, exceed 50% of the Commuted Value of the benefit arising at the time of such Retirement, death or withdrawal in respect of Pensionable Service on and after withdrawal in respect of Pensionable Service on and after January 1, 1987, such Member (or the Spouse of such Member in the case of a benefit arising under Section 14.4) may elect :

- (a) to leave the excess in the Plan to provide additional benefits on a money accumulated basis; or
- (b) to receive the excess in a lump sum payment.

18.4 Maximum Pension:

The maximum annual pension payable to a Member at retirement, termination of employment or termination of the Plan shall not exceed the maximum pension allowed under Applicable Legislation.

18.5 Agreements with Other Employers:

The Church may enter into an agreement or agreements with other employers to permit recognition under the Plan of service with such other employers and to permit recognition under the pension plans of such employers of service with the Church, subject to such terms and conditions as the Pension and Benefits Board deems appropriate. Any such agreement entered into in accordance with this Section 18.5 shall comply with all requirements of any Applicable Legislation.

18.6 Persons in Cognate Work:

Upon application of a person who is not employed directly by the Church, a Congregation or a Board of the Church but who has been employed in cognate work for which an employer has provided pension benefits and has returned to direct employment in the Church, that person shall have the right to transfer to this Plan the value of any benefits which that person became entitled to receive under the previous employer's pension plan, provided that such transfer value and any benefits arising under the Plan therefrom shall be subject to any Applicable Legislation.

18.7 Non-Alienation of Benefits:

Except as permitted under the Plan, the benefits provided under the Plan are not capable of being assigned, charged, anticipated, given as security or surrendered, nor do they confer upon any Member, Paid-up Member, Spouse, child or other person any right or interest therein that is capable of being assigned, charged, anticipated, given as security or surrendered. No benefit shall in any manner be subject to the debts or liabilities of any Member, Paid-up Member, Spouse or children entitled to any benefit, nor shall the Pension and Benefits Board be required to make any payment towards such debts or liability other than in accordance with relevant sections of Applicable Legislation.

18.8 Explanation to Members:

The Pension and Benefits Board shall provide to each Member a periodic statement of benefits, a written explanation of the terms and conditions of the Plan and amendments thereto applicable to the Member, an explanation of the rights and duties of the Member with reference to the benefits available to the Member under the provisions of the Plan, and any other information prescribed by Applicable Legislation. If any information contained in an explanation or benefit statement provided in accordance with this Section 18.8 or in any other explanation or document provided to the Member or any other person conflicts with the Constitution of the Plan as it may be amended from time to time, the Constitution of the Plan will govern in every case. If any information contained in such an explanation or document is incorrect for any reason, the correct information will be used in determining the rights of any person under the Plan and the benefits available to such person thereunder.

18.9 Examination of Constitution:

The Pension and Benefits Board shall make available for examination the Constitution of the Plan and any other information prescribed by Applicable Legislation. Such documents and information shall be made available to any Member, or any other person prescribed by Applicable Legislation at any reasonable time at such offices of the Church as it may designate.

18.10 Doctoral Students

A Member who is a full-time doctoral student and who immediately prior to becoming such a student was a minister or a member of the Order of Diaconal Ministries, may elect to continue making contributions under the Plan, as follows:

- (a) Member contributions shall be made in accordance with Section 6.1 except that the rate shall be increased by 2% of Pensionable Income;
- (b) notwithstanding Section 1.18, the Pensionable Income for a full-time doctoral student in any year shall be deemed to be based on the Pensionable Income of the student for the last complete calendar year of employment prior to becoming such a student, adjusted annually thereafter by the percentage increase in the Maximum Qualifying Income as specified under Section 1.13, *provided that such Pensionable Income shall be limited to the maximum amounts prescribed under Applicable Legislation*;
- (c) during the period that the Member makes contributions in accordance with (a) above, employer contributions shall be made by the General Assembly as specified under Section 7.1 and the Member shall continue to accrue Pensionable Service under Section 1.19.

**19. AMENDMENT TO AND TERMINATION OF THE PLAN**

19.1 Notwithstanding anything contained herein, the Church reserves the right to modify or amend the Plan for any reason at any time. No modification or amendment of the Plan shall reduce the amount or the Commuted Value of pension and other benefits which have accrued under the Plan to the date of such modification or amendment, unless such modification or amendment is required in order to enable the Plan to continue to qualify for registration as a pension plan under Applicable Legislation.

19.2 Notwithstanding anything contained herein, the Church reserves the right to terminate the Plan in whole or in part for any reason at any time. In the event of termination of the Plan, the assets of the Pension Fund shall be applied to provide for all pension and other benefits which have accrued under the Plan prior to the effective date of such termination to Members, Paid-up Members and other persons entitled to benefits under the Plan. Any surplus monies remaining in the Pension Fund after providing for such benefits may, subject to compliance with Applicable Legislation, either:

- (a) be applied to increase pensions and other benefits payable under the Plan in a manner determined by the Pension and Benefits Board, subject to the approval of the General Assembly, provided that no Member or Paid-up Member shall receive benefits exceeding amounts described in Section 18.4; or
- (b) be refunded to the Church and other Employers in a manner determined by the Pension and Benefits Board, subject to the approval of the General Assembly.

19.3 In the event that the Plan is terminated in part, the rights and entitlements of those Members, Paid-up Members and other persons entitled to benefits under the Plan shall not be less than the rights and entitlements that would attach to them if the whole Plan were terminated.

**20. ADDITIONAL PENSION FOR BACK SERVICE**

20.1 A member, may elect, within one year following enrolment into the Plan to purchase additional pension with respect to the Member's Back Service, if any, provided however that the Member shall not be permitted to contribute more than the maximum amount allowed under Applicable Legislation to purchase Back Service.

20.2 A Member who elects to purchase additional pension for Back Service shall contribute to the Plan a lump sum amount equal to the refund of contributions or lump sum transfer previously received from the Plan together with Interest from the time of payment of the

refund of contributions or lump sum transfer until the time of such repayment. *The payment of such a lump sum shall comply with the requirements of Applicable Legislation (in particular the Income Tax Act, Canada).*

20.3 In lieu of the lump sum payment pursuant to Section 20.2 a Member may enter into an agreement with the Pension and Benefits Board to spread the repayment over a period of time not exceeding the lesser of five years or the period ending on the Member's normal retirement date, in which case the payment shall include Interest on the unpaid portion of the payment. In the event of the death, Disability, Retirement or withdrawal of a Member who has entered into such an agreement and where the purchase has not been completed, the benefits payable shall be based on the additional period of Back Service purchased at such time, taking into account the amount of Back Service contributions made to that date.

**APPENDIX**

- The pension increases under Section 8.5 approved by the General Assembly on and after January 1, 1988 are as follows:

Effective Date	% of Pension Increase Payable to		
	Retired Members	Deferred Paid-up Members	Spouses and Children of Deceased Members
January 1, 1988	12%	12%	18%
January 1, 1990	10%	10%	10%
January 1, 1993			
- based on year of retirement of Member:			
1992	1.0%		
1991	2.2%		
1990	8.2%		
1989	10.8%		
1988	12.8%		
1987	14.8%		
1986	16.8%		
1985	18.8%		
1984	20.8%	same percentages	same
1983	22.8%	as of Retired	percentages
1982	24.8%	Members	as of Retired
1981	26.8%		Members
1980	28.8%		
1979	31.8%		
1978	34.8%		
1977	37.8%		
1976	40.8% (plus \$25 p.m.)		
1975	43.8% (plus \$50 p.m.)		
1974	46.8% (plus \$75 p.m.)		
1973	50.0% (plus \$100 p.m.)		
1972	50.0% (plus \$125 p.m.)		
1971	50.0% (plus \$150 p.m.)		
1970	50.0% (plus \$175 p.m.)		
1969	50.0% (plus \$200 p.m.)		
1968	50.0% (plus \$225 p.m.)		
1967 or earlier	50.0% (plus \$250 p.m.)		
January 1, 1994	1.7%	1.7%	1.7%
January 1, 1995	0.2%	0.2%	0.2%
January 1, 1996	3.0%	3.0%	3.0%
January 1, 1997	1.9%	1.9%	1.9%
January 1, 1998	Increase in CPI from August 1996 to August 1997 (max. 3%)		
January 1, 1999	Increase in CPI from August 1997 to August 1998 (max. 3%)		

**% of Pension Increase Payable to**

<b>Effective Date</b>	<b>Retired Members</b>	<b>Deferred Paid-up Members</b>	<b>Spouses and Children of Deceased Members</b>
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2. The annual amounts determined by the General Assembly of dependent children's pensions under Section 15.2 on and after January 1, 1988 are as follows:

<b>Effective Date</b>	<b>For 1 child</b>	<b>For 2 children</b>	<b>For 3 children</b>	<b>For each additional child</b>
January 1, 1988	\$ 560.74	\$ 1,009.32	\$ 1,401.84	\$ 280.37
January 1, 1990	616.81	1,110.26	1,542.02	308.41

*Note: For the purpose of Section 15.2(b) the references to numbers of children refer to the additional children after the first child.*

3. *The annual pension payable effective from January 1, 2000 in respect of a Member who retired before January 1, 1989 shall be increased by the amount, if any, required to provide a minimum normal pension entitlement, including any previous pension increases, of \$450 per annum for each year of the Member's Pensionable Service. Such minimum pension entitlement shall be adjusted as follows:*
- (a) *if the Member retired before or after normal retirement date or elected an optional form of pension, based on the percentage change in the Member's normal retirement pension at the date of retirement; and*
  - (b) *in the event that a Member has died, after retirement but before January 1, 2000, the minimum pension payable to any Spouse or dependent child or children shall be increased by the same percentage as would have applied to the pension payable to the Member, if the Member had still been alive as at January 1, 2000.*

**SUPPLEMENT TO THE CONSTITUTION OF THE PENSION PLAN  
OF THE PRESBYTERIAN CHURCH IN CANADA  
APPLICABLE TO SERVICE IN THE PROVINCE OF ALBERTA**

This Supplement indicates modifications to the Constitution of the Pension Plan of The Presbyterian Church in Canada in respect of retirements, deaths and terminations arising while the relevant members are employed in the Province of Alberta and, in each Section enumerated in this Supplement, the provisions of this Supplement are to be applied in lieu of the corresponding Section of the Constitution.

- 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 and was not living separate and apart from the Member, or
  - (b) if there is no person who qualifies under (a) above, a person of the opposite sex who has lived with the Member for the 3-year period immediately preceding the relevant time and was during that period held out by the Member in the community in which they lived as the Member's consort.
- 14.4 If, on the death of a Member in Pensionable Service, the Member is survived by a Spouse, a monthly pension will be payable to that Spouse for the balance of the Spouse's lifetime. The amount of such pension shall be 662/3% of the pension which has accrued to the Member under Section 8 or 9 to the date of death of the Member, but shall, in any event, not be less than the amount of pension whose Commuted Value is equal to the Commuted Value of the pension accrued to the Member under Section 8 or 9 on and after January 1, 1987.

16.7 A Member who has become a Paid-up Member and who, at the date of so becoming, has not attained age 55 may elect, in lieu of all other benefits under the Plan, to have the pension and all other benefits accrued to such Member under the Plan commuted and the Commuted Value thereof transferred to:

- (a) the registered pension plan of the Member's new employer, if the terms of such plan provide for receipt of such amounts, or
- (b) a registered retirement savings plan of the Member and designated by the Member, provided such plan includes any locking-in restrictions or other provisions required by Applicable Legislation, or
- (c) for the purchase from an insurance company of a life annuity that will commence not earlier than the Member's 55th birthday.

In the event that the above Commuted Value is less than 10% of the Year's Maximum Pensionable Earnings, as declared for purposes of the Canada Pension Plan in respect of the year of cessation of Pensionable Service, such Member shall be required to make an election pursuant to this Section 16.7. If such an election is not made by the Member within the time limit prescribed by Applicable Legislation, the Member shall, at the expiry thereof, be deemed to have elected option (c) above and thereafter to have no further entitlement under the Plan.

**SUPPLEMENT TO THE CONSTITUTION OF THE  
PENSION PLAN OF THE PRESBYTERIAN CHURCH IN CANADA  
APPLICABLE TO SERVICE IN THE PROVINCE OF MANITOBA**

This supplement indicates modifications to the Constitution of the Pension Plan of The Presbyterian Church in Canada in respect of service in the Province of Manitoba and, in each Section enumerated in this Supplement, the provisions of this Supplement are to be applied in lieu of the corresponding Section of the Constitution.

1.25 "Spouse" with respect to a Member means a person of the opposite sex, designated by the Member, who at the relevant time;

- (a) was married to the Member,
- (b) was married to the Member by a marriage that was voidable and had not been annulled by a declaration of nullity,
- (c) had gone through a form of marriage with the Member in good faith that is void and is cohabiting with the Member or, if they have ceased to cohabit, had cohabited within the 12 month period immediately preceding the date of entitlement, or
- (d) is not married to the Member or another person and, the Member also not being married to another person, has lived together with the Member as husband and wife for 3 years and was so living at the relevant time.

5.1 Any of the following shall become a Member of the Plan while in Pensionable Service:

- (a) Any minister, associate or assistant minister, or assistant to the minister (whether inducted into that office or not);
- (b) Any ordained missionary;
- (c) Any overseas missionary (lay or ordained) under the direct control of the Life and Mission Agency of the Church;
- (d) Any minister, teacher, or professor serving in a college or school under the direct control of and reporting to the General Assembly;
- (e) Any executive staff member of the General Assembly boards of the Church who shall be approved by the Pension and Benefits Board to become a Member of the Plan;
- (f) Any graduate of Ewart College or member of the Order of Diaconal Ministries;
- (g) Any person appointed as a salaried employee of the Church or of a Synod, Presbytery or Congregation, from the date of the attainment of two years of service as such, provided however, that, in the case of a person who is employed by an employer other than the Church eligibility to join the Plan shall be conditional upon such employer submitting to the Pension and Benefits Board an undertaking in

writing to make the required employer contributions during the period of such employment.

- 14.1 In the event of the death of a Member or Paid-up Member who is not in receipt of a pension under the Plan and who leaves no surviving Spouse, a lump sum benefit shall be payable equal to the greater of:
- (a) the Member's or Paid-up Member's contributions made pursuant to Section 6 of the Plan (including any premiums paid pursuant to Section 16.5), with Interest; and
  - (b) the Commuted Value of all benefits accrued in respect of Pensionable Service on and after January 1, 1985.
- 14.4 If, on the death of a Member in Pensionable Service, the Member is survived by a Spouse, a monthly pension will be payable to that Spouse for the balance of the Spouse's lifetime. The amount of such pension shall be 662/3% of the pension which has accrued to the Member under Section 8 or 9 to the date of death of the Member, but shall, in any event not be less than the amount of pension whose Commuted Value is equal to the Commuted Value of the Pension accrued to the Member under Section 8 or 9 on and after January 1, 1985.
- 18.3 Excess Member Contributions:
- If, upon a Member's Retirement, death or withdrawal from Pensionable Service, the contributions made by such Member to the Plan in accordance with Section 6.1 on and after January 1, 1985, with Interest, exceed 50% of the Commuted Value of the benefit arising at the time of such Retirement, death or withdrawal in respect of Pensionable Service on and after January 1, 1985, such Member (or Spouse in the case of a benefit arising under Section 14.4) may elect:
- (a) to leave the excess in the Plan to provide additional benefits on a money accumulation basis; or
  - (b) to receive the excess in a lump sum payment.

**SUPPLEMENT TO THE CONSTITUTION OF THE PENSION PLAN  
OF THE PRESBYTERIAN CHURCH IN CANADA  
APPLICABLE TO SERVICE IN THE PROVINCE OF NOVA SCOTIA**

This Supplement indicates modifications to the constitution of the Pension Plan of The Presbyterian Church in Canada in respect of service in the Province of Nova Scotia and, in each Section enumerated in this Supplement, the provisions of this Constitution are to be applied in lieu of the corresponding Section of the Constitution.

- 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) was married to the Member by a marriage that was voidable and had not been annulled by a declaration of nullity,
  - (c) had gone through a form of marriage with the Member in good faith that is void and is cohabiting with the Member or, if they have ceased to cohabit, had cohabited within the 12-month period immediately preceding the date of entitlement, or
  - (d) is not married to the Member or another person and, the Member also not being married to another person, has lived together with the Member as husband and wife for 3 years and was so living at the relevant time.
- 14.4 If, on the death of a Member in Pensionable Service, the Member is survived by a Spouse, a monthly pension will be payable to that Spouse, for the balance of the Spouse's lifetime. The amount of such pension shall be 662/3% of the pension which has accrued to the Member under Section 8 or 9 to the date of death of the Member, but shall, in any event, not be less than the amount of pension whose Commuted Value is equal to the Commuted Value of the Pension accrued to the Member under Section 8 or 9 on and after January 1, 1987.

**SUPPLEMENT TO THE CONSTITUTION OF THE PENSION PLAN  
OF THE PRESBYTERIAN CHURCH IN CANADA  
APPLICABLE TO SERVICE IN THE PROVINCE OF QUEBEC**

This Supplement indicates modifications to the Constitution of the Pension Plan of The Presbyterian Church in Canada in respect of service in the Province of Quebec and, in each Section enumerated in this Supplement, the provisions of this Supplement are to be applied in lieu of the corresponding Section of the Constitution.

- 9.2 In the case of a postponed Retirement, the Member shall receive a pension commencing on the first day of the month next following the date of such Retirement equal to the Actuarial Equivalent of the amount determined in accordance with Section 8.

Subsequent to normal retirement date and prior to any postponed retirement date, such a Member may elect to receive, in whole or in part, a normal retirement pension accrued to the Member's normal retirement date calculated in accordance with Section 8, but only to the extent necessary to compensate for a reduction in earnings. A Member who so elects will cease to make contributions to the Plan. The Member may make such election not more frequently than once every twelve months.

**SUPPLEMENT TO THE CONSTITUTION OF THE PENSION PLAN  
OF THE PRESBYTERIAN CHURCH IN CANADA  
APPLICABLE TO SERVICE IN THE PROVINCE OF SASKATCHEWAN**

This Supplement indicates modifications to the Constitution of the Pension Plan of The Presbyterian Church in Canada in respect of retirements, deaths and terminations arising while the relevant members are employed in the Province of Saskatchewan and, in each Section enumerated in this Supplement, the provisions of this Constitution are to be applied in lieu of the corresponding Section of the Constitution.

- 1.25 "Spouse" means a person of the opposite sex, designated by the Member, who:
- (a) is married to the other or is married to the other by a marriage that is voidable and has not been voided by a judgement or nullity; or
  - (b) has, in good faith, gone through a form of statutory marriage with the other that is void, where they are cohabiting or have cohabited within the twelve months immediately preceding.
- 16.1 A Member who ceases to be in Pensionable Service for any reason other than death, Retirement or Disability prior to the completion of two years of membership in the Plan or five years of Pensionable Service or the date when:
- (a) the Member has completed at least one year of Pensionable Service, and
  - (b) the sum of the Member's age and Pensionable Service is at least 45,
- shall receive a refund of the Member's required contributions to the Plan, payable in accordance with Section 6.1, with Interest.
- 16.2 A Member who ceases to be in Pensionable Service for any reason other than death, Retirement or Disability and who has completed at least two years of membership in the Plan or five years of Pensionable Service or:
- (a) who has completed at least one year of Pensionable Service, and
  - (b) whose age and Pensionable Service total at least 45.
- shall become a Paid-up Member entitled to receive from normal retirement date the pension which has accrued in respect of such Member under Section 8.
- 18.3 Excess Member Contributions:
- If, upon a Member's Retirement, death or withdrawal from Pensionable Service, the contributions made by such Member to the Plan in accordance with Section 6.1 on and after January 1, 1981, with Interest, exceed 50% of the Commuted Value of the Benefit arising at the time of such Retirement, death or withdrawal in respect of Pensionable Service on and after January 1, 1981, such Member (or the Spouse in the case of a benefit arising under Section 14.4) may elect:

- (a) to leave the excess in the Plan to provide additional benefits on a money accumulation basis; or
- (b) to transfer the excess to:
  - (i) the registered pension plan of the Member's new employer, if the terms of such plan provide for receipt of such amounts, or
  - (ii) a registered retirement savings plan of the Member, provided such Plan includes any locking-in restrictions or other provisions required by Applicable Legislation, or
  - (iii) an insurance company for the purchase therefrom of a life annuity.

**PRESBYTERIAN CHURCH BUILDING CORPORATION**

To the Venerable, the 126th General Assembly:

At its 1999 Annual Meeting, the corporation was advised that the General Manager wished to retire. The 125th General Assembly accepted the resignation of The Rev. Dr. F. Ralph Kendall, effective September 1, 2000. It also gave permission to the corporation to circulate the presbyteries for nominations, and granted power to issue to the Assembly Council in the matter of the appointment of a new General Manager. On March 27, 2000, at the request of the corporation, the Assembly Council appointed Mr. James T. Seidler as General Manager, effective September 1, 2000.

Mr. Seidler is a long time elder in the Presbyterian Church, first in Scotland, from which he emigrated in 1974, and latterly in Canada. He has taken early retirement from Barclays Bank of Canada, where he was a Senior Account Manager. His pastoral skill as an elder, together with his banking experience, equip him well for this position.

During the past year, seven loans were approved, totaling \$1,335,000. Congregations repaid debt at a faster rate than they borrowed for new construction, with the result that loans outstanding dropped below the \$10,000,000 for the first time in several years. This is not indicative of a slowdown, as there are over \$6,000,000 in loans likely to be processed in the next several years. It rather means that congregations are reducing their indebtedness ahead of their repayment schedules.

In a survey conducted by the Church in 1975, a large number of church workers indicated a concern for adequate housing following retirement. Conditions have improved to the extent such a survey today would show a much lower level of concern. However, where ill health or unfortunate circumstances may mean retirement on limited resources, the corporation is able to help. The General Manager is available at all times to discuss retirement housing requirements for church workers.

Details of the Corporation's investment portfolio are available from the corporation, or the Chief Financial Officer of The Presbyterian Church in Canada.

**Recommendation No. 1** (adopted, p. 23)

That congregations and individuals be encouraged to help the work of the Presbyterian Church Building Corporation by gifts of money or real estate for its housing program for retired ministers, missionaries and members of the Order of Diaconal Ministries and their spouses.

**Recommendation No. 2** (adopted, p. 23)

That presbyteries, congregations and individual Presbyterians be encouraged to loan funds to the Presbyterian Church Building Corporation at reasonable rates of interest for the Church Extension Loan Fund.

The By-laws of the Corporation provide that "Directors shall be elected annually by the General Assembly from nominees of the Directors".

**Recommendation No. 3** (adopted, p. 23)

That Mrs. Joanne Instance, Winnipeg, Manitoba; Mr. Donald Carman, Oakville, Ontario; Mr. Thomas H. Thomson, Toronto, Ontario; Mr. Russell Merifield, Toronto, Ontario; Mr. Jamie S. Campbell, Halifax, Nova Scotia be elected directors of the Presbyterian Church Building Corporation for the next four years.

## **DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION**

Retiring in 2000: Mrs. J. Instance, Winnipeg, Manitoba; Mr. D. Carman, Oakville, Ontario; Mr. T. H. Thomson, Toronto, Ontario; Mr. R.R. Merifield, Toronto, Ontario; Mr. L. Caldwell, Halifax, Nova Scotia.

Retiring in 2001: The Rev. Dr. J. Cameron, Stratford, Prince Edward Island; Mr. R. Gartshore, Victoria, British Columbia; The Rev. J. P. Morrison, Toronto, Ontario; Mrs. J. MacKay, St. Laurent, Quebec; Mrs. E. Inglis, Ajax, Ontario; The Rev. Dr. R. G. MacMillan, Burlington, Ontario.

Retiring in 2002: The Rev. E. Carpenter, Chatham, Ontario; Mr. K. Wilson, Saskatoon, Saskatchewan; Dr. K. McMillan, Thornhill, Ontario; Ms. S. Limerick, Toronto, Ontario; The Rev. G. Haynes, Toronto, Ontario.

Retiring in 2003: Mr. C. Manahan, Toronto, Ontario; Mrs. L. S. Kilgour, Edmonton, Alberta; Mr. A. R. Grant, Calgary, Alberta; Ms. L. McBride, Richmond Hill, Ontario; Mr. W. Moffat, Toronto, Ontario.

## **MINUTE OF APPRECIATION**

### **The Rev. Dr. F. Ralph Kendall**

The Board of Directors, on behalf of the corporation and our Church, wish to express to Dr. Kendall our deep appreciation for the outstanding leadership and pastoral skills he has provided in every facet of the work of the corporation as its General Manager since 1987.

His organizational and management abilities, his business acumen and computer skills permitted him to provide the financial, budgetary and other advice which congregations undertaking a new church building or expansion needed in arranging for the financing of such projects.

His calm, gentle nature, his wisdom, understanding and compassion have instilled in all who have had the privilege of working with him confidence in his ability to handle the problems which the corporation has encountered during his term. Such qualities are particularly evident in the way in which the needs of our church workers approaching retirement have been assisted in dealing with housing and financial worries and concerns and in assisting them and their families to obtain suitable, affordable housing.

We recognize and give thanks for the talent, stewardship, love, dedication and distinction with which he has served our Church and wish him a long and happy retirement.

### **Recommendation No. 4** (adopted, p. [23](#))

That the above minute of appreciation for The Rev. Dr. Ralph Kendall be adopted.

Tom H. Thomson  
Convener

F. Ralph Kendall  
General Manager

## **PRESBYTERIAN RECORD INC.**

To the Venerable, the 126th General Assembly:

The year 1999 was one of transition, improvement and growth for the *Presbyterian Record*. Transition came in finally realizing the goal of becoming an incorporated organization within The Presbyterian Church in Canada. Improvement was evident in the design of the magazine and in its editorial content. Growth was seen in circulation. Now the details.

After false starts, several delays and much discussion with the Assembly Council, the *Record* was finally able to apply for and receive Letters Patent making it a non-profit corporation within The Presbyterian Church in Canada. Although originally intended as a defensive move related to postal subsidies, in the end, the move was seen as a strategic one that will provide more flexibility in the *Record's* operations in the years ahead. (The matter of the postal subsidy was satisfactorily resolved with the federal government during 1999 before incorporation was achieved.) The corporation does not see this new status affecting the *Record's* relationship with the Church to any large degree. It will still be responsible to the Church through the General

Assembly but will have more control over the selection of the members of its Board of Directors, formerly known as the *Presbyterian Record* Committee.

Tim Faller, the *Record's* designer, started making some small changes to the layout of the magazine in January 2000. The intent is to "open up" the magazine by improving the layout and to improve the graphics by more use of photographs and increasing the quality control on their appearance on the page. Editorially, John Congram has introduced several special features for this special year which have been well received. The major one is the series under the general head "Who Is Jesus?" The articles have explored our understanding of Jesus from a Reformed perspective and in the light of current theological and historical studies. They have been thought-provoking and enlightening. Another series is on "natural church development" by John Baergen, with thoughts "For discussion and reflection" by Jim Czeglédi, Associate Secretary for Evangelism, Church Growth and Worship.

The best news, however, is that the *Record's* circulation decline appears to have been halted and, perhaps, reversed. Just as one swallow does not make a spring, so one year where the circulation has increased does not make a trend. It is, however, the first such increase since at least 1970. If nothing else, it is a tribute to the hard work of the editor and staff in producing and promoting the magazine. In the end, though, the *Record* depends on the goodwill and the effort that individuals make in congregations across the country to get on, and stay on, the Every Home or Club 50 plans. If you have not looked at the magazine lately, take a look now. Copies will be available at the *Record* display at the General Assembly. Ideally, we would like the magazine going into every Presbyterian household in Canada. Please help.

Financially, the magazine recorded another small surplus in 1999, and we are budgeting for another in 2000. One initiative that came under discussion in 1999 was to consider contracting out the advertising business. Initial indications are that this could increase revenues, make greater use of the Internet, free up some staff time for more editorial work and, possibly, generate other spin-off benefits.

The *Record* is now on the Internet at [www.presbycan.ca/record](http://www.presbycan.ca/record). You are invited to visit us there.

This is my last year as a member of the *Record* Committee. It has been a rewarding experience and I have enjoyed this opportunity to serve the Church.

R. W. (Dick) Ford  
Convener

### **REMIT UNDER THE BARRIER ACT**

To the Venerable, the 126th General Assembly:

As of April 1, 2000, the deadline for submitting responses, the following are the replies from presbyteries to the Remit sent down under the Barrier Act by the 1999 Assembly:

**REMIT A, 1999:** That the following changes to the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 11, p. [250](#), [29](#)):

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

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

**Approve:** 23 Presbyteries

Cape Breton, Newfoundland, Halifax-Lunenburg, St. John, Prince Edward Island, Quebec, Kingston, Lindsay-Peterborough, West Toronto, Barrie, Temiskaming, Hamilton, Niagara, Sarnia, Grey-Bruce-Maitland, Winnipeg, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Kamloops, Westminster, Western Han-Ca.

**Disapprove:** 1 Presbytery  
Essex-Kent

**Late Submissions:** Oak Ridges, Brandon.

### **SPECIAL COMMITTEE RE CELEBRATION**

To the Venerable, the 126th General Assembly:

The Millennium/125/Jubilee celebrations are about commemorating God's faithfulness to us across 125 years of the modern Presbyterian Church in Canada. They are about acknowledging times when we may not have been faithful witnesses to Christ, and learning from that history. These celebrations are also about bringing in the third millennium with a conscious rededication of our lives and the life of our Church to the glory of God.

This is an important opportunity to celebrate by making a difference in the community in which we live at the dawn of the third millennium. We have a unique opportunity to claim God's promises, to rely upon the grace of Jesus Christ, and to invoke the presence of the Holy Spirit as we reach to our communities in mission and ministry.

#### **THINGS ARE HAPPENING**

Synods, presbyteries, congregations and individual Presbyterians from the across the country have taken this unique opportunity to celebrate. See *It's Time to Celebrate!* newsletter, the fourth edition, for a list of upcoming events.

The Church Offices, under the leadership of The Rev. John Congram, have whole heartily taken up the challenge to celebrate the new millennium. An ad hoc committee of volunteers was formed in December of 1999. Possible Celebrate! projects were discussed at the first couple of meetings. A proposal was sent to the Management Team. They have graciously allotted up to \$2,000 towards Celebrate! initiatives in the year 2000. The initiatives agreed upon by the Management Team and the ad hoc committee are:

- Staff Reception and a Service of Recommitment in the first week of the new millennium
- Banner proclaiming "2000 years of Jesus Christ" on the outside the building
- Reception for the business neighbours on April 13th
- Open House for church family on April 10th
- Gardening Committee
- Day of Volunteerism
- Weekly worship services, ecumenical guests invited
- Foyer Display of Archive's photo exhibit and FLAMES Mission Banners

#### **CELEBRATE! COMMITTEE'S BEGINNING**

The 123rd General Assembly, on a recommendation from the Committee on History, decided to mark the 125th Anniversary of The Presbyterian Church in Canada. At the March 1997 meeting of the Assembly Council ideas were discussed for a 125th Anniversary program. The Assembly Council recommended the establishment of a 125th Anniversary Committee to the 1997 General Assembly. However, through an oversight, the Assembly did not appoint a committee. It was not until November 1997 that the Commission on Matters Omitted or Uncared For took responsibility for appointing a convener and establishing a committee.

In November of 1997 at the joint meeting of Assembly Council and the Life and Mission Agency, an Open Space group was convened on the subject of the 125th Anniversary. The group discussed how the 125th Anniversary could be a vehicle to advance the six priorities: Focus on Children, Teens, and Young Adults; Laity Equipping; Active Evangelism; Mission, International, National, Justice; Education For Laity and Clergy; and Spirituality (FLAMES) -

adopted by the 1997 General Assembly. There was wide support that the idea for all initiatives, the 125th Anniversary, the Millennium, and the Jubilee could be celebrated together.

The Commission on Matters Omitted or Uncared For then named the Celebrate! Steering Committee. It was rooted geographically in the synods, and included members of varying age.

In March of 1998 the Steering Committee began the planning and preliminary budgeting. It was agreed to develop a decentralized structure, based in congregations and presbyteries, as requested by the 123rd General Assembly. This was reported to Assembly Council in March 1998. The plan was approved in principle.

In June of 1998 Celebrate! planning was kicked-off. A Celebrate! web page was established, the presentations to General Assembly were made and the *It's Time to Celebrate!* newsletter was sent to 1,000 congregations. The 124th Assembly approved the Steering Committee Report. This was followed in July with the hiring of a part-time staff program assistant. In August, a mailing went out to all session clerks, asking them to appoint two co-leaders (one under 30 and one over 30) to co-ordinate Celebrate! planning.

Celebrate! provides an opportunity for focused renewal, to look at the community we serve and how God works in our community. It is hoped that the benefits will include real and sustainable transformation for our Church, mission into the community over the next millennium, and a renewed commitment to justice issues.

### CONGREGATIONAL AND PRESBYTERY CO-LEADERS UPDATE

The Celebration began with the design of structure that is regionally based in congregations and presbyteries (A&P 1998, p. [473-74](#)). Enthusiastic co-leaders from congregations and presbyteries from coast to coast are being named.

Celebrate! planning has begun; co-leaders have been named for the following organizations and presbyteries:

Organizations	Synod of Southwestern Ontario
AMS	Essex-Kent
Synod of Alberta & The Northwest	Sarnia
Calgary-Macleod	Paris
Central Alberta	Toronto-Kingston Synod
Atlantic Synod	Barrie
Pictou	East Toronto
Prince Edward Island	Lindsay-Peterborough
St. John	Temiskaming
Miramichi	West Toronto
Synod of Quebec and Eastern Ontario	Waterloo-Wellington
Lanark and Renfrew	Pickering
Ottawa	Synod of Manitoba and North Western Ontario
	Winnipeg

Co-leaders have been named (in order that our office received the names) for the following congregations:

Saint Mark's, Toronto	Greenock
Kirk of St. James, Charlottetown	Woodbridge, Woodbridge
Waterloo North, Waterloo	Knox, Gravenhurst
St. John's, Dalhousie Pastoral Charge	St. Andrew's, Sydney Mines
St. Andrew's, Brighton	Knox, Kintyre
First Presbyterian, Collingwood	St. Andrew's, Swift Current
St. John's, Toronto	West Flamborough
Elmwood Avenue, London	Knox, Oakville
St. Andrew's, Penticton	Rosedale, Toronto
Summerside, Summerside	Clarkson, Mississauga
St. Andrew's Saskatoon	St. Giles, St. Catharines
Dromore	Knox, Woodstock
Knox, Normanby	Knox, Sundridge

Knox, Holstein	Wills
St. Stephen's, New Brunswick	Hopedale, Oakville
Knox, Toronto	Wexford, Scarborough
Old St. Andrew's, Colborne	St. James, Hanwell
Limehouse	First, Edmonton
Welland Hungarian	Oxford Mills
Sharon	Montreal West, Montreal
Alberton	Richmond Bay Pastoral Charge
Kensington	St. John's, Belfast
Albion Gardens, Toronto	Knox, Waterloo
Parkwood, Nepean	Knox, North Easthope and Shakespere
Knox, Bassano	Paterson Memorial, Sarnia
Gale, Elmira	Knox, Victoria
St-John's, Cornwall	Knox, Welland
St. Andrew's Memorial, Mississauga	St. Stephen's, Peterborough
St. Andrew's, Hillsburgh	St. Andrew's, Pictou
St. David's, Kelowna	Knox, Georgetown
St. Stephen's, Toronto	St. Andrew's, Old
Slocan Valley Community	Knox, Crescent, Kensington, Montreal
First Presbyterian, Chatham	Knox, Oshawa
Trinity, Kanata	St. Columa, Belleville
St. Andrew's, Innisfail	Leaside, Toronto
Knox, Midland	St. Lawrence, London
Knox, Campbellton	St. Giles, Calgary
St. Andrew's, Dresden	St. Andrew's, Molesworth
St. Mark's, Charlottetown	St. Andrew's, Guelph
Claude	Knox, Port Carling
St. John and St. Stephen, Saint John	Caven, Bolton
Richmond Hill	First, Kenora
St. Paul's, Eckville	Calvin, North Bay
St. Andrews, Fredericton	

These are just the congregations and presbyteries that have sent in co-leader contacts to us. We realize there are other congregations and presbyteries which have Millennium/125/Jubilee committees working on Celebrate! activities. Please let us know about your plans and ideas so we can share them with others!

### **MILLENNIUM GENERAL ASSEMBLY**

The Celebrate! Steering Committee is working closely with the Local Arrangements Committee. An event to draw public attention to the Church's marking of the Millennium, with the Mayor of Hamilton in attendance, is being considered.

Celebrate! information will be set up in the display area with literature such as back issues of *It's Time to Celebrate!* newsletter, Health and Wholeness information sheet, worship materials, and Anno Domini brochures.

On Tuesday evening, June 6th, the Millennium General Assembly Celebration will be held from 8:00 to 10:00 pm. Choirs reflecting the diversity of the Church will participate. A historical video is being produced for the evening. A presentation of the Anno Domini exhibit and a dramatization of the Jubilee theme will be part of the Celebrate! event as well.

A national videoconference, intended to foster a sense of community and to introduce upcoming technology, will take place on Sunday June 4 from 3:30 to 5:00 pm EST. Ten to twelve regional centres from the Atlantic to the Pacific will participate. The plan is for the Moderator of the 125th General Assembly, Art Van Seters, and 46 commissioners, one from each presbytery, to dialogue with clusters of Presbyterians from across the country. These clusters will include commissioners from the 1999 General Assembly. A video of the event will be shown during General Assembly. We hope to have the conference streamed (broadcast live) on the internet as well.

A Millennium Celebrate! Pin, featuring the burning bush, is being produced for the Millennium General Assembly and the Millennium Synods. This will be a lasting reminder of the special year.

A Millennium Quilt Exhibit is being sponsored by the Celebrate! Committee. Its first showing is at the Millennium General Assembly in Hamilton. The quilts will be hung around the perimeter of the gymnasium at McMaster University. From the work received, a travelling show will be assembled and made available to congregations or interested groups from June to December 2000.

## **COMMUNICATIONS**

Andrew Kerr, our first Program Assistant, left in August 1999, to pursue a new career. The new Program Assistant, Matthias Mayer, was hired in October 1999.

The Program Assistant supports congregations, presbyteries and synods with their Celebrate! planning. He provides help in accessing in-house and external resources, as well as act as liaison between churches, synod representatives and the Convener. He also supports the work and planning of the Celebrate! Steering Committee.

The *It's Time to Celebrate!* newsletter is produced biannually. The newsletter is a vehicle for congregations to share their Celebrate! ideas and plans. The newsletter also updates congregations and co-leaders on available resources.

The fourth edition of *It's Time to Celebrate!* newsletter was published in February 2000. It focused on Millennium events; listing those already planned and suggested others. The Moderator discussed the Jubilee. Canada Youth 2000 and Women 2000 gatherings were highlighted.

A Celebrate! web page provides resources and highlights Celebrate! activities. Various worship and educational materials, links and contact addresses are posted. Everything on the web page can be downloaded, including the Celebrate! logo. The web page address is [www.presbycan.ca/pccmill](http://www.presbycan.ca/pccmill). Commissioners can visit the web page during General Assembly by using the Internet Task Force computers set up in the display area.

The Celebrate! column in the *Presbyterian Record* is a regular monthly column for featuring and sharing ideas on the Millennium, our denomination's 125th birthday and the international ecumenical Jubilee. As well, the *Presbyterian Record* has an eight part series, the last one appears in the June 2000 issue, entitled "Who is Jesus? A Reformed View". The articles explore what Presbyterians believe about Jesus. Each article includes questions for study and discussion, plus suggestions for further study. These are ideal for congregation and small group use.

## **SYNOD MEETINGS**

In the fall of 1999, the Programme Assistant attended the Quebec & Eastern Ontario, Southwestern Ontario, and Toronto & Kingston Synod meetings. Steering Committee Synod Representatives, at least one for each of the eight synods, attended their respective synod meetings.

Synods in the Year 2000 are asked to move out into the community as an act of witness. Some ideas: host a public event such as the planting of a Millennium Tree, a main street procession, a delegation to the mayor, whatever is appropriate. To encourage this, the Steering Committee has budgeted a small amount of money to assist in these extra Millennial Celebrate! activities.

## **HISTORY**

The Committee on History and the Celebrate! Committee have worked closely together to produce materials that help congregations Celebrate! their history. The materials include *How to Write Congregational History Guide*, an oral history project, and the Presby Hi-Lites.

The Rev. Dr. Barry Mack, the Celebrate! Synod Representative for Quebec & Eastern Ontario, has written a Presbyterian History Tour Guide called, *Quebec: A Millennial Tour With An Eye On The Presbyterian Past*. He, together with the Moderator of the 124th General Assembly, The Rev. Dr. Bill Klempa, is organizing an 11 day bus tour this fall "up and down the St. Lawrence River" to rediscover the Presbyterian roots in Quebec.

## **WORSHIP MATERIALS**

The Prayer for the Millennium and a Reaffirmation Liturgy is available upon request. A service based on the Celebrate! themes, 125th Anniversary, the Millennium and the Year of the Jubilee, can be found in the fourth, *It's Time to Celebrate!* newsletter.

## **FLAMES INITIATIVE**

The Celebrate! Steering Committee supports the FLAMES strategy as it helps the Presbyterian Church in Canada to prepare for the Millennium and beyond. We encourage congregations, presbyteries and synods to incorporate the Church's six-year strategy for the Presbyterian Church into their Celebrate! activities. The six areas include Focus on Children, Teens, and Young Adults (2000-2001), Laity Equipping (2001-2002), Active Evangelism (2002-2003), Mission, International, National, Justice (1999-2000), Education For Laity and Clergy (2004-2005), and Spirituality (2003-2004). 'Mission, International, National, Justice and 'Children, Teens and Young Adults' are the two FLAMES foci during the 18 months of the Celebrate! initiative.

"Banners for Partner Churches Around the World" is a FLAMES mission project sponsored by International Ministries. Congregations from across Canada have created banners to present to overseas churches. The goal is to have 125 Banners, one for each year of our church's history, by the 127th General Assembly. Initially they will hang in the Church Offices. Then they will be sent out with the Mission Tours to places such as Japan and Taiwan, Eastern Europe, Kenya and Malawi and the Holy Land.

## **ECUMENISM**

The Millennium will also be marked ecumenically by Christian Churches in Canada. "Together 2000: Christians in Canada Honouring Jesus" is a once-in-a-millennium project co-sponsored by the Evangelical Fellowship of Canada and the Canadian Council of Churches to draw Christians across Canada together in marking the 2000th anniversary of Jesus' birth. Their website address is [www.together2000.org](http://www.together2000.org).

## **CANADA YOUTH 2000**

Canada Youth 2000 will bring together youth, young adults and youth leaders from across the country to experience five days of celebrating our life together in Jesus Christ. The event will be three conferences in one, a conference track, a mission track, and a youth ministry training track. The conference is called "Living Stones: Chosen, Called, Crafted" and will take place at Brock University, St. Catharines, Ontario, from July 4-9, 2000. The Celebrate! Committee directly supports this initiative through funding for its planning.

## **WOMEN 2000**

Under the title of Women 2000, Canadian Presbyterian women will be planning a number of activities. One initiative is to gather a Canadian group to attend the church wide gathering being sponsored by Presbyterian Women (USA). The theme will be: "Sound the Trumpets! Proclaim Jubilee!", based on the scripture, Luke 4:18-19 (inclusive Language Lectionary - Year C). The event will take place from July 15-19, 2000 in Louisville, Kentucky. The opening speaker will be The Rev. Dr. Katie Cannon, Ethics Professor at Temple University.

## **INTERNATIONAL AFFAIRS COMMITTEE - REGIONAL ROUNDTABLES**

The Committee on International Affairs is proposing a millennium project called "The Whole Gospel for the Whole World". This initiative will assist presbyteries to discuss and analyse critical global issues, in order to understand their responsibility in world issues within the context of their faith. It will provide an opportunity for PWS&D and International Ministries to hear from Canadian presbyteries and air concerns on global issues. It will also provide a historical record of the important world issues facing The Presbyterian Church in Canada and the world at the beginning of the third millennium.

### **Recommendation No. 1** (adopted, p. 27)

That synods and presbyteries be encouraged to seize the opportunity to make a public witness by holding a Millennium event for and in the community, and that congregations do the same.

## STEERING COMMITTEE MEMBERS

We would invite you to contact your Synod Committee Member for an update of Celebrate! activities in your area.

### British Columbia

Ms. Helen Pigott  
Mr. Matthew Brough  
Ms. Mary Ingram

### Alberta

Ms. Sheila Kirkland

### Saskatchewan

Ms. Jo Morris

### Manitoba & North Western Ontario

Rev. Dale Woods

### Ontario

Rev. Bob Geddes  
Rev. Susan Ingram Kerr  
Rev. Rodger Talbot

### Eastern Ontario & Quebec

Ms. Colleen Smith  
Rev. Dr. Barry Mack

### Atlantic Provinces

Rev. Ken Stright

Walter F. McLean  
Convener

Matthias Mayer  
Program Assistant

## SEXUAL ORIENTATION, SPECIAL COMMITTEE RE

To the Venerable, the 126th General Assembly:

The Sexual Orientation Committee is presently dealing with several overtures; Overture No. 15, 1997, Overture No. 34, 1998, Overture No. 22, 1998 and Overture No. 6, 2000.

During the two years that this committee has been meeting, we have had several presentations by "experts" in their respective fields. In most cases, these presentations were followed by discussions.

At the June 24, 1998 meeting Dr. Richard Isaac addressed the committee. As an openly gay man and a Presbyterian Church elder, Dr. Isaac shared insights and suggestions for the ongoing work of the group. He cautioned us to be careful with such things as our use of specific terms and helped us with precise definitions. Since this time, Richard has continued to serve on the committee as a valued consultant.

On November 20, 1998, The Rev. John Congram spoke to the committee about the role of the *Presbyterian Record* in communicating with the Church at large some of the controversial issues around sexual orientation. Through the *Record*, the committee has appealed for personal stories by homosexual and heterosexual people and also requested sessions to tell us how pastoral care is provided for gays and lesbians and their families within their congregations.

Later that same day, The Rev. Cameron Brett presented a well prepared and thought-provoking paper from a pastoral perspective. He raised many questions for us to consider, not just about homosexuality but about the sexual conduct of all ministers and the Church's role in addressing such issues with sensitivity and clarity.

That evening representatives from SAGA (St. Andrew's Gay Association) joined us for dinner and then shared some of their personal stories as gay people in the Church.

On November 21, 1998, Dr. Ruthann Dyer of Atkinson College, York University and Seneca College was our guest presenter. She spoke about gender identity and sexual orientation including such topics as genetics and both internal and external environmental factors. She helped us understand the influence of many factors on the development of gender identity and was careful to explain terms and scientific data.

On April 16, 1999, The Rev. Susan Mabey, former Presbyterian and now minister at Christos Metropolitan Community Church, Toronto, told her personal story and spoke about her pastoral concerns and biblical understanding. Her insights and professional experience as a gay pastor ministering to gay people gave us much on which to reflect.

Next The Rev. Calvin Brown, Executive Director of the Renewal Fellowship addressed the Committee. He too, spoke from the pastoral and biblical perspective. He talked about different categories of homosexuals and how each category needs special pastoral attention.

The final presenter that day was gay psychiatrist Dr. Steven Atkinson. He shared his personal experiences and talked about his work with gay and lesbian clients, explaining the uniqueness of the "coming out" process.

In the evening, we were taken out for dinner by members of ANN (A New Network). Informally, we shared more stories and heard their concerns for our Church.

At the September 24, 1999 meeting Dr. Iain Nicol, Professor of Systematic Theology at Knox College, Toronto, addressed the committee from a theological point of view. He spoke about theological methods and walked us through its application using one helpful model.

In addition to these "expert" presentations, the committee members have received many articles, stories and other submissions. These have been carefully read and other reading and study has been done by committee members. We have been in dialogue with the Church Doctrine Committee, the Ministry and Church Vocations, and the Clerks of Assembly.

This is the second interim report of the Sexual Orientation Committee. The overtures will be answered more completely in our final report.

In our discussions to date we have achieved unanimous agreement on some points, for example:

1. we are all sinners,
2. there are many models of interpretation of scripture,
3. Jesus commandment regarding love ... is central to our faith,
4. Presbyterians are uncomfortable discussing sexuality,
5. many people fear homosexuals but do not know why,
6. sexual orientation is not sexual behaviour,
7. there are lesbians and gay people at all levels of The Presbyterian Church in Canada,
8. clarity is possible,
9. persons of homosexual orientation are able to have all the privileges of church membership,
10. The Presbyterian Church in Canada still needs to examine the issues around ordination, and
11. the church is called to a ministry of reconciliation;

and substantial agreement on others:

- sexual expression is a fundamental human need, and
- homosexual orientation is not a sin.

On others, we continue dialogue and our discussions mirrors those within areas of this Church and others.

## **HEARING THE STORIES**

In its debate on sexuality, the Church ... needs to remember we are talking about people's lives, not about mechanisms, reflexes or bodily reactions.

John P. Burgess, "Sexuality and the Presbyterian debate",  
Christian Century, March 5, 1997 p. 248.

When the committee began its work in 1998, one of its priorities was to invite personal stories from people within The Presbyterian Church in Canada. To that end, an invitation was issued in the *Presbyterian Record* and on the internet. This invitation was repeated again in 1999. As well, all presbyteries were contacted requesting they bring the matter of this invitation to each congregation within their bounds.

We were privileged to receive stories from people who represented many points of view. From gay and lesbian people there were stories of self-discovery, isolation, struggle, anger, rejection and acceptance. We heard from parents who told us their struggle to understand, love and support their lesbian or gay children, from parents who received support and understanding from their ministers. As well, there were stories of those who felt betrayed by their church, and from

those who are grieved by this on-going debate. There were comments from some who hoped for continued dialogue. Those who wish this debate to end and those who joined The Presbyterian Church in Canada having left one denomination because of its open and affirming position toward homosexuals also wrote to us. We are grateful for all the submissions we received.

What follows is a small sample taken from some of the stories we have received. We have quoted extensively only from those letters where permission has been granted to do so by the author.

What does it mean to be gay/lesbian and Christian? Having had lifelong commitments to the Church, some speak of the pain, exclusion, loneliness and silence.

To be a gay minister in The Presbyterian Church in Canada is an intensely lonely experience. We all need to have an intimate relationship with someone. I am not talking about a sexual relationship. I have long since given up hope of that being a possibility. I am talking about sharing one's inner feelings with someone. I cannot have such a relationship with a man, for that would lead to disaster for both him and me. To be seen too much with any man would lead to gossip. ... I cannot have such a relationship with a single woman. She would want to give that kind of time to a man who would marry her. I cannot have such a relationship with a married woman for it would harm her marriage.

To be a gay minister in The Presbyterian Church in Canada is also to be the victim of hatred. How often I have sat in the company of Presbyterians while they breathed fire and condemnation against homosexuals. I have been unable to say anything. For, that would make them turn their hatred on me."

To be gay in The Presbyterian Church in Canada is also to be treated with immense indifference. Many Presbyterians simply do not care about homosexuals. They do not particularly hate them, but they do not love them either. It never occurs to them that the discomfort homosexuals feel in The Presbyterian Church in Canada is many times worse than their discomfort. Others would not object if justice were given to homosexuals in the Church, but they think someone else should do it.

I served my Lord in many capacities ... [in all, seven different ministries were listed by this writer] ... Lately, with the current debate and discussion of the place of lesbian and gay Christians within The Presbyterian Church in Canada, I have become a little uneasy, and more and more uncomfortable ... and find it difficult to attend worship.

Being gay ... is often overwhelming, especially within a church setting. The bigotry, hatred, misinformation and homophobia that I endured within my ... church often provoked anger, despair and depression. ... I have felt humiliation and pain, which ultimately led to severe depression and several suicide attempts. ...

For the first five years it was rather lonely at this church. I was single, no children. I was shy then. ... No one asked if I had a husband or kids, and when I started to bring my godson, everyone assumed ... he was my son. I felt I was not valued because I was never asked ... to do anything ... that was not what I observed with new families who started coming to church. They were integrated and active in no time ... church growth was often on the tongues of people and was always spoken of in terms of we have to find ways to attract more young families.

Once I asked to become involved there was no stopping the requests made of me ... after 12 years ... I was wonderfully blessed to receive an honour as one of the congregation's members who was 'living the most Christ-like life'. I was truly touched, but some dark part of me could not help wondering if I would have received the votes if they really knew who I was (a gay person).

I never officially shared my sexual orientation with the congregation ... I was not brave enough to face the rejection ... but there were people with whom I could share. ... I have left The Presbyterian Church in Canada ... to find a denomination that is openly and fully affirming.

I was baptized as a baby ... I know now that God the Father was present in power in my baptism ... I married in the forties and have children. I was converted, born again of the Spirit in the seventies ... became an evangelical ... but all the time did not disclose my homosexual orientation. Thank you that you guarantee confidentiality, because ... my

family ... not I, need protection ... I have been 'out' 8 years ago. When I told my family, they insisted I receive counselling. It did nothing for me, made me angry and alone. I now serve in a Presbyterian Church where my story is known.

He was a good friend and organist at the Presbyterian Church. I still grieve over his death ... but what struck me most was the isolation he had to endure. He was afraid (and rightly so) of what people would think or do, if they found out his situation. As a result, he suffered much more than necessary. Since then, I have tried very hard to help people share their stories, so we could get on with the job of living and dying together.

### **STORIES OF STRUGGLE AND FAITH FOR THE GAY/LESBIAN PERSON**

From within many of these same letters, and from other submissions, we learn of the on-going struggle with matters of faith and sense of call to serve in the Church.

This story is from a minister who counselled a candidate for ministry of word and sacrament:

... she talked about her understanding and of discerning her call to the ministry of word and sacrament. She talked about the joy of preaching God's Word, and to walk with people who were trying to find or deepen their faith. I could see this was a person of deep spiritual substance. 'The church is blessed to have you', I told her. 'Well, maybe the church isn't so lucky to have me', she said. 'The problem is the church doesn't want me. I have come to the realization that I am a lesbian woman and this church won't ever ordain me.' She avoided my glance, looked off into the distant part of the room, allowing her tears to flow. 'Why would God do this to me? Why would God call me to serve Him in the Church knowing that I am a lesbian? No one will understand this.

If someone came to me and told me they were gay or lesbian and were considering ministry in The Presbyterian Church in Canada, I would tell him or her that they should consider it only if they were immune to intense loneliness, unaffected by hatred, and indifferent to indifference ...

This letter spoke of the writer's experience with two gay men who served their church as elders.

I marvelled at how these two men put their Christian faith into action. They taught me, the minister, much about giving the best pastoral care I could. ... I observed them as they sat on committees, greeted worshippers ... they were numbered among the few elders who still believed that visiting their people in their districts was important. It occurred to me it would be wonderful to have more men in the church like these two.

To experience these two men was to experience God's grace in action ... They are like other gay men I know who are trying to live out their lives as best they could in a world which all too frequently does not care much for Christians, let alone gays.

My challenge was this: I am aware of what the Bible says about gays ... I am equally aware of what it means to live a Christ-like life and for a Christian to be the light in the dark and the servant of others. What I experienced in these two wonderful men was this Christ-light in their lives ... they were Christians ...

The whole point here is that I have come to firmly believe that we are judged by God by how well we live out our lives as authentic Christians and not by how we express our sexuality. These two men were not a couple. They are simply two men who are members of session in the same congregation, and who try to give authenticity to what they know to be the Christian life-style.

While the majority of letters and stories received were from gay/lesbian persons or heterosexuals who affirm homosexual orientation, there was this testimony received from one who spoke of supporting and caring for homosexual friends, while at the same time struggling to hold to the orthodox biblical teaching and tradition of the church:

I have struggled for over 25 years with this issue, and I have hoped, foolishly, I suppose, that it would simply disappear from my life. But it hasn't, so this is the story of my struggle to understand and accept God's view on this issue - it is also a testimony to God's faithfulness to me and his mercy ... There is hope and healing through repentance, for all of us ... who struggle with homosexual feelings or behaviours, and want to be free. I knowingly married a gay man ... when I was able to get free of this relationship, I hoped it would be the end of an issue that had become gut-wrenching for me. Over the years several

close friends told me they were gay ... Throughout these years I occasionally saw my former husband and we would connect because we never stopped being friends. When he became ill and died it was an awesome privilege for me to support him and his partner. I believe God heard and answered my prayers for his salvation ...

This writer went on to tell of her personal struggle between knowing and loving homosexual friends and what the Bible taught her.

I felt torn between what my upbringing told me, and the experiences of people I knew and loved. I felt tormented and wanted to run away from it. My friends believed themselves to be born gay ... I couldn't understand, based on their life stories how God could judge them ... however, I was in pain and confused ... that comes when beliefs and actions aren't congruent.

Being part of a congregation which has given her information about ministries "that see people successfully come out of the gay lifestyle", has given her the strength to speak her opinion and belief that homosexuality is contrary to the Word of God, while at the same time offering support and friendship to people of homosexual orientation.

She ends her testimony this way:

I long for walls to come down - especially the one that says, unless you accept my orientation as innate, you can't accept me. I long to see the rest of the story told, that healing and change is possible, for those who desire it. I long to see the church repent of condemnation and judgment, but also of silence and of condoning sin.

One person spoke of their upbringing in the church, which has given them a positive appreciation of the Bible and a strong identification with orthodox Christian tradition. A tradition that understands heterosexual marriage to be the normal expression of human sexuality. "If the Bible as translated remains as our guide, then we must state clearly that the marriage of male and female persons is the only acceptable family lifestyle".

Another expressed fear and anxiety that the centre of the Christian faith will not hold if scripture is not held as our primary authority. "If we as Presbyterians believe the Bible to be the true Word of God, then we cannot simply ignore its content when we disapprove of what it asks of us."

Still others caution the Church to refuse the temptation to be "trendy" or "hip" at the expense of what we know to be God's truth. "Homosexuality is fashionable ... and we must be careful to not blindly rush in ... because of our call to love and accept everyone".

## **CONCLUSION**

While not an exhaustive retelling of all personal stories received, we believe this sampling offers a reasonable hearing of the diverse voices surrounding homosexual orientation.

Some questions that may arise from hearing the stories are: Does our sexuality define our lives before God? What is the relationship between sexuality and spirituality?

In one presentation made to the Committee it was suggested that while listening to the biblical text is a vitally important task, unavoidable, absolutely essential and foundational, that we never listen to the text in isolation from our life together in the community of faith. The presenter went on to say that "we never do (our theology) as if our conclusions don't somehow affect us. We don't do our theological and biblical work as disinterested, dispassionate observers divorced from the specificity of individual believers."

## **PASTORAL CARE**

The Presbyterian Church in Canada's Statement on Human Sexuality has provided us with certain background and guidelines in order to "help individual Christians and the Church sort through the choices we face in a changing world, in light of our interpretation of scripture, in dialogue with tradition, reason and experience." (Statement of Human Sexuality Study Booklet, p. 4)

The statement within the report which has perhaps created the most controversy is the one regarding homosexuality.

Is homosexual practice a Christian option? Our brief, exegetical review of biblical texts set within the broader biblical perspective on our vocation as sexual beings leads us to say 'No!' Committed heterosexual union is so connected with creation in both its unitive and procreative dimensions that we must consider this as central to God's intention for human sexuality. Accordingly, scripture treats all other contexts for sexual intercourse, as departures from God's created order. (6.20) (A&P 1994, p. [266-67](#))

The Statement on Human Sexuality amended and adopted at the 120th General Assembly was a clear doctrinal response to the question posed at that time. The ideas in the statement, however, are very complex. For example, at the same time that our Church recognizes the legitimacy of "committed heterosexual union" (6.20) it also confesses that

all Christians ... whether homosexual or heterosexual, need God's forgiveness and mutual forgiveness as we pursue together the path of holy living. (6.23) (A&P 1994, p. [267](#))

Also,

the Church recognizes that we are all part of a distorted creation, where the power of sin has marred the image of God in humans, and dislocated all relationships, whether with God, with our neighbour or with ourselves ... 'All have sinned and fall short of the glory of God'. (Romans 3:23) In the sexual dimension of our lives as well as in all dimensions, all stand in need of the law's direction. All persons are in need of the redemptive grace that Jesus Christ offers. (6.19) (A&P 1994, p. [266](#))

Unfortunately, these complex doctrinal issues have been oversimplified in their pastoral application. What was carefully presented in the Statement on Human Sexuality has often been misunderstood across our denomination as meaning Presbyterians having excluded homosexual persons from the work and life of our congregations. The Committee on Sexual Orientation has been asked, among other things, to study and offer pastoral insight to grapple with the pastoral problems that arise from our doctrinal position. The following assertions can offer a pastoral response to our current doctrinal statement.

All members of our Church regardless of sexual orientation must be regarded as brothers and sisters in Christ in need of forgiveness, understanding and compassion. No one among us should be held to be unworthy of our fellowship. "Therefore you have no excuse, whoever you are, when you judge others; for in passing judgement on another you condemn yourself, because you the judge, are doing the very same things." (Romans 2:1)

The Church in affirming the legitimacy of "committed heterosexual union" (6.20) must never be used as a weapon against homosexual persons. Heterosexual persons are not allowed to feel superior before God or others, as if they had in some fashion brought this state upon themselves by their own efforts.

In the sexual dimension of our lives as well as in all dimensions, all stand in need of the law's direction. All persons are in need of the redemptive grace that Jesus Christ offers. (6.19) (A&P 1994, p. [266](#))

Homosexual persons are not to be excluded from the mission of Christ. Congregations need to call on the gifts of people not on the basis of their sexual orientation but rather on what they have to offer. All areas of leadership and service should be open to our members.

Since we are all "justified and at the same time sinners" (Martin Luther) we are all in need of pastoral care. The same quality of support should be given to all people within the congregation. Compassion and sensitivity should inform our pastoral oversight.

Practical Suggestions:

1. Presbyterians need to learn and understand more about sexual orientation in order to live with this diversity in our congregations.
2. Church leaders should be especially sensitive to those who because of their sexual orientation have been shunned by the Church and society. Ministers need to make it clear that they are prepared to listen and help their homosexual parishioners especially when they have been marginalized within the Church. Negative social behaviour and anger to homosexuals should not be tolerated within a congregation.

3. Ministers, sessions and youth leaders need to be aware that one of the causes of the high suicide rate among adolescents and young adults is the isolation and anxiety associated with homosexual orientation. Our children and youth need to know that the Church is a safe place where they can find compassion and understanding whatever challenges they face. Support is needed for those experiencing low self-esteem, isolation and despair.
4. In our liturgy there should be prayers for those who are suffering from sexual issues as well as prayers asking for God's help in freeing us from sexual bigotry and prejudice.
5. Sessions should provide support groups if requested for those who are struggling with sexual issues:
  - parents whose children are homosexuals
  - individuals facing sexual discrimination
  - victims of sexual abuse
6. The Church should involve people wherever they find themselves in the "continuum of sexual identity" (6.18) in the loving family of God. They should not be excluded from the privileges and responsibilities of church membership.

### **THEOLOGICAL PERSPECTIVES**

The committee has approached its theological work in the knowledge that the differing positions and commitments of its members makes the process of theological reflection on questions of sexual orientation a challenging one. Further, the lack of a gay or lesbian committee member has meant that we are engaging scripture, tradition, reason and experience in the absence of key voices in the wider debate concerning sexual orientation in our Church. We are, nonetheless, committed to an interrogative approach in our theological work, in the spirit of questioning that is the driving force of Anselm's classic definition of theology: *fides quaerens intellectum*, 'faith seeking understanding.' As Daniel Migliori has noted, the spirit of theology 'presupposes a readiness to question and to be questioned'. (1991)

Early in our work we made a commitment to narrative, biblical and contemporary, as a medium of theological truth. We have engaged ourselves in a process of theological reflection on the stories of members of our Church as they have been forwarded and entrusted to us, as a first step in seeking understanding of the faith experiences of our people with respect to sexual orientation. We see these stories, which include both accounts of lived experience and analytical and faith-based reflection, as comprising an important locus *theologicus* for our work. Some of the themes that have emerged from these stories and reflections include the question of suicide (contemplated and attempted), the relation between being and believing (in particular, the relation between the suppression or denial of a gay or lesbian orientation and a person's faith), the experiences of fear, loathing and hiding, judgment and alienation, exclusion and embrace, vocation and sexual orientation, the meaning of baptism, the question of biblical interpretation, and the importance of encounter and dialogue - the sharing of experiences and reflections among those who differ and yet are members of the same Church.

Among those whom the committee asked to provide theological guidance, Professor Iain Nicol of Knox College made a most useful contribution in the form of a dialogue between two different perspectives. Identifying the themes of creation, sin and grace, and church, ministry and sacraments as being relevant to the Church's discussion of sexual orientation, Professor Nicol presented two theological perspectives, neutrally named 'A' and 'B', on each theme. The following summary of his presentation is included for the consideration of the Church as a whole.

We begin, not inappropriately, with the theme of creation. Given that humankind is created 'male and female,' the question arises, 'Is a sexual orientation other than heterosexual compatible with a Christian understanding of creation?' Differently put, we could ask, 'Is being gay or lesbian a given mode of being created human, or is it a matter of choice?' In perspective 'A', any orientation other than heterosexual is seen as being incompatible with a Christian understanding of creation. It is not that homosexuality is considered to be a 'flaw' in creation, for God does not create flaws. Rather, homosexuality is seen as being a consequence of the Fall, one that likely, but not necessarily, involves a deliberate choice. God, however, does not leave us helpless. Choices can be undone, decisions can be reversed. With the help of God's grace two options are seen to be open to homosexual persons: they can either choose a heterosexual

orientation or they can refrain from expressing their homosexuality. The norm, it is insisted, must be that of heterosexuality. Any deviation from this norm is sin and represents a deliberate distortion of our created being as male and female. In perspective 'B', God's creation is seen to allow for a diversity of created beings, and for variation in our specifically created human being. We are created differently. 'Homosexuality,' states a widely-quoted US Methodist Bishop, 'quite like heterosexuality, is neither a virtue nor an accomplishment. It is a mysterious gift of God's grace ... It is neither a virtue nor a sin. However, what a person does with this gift, as with any other gift, is his or her own moral, personal, and spiritual responsibility.' In this view, both heterosexuality and homosexuality are God's gifts to us as God's created beings, but they are gifts that can be deployed either for good or for ill.

With respect to sin and grace, Professor Nicol noted that our understanding of the one shapes our understanding of the other. In perspective 'A', those who judge any sexual orientation other than heterosexual to be a result of the Fall, and as possibly involving a deliberately sinful choice, see grace as the event that is both judging and saving. In this view, Jesus is the one whose mission is to preach repentance as the essential condition of entrance into the kingdom that is 'at hand'. It is important to note that this view does not set Jesus up as a legalistic judge whose chief concern is to enforce a law prohibiting homosexuality. Rather, it is love that judges and love that elicits repentance on the part of the sinner. Thus, with the help of God's grace the sinner's unhealthy condition can be healed, a sinful choice can be reversed, and the de-formed life can be re-formed (in the direction, as noted above, either of heterosexuality or of refraining from expressing homosexuality). Without repentance, however, grace is rendered 'cheap'. In perspective 'B', the view of Jesus is different, though equally biblical. Jesus is seen to be the one who lives in solidarity with those who are persecuted, marginalized and voiceless - a category of persons that may include those whose sexual orientation is other than heterosexual. Christ is the friend of all those who suffer from any form of injustice. Yet, in this view the call to repentance is not eliminated or relaxed. Christ's call to repentance is seen as being addressed to us all, particularly to the powerful, those who marginalize others. The difference is that what is demanded is not that persons should repent of their basic sexuality, for one cannot repent of a God-given gift. It is the abuse of this gift that constitutes sinful behaviour. In this view, the gift of sexuality, whether heterosexual or homosexual, like any other gift, can be deployed in ways that are incompatible with the nature of the gift and the giver. That is, one's sexual behaviour can be loving, centered on the well-being of the other, or it can be irresponsible, narcissistic, even cruel. It is with respect to this latter kind of behaviour that Christ calls us to repentance. In the transformative power of God's grace what one can and must surrender is any mode of behaviour, homosexual or heterosexual, that is not formed and motivated by agape (God's love as shown in Jesus Christ). It is the ethic of agape that forms and determines any ethic of sexuality.

With respect to church, ministry and sacraments, Professor Nicol suggested that the committee consider the central questions (e.g. the question of who should hold office, who may be ordained, whether the Church is an inclusive or exclusive community, whether the Church can be caring and compassionate while at the same time condemnatory of homosexuality) in the light of the stories we have received. He also urged that we view the stories in the light of the theological themes he had presented, and, in turn, the theological themes in light of the stories. To assist us in this process, he offered a set of distinctions drawn from the work of Geis and Messer regarding attitudes in the church toward homosexuality. Messer identifies the following four positions: 1) 'rejecting punitive' - a position that might involve absolute exclusion from normal membership of a congregation or denomination, from its ministry and from participation in its celebration of the sacraments; 2) 'rejecting non-punitive' - a position that condemns homosexuality but not the homosexual person, while upholding the norm of heterosexual marriage; 3) 'qualified acceptance' - a term that defines the position of those who think that it is most likely that sexual orientation cannot be altered, and that heterosexuals should be accepting and compassionate, while still maintaining that celibacy must be the norm; and 4) 'absolute acceptance.' In this connection, the committee was urged to consider the sacrament of baptism with regard to our further understanding of these questions. For example, we might ask: does it or does it not matter, for the purposes of developing a theological understanding of sexual orientation, that we baptize, and that we baptize infants? We were urged to a consideration of The Presbyterian Church in Canada order for the baptism of a child, and to review also the orders for baptism of other Reformed churches.

We continue, as people of faith, to seek understanding of our sexuality, and pray that the Holy Spirit will guide us in our efforts to understand the scriptures, our tradition, our ways of thinking and our experience, to the glory of God and the deepening of our love, in Jesus' name, one for another.

### **CONCLUDING RECOMMENDATION**

In reflecting on The Presbyterian Church in Canada's current position in light of the overtures creating and referred to this committee and the ongoing dialogue within the committee, we believe that we can be most helpful to the Church (in the context of our terms of reference) at this time by calling the Church to engage in an open process of dialogue informed by our theology (based on scripture, doctrine, tradition and experience) and the current scientific thinking, and open to the guidance of the Holy Spirit. Various parts of our Church are at different stages of this process and much of The Presbyterian Church in Canada has not yet engaged in a real study. We are also called to respond to changes in legal and social standards within our country. Thus the committee prayerfully calls the Church to devote energy, time and resources to the task, listening to the diverse voices and mindful of the many needs within our community.

In considering the process we also all agree:

1. The Church needs the tools, skills and resources to engage in study and to live with the diversity which we celebrate in our nation and our Church. The committee intends to identify some of these and encourage their use at congregational and presbytery levels and welcomes other suggestions. These resources will include individual experiences of Presbyterian Church in Canada members. The committee has found that some personal stories (both our own and from others) have helped to name and identify pastoral issues.
2. During a period of deliberate learning and discussion, we call for a period of patient attendance and waiting upon God, listening for the inspiration of the Holy Spirit and sharing the insights received.
3. If there's an earnest focus on discussion throughout the Church, we would foresee a period of three to four years. However, if large portions of the Church do not feel called to engage in this discussion, the period will be much longer, and may not reach a conclusion.
4. We are convinced of the need to talk with and involve in this dialogue those in our community who are openly lesbian and gay and to have them present in a safe and mutually respectful process. This will be difficult, but we learn from each other's personal stories and experiences. Likewise, the ability to share our own personal stories and experience within a Christian context will strengthen an understanding of Christian sexuality.
5. Throughout our discussions precise terminology is necessary. For one example, the distinction between homosexual orientation and homosexual sexual activity should always be clear. We should also not fear explicit discussion if done respectfully and within mutually acceptable limits. Our society now accepts much explicit sexual discussion and imagery. Because we are created as sexual beings there should be no false modesty and no foreclosing of discussion because of inability to talk with each other about all aspects of human love.

The committee will provide some basic definitions and terms useful to the discussion.

Above all we must be mindful of Christ's commandment and love and validate each other as human beings.

The committee continues to work at responding to the assigned overtures. We still have much to do on the biblical, scientific, medical and psychological understanding of "sexual orientation". The above report reflects just a portion of our work and is submitted only as an interim report.

### **GLOSSARY (SOME TERMS AND DEFINITIONS)**

**Sexual Orientation:** The dominant sexual (erotic) attraction of an individual, developed in early life and generally classified as heterosexual, homosexual, or bisexual.

**Homosexual:** A person whose primary sexual (erotic) attraction is to persons of the same sex. There will also be some degree of emotional, spiritual and intellectual attraction to persons of the opposite sex.

**Lesbian/Gay:** A homosexual person who defines himself or herself as such.

**Heterosexual (Straight):** A person whose primary sexual attraction is to persons of the opposite sex. There will also be some degree of emotional, spiritual and intellectual attraction to persons of the same sex.

**Bisexual:** A person who is sexually attracted to both men and women, although not necessarily at the same time or in the same way.

**Queer:** An umbrella term that may include lesbians, gays, bisexuals, transsexuals, transgenderists and other people who challenge heterosexist boundaries of sexual orientation, sex and gender. The term was historically used as an insult, but is now reclaimed and frequently used as an affirmative political and/or identity statement. It is also used as a broadly inclusive term.

**Sexuality:** This may be considered on many different levels, including chromosomal, hormonal, organ and tissue structure, external appearance, secondary characteristics (e.g. facial hair or body fat), mode of rearing, social roles undertaken, mode of dressing, reproductive activity etc. Individual societies generally group several of these features into a biological distinction referring to whether a person is female, male or intersexual (historically referred to hermaphrodite).

**Gender:** The collection of behaviours, personalities, dress, choice of work, and other visible characteristics which the dominant stream of a society traditionally attributes to or associates with biological sex.

**Transgender:** The umbrella term used to include all persons who cross gender lines including, but not exclusive to, transsexuals, transvestites, drag queens, drag kings and cross dressers.

**Transsexual:** A person born with the anatomic structure of the body of one sex, but who feels and wishes to function as a member of the opposite sex. Some transsexuals choose to undergo hormonal treatment, sexual reassignment surgery, and other cosmetic procedures to change their bodies to match the sex that they feel they really embody. Transsexual men and women traverse the boundary of the sex that they are assigned at birth. There are heterosexual, gay, lesbian and bisexual transsexuals.

**Transvestite (Cross Dresser):** A person who on occasion deliberately dresses in the clothes traditionally associated with the opposite sex. A person who "cross dresses" does not desire to be the opposite sex, but is fulfilling other needs and desires.

## **DISCRIMINATORY TERMS**

**Anti - Lesbian, Gay, Bisexual, Transgender, Queer:** takes many forms. It exists between and within individuals and across institutions and cultures. It is most commonly referred to as homophobia and heterosexism. It is manifested through the denial of human, legal and social rights and social roles to lesbians, gay men, bisexual, transgendered and queer people, and through violence and verbal abuse.

**Lesbophobia/Homophobia:** The conscious or unconscious hatred and irrational fear of lesbians and gay men. Based in a belief system and set of priorities that asserts heterosexuality is "normal" and superior, and that lesbianism and homosexuality is deviant, abnormal, criminal or sinful. Lesbophobic/homophobic feelings can be described as fear, hatred, disgust, non-acceptance and as a profound difference.

**Biphobia:** The conscious or unconscious hatred or irrational fear of bisexual men and women, which is experienced in the heterosexual and lesbian and gay communities.

**Heterosexism:** The assumption by individuals, institutions, and societal customs that everyone is heterosexual may be expressed or assumed and recognized as such or not. It is the belief that the normal, natural, healthy, mature way for humans to bond sexually, affectionately and emotionally is with a partner of the opposite sex. Heterosexism systemically and socially promotes heterosexuality and simultaneously stigmatizes all other sexual orientations (homosexual bisexuality). It is based on the numerically frequent and dominant sexual reaction in our society (heterosexual), without recognizing other sexual orientations.

**OVERTURE NO. 15, 1997** (A&P 1997, p. [503](#))

**Re: To clarify the roles of homosexual and lesbian people within the Church**

WHEREAS, Christ appeared to exclude none who would follow and serve him, and  
WHEREAS, recent practice within the Presbyterian Church has been to exclude certain practicing homosexuals from fully serving Christ as ordained ministers in this Church.  
THEREFORE, the Session of Pineland Presbyterian Church, Burlington, Ontario, humbly overtures the Venerable, the 123rd General Assembly, to clarify the limits of the role that homosexual and lesbian people play within The Presbyterian Church in Canada, or to do otherwise as the Assembly, in its wisdom, deems best.

The Terms of Reference for the Special Committee named by the Moderator re Overture No. 34, 1998 from the Rosedale session, are as follows:

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

**OVERTURE NO. 22, 1998** (A&P 1998, p. [529](#))

**Re: To ensure that ongoing medical, psychological and theological discussions on homosexuality and related issues are before the Church**

WHEREAS, the issue of the ordination of practising homosexuals has proved to be extremely divisive for The Presbyterian Church in Canada, and  
WHEREAS, the Commission on the subject appointed by the 123rd General Assembly did not call for action under the Barrier Act, and  
WHEREAS, the Commission dealt only with the judicial aspects of the case at St. Andrew's, Lachine, and  
WHEREAS, many people across the Church feel that the theological questions raised by the Lachine case remain unsolved,  
THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 124th General Assembly, to establish a committee, or to direct an existing committee to keep abreast of the medical, psychological and theological discussion of homosexuality and related issues, and report regularly to the Church through its publications, or to do otherwise as the General Assembly, in its wisdom, may deem best.

In light of the resignation of The Rev. Philip Chiang and because the sexual orientation Committee lacks diversity of ethnicity and sexual orientation, the committee therefore recommends:

**Recommendation No. 1** (adopted, p. [39](#))

That the General Assembly appoint to the Special Committee re Sexual Orientation a person of an ethnic minority.

**Recommendation No. 2** (defeated, p. [49](#))

That the General Assembly appoint to the Special Committee re Sexual Orientation an openly gay or lesbian person.

Wendy Paterson  
Convener

**SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS**

To the Venerable, the 126th General Assembly:

**INTRODUCTION AND TERMS OF REFERENCE**

The Special Committee re Review of Chapter 9, Book of Forms, came into existence as a result of the 125th General Assembly passing the following recommendation from the Committee on

Church Doctrine: “That a special committee of 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 to 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 membership of the special committee is: Peter D. Ruddell, Convener, Evelyn Carpenter, Robert Garvin, James T. Hurd and Carey Nieuwhof, ministers; Peter Ross and Carol Westcott, elders; with the Clerks of Assembly, Stephen Kendall, Barbara McLean and Tony Plomp as advisers. The special committee has held two meetings.

### **CONSULTATION**

The special committee will proceed on the basis of an “open” process in which it consults with the Church as widely as possible. Such consultation would include presbyteries, synods, General Assembly, the Committee on Church Doctrine and individuals.

### **LENGTH OF TIME FOR TASK**

The special committee has set a timeline for its work which would see the completion of its work with proposed revisions going down under the Barrier Act to presbyteries from the 129th General Assembly. Initial consultation with presbyteries and individuals will take place between the 126th and 127th General Assemblies with a report to the 127th General Assembly to be sent down to presbyteries and synods for study and report. Once responses to the proposed changes to Chapter 9 by of the special committee from presbyteries, synods and individuals who may be asked to respond have been reviewed by the special committee a further draft will be reported to the 128th General Assembly for study and report by presbyteries and synods. With those responses in hand, the special committee will finalize legislation for the changes to Chapter 9 to be presented to the 129th General Assembly to be sent down to presbyteries under the Barrier Act. The special committee expects, that since the it has consulted widely, the 130th General Assembly would approve the legislation putting a revised Chapter 9 into place.

### **PRINCIPAL AND DEPUTY CLERKS**

The special committee will call upon the Clerks of Assembly to give their opinions and guidance to the special committee as it does its work. Stephen Kendall and Barbara McLean will be available to the special committee at its meetings. Conference calls will be used to consult with Tony Plomp. Questions will be e-mailed to him prior to any conference call.

### **WORK DONE TO DATE**

The special committee has confirmed the importance of basing whatever it may propose in procedural fairness, begun and exploration of current administrative and civil law and its application to actions of the Church, sought to gain insight into the historical development of Chapter 9 and has identified the importance of bringing informal and formal process under the umbrella of procedural fairness noting the previous work of The Rev. Dr. John Cameron and the committee he convened.

### **CONCLUSION**

The special committee understands fully the magnitude of the task it has been assigned. The prayers of the Church for wisdom are humbly requested.

Peter D. Ruddell  
Convener

## **SPECIAL COMMITTEE RE MODERATOR’S TRAVEL BUDGET**

To the Venerable, the 126th General Assembly:

The Special Committee re Moderator’s Travel Budget, appointed by the 125th General Assembly, met once to review the status of the travel budget for the Moderator of the General Assembly and to prepare a recommendation to this Assembly. The membership of the special committee consisted of Harrold Morris (Convener), Terrie-Lee Hamilton (Senior Administrator,

Assembly Office), Maureen Kelly, Stephen Kendall (Principal Clerk), Bruce Miles and Ted Siversn.

The special committee reviewed the expenditures of the Moderators of General Assembly since 1992. In 1994, the amount allocated to the travel budget from *Presbyterians Sharing...* was set at \$8,000 per year. Other income for this account comes from congregations which give an honorarium of \$150 if the moderator preaches and an amount to help defray travel and hospitality costs. In some years, additional gifts of money from individuals and congregations have been received. The review indicated that only twice has the amount of money spent exceeded the amount available. The costs for the moderator's travel, in other years, have been within budget mainly because of the financial support received by those congregations hosting the moderator.

The expenses for the moderator (and spouse) for the annual international trip, which is organized by the International Ministries of the Life and Mission Agency, is equally shared by the moderator's travel budget and International Ministries. Costs for international travel continue to rise.

The special committee recognized that moderators of the various General Assemblies have been good stewards of the Church's money; those amounts which have been given through *Presbyterians Sharing...*, congregations and individual gifts. During the year, the moderator travels extensively throughout the country gaining knowledge of the Church and wisdom that is unique to this position, and in turn, the ministry which moderators offer to congregations, organizations and the Church as a whole is very valuable.

The special committee notes that there needs to be some flexibility for the travel budget depending on issues such as:

- home location of the moderator,
- special types of travelling that may be involved in a particular year, and/or
- time available by the person to devote to moderatorial responsibilities.

There are other expenditures, such as gasoline, air travel and accommodation, which are ever increasing. It is in light of these costs that the special committee is recommending an increase to the annual budget. The special committee has kept the Assembly Council informed of its discussions and informed it of the recommended increase.

**Recommendation No. 1** (amended and adopted, p. 39)

That the travel budget for the Moderator of the General Assembly be increased from \$8,000 to \$10,000 per term, and that this commence with the Moderator of the 126th General Assembly.

J.J. Harrold Morris  
Convener

**THEOLOGICAL EDUCATION, COMMITTEE ON**

To the Venerable, the 126th General Assembly:

The committee wishes to express its gratitude for the support provided by The Rev. Stephen Kendall, Ms. Terrie-Lee Hamilton and by the staff of the General Assembly Office.

**MEMBERSHIP**

The committee expresses its special appreciation to the following members who complete their term of service with this General Assembly: Kate Jordon, Margaret Robertson, David Stewart and Tijs Theijnsmeijer. Jeremy Sanderson and John Hogg, two of the student representatives will also complete their term along with the governing board's representatives of Charlotte Stuart and William Walker.

Mary Rogers who has been the convener for the past four years has given leadership to the committee during her term. She has guided the committee with compassion and an ability to

listen to each one. The committee is thankful for her commitment to education and to her work particularly with this section of the Church's ministry.

### **MANDATE/TERMS OF REFERENCE**

This year the committee continued to work diligently on preparing a new mandate for itself. In February, it became clear that a great deal of work still needs to be done on the terms of reference, especially concerning to the relationships between each of the colleges, the colleges and the committee and the various consortia in which the Church is involved.

#### **Recommendation No. 1** (adopted, p. [24](#))

That permission be given for a one year extension on presenting the terms of reference for the Committee on Theological Education.

### **OVERTURE NO. 28, 1998** (A&P 1998, p. [532](#), [19](#))

#### **Re: Affirming and assuring that the heterosexual basis of marriage is taught in the colleges of the Church**

Overture No. 28, 1998 raises matters related to marriage, family and human sexuality as these are taught, discussed and lived out by the principals and faculty of our colleges. These matters remain among the most sensitive and potentially divisive within many denominations, including our own.

The overture reflects a concern that our colleges, on the basis of a right to academic freedom, allow their instructors to teach views of marriage that are contrary to those expressed in scripture and our subordinate standards. The Committee on Theological Education and the colleges affirm that the academic freedom of those who teach in our colleges is limited by the ordination vows, as with all ordained ministers of our Church, not to advocate any views that are contrary to our subordinate standards. This does, however, not preclude open and free discussion of controversial issues before the Church.

The committee has been assured that the position held by The Presbyterian Church in Canada on human sexuality and heterosexual, monogamous marriage is being taught in our colleges and is upheld by those who teach in our colleges. Having said this, if a person has failed or fails to abide by their ordination or designation vows, there is already a procedure for dealing with this through the presbytery under whose care and discipline each faculty member rests. Furthermore, it is the responsibility of the boards and the senates of our colleges to provide oversight for non-ordained or non-designated instructors.

#### **Recommendation No. 2** (adopted, p. [24](#))

That Overture No. 28, 1998 be answered in the above terms.

### **OVERTURE NO. 14, 1999**

#### **Re: Creating an Order of Youth Ministries**

Overture No. 14, 1999 was referred to the Committee on Church Doctrine in consultation with the Committee on Theological Education. The committee reviewed the overture focusing on educational requirements if such an order was created by the Church. The Church Doctrine Committee shared its response with us in February and the committee is supportive of the reply. (see p. [237](#))

### **LOCATION OF DIACONAL EDUCATION AFTER 2000** (A&P 1999, p. [443-44](#), [34-35](#))

A task group of the committee was assigned to prepare a questionnaire for presbyteries to discuss the needs for diaconal ministry and the location of diaconal education after 2000. Knox College is the college presently responsible for providing this educational program. When this task group reported, Ministry and Church Vocations presented a report from the Muskoka Task Group concerning the ministry of word and sacraments and diaconal ministry. Along with that report was a series of questions for the presbyteries. The Committee on Theological Education, in conjunction with Ministry and Church Vocations, revised the questions so presbyteries would have only one set of questions to address diaconal ministry within the denomination (see p. [361-62](#)). The committee will use the information gathered from the Muskoka Task Group in preparing a report on the location to next year's General Assembly.

In light of the work being done by both the Muskoka Task Group and this committee on diaconal ministry which could affect the decision concerning location for diaconal education, the committee seeks the Assembly's permission to house diaconal education at Knox College until 2004.

**Recommendation No. 3** (adopted, p. 24)

That the deadline for a recommendation on the location of diaconal education be extended to 2004 and Knox College continue to be responsible for offering this program.

## **DIACONAL MINISTRY AND EDUCATION AND RECEPTION**

The Committee on Theological Education received from the Order of Diaconal Ministries a request to clarify the process for those wishing to be designated as a diaconal ministry who do not follow the program through Knox College. The Order was asking this as it related to the Master of Pastoral Studies at Vancouver School of Theology. A task group which also included the Associate Secretary for Ministry and Church Vocations prepared a report based upon the educational requirements outlined by Knox College.

The response of the committee to the Order of Diaconal Ministries was that graduates of the Master of Pastoral Studies program at Vancouver School of Theology could be considered eligible for designation to the Order of Diaconal Ministries; any individual wishing to prepare for diaconal ministry through completing this program is required to apply with the approval of his/her presbytery to the Committee on Education and Reception.

## **FUNDING FOR THEOLOGICAL EDUCATION**

The amount received from *Presbyterians Sharing...* in 1999 for the support of colleges was \$800,003.

The Presbyterian College	16%	(\$128,003)
Knox College	70%	(\$560,003)
St. Andrew's Hall	14%	(\$111,997)

The 2000 allocation will be divided among the colleges using the same percentage breakdown as in 1999.

Each of the colleges have been asked to submit financial forecasts which should help the committee to assess how this grant is distributed to each of the institutions in the future.

## **CAMERON DOCTORAL BURSARY FUND**

The Cameron Doctoral Bursary Fund provides bursary assistance to 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.). Recent awards have been made to 4 individuals. The awards for the 1999-2000 academic year amounted to \$27,000. At the end of 1999, the capital amount of the Fund was \$495,274.

## **SUPPORT FOR DOCTORAL CANDIDATES AND GRADUATES**

In the fall, ministers in the Church who have an academic doctoral degree and candidates presently studying for such a degree were contacted to see how they perceive the importance of such education for the Church. The question posed to them was "How does post graduate academic study and having an academic degree enhance the overall ministry of The Presbyterian Church in Canada?" There has been an excellent response with individuals sharing a variety of replies and ideas. A synopsis of these replies will be presented to the fall meeting so that the committee may begin to identify some ways in which the Church can support candidates and graduates of these academic programs.

## **EWART ENDOWMENT FOR THEOLOGICAL EDUCATION**

The Sub-Committee re Ewart Endowment for Theological Education met once to deal with grant applications. This year it met a second time to update guidelines, application forms and evaluation forms which reflect recent changes. It has also begun to find ways to tell the Church more about the Ewart Endowment for Theological Education through articles and advertisement.

## Grants

The grants approved in November 1999:

1. The grants awarded in this category are the initial grants for a certain number of years conditional upon annual reporting by the recipient and evaluation by the Sub-Committee:
  - St. Andrew's Hall for financial support for the coordinator of internet education for the Elder's Institute in the amount of \$105,000 over the next four year period (\$30,000 in 2000, \$30,000 in 2001, \$30,000 in 2002, \$15,000 in 2003).
2. The grants awarded in this category are those which have received approval for an ongoing grant:
  - Knox College for the Ewart Professor of Christian Education, \$75,000 (fourth year of five year grant).
  - Knox College for the MacKay Educational Resource Centre, \$14,000 (fifth and final year of five year grant).
  - Order of Diaconal Ministries for students attending conferences relating to diaconal ministry (fifth and final year of five year grant).
  - Women in Ministry for the Ewart Lay Ministry Consultant (formally the Ewart Animator program) was re-arranged for distribution of \$40,000 in 1999 and \$40,000 in 2000.
3. The grants awarded in this category are for one year only:
  - St. David's Church, Hamilton, for Inner-City Outreach Ministry with Children in the amount of \$550.
  - St. Andrew's Church, Windsor, for Stephen's Ministry in the amount of \$4,500.
  - the Summer Experience 2000, in the amount of \$25,000.
  - St. Andrew's, Kamloops, for a youth tutoring summer reading project in the amount of \$750.
  - four people to participate in leadership development in recreational ministries in the amount of \$6,000.
  - Education for Discipleship for the re-development of an inter-generational worship video in the amount of \$4,000.

The grants awarded since last reporting total \$145,800. The total amount awarded since the beginning is \$1,260,000. Each year, 10 per cent of the income realized from the Endowment is to be returned to capital and in 1999 that amount was \$9,897. The balance in the capital account of the Ewart Endowment for Theological Education is \$3,694,879.

## Application Information

Copies of the guidelines and application forms can be obtained from the General Assembly Office. The deadline for applications is October 15th of each year for a grant disbursement in the following year.

### STUDENT DEBT LOAD STUDY (A&P 1999, p. [206](#), [22](#))

The General Assembly adopted a recommendation from the Assembly Council that a study on student debt load for candidates for ministry be done which was referred to this committee (A&P 1999, Rec. No. 5, p. [206](#), [22](#)). H. Pigott has agreed to convene this task group which consists of a student representative and the financial officer from each of the colleges along with three recent graduates. Part of the process will ensure that there is a broad spectrum of experiences in regards to debt loads as the task group will look at the complex make-up of the student body and the types debt loads people have from doing theological studies.

### CONSULTATION RE KOREAN STUDENTS

The Church, through the 1998 underexpenditures, gave a grant in the amount of \$10,000 to the committee to organize a consultation which would focus on the needs of the Korean community and students. There has been some preliminary discussion with Korean students at the colleges, the Presbytery of Han-Ca East and the colleges to clarify the purpose for the consultation and what issues could be addressed in such a setting. Further pre-planning and consultation needs to be done before an event can be held. The committee is grateful to the Church for this grant which will help the committee to hear and hopefully address concerns relating to Korean students and theological education.

## LAY EDUCATION

This year a small group from the committee researched past minutes of the committee to ascertain what has been done in the area of lay education. As a result of this background study, that group will be contacting other agencies of the Church, and the Ewart Lay Consultation to see what is happening in lay education which will help to direct future discussions focussed on lay theological education.

## THE PRESBYTERIAN COLLEGE

### Director of Pastoral Studies

The Senate of Presbyterian College, with permission of the 124th General Assembly began its search for the Director of Pastoral Studies in April 1999. The college advertised in the *Record* and circularized the presbyteries from which it received fourteen nominations for eight candidates from ten presbyteries. The search committee reviewed all applications and through a selection process invited three candidates for interviews. Each candidate taught a one hour class in the In-Ministry Year program, met with faculty, conducted worship, participated in the community lunch, met with students and Directors of Studies from the other two colleges which are part of the McGill Consortia, and was interviewed by the search committee.

The senate, on recommendation from the search committee, unanimously agreed to the nomination of The Rev. Dr. W.J. Clyde Ervine. This nomination was presented to the Committee on Theological Education for presentation to the General Assembly.

### BIOGRAPHICAL INFORMATION - THE REV. DR. W.J. CLYDE ERVINE

Dr. Clyde Ervine is a gifted, effective and experienced minister of The Presbyterian Church in Canada and an alumnus of Presbyterian College. Born and raised in Northern Ireland, he is a graduate of the University of St. Andrew's, Scotland, (M.Theol., Joint honours Biblical Studies/Church History), Cambridge University, England, (Ph.D., thesis topic, "Doctrine and Diplomacy: Some Aspects of the Life and Thought of Anglican Evangelical Clergy 1797-1837), and Presbyterian College, Montreal with the diploma in ministry.

For twenty years, Dr. Ervine has had a congregational ministry serving in the following congregations: St. Andrew's, Sutton; Chippawa, Niagara Falls; and presently is the senior minister at St. Giles Kingsway in Toronto. Through his effective leadership, each congregation has experienced a period of sustained and significant growth in spiritual life and numbers. His pastoral interests have been in the areas of preaching, worship, music, congregational development, pastoral administration and creating a pastoral team.

During his pastoral ministry, Clyde Ervine has also been involved in academia. He has published a number of scholarly articles in the area of English church history as well as popular articles on the church's faith and life. He has taught courses at Wycliffe College, Knox College and Tyndale Seminary. He has also been a field supervisor, a counsellor at guidance conferences and a mentor to younger ministers.

Dr. Ervine has served the denomination as moderator of the Presbyteries of Niagara and West Toronto, Convener of the Committee on Church Doctrine, member of International Affairs Committee, and convener of a number of special committees and commissions of the General Assembly and presbytery.

He is committed to developing a new generation of church leaders who are called to create distinctive communities of faith, focused on Christ, founded in scripture and empowered by the Holy Spirit. He sees the theological colleges of our Church as critical for the health and future of the denomination.

### **Recommendation No. 4** (adopted, p. 24)

That the Rev. Dr. W.J. Clyde Ervine be appointed the Director of Pastoral Studies, Presbyterian College for a three year term at the rank of an associate professor effective August 1, 2000.

## KNOX COLLEGE

### Search Process for Two Faculty Positions

The Board of Knox College had two faculty searches which resulted in the appointments of Dr. Nam Soon Song as Ewart Professor of Christian Education and The Rev. Dr. Bradley McLean as

Associate Professor of New Testament Language and Literature. There is further information on these appointments in the Knox College report on p. [504](#).

### **Review of The Rev. Dr. Patricia Dutcher-Walls**

#### Process

In conformity with the requirements of the Faculty Handbook, the tenure and promotion review of Pat Dutcher-Walls in her fifth year of teaching at Knox College was conducted on January 21, 2000. The review team consisted of six people representing the Board of Governors, the Academic Policy Committee, the Toronto School of Theology and Knox College.

Requests for responses were sent out to students and graduates, library staff, faculty and external reviewers familiar with Pat's scholarship in the field of Old Testament. Forty responses were submitted including students and grads (20); chaplain, library, faculty, staff, (16); external assessors (4). Pat wrote a self-evaluation. On February 2, 2000, the Academic Policy Committee approved the review team's report with its recommendations. Later that same day, the Board of Governors unanimously approved the report with its recommendations with the understanding that the recommendation for tenure be forwarded through the Committee on Theological Education to the General Assembly for approval.

#### Reasons For Recommendation

##### Teaching

Students in Pat's classes affirm that she is an outstanding teacher. She uses a variety of teaching methods to reach different kinds of learners and encourages the integration of careful scholarship and its implications for theology and faith. She is fair with the views of others and is thoroughly prepared for all her classes. Her commitment to teaching excellence was evident! She also acknowledged that she takes seriously the evaluation of her courses and is continually revising and re-engaging the material taught regularly. We affirmed her concern to honour "the spiritual journey" of the students especially in the introductory courses.

##### Scholarship in the Academy and the Church

Pat has a varied scholarly publication record, including the publication of her doctoral thesis and a significant number of articles in refereed journals. Comments from scholars in her field affirm her ability to synthesize an inter-disciplinary approach to interpretation and her considerable promise within biblical scholarship.

Pat not only writes for the academic guild, she also shares her Old Testament knowledge with the Church. She regularly schedules time in congregational and other groups in the Church to offer seminars and short-term courses and workshops. Her love for the Old Testament is inspiring as well as insightful and is deeply appreciated by other clergy as well as lay people. Pat particularly enjoys doing Bible Study with lay people and feels that this experience enriches her teaching.

##### Administration and Service to the College

Pat has carried more than her share of the administrative workload that includes the Basic Degree Committee of Faculty, Library Committee, Secretary to the Toronto School of Theology Biblical Department, Board of Governors of Knox College, and Practical Workshops. Presently, she is serving as writer/editor to the Association of Theological Schools' Self-Study Accreditation Review.

The review team supports Pat in weighing the amount of administrative responsibilities she is asked to undertake over against other dimensions of her work as a professor, namely, teaching, research, and participation in both the life of the college and the wider Church. It is obvious to the review team that one of the reasons she is asked to take on administrative tasks is because she handles them efficiently and thoughtfully.

##### Ministry at Knox and in the Church

Pat shares fully in the worship life of the college, acts as a faculty advisor to students, sings in the college choir, is a minister-in-association at St. Giles Kingsway Church in Etobicoke, Convener of the Women in Ministry Committee for the Church, the spouse of a Lutheran minister, participates in the Presbytery of West Toronto, and provides leadership on the Board of

Directors of Evangel Hall. These involvements clearly assist Pat in her teaching and, therefore, help her students make connections between biblical studies and ministry.

**Recommendation No. 5** (adopted, p. [48](#))

That The Rev. Dr. Patricia Dutcher-Walls be granted tenure as the Associate Professor of Hebrew Scripture and Old Testament.

**Search for Professor of Systematic Theology**

The Board of Governors informed the committee of the retirement of The Rev. Dr. Iain Nicol at the end of the 2000-2001 academic year. It is in the process of finalizing the job description which will be approved by the Committee on Theological Education. The college would like to begin the search for this professorial position.

**Recommendation No. 6** (adopted, p. [48](#))

That permission be granted to Knox College to call for nominations for the Professor of Systematic Theology.

**INSTITUTE FOR ELDERS' EDUCATION AT ST. ANDREW'S HALL**

The 125th General Assembly asked St. Andrew's Hall to consult with the Assembly Office, the Life and Mission Agency, and the Committee on Theological Education in developing terms of reference for the St. Andrew's Hall Institute for Elders' Education (A&P 1999, p. [35](#)). There were two meetings with the staff of these agencies, followed by an exchange of views through correspondence and discussion at the Committee on Theological Education. St. Andrew's Hall prepared the following terms of reference for recommendation to the 126th General Assembly.

**Terms of Reference**

1. To maximize The Presbyterian Church in Canada's contribution to the well being of God's creation.
2. To provoke Canadian Presbyterian elders to lead the Church into more faithful, effective and wise ministry and mission.
3. To improve the confidence and performance of elders in designing the ministry and mission of the church by:
  - discerning the assets of the congregation or court and imagining how they can best meet the needs of the community;
  - developing the assets to meet the needs; and
  - deploying the assets to satisfy the needs.
4. To create an institute to draw out and develop the gifts of leadership God has given The Presbyterian Church in Canada by inspiring and equipping elders to govern faithfully, effectively, and wisely by:
  - funding and staff the proposed three year pilot project to ascertain and implement the best possible means of achieving the mission, goal, and objective of the Elders' Institute;
  - creating an institutional culture dedicated to constant improvement in the strategic and business plans for the Institute;
  - developing programs and resources that most appropriately serve the current needs of Canadian Presbyterian elders;
  - developing alliances and partnerships that further the purpose of Canadian Presbyterian elders' education; and
  - identify and assess desired results on a regular basis.

St. Andrew's Hall will operate the Elders' Institute as a pilot project for a period of three years, beginning in June 2000. The primary means by which the Institute will help elders govern better are through courses designed to develop and enhance the knowledge and skills needed to exercise well the responsibilities given to the courts of the Church in the Book of Forms:

- resources to inspire trust in and dedication to the arts of governing the church
- workshops to encourage excellence in the practice of governance
- consultation services to meet specific needs identified by members of the courts of the church who approach the Institute for its help

In pursuing these means, the Elders' Institute will be diligent in listening to the concerns and needs of those it seeks to serve and using what it learns in developing new programs and

services. What is the wisdom of the elders as they seek to realize the full potential of Presbyterian polity in Canada?

In developing its programs and services, the Elders' Institute will consult on a regular basis with the staff of the appropriate offices and agencies at the national level. The Elders' Institute will not develop resources or offer services that are already being provided by national agencies and Church Offices. Should disputes arise concerning overlapping that cannot be resolved by the parties or the Institute's Advisory Committee, the parties involved will take their cases to the Executive of the Committee on Theological Education whose decision on the matter will be binding on St. Andrew's Hall.

The Elders' Institute is a program of St. Andrew's Hall, a college of The Presbyterian Church in Canada. The Board of St. Andrew's Hall is appointed annually by the General Assembly and reports to the Assembly through the Committee on Theological Education. The board will appoint an advisory council to oversee the work of the Institute during the period of the pilot project. The council will consist of 10 ruling elders from across Canada chosen on the basis of their expertise, networks, and enthusiasm for the project. In addition, one representative named by the Assembly Office, one named by the Life and Mission Agency, and one named by the Committee on Theological Education will sit on the council with voice and vote. The council, in consultation with the Institute staff, will develop detailed terms of reference for its work during the pilot project at its first meeting. Included in those terms of reference will be processes for monitoring and evaluating that will ensure a rigorous assessment of the value and viability of the Institute beyond the pilot project period. The council will report to the Board of St. Andrew's Hall, which in turn will report on the work of the Institute to the Committee on Theological Education and the General Assembly.

As a college of the Church, St. Andrew's Hall has the privilege of raising funds separately from *Presbyterians Sharing...* for its programs and services. One purpose of the pilot project is to ascertain how the Elders' Institute can sustain itself after the pilot project funding runs out. The funding for the pilot project is being raised from sources outside those that normally fund theological education and will cover all the costs for the three-year trial period. Any surplus revenues from the development and offering of programs and services during that period will be devoted to new programs and services.

**Recommendation No. 7** (adopted, p. [24](#))

That the above be the terms of reference for St. Andrew's Elders' Institute.

Mary Rogers  
Convener

Terrie-Lee Hamilton  
Secretary

**REPORTS OF THE COLLEGES**

**THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF**

**Convocation**

The 133rd Annual Convocation will be held at the Church of St. Andrew and St. Paul on Thursday, May 11, 2000. The convocation address will be given by The Rev. Dr. Daniel Szabo, Head Curator of the Tiszaninnen District of the Hungarian Reformed Church. The College will confer the degree of Doctor of Divinity (honoris causa) on The Rev. Dr. Everett Briard, Ms. Mary Nichol, and The Rev. Dr. Daniel Szabo. The title of Principal Emeritus will be conferred upon The Rev. Dr. William Klempa. The degree of Doctor of Divinity (honoris causa) will be conferred on The Rev. Hwang Eui Saeng of the Korean Christian Church in Japan at a special fall convocation service.

**New Principal**

Following his appointment by the 125th General Assembly The Rev. Dr. John Vissers began work as Principal on September 1, 1999. A service of installation and induction was held at the Church of St. Andrew and St. Paul on Sunday, November 14, 1999. The Senate is grateful for the service rendered by Professor Fred Wisse as Acting Principal for the year 1998-1999 up until the arrival of the new principal.

### **New Director of Pastoral Studies**

At the Senate meeting on February 10, 2000, the Search Committee for a new Director of Pastoral Studies recommended that The Rev. Dr. W.J. Clyde Ervine be appointed to the position for a three year term at the rank of Associate Professor effective August 1, 2000. The recommendation received the unanimous approval of the Senate and was presented to the Committee on Theological Education at its meeting in Toronto on February 17-19, 2000.

### **Students**

Sixteen students were registered at the college during the 1999-2000 academic year. Seven new students began studies in September 1999. Thirteen students were studying for the ministry of The Presbyterian Church in Canada. An additional three students from other denominations were affiliated with the college.

### **Faculty and Staff**

The full-time teaching staff of the college for 1999-2000 included The Rev. Dr. Daniel Shute, The Rev. Dr. John 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: Prof. Robert Culley, The Rev. Dr. William Klempa, and The Rev. Dr. Joseph C. McLelland. Sessional lecturers for 1999-2000 included The Rev. Dr. Barry Mack (Church History), The Rev. Dr. James Armour, The Rev. Lynne Donovan, and Ms. Nancy Carle (Worship and Liturgy), and The Rev. Roberta Clare (Christian Education).

### **Theological Education in French**

In June 1999 the Senate of The Presbyterian College, together with the United Theological College and the Montreal Diocesan College, signed an entente with the Université de Montréal which will make it possible for candidates for the ministry to complete part of their theological studies in French at the Université de Montréal while also studying at Presbyterian College and the other two colleges in the McGill Consortium. At present, any student pursuing this course would be required to have her or his program of studies approved by the Committee on Education and Reception until such time as the new program receives the full approval of the General Assembly through the Committee on Theological Education as a program suitable for the fulfilment of ordination requirements. At present two students have applied for admission into this program through Presbyterian College.

### **Continuing Theological Education and L.W. Anderson Memorial Lectures**

The continuing theological education event was held from February 21-24, 2000 with the Anderson Lectures on February 23 and 24. Some thirty participants were enrolled in the program which included the following:

- Douglas John Hall, Professor Emeritus of Christian Theology, McGill University presented three lectures on *Ecclesia Crucis: The Search for a Faithful Ecclesiology in a Time of Radical Change*;
- Stephen Farris, Professor of Preaching and Worship, Knox College lectured on *Preaching for a Church in Conflict*;
- David Sherbino, Professor of Pastoral Studies, Tyndale Seminary presented sessions on *The Spiritual Life of the Minister*;
- Jennifer Morehouse, (actress and musician) conducted two workshops on public speaking;
- Daniel Shute, Librarian, Presbyterian College, provided a session on *Printed and Electronic Resources for Preaching*.

### **Lay Theological Education**

In the fall term, Dr. Michael Pettem offered a course entitled The Millennium Apocalypse Course and The Rev. Dr Barry Mack led a program called *Montreal: Outpost of the New Jerusalem - A Walking Tour of Montreal Churches*.

### **Association of Theological Schools Accreditation**

Presbyterian College, together with the McGill University Faculty of Religious Studies and the Joint Board of Theological Colleges, will receive a regularly scheduled accreditation visit in 2001 from the Association of Theological Schools. In preparation for this on-site visit the schools are preparing to submit an Institutional Self-Study which will include a review of such

things as current programs, curriculum, faculty, governance structures, and resources in light of the stated mission of the schools and the standards set by the Association of Theological Schools.

### **Agreement with McGill University**

In fall 1999, a new agreement was ratified between the Joint Board of Theological Colleges and McGill University after nearly two years of negotiations. The final report of the Joint Committee of McGill University and the Joint Board of Theological Colleges preserves the co-operation between the University and the Joint Board that was agreed to in 1948. Specifically, the agreement preserves the status of the Religious Studies as a Faculty, assures the continuation of the B.Th. program, and preserves the staffing of four chairs in Old Testament, New Testament, Church History and Christian Theology.

### **Strategic Planning Task Force**

In April 1999, the senate received and adopted a Strategic Planning Report which called for new initiatives in recruitment. In response to this report, and the appointment of a new Principal, a new task force charged with the implementation of this report was established. Given a broad mandate for planning, recruitment and development, the task force is intended to lead the college into a period of visioning for the future. The Rev. Dr. Terry Ingram, senior minister of Oakridge Presbyterian Church and an alumnus of Presbyterian College, has agreed to convene this task force.

### **Appreciation**

The college is grateful to those who have served on the senate during the past year. During the year the following members of the senate resigned: Mr. J.A.B. Bannerman and Mr. Bob Jensen for health reasons and The Rev. Nicholas Athanasiadis and The Rev. Dr. John Wu following changes in ministry away from Montreal. In their place the following people were appointed: The Rev. Stephen Hayes, The Rev. Dr. Don Neil, Mr. John MacLean, and Mrs. Rose Mackie. We are indebted to the contributions made by all those who serve on the senate and its committees for the ongoing life and ministry of theological education at Presbyterian College.

John Vissers  
Principal

## **KNOX COLLEGE, BOARD OF GOVERNORS OF**

### **The 156th Convocation**

The 156th Convocation will take place on May 10, 2000, in Convocation Hall, University of Toronto. The following students are expected to receive degrees, diplomas and certificates:

Master of Divinity Degree: Larry Bernard Amiro, Angela Gail Bramley, Calvin John Crichton, Jan Hieminga, Sumi Jeung, Wendy Oriana Lampman, Derek James Millar Macleod, Margaret Alice MacLeod, Lance Tod Odland, John Edward van Vliet, Joanne Marguerite Walter, Margaret Wallace Wisner.

Diploma of the College: Jan Hieminga, Wendy Oriana Lampman, Derek James Millar Macleod, Margaret Alice MacLeod, Lance Tod Odland, John Edward Van Vliet, Joanne Marguerite Walter, Margaret Wallace Wisner.

Special General Assembly Certificate: Katherine Anne Fraser

Doctor of Theology Degree: Chun Hoi Heo

Master of Theology Degree: Daniel Jacob Froese, Lawrence Victor Turner

The degree of Doctor of Divinity (honoris causa) will be awarded to Tamiko Nakamura Corbett, B.A., Dip.C.E.; Ewart Graduate 1959; Moderator of the 122nd General Assembly of The Presbyterian Church in Canada; Executive Secretary, Women's Missionary Society (1993-1996); and to Ofelia Ortega Suarez, B.A., B.C.E., B.Th., M.Div., M.A., D.Min.; ordained minister, Presbyterian Church in Cuba; Principal, Evangelical Theological Seminary, Matanzas, Cuba (1967-present); Ecumenical Educator and Leader in Theological Education, World Council of Churches, Switzerland (1985-1997).

Dr. Ortega will be the Convocation speaker and will be the presenter at the Knox-Ewart Alumni(ae) Event before Convocation.

### **Faculty Matters**

Two faculty searches have been a major part of the current academic year. Three presbyteries nominated two persons for the position in Christian Education and Youth Ministry and nine presbyteries nominated seven persons for the position in New Testament Language and Literature. All presbytery nominees were contacted and their names are listed elsewhere in the reports to Assembly (see p. 453). Some declined to let their names stand. Of those who were willing to be considered and those who applied independently, three candidates were short-listed in each search and came for interviews. Both searches led to a successful conclusion, and at its February 2, 2000 meeting, the Board of Governors enthusiastically approved the recommendation that The Rev. Dr. Bradley McLean be appointed Associate Professor of New Testament Language and Literature for a renewable term of three years, and that Dr. Nam Soon Song be appointed Ewart Associate Professor of Christian Education and Youth Ministry for a renewable term of three years. On February 18, 2000, the Committee on Theological Education gave its blessing to both appointments.

#### **Introducing Dr. Nam Soon Song**

Dr. Nam Soon Song is a member of the Presbyterian Church in Korea with extensive teaching experience as a full professor at Hani University and Theological Seminary. She has also given leadership across the range of ages in numerous congregational settings. She has worked with her denomination's Board of Christian Education in the development and review of curriculum materials (1997-98) and children's sermons (1995).

Dr. Song brings a strong educational background to this position: B.A. at the Presbyterian Theological College, Korea, and M.A. in Christian Education, and an Ed.D. from the prestigious Presbyterian School of Christian Education in Richmond, Virginia, with the following dissertation title: *Character Education Theory in Protestantism: A Theological and Educational Reconsideration*. Her publications include articles in numerous journals published by the Education Resources of her denomination. Her books include co-authoring three introductions to Christian Education (1992, 1994, 1999); another entitled, *The Basic Directions for the New Curriculum* is almost ready to be released. Her publications include not only printed materials but also electronic media such as CD-ROM.

Dr. Song has almost twenty years teaching experience from lecturer to full professor. Her course titles include: Introduction to Christian Education, Christian Education Methods, Human Development and Christian Education, Youth Ministry, Christian Education for the Aging, Leadership Development and Teacher Training, Administration of Christian Education, Modern Christian Educational Theory, Media and Christian Education including Puppetry, Practical Teaching (Field Work) and others.

#### **Introducing The Rev. Dr. Bradley McLean:**

The Rev. Dr. Bradley McLean is an Anglican Priest in good standing with the Anglican Church of Canada who has served in parishes as Curate, Incumbent and Assistant Priest since 1983. For three years prior to training as an Anglican Priest, he was a member of The Presbyterian Church in Canada.

His strong educational background includes an M.Div. and M.Th. in Biblical Studies from Trinity College, Toronto School of Theology and a Ph.D. in New Testament Studies through St. Michael's College, the University of Toronto with a dissertation title: *Pauline Resurrection Theology*.

Dr. McLean brings a rich history as a seminary educator to this position. He has been a Sessional Lecturer at Trinity College, Toronto, and at the Faculty of Graduate Studies, Manitoba (1991-96); Adjunct Professor, Department of Religion and the Department of Classics, Manitoba (1993-97). At the same time he served as the Dean of Theology of St. John's College, Manitoba. Since 1997 he has been the Dean of Theology, Huron College, University of Western Ontario.

The recipient of a number of research grants, he has published widely in the area of Greco-Roman epigraphy and inscriptions. He has numerous books and publications in referred journals attesting to his scholarly expertise. His present research concerns Greek and Latin inscriptions. His book titles include *Citations and Allusions to Jewish Scripture in Early Christian and Jewish Writings through 180 C.E.* Lewistown: Edwin Mellen Press, 1992.

#### Other Matters

The tenure and promotion review of The Rev. Dr. Patricia Dutcher-Walls was held and the Board of Governors unanimously approved her promotion to Associate Professor of Hebrew Scripture and Old Testament and again unanimously approved that a request for tenure be made to the Committee on Theological Education and through them to the General Assembly. The details concerning the process and reasons why the Board of Governors is enthusiastically recommending tenure are fully laid out with the recommendation to the General Assembly in the report of the Committee on Theological Education (see p. [497](#)).

Professor Stephen Farris is on sabbatical for the full year. During his sabbatical, he has written numerous papers and articles: "The Canticles of Luke's Infancy Narratives" is to appear in a volume of papers from a symposium of prayer in the New Testament held at McMaster University to be published by Eerdmans. He has also agreed to a contract from Abingdon Press to produce a book entitled *Preaching Grace* which is his primary focus.

Sessional lecturers for the 1999-2000 were: The Rev. John Henderson, M.Th. (Pastoral Counselling), The Rev. Dr. Andrew Fullerton, B.A., M.A., Ph.D. (Philosophy of Religion and Ethics), The Rev. Dr. John Rottman, B.A., M.A., M.Div., Th.D. (Homiletics), The Rev. Dr. W. J. Clyde Ervine, M.Th., Ph.D. (Worship) and Ms. Lee Ann Johnson, M.A., Ph.D. candidate (Greek). In 2000-2001, we expect that The Rev. John Henderson and The Rev. Dr. Andrew Fullerton will continue, and be joined by The Rev. Dr. Marvin Anderson who will teach a course in rural ministry.

#### Association of Theological Schools Accrediting Visit and Self-Study Process

During the fall term, Knox has been organizing itself to conduct a self-study in preparation for an accrediting visit from The Association of Theological Schools of the United States and Canada (ATS). This is a peer review process that takes place every ten years, and in February 2001, Knox College along with the other six schools within the Toronto School of Theology will be visited and judged as to the quality of our programs and our resources. ATS holds us accountable to ten standards that seek to ensure excellence in theological education and to work continually for its improvement.

ATS's membership currently stands at 237 schools of theology. The Association began in 1918 as a conference of theological schools, and in 1936 adopted standards for judging quality within theological education. Originally Protestant in character, since 1966 Eastern Orthodox and Roman Catholic seminaries have been received into membership. A broad spectrum of doctrinal and ecclesiastical position is found among the Protestant members.

Within Knox, Patricia Dutcher-Walls and Dorcas Gordon are giving leadership in the review process. A steering committee was formed in October 1999 with representatives from the Board of Governors, Knox-Ewart Graduate Association, faculty and students. Sub-committees, each focusing on particular standards of excellence, are looking at all facets of our work as a theological school. Mary Campbell, a Knox student; Peter Ruddell, Minister at Hopedale Presbyterian Church in Oakville; Stephanie Ling, a member of the Board of Governors; and Iain Nicol, Professor of Systematic Theology, are chairing the various sub-committees. As sub-committees gather data they will be engaging the broader constituencies of the college including the Committee on Theological Education through its Executive. A final report will be completed by October 2000 and approved by the Board of Governors. This will be forwarded to ATS and then we await the visit of the Accrediting Team in February 2001.

#### Special Lecturers and Other Knox Programs

The Rev. Chris Vais gave the Charles H. MacDonald Lectures in October on his spiritual journey with Lou Gehrigs (ALS) disease. The Robert Laidlaw Lectures were given by Professor Miroslav Volf, Henry B. Wright Professor of Theology at Yale University, November 10-11, 1999. The Rev. John Bell, the E. H. Johnson Award Recipient, visited Knox College on

November 9-10, 1999, where he presented a public presentation November 9th and taught and conducted worship in the College on November 10th.

In September, we will welcome Dr. Yang-en Cheng to the Knox Community as the E.H. Johnson Scholar in Residence. He is Associate Professor of Church History at the Taiwan Theological College and Seminary in Taiwan. He and his family will be with us for the fall term 2000. He will be teaching a course on "Readings in Third World Theologies."

### **Other Events**

The induction and installation of The Rev. Dr. J. Dorcas Gordon as the 12th Principal of Knox College took place in Convocation Hall, University of Toronto, on Friday, October 1, 1999.

On October 18, 1999, a memorial service was held at Knox College for The Rev. Dr. J. Charles Hay, the 9th Principal of Knox College. Dr. Hay died on October 1, 1999, after a short illness. He is lovingly remembered by generations of Knox College students as teacher, mentor, pastor and friend. A Memorial Fund has been set up to honour Dr. Hay. It seeks to provide further resources for international cross-cultural exchanges and to encourage students and faculty to know first-hand ministry in an international setting.

### **Memorandum of Agreement**

The Memorandum of Agreement between The Toronto School of Theology and The University of Toronto was reviewed in the spring of 1999. No substantive changes were recommended. At its spring meeting 2000, the Board of Trustees at the Toronto School of Theology will table for approval the recommended administrative changes, e.g., that the Doctor of Ministry become a conjoint degree with the University of Toronto, and that the system for processing student fees to the university be changed.

### **Financial Issues**

The Property and Finance Committee has begun its work on a five year financial picture for Knox College. It looks forward to working closely with the Presbyterian College, St. Andrew's Hall and the Committee on Theological Education in developing a strong financial base for theological education within the Church. The Property and Finance Committee has also completed its work on a comprehensive salary policy for all non-faculty staff positions. The College's academic and administrative wings have been hooked up to the fiber optics backbone of the university. Computer technology is increasingly integral to the work of the college. Knox College is deeply grateful for the support it receives through *Presbyterians Sharing...* and through special gifts and bequests.

### **Appreciation**

Several members of the Board of Governors have completed their terms of service. This June, two of the college's most loyal and hard working volunteers will be retiring from the Board of Governors.

Charlotte Stuart, minister of St. John's Church, Toronto, has been a member of the Board of Governors since 1994. This past year she ably filled the position as the Convener of the newly structured Board of Governors and has worked diligently to make sure the business of the Board ran smoothly and efficiently. During her time serving Knox College, Charlotte has also been a member of the Strategic Planning Committee. Her sense of humour and her insights into difficult issues will be greatly missed.

Don Carman, Clerk of Session of Knox Church, Oakville, has also been a member of the board since 1994. Don has been on the Development Committee since its inception, chaired the Search Committee which brought Dorcas Gordon's name to General Assembly in 1998 and most recently has been Vice-Convener of the Board of Governors. The college will miss his wise counsel and his willingness to take on task and complete them with diligence.

J. Dorcas Gordon  
Principal

Charlotte Stuart  
Convener

## **ST. ANDREW'S HALL, BOARD OF**

As always, we give thanks to the leading of Christ's Spirit in our work and seek the appropriate correction when our work has ignored that grace. Our vision is to work with Christ to change lives to bless creation. We seek to be influential leaders in theological education, student housing, and campus ministry. This report contains brief updates on work in progress and introduces a new initiative we have been invited to consider.

### **Theological Education**

The Hall's teaching charter is exercised through an Agreement of Association among the Hall, the General Assembly, and Vancouver School of Theology. Details of the work of the School and the Presbyterian contribution to its efforts are found in the report of the Principal of VST. Two representatives from VST, including the Principal, sit on the Board of the St. Andrew's Hall and we regularly review reports on the School's diligence in exercising our charter.

We continue to negotiate with VST concerning a 'fair share' formula for financial support of the School. We thought we had an agreement in April 1999, but the School presented new figures to St. Andrew's Hall in February 2000 that required a higher contribution. We continue the negotiations. There will need to be revisions to the agreement and these will be presented to the 127th General Assembly through the Committee on Theological Education.

Plans and fundraising for the St. Andrew's Hall Institute for Elders' Education are proceeding with considerable success. Matthew Brough has been appointed as the Co-ordinator of Internet Education for the Institute and we hope to have appointed a Director by the time Assembly meets. In January 2000, the course developers for the first five courses we propose to offer this September met in Vancouver for a workshop with Doug Cronk from The University of British Columbia's Distance Education and Technology department. This is just the beginning of a process of collegial development of these courses that will continue through e-mail and teleconferencing. The courses deal with Christian theology (John Vissers), the congregation as a mission outpost (Rick Horst), prayer (Elaine Nagy), Evangelism (Jim Czeglédi), and A New Manual for Ruling Elders (Brian Fraser). Funding for these and future courses and resources has reached \$55,000. Pledges of support for the pilot project from the Board's efforts and the Ewart Endowment for Theological Education grant total over \$175,000 by the middle of March, when this report is being submitted. Interest in the Elders' Institute is growing, evidenced in part by invitations to do workshops in Prince Edward Island, Ontario, Saskatchewan, Alberta and British Columbia this spring. In February 2000, the Committee on Theological Education approved for recommendation to this Assembly the terms of reference and protocols asked for by the 125th General Assembly.

Our guest this year for our FLAMES Seminars was Spencer Edwards, Youth Consultant for the Synod of Southwestern Ontario. Spencer met with VST students, did workshops in the Presbytery of Westminster and the Presbytery of Vancouver Island, began to work on an Elders' Institute course in youth ministry, met with the Board of the Hall, and enjoyed our hospitality. We are most grateful for his willingness to share his enthusiasm and wisdom with us.

We have received an invitation from the congregation of St. Andrew's Church, Flin Flon, and the Presbytery of Brandon to work with them in the establishment of The Flin Flon Institute: A National Centre for Excellence in Rural and Remote Ministries in Flin Flon. The initiative for this exciting new venture came from the congregation and we look forward to offering whatever support we can.

The Hall is pleased to be able to support Dean Brian Fraser by offering a sabbatical next year. Dr. Fraser will be working on a biography of The Rev. James A. Macdonald, a Presbyterian minister who edited the Toronto Globe from 1903-1915. We congratulate him on receiving a grant from the Lilly Theological Research Grants program to support his research. The letter of notification indicated that the proposal demonstrated excellence and creativity. 'You join five other scholars,' it continued, 'from a diverse range of theological schools who have committed themselves to providing theological education with fresh insights, strong leadership, and significant contributions to the church.'

## **Student Housing**

Student housing remains full for the school terms. We continue to attract a variety of students from across the country and around the world to our community. We provide 3 types of housing for singles: dormitory rooms with a full meal plan, shared apartments and studio apartments. For couples there are one bedroom apartments and for families there are two bedroom plus den townhouses. Summer revenues in 1999 were lower than anticipated, but we expect a return to normal in 2000. Helen Pigott, Joy Grant and Barbara Stewart form the administrative team that runs our home at the heart of the University of British Columbia campus.

During the next decade, a significant amount of housing will be built on the University of British Columbia campus. The board has begun to work on plans to replace the current dormitory building with a new wing of residential units, a new chapel and additional common space.

## **Campus Ministry**

The Presbyterian Campus Ministry, under the leadership of Elaine Nagy and Jeremy Sanderson, is proceeding well. There is a strong support committee from neighbouring congregations and events are drawing up to 30 participants. In addition, The Rev. Nagy finds time to provide counseling and spiritual direction to a number of students.

The Rev. Nagy has worked closely with the local organizing committee for a global multi-faith chaplains' conference to be held at the University of British Columbia from June 22-28, 2000. We anticipate between 400 and 500 hundred delegates. The theme is 'Phoenix Rising: Spirituality, Community and Wisdom in the University'.

## **Gratitude**

This year we bid farewell to three faithful servants of the Hall who have served with distinction on the board and with VST. Bill Walker has finished his term and is retiring as convener, Hans Kouwenberg has found it necessary to resign from the board and his duties representing St. Andrew's at VST, and Norah Lewis completes her term and retires as secretary to the board. Also retiring are Jeremy Sanderson and Alan Keats. We will miss them all and give thanks for their many contributions to the success of the Hall.

We are blessed by Christ in the remarkable networks of support that are building for the ministries of St. Andrew's Hall across the country and trust that we will continue to be worthy of your respect and generosity.

Bill Walker  
Convener

Brian J. Fraser  
Dean

## **VANCOUVER SCHOOL OF THEOLOGY, REPORT OF THE PRINCIPAL**

The 1999-2000 academic year was one in which we grappled with the major challenges facing all theological schools as well as Vancouver School of Theology. Changes in the church, changes in our faculty, and the stresses in our financial situation have kept us busy asking questions, listening, examining options and making decisions that will have long-reaching effects. And at the same time we are aware that our focus has to be the preparation of future leaders for the church, so we struggle to maintain the high quality of our programs and service to a church that is itself confronting major issues.

## **Financial Stresses**

During the last few years, Vancouver School of Theology has been using its capital gains within its investment portfolio while maintaining the purchasing power of the endowment. We can no longer do this. At its December meeting, the Board of Governors instructed the School's administration to reduce the deficit by \$400,000 over three years, a difficult task as we have been operating with severe limitations for several years. We have been addressing this situation in several ways, not only by cutting costs but also with plans to increase our revenue. We have mentioned some of these plans before.

## **Land Development and Property Renovation**

The School is fortunate to have a legacy of land, more land than it needs for its academic purposes. We have been working on ambitious plans to use that land to generate endowment for theological education as well as to build new student residences and refurbish our academic and

administrative facilities. We are working with the other schools in the theological community as well as with the University of British Columbia on an overall plan at the same time as we work on our own. The University has been most encouraging and supportive. We have also received offers of partnership, interest in building student and retirement residences and other projects. This part of our work is moving quickly, and we are appreciative of the many experts who are volunteering their time to this project. It is a very exciting time, and we are proceeding with care and due diligence as we seek to make the best decisions for our future.

#### Fund-raising Efforts

During the last year we have been focusing both time and energy on improving our external communications and preparing for a feasibility study to determine whether it would be possible for us to undertake a Capital Campaign. In December, we received the results of that study. It recommended that, rather than undertake a Campaign, it would be more advantageous for us to undertake a highly flexible and organized intensive fundraising effort in stages while continuing with our communications program. Our Development Office immediately planned to carry out these recommendations, and at its February 2000 meeting, the Board of Governors endorsed their plan. At the end of a year of focused and deliberate communications to our denominational constituencies, the response to our annual Theological Education Season has been overwhelming. We can hardly keep up with the requests for our faculty, students and alumnae/i to be speakers and preachers at over 160 churches. We find this situation encouraging and gratifying. Our theme this year, "Journey with us", focused on student recruitment.

#### Recruitment of Students to all our Programs

This year, we hired a full-time person to work as a recruitment officer. Like most theological schools, we are faced with changes in program priorities, diminishing enrollment in our M.Div. program and intense competition for students. Our new Doctor of Ministry program is in its second year, directed by Dr. Nancy Cocks. Registrations for our summer and lay education programs are increasing. We are actively encouraging students to come to Vancouver School of Theology and will be holding recruitment weekends in Vancouver and elsewhere across the country during the spring. We believe we offer students unique, flexible and excellent programs and curriculum as well as a gifted, versatile and highly qualified faculty.

#### Faculty

Sadly we have to report that Dr. David Lochhead, Professor of Systematic Theology, died last June after a stroke. Dr. Lochhead was well known in interfaith circles and for his work on technology and its impact on theology.

We are delighted that Dr. Sallie McFague, an outstanding theologian, is expanding her relationship with us as she takes early retirement from Vanderbilt. Dr. McFague will be the Distinguished Theologian in Residence and in the fall will increase her teaching load from one course a year to three courses a year. In the past year, we have appointed three new members of faculty. In September, The Rev. Joan Wyatt started her work as Assistant Professor of Field Education. She is working on the final stages of her dissertation for a doctorate in Pastoral Theology at the University of Toronto. Dr. Sharon Betcher will join us from Drew University in July as the Assistant Professor of Systematic Theology. Dr. Betcher's focus has been on environmental and constructive theology. Also in July, Dr. Wendy Fletcher-Marsh, who currently teaches at Huron College, will join us as the new Dean. Dr. Fletcher-Marsh is a highly respected church historian and has given leadership in ecumenical circles and the Association of Theological Schools' review process. She will assume many of the responsibilities of the current Director of Degree Programs but will have more direct authority over the management of the academic programs of the School.

In June of this year, we will say good-bye to three of our faculty who are retiring. Dr. Jim McCullum, Director of Degree Programs, has served us for 18 years, initially as Director of Field Education. Dr. McCullum's steady and pastoral presence through all the changes in curriculum, the stress in students, and the reshaping of faculty has been an inspiration to all of us. Marilyn Harrison, Chaplain and Director of United Church Formation and Student Aid Officer, will also retire at the end of June. Her years of faithful service to the School have provided us with continuity and a historical memory that is vital to the well being of an institution. She has been a personal and pastoral guide to hundreds of students, has made a major

contribution to the spirituality of the School, and has effectively modeled the ministry of the laity in our midst for over two decades. Last December, The Venerable Ian MacKenzie retired from his position as Director of Native Ministries Degree Programs. Dr. MacKenzie guided the development of that program and helped shape its curriculum. Its reputation and effectiveness is due in large measure to his persistent, diligent and visionary leadership.

Three faculty searches are now underway. While we had hoped to appoint an aboriginal person to be the Director of the Native Ministries Program, that is not possible. We will be appointing an interim person for three years. Interviews are underway for that position and also for the position of Chaplain and Director of United Church Formation. The third search is for a new principal because I retire at the end of June 2001.

In the midst of all the losses, the restraints and the changes, we are moving forward in faith and hope. Many dedicated volunteers support us in our work, especially our Board of Governors. At the moment, we have only one representative of the Presbyterian Church, Mr. Bill Walker. We have recently expressed our appreciation to The Rev. Dr. Hans Kouwenberg, who resigned during 1999, and his position on our Board has not yet been filled.

This year, we have 16 Presbyterian students, and we expect the following to graduate in May: Richard Frotten, Joshua Hsieh and Jeremy Sanderson.

We continue our negotiations with St. Andrew's Hall and the Presbyterian Church regarding the "Fair Share" clauses in our 1995 Agreement. We give thanks to The Presbyterian Church in Canada for its special contribution of \$20,000 from the 1998 underexpenditures. This contribution is being used to revise and reformulate, simultaneously, one course of the Native Ministries Degree Program and the introductory course to the Hebrew Bible for use through the Internet. When this is completed, we will have taken a major step towards our goal to provide the first year of theological education at VST in distance education format. We are very appreciative of this gift.

Vancouver School of Theology appreciates the support of The Presbyterian Church in Canada. We are partners with you in the task of preparing church leaders. We ask for your prayers, your continued commitments and your encouragement as we do our part in preparing these leaders for a changing church in an uncertain future.

Dr. William J. Phillips  
Principal

### **TRUSTEE BOARD**

To the Venerable, the 126th General Assembly:

The Trustee Board of The Presbyterian Church in Canada is incorporated by Federal Statute and by ancillary legislation in every province. The Board met three times during 1999 and has sought to ensure that it has properly discharged its statutory responsibilities as trustee. The Board acts at the direction of the General Assembly and of the Assembly Council and is responsible for giving close attention to the matters with which it is charged.

The Board wishes to express its sincere thanks to each of Mr. R. George Hutchinson, Mr. Donald H. MacOdrum and Mr. Russell E. McKay, whose term of office is complete with the rising of this Assembly, for their attention to the details for which the Board is responsible, and to The Rev. Ernest Herron who gave up his membership during the year.

In recent times the Board has spent considerable effort in developing our investment policy and selecting the fund managers. It now spends most of its meeting time reviewing the results of the investment managers and considering their proposals for management of the funds in the next period. This process seems to be working well.

During the year, documents were executed under the seal of the Board as required on behalf of various organizations of the Church.

In accordance with the Act of Incorporation, the Board makes available, on request:

- A list of securities showing those:
  - purchased or received during the year
  - matured or sold during the year
  - held by the Board at December 31, 1999 on behalf of the funds of the Church
- A list of properties whose title is held by the Board for various organizations of the Church.

The following are currently members of the Trustee Board:

Mrs. June Beattie	Mrs. Marguerite Lucas
Ms. Elizabeth A. Fisher	Mr. Brian Malcolm
Mr. Bert Hielema	Mr. Peter D. Marlatt
Mr. R. George Hutchinson	Mr. Donald H. MacOdrum
The Rev. Stephen Kendall	Mr. Russell E. McKay
Mr. Crawford E. Laing	Mr. Donald A. Taylor
The Rev. J. Mark Lewis	Mr. Gordon Taylor

Ex-officio without vote:

Mr. Alan G. Hitchon, Secretary  
 Mr. H. Donald Guthrie, Q.C. provides counsel to the Trustee Board at its invitation.

R. George Hutchinson  
Convener

Alan G. Hitchon  
Secretary

**WOMEN'S MISSIONARY SOCIETY**

To the Venerable, the 126th General Assembly:

The purpose of the Women's Missionary Society of The Presbyterian Church in Canada, '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'. The primary focus of the WMS has always been education, promotion and support of mission. As we move into the new millennium, the WMS continues to go forward, adjusting to the changing patterns in both church and society while remaining faithful to our purpose.

**ANNUAL COUNCIL MEETING**

Delegates, visitors and staff were welcomed at Crieff Hills Community for the 1999 Council meeting. The theme, "Into the Flames", was developed throughout the four-day gathering. The Rev. John Congram, Editor of the Presbyterian Record, led in worship and study each morning. Delegates were invited to reflect on the theme, natural growth, based on the book *Natural Church Development*. The theme focused on the eight characteristics of natural growth and ways to encourage growth in groups and congregations.

Other highlights included presentations from The Rev. Rodger Hunter on his ministry with Boarding Homes Ministry. An offering of \$784.40 was received for this work. Kelly Lee Shapiro, Winnipeg, spoke about the Journey to Wholeness campaign and shared her life story. Mercy Chilapula, Women's Desk Co-ordinator of Blantyre Synod, her 5 month old son, Andrew and The Rev. Suh Jungsoon of the National Church Women's Association, Korean Christian Church in Japan, were welcomed as special guests. They spoke of their ministries in our partner churches in Malawi and Japan. Greetings were also received from Mercy Ravikant, India, Shirley Murdock, Executive Secretary of the Atlantic Mission Society, and delegates from the Korean WMS.

The mission study for 1999-2000, "Sharing in God's Mission: A Study of the Covenant of Partnership between the Presbyterian Church in Canada and the Presbyterian-Reformed Church in Cuba", was introduced in study centres. June Stevenson, Editor of the Glad Tidings, wrote both the adult study and the Mission Learning/Sharing Experience for Children and Youth.

Retiring officers Esther Powell, President, Irene Nesbitt, Treasurer and Joanne Instance were presented with a certificate and a donation was given in their names to the New Life Centre in Thailand, for rehabilitation of girls sold into prostitution. Mary Moorhead was elected as President of the Society for a two-year term.

## **COUNCIL EXECUTIVE**

This body, with representatives from British Columbia to Quebec, is comprised of those who serve as WMS officers, synodical presidents and members without portfolio. The Council Executive meets three times a year with two sub-executive meetings if needed. Using their many gifts, members give of their time and talents serving on working groups and making decisions on behalf of the Society. Their contributions are very much appreciated. We are also grateful to retiring Synodical Presidents, Betty McLagan, (British Columbia), Helen McLeish (Southwestern Ontario) and Lottie Sutherland, (Quebec & Eastern Ontario) who have served faithfully the past three years. Highlights from meetings and available resources can be found on the WMS web page at [www.presbyterian.ca/wms](http://www.presbyterian.ca/wms).

## **PRIORITIES**

The three priorities, promotion of the Society, finances and education through leadership training, chosen at the 1999 Council meeting, will continue to be a focus of the Society for the next three years. One of the ways in which the first priority, 'to promote mission and the work of the mission societies', has been fulfilled is with the approval by the 125th General Assembly of an annual Mission Awareness Sunday. Worship resources were prepared and distributed by Margaret Robertson, Program Secretary to assist congregations and local WMS groups in their planning.

As part of the priority focus, officers of the WMS and executive staff have been travelling and working with all levels of the Society, speaking, updating and assisting the various levels in adjusting to the changing role, support and study of mission.

A financial task force has been named to assist the Council Executive in determining the future financial priorities of the Women's Missionary Society. A second task force has been named to assist the Council Executive in updating the WMS Constitution and By-laws. Both of these task forces will report to the February 2001 Council Executive meeting.

## **MISSION RESOURCES**

The WMS continues to be involved in PCEM (Program Committee Education for Mission), the ecumenical North American group (Friendship Press) that has prepared studies for many years. A WMS representative attends their meetings but the decision has been made to reduce our financial involvement in favour of producing Canadian Presbyterian resources.

The WMS works jointly with Education for Mission in the preparation of The Presbyterian Church in Canada mission studies. Ann Saunders has written "Living as a Jubilee People for 2000-2001" and Erin Crisfield has been contracted to write the study for 2001-2002. A WMS Resource Book has been prepared for the use of local groups, presbyterials and synodicals. It is a practical aid containing guidelines, worship services and tips in planning and preparation for meetings and events.

## **FLAMES INITIATIVE**

The WMS continues to keep the FLAMES initiative of the Church before its members through the circulation and promotion of prepared resource material. In recognition and support of the 2000-2001 Flames focus on children, teens and young adults, the WMS provided a grant of \$10,000 to the Canada Youth 2000 event being held in July at Brock University in St. Catharines, Ontario. A second grant of \$10,000 was provided for Dorothy Henderson's portfolio in her work with children and youth.

## **WMS HISTORY TEXT**

A small committee, comprised of Druse Bryan, Rosemary Doran, Margaret Robertson and Joan Sampson, is working with Lois Klempa who is writing a WMS history text. As an initiative from the 5-Year Plan, the book will focus on the history and contribution mission societies have made in the life of the Church. Upon completion, the textbook will be made available to theological colleges, libraries and other interested individuals.

## **THE BOOK ROOM**

The One Stop Shopping project between the WMS and The Presbyterian Church in Canada entered its second year in 1999. Significant changes to systems, reports and structure continued

to be made but the speed of progress was hampered somewhat by staff shortages and related challenges.

With a residential move in the fall from Mississauga to Cambridge, the WMS received, with regret, the resignation of Martha Carmichael, Customer Service Resource Consultant. Susan Clarke, who joined the Book Room as Customer Service Resource Consultant (Assistant to Manager), filled this position on February 1, 2000. Her contagious enthusiasm and good humour made her a welcome addition to the staff. She will be responsible for the greatest percentage of sales events outside of the office, and will assume management of the Book Room operations in the Manager's (Trish Heidebrecht) absence. This will allow the Manager the much-needed time to focus on improving customer service, staff training, marketing, and moving forward on the future of the Book Room online.

Sales were very good this year. Continued strong movement in the new Book of Praise product line accounted for a healthy year-end figure for The Presbyterian Church in Canada's resources inventory. Sales from the Women's Missionary Society's materials exceeded expenses by \$45,000. We are very pleased to continue to develop a resource list that meets the needs of Canadian Presbyterians in all parts of the country.

### **GLAD TIDINGS**

In 1999, Glad Tidings successfully appealed a decision by the Publications Assistance Program, Department of Canadian Heritage, to deny its long-standing postal subsidy. Without the subsidy, most religious publications in Canada would be unable to publish.

Subscriptions have dropped in proportion to the number of members in the Society. Glad Tidings continues, however, to challenge an international audience of men and women, many of them not members of the Society, concerned about mission in the 21st century. Glad Tidings contains a wealth of information on Presbyterian personnel around the world and deals with significant social issues. The subscription price of \$10 for six issues has remained the same for four years.

### **REGIONAL STAFF**

Charlotte Brown, Executive Secretary and Ian Morrison, the General Secretary of the Life and Mission Agency, continue to meet on a regular basis to discuss regional staffing matters and visits to Regional Consultative Committees. Charlotte visited committees in the Synods of British Columbia, Saskatchewan, Southwestern Ontario and Eastern Ontario and Quebec.

A meeting of regional staff with staff at Church Offices took place in May 1999. From that gathering, two regional staff, Erin Crisfield (Southwestern Ontario) and Lynda Reid (Toronto-Kingston) were named as representatives to meet quarterly with the WMS Executive Secretary and the General Secretary of the Life and Mission Agency. This has proved to be an efficient way to improve the lines of communication.

The WMS continues to share, with the Life and Mission Agency, in the costs of these gatherings. The next regional staff meeting will be in December 2000. The President and Executive Secretary of the WMS will also be involved in the planning of the gathering of conveners, or their alternates, of Regional Consultative Committees in the fall of 2000.

### **50TH ANNIVERSARY OF THE NATIONAL CHURCH WOMEN'S ASSOCIATION, KOREAN CHRISTIAN CHURCH IN JAPAN**

In June 1999, the Executive Secretary, Charlotte Brown, attended the 50th Anniversary Ceremony and the 51st Assembly of the National Church Women's Association of the Korean Christian Church in Japan. As well as celebrating in worship, music, drama and dance, the conference focused on the role of women in the Church, sexual harassment and violence in the home and care of the elderly. International guests, escorted by Jack and Beth McIntosh, spent an afternoon visiting the city of Kyoto and heard of a church's community centered ministry with Korean residents in the area.

The trip continued on to Taiwan where the Executive Secretary, a guest of the Presbyterian Church in Taiwan, learned of the work and ministry of church related groups. The arrangements made and hospitality provided by the Presbyterian Church in Taiwan and The Presbyterian Church in Canada missionaries, Joy Randall and Jack and Betty Geddes, was much appreciated.

**IN MEMORIAM**

The Council Executive marked the passing of two former WMS staff members. Lois Powrie died suddenly on July 22, 1999. Lois served as National Secretary for Children's and Teenage Work from 1979-1992. As part of her work with WMS, Lois developed mission education and program materials for children and early teens. She served on numerous committees, the National CGIT Board, the Board of Armagh, formerly a home for single expectant mothers, then a hostel for women and children. At the November Council Executive meeting, a service was held to remember and celebrate the life of Lois Powrie. Her love of children and youth, and her many gifts were remembered through the stories shared by family, friends and WMS members. A special offering was received and given in memory of Lois to the native children's program of the Cariboo Presbyterian Church in British Columbia.

Barbara Woodruff died on November 3, 1999 after a courageous battle with cancer. For almost 40 years, Barbara faithfully served the Church as a diaconal minister. She served as Adult Program Secretary for the WMS from 1980 until her retirement in 1996. Preparing mission materials to assist adult groups, introducing people to the WMS programs and purposes, serving on committees were some of her many tasks. Barbara was a true educator, skilled in Christian Education and adult leadership. At the February 2000 Council Executive meeting, Barbara's life and ministry were remembered and celebrated. Always an avid reader, a special offering was received and given in Barbara's memory to the McKay Room Education Resource Centre at Knox College.

The Women's Missionary Society gives thanks for the lives and ministries of both Lois Powrie and Barbara Woodruff.

**FINANCES**

The Society expresses its deep gratitude to its members in their regular offerings received this past year. Through their generosity much has been accomplished. The Society continues to provide an annual grant of \$150,000 to *Presbyterians Sharing...*. A grant in the amount of \$390,00 is also given to The Presbyterian Church in Canada in the support of regional staffing.

Grants in 1999 in the amount of \$10,000 from the Christian Literature Fund were given to provide printed resources in Central America, Guyana, Haiti, Hong Kong, India, Kenya, Mauritius, Mozambique, Nigeria, Romania, Taiwan and Canada.

The Society has directed the use of grants (over \$50,000) from investments to assist mission projects in Canada and overseas, theological student bursaries and leadership training development conferences for youth and adults.

A new Leadership Development Fund has been set up to provide education scholarships for individuals from partner churches. A pamphlet, outlining the Endowment Funds, is available from the WMS Office.

The following is a summary of receipts and disbursements for 1999:

Receipts:	Synodicals	823,184
	Special Gifts	6,948
	Legacies	299,811
	Bank & Investment Interest	86,513
	Life Membership Income	1,663
	Designated to Investment	9,406
	Total	<u>1,227,525</u>
Disbursements:	Presbyterians Sharing	150,000
	Mission Education & Regional Staff	572,651
	Administration & Grants	136,911
	Grants, Bursaries etc from Investments	51,349
	Gifts received & sent Overseas	2,527
	Investment Fee	13,366
	Total	<u>926,804</u>

An audited financial statement can be found in the Annual Report of the Society.

Mary Moorhead  
President

Charlotte Brown  
Executive Secretary

## OVERTURES - 2000

### **NO. 1 - PRESBYTERY OF KAMLOOPS**

#### **Re: Establishing a position of Rural and Remote Ministries Administrator**

(Referred to the Assembly Council, p. [212](#), 38)

WHEREAS, according to the gospel of Matthew, we are to go out into all the world making disciples of all nations, teaching, preaching and baptizing, and

WHEREAS, the gospel of Jesus Christ calls his church to mission “as fire is called to burn”, and

WHEREAS, The Presbyterian Church in Canada has been actively involved in missions at home and abroad, and

WHEREAS, a compelling mission focus in recent years within Canada has become church extension and church work in urban and suburban areas, and

WHEREAS, Canada Ministries of the Life and Mission Agency has an abundant workload, and

WHEREAS, rural and remote ministries and missions are unique and challenging foci, and

WHEREAS, we are aware of the experience gap which exists between urban based and rural based experience, ethos, etc., and

WHEREAS, brothers and sisters called to service in the areas of rural and remote ministries are finding pressing and persistent need of tangible experiences of support and encouragement from every level of our Church, and while at all times calling on the Life and Mission Agency to adopt methods to augment funding for work unable to sustain annual funding cuts,

THEREFORE, the Presbytery of Kamloops, humbly overtures the Venerable, the 126th General Assembly to:

1. establish a Rural and Remote Ministries Administrator within the structures of the Life and Mission Agency to oversee realistic funding and nurture of rural and remote ministries,
  2. refer this to the Assembly Council in consultation with the Life and Mission Agency to report to the next General Assembly,
- or to do whatever the General Assembly, in its wisdom, may deem best.

### **NO. 2 - PRESBYTERY OF KOOTENAY**

#### **Re: Requesting a timeframe for the work of the Special Committee on Overture No. 15, 1997, No. 22, 1998 and No. 34, 1998**

(Referred to the Clerks of Assembly, p. [241](#), 23)

WHEREAS, the Special Committee was not set up to be a standing committee, and

WHEREAS, some of the Special Committee members themselves would like to see a timeframe so as to set a limit of the length of their deliberation, because it is possibly unending, and

WHEREAS, an indefinite period on time is not in the best interest of the Church on an issue which has been before at least one Committee of the General Assembly for at least ten years, and

WHEREAS, the Church needs closure in this issue, so as pursue other pressing matters of Christ’s Church, and

WHEREAS, any definite or indefinite timeframes for the Committee to study and give a final report or lack thereof, referred to in previous overtures, does not negate the need for one now,

THEREFORE, the Presbytery of Kootenay humbly overtures the Venerable, the 126th General Assembly to set a timeframe for the Special Committee to give its final report to the 128th General Assembly (2002), or to do otherwise as the General Assembly, in its wisdom, may deem best.

### **NO. 3 - SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO**

#### **Re: Request for permission for Synod to meet biennially**

(Referred to the Clerks of Assembly, p. [241](#), 28)

WHEREAS, on October 24, 1998, after considerable reflection and debate, the Synod of Manitoba and Northwestern Ontario decided its purpose and function could be best achieved through biennial meetings, and

WHEREAS, subsequent reading of the Book of Forms section 261 indicates such a decision was “ultra vires”, and

WHEREAS, the decision of the 1998 General Assembly re Synod by Commission does not meet Synod's needs and function as well as do biennial meetings, and

WHEREAS, the effect of the Assembly's decision was to affirm flexibility in approach as an important principle,

THEREFORE, the Synod of Manitoba and Northwestern Ontario humbly overtures the Venerable, the 126th General Assembly, to either

1. authorize the Synod of Manitoba and Northwestern Ontario to meet biennially through a Declaratory Act, or
  2. instruct the Clerks of Assembly to prepare enabling legislation to permit same and send it through the Barrier Act,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 4 - PRESBYTERY OF PICTOU**

##### **Re: Positions of General and Associate Secretaries at Church Offices**

(Referred to the Assembly Council and Committee on Church Doctrine, p. [212](#), 38)

WHEREAS, we are concerned about the seeming concentration of more and more power in fewer and fewer hands at the national level of our Church. This concern led one of our commissioners to move that two recommendations to the 125th General Assembly be referred back to Assembly Council and the Committee on Church Doctrine. The recommendations would have given general secretaries an immediate stipend increase of 10 percent and associate secretaries a five percent increase January 1, 2000, and

WHEREAS, the widening gap between General and associate secretaries is, we believe, profoundly unhealthy for the Church and its ministry. It moves away from our understanding of ministerial parity toward a hierarchy similar to that of corporate Canada. We are a Church that has a hierarchy of courts, not of ministers or individuals, and we believe this should be reflected in the national agencies. We are not saying that all positions at 50 Wynford Drive require the same qualifications or bear the same level of responsibility. We are saying that all positions of ministry need to be treated as being of equal value. Further, we need to avoid any hint that the Church Office is the denomination's "head office". It is not. General Assembly is, and national staff who organize and supervise its work are its ministers (servants), and

WHEREAS, we believe the move to increased concentration of power was also reflected in a decision taken by the 1998 General Assembly that says associate secretaries will be appointed by, and accountable to, their respective agencies rather than by the Assembly: "They are servants of the agency and must bow to the agency's opinion or resign their position" (A&P 1998, p. [204](#)). We believe this to be both wrong and unjust; wrong in that associate secretaries are clearly working in the Church's ministry, unjust in that they are denied the protection of the Church's courts. Some associate secretaries may not be ministers (word and sacraments or diaconal), but most are, and we believe that their work in all cases is ministry. Interestingly, for income tax purposes, Revenue Canada treats all executive level positions in denominational offices as "ministry". We should not do less, and

WHEREAS, in deciding that they are "servants of the agency", the 1998 Assembly was reminded of a statement by the Assembly 10 years earlier that defined general secretaries and associate secretaries. Though the position names, "general secretary" and "associate secretary", are the same now as in 1988, the responsibilities associated with the positions are not. Associate secretaries now carry more responsibility than in 1988. At that time, for instance, the Board of Ministry had its own general secretary. So did the Board of World Mission. So did the Board of Congregational Life. Presbyterian World Service and Development was a separate agency, as was Communication Services. Currently these areas of work are included in the Life and Mission Agency, which has one general secretary. The importance of the work done by associate secretaries now, though, is in many cases comparable to that done in 1988 by general secretaries, and

WHEREAS, it is also worth noting that when an associate secretary was allowed to appeal to the 1994 Assembly a decision of his supervising agency, Assembly upheld the appeal unanimously, which also indicated their assumption that the right of appeal should be in place. More recently, it would have saved time, money and pain had the person previously in the position of Assembly Secretary for Justice Ministries been allowed direct and immediate appeal to Assembly, and

WHEREAS, the report to the 1992 Assembly that put the present structure in place does not specifically mention lines of accountability for executive staff. Nevertheless, it refers to program staff (as distinct from support staff) in the Life and Mission Agency as “General Assembly program staff”, which seems to assume accountability to Assembly, and

WHEREAS, the associate secretary level position in the Assembly Office (the Deputy Clerk) is appointed by, and therefore has the right of appeal to, Assembly. We believe this protection should apply to all at 50 Wynford with the same level of responsibility, and

WHEREAS, to “induct” general secretaries but to “recognize” associate secretaries is further evidence of a hierarchical understanding of ministry that is contrary to our Church’s doctrine and practice. Traditionally, “induction” has been by the body to which the minister is accountable for the performance of his or her work, so in these instances it should not be at the hands of a presbytery, and

WHEREAS, our Church believes accountability to be important. Behind this Overture is the understanding that committees and agencies at the national level, including the Assembly Council, need to be as accountable as executive staff. We also believe it is an injustice to bring someone to work in the national structure and then change the terms of reference for their ministry within a year or two. Yet it is a fact that, because of ongoing analyses of national priorities and staffing needs, people who have been put in place to do a particular work often spend significant amounts of time and energy defending the work. We believe that such changes at either the Associate or the general secretary level should have Assembly approval and that the affected staff member should be free to address the Assembly on the matter,

THEREFORE, the Presbytery of Pictou humbly overtures the Venerable, 126th General Assembly, to:

1. establish the principle that the positions of associate secretary and general secretary are both forms of ministry, and that the people in those positions have the same protection of the courts as any other minister, i.e., the right of appeal to Assembly;
2. that this principle be reflected in the Church’s pay structure, so that any across-the-board raises for general secretaries and associate secretaries will be the same percentage and implemented at the same time;
3. that job descriptions at these levels be changed only with Assembly approval; and
4. that when any position is filled from now on, a brief service of induction take place at the General Assembly,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

## **NO. 5 - PRESBYTERY OF OTTAWA**

**Re: To develop policy re housing loan arrangements between congregations and ministers**

(Referred to the Life and Mission Agency (Ministry and Church Vocations), p. [370](#), 25)

WHEREAS, in recent years an increasing number of Presbyterian congregations throughout Canada have opted to dispose of their manses in favour of providing their minister with a housing allowance, and

WHEREAS, sometimes ministers and congregations enter into loan arrangements to facilitate the purchase of a home, and

WHEREAS, such loans are often “private” in nature (made between the congregation and the minister without approval of presbytery or other body), and

WHEREAS, sometimes the terms of the loan are vague and repayment schedules ill defined or non-existent, and

WHEREAS, ipso facto any financial arrangement is (or becomes) part of the minister’s terms of employment (and it may be argued should be included as part of the guarantee of the minister(s) stipend), and

WHEREAS, such loan arrangements may become a deterrent to ministers who should be seeking a call, and

WHEREAS, these loans can create complicating circumstances when it becomes necessary to involuntarily end a pastoral relationship,

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 126th General Assembly, to direct the Life and Mission Agency (Ministry and Church Vocations) to develop a comprehensive policy for congregations and ministers entering into loan arrangements, such policy to define:

1. the conditions under which loans can be made,
  2. the wisdom of having a regular repayment schedule,
  3. tax implications for the minister,
  4. the need for adequate security appropriate to the loan being advanced,
  5. other concerns as they become relevant in the development of the policy, and
  6. require prior presbytery approval for any loans so made
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 6 - SESSION, PARIS CHURCH, PARIS, ONTARIO**

**Re: Requesting an interim report from the Special Committee re Sexual Orientation**

(Referred to the Clerks of Assembly and Special Committee re Sexual Orientation, p. [241](#), 23)

WHEREAS, the Session of Paris Presbyterian Church upholds the present Presbyterian Church in Canada doctrine that acts of sexual intimacy are gifts of God belonging within the union of heterosexual marriage only, and

WHEREAS, the study of the place of homosexuals within the life of the Church has been (and will continue to be) an ongoing work for many years, and

WHEREAS, with each overture the Church Doctrine Committee has reaffirmed that persons of homosexual orientation are able to have all the privileges of Church membership (A&P 1998, p. [237](#)); that law and grace are not separate (A&P 1994, p. [267](#) section 6.21); that homosexual acts are contrary to the word of God (A&P 1994, p. [263](#) & 264 sections 6.5 & 6.6); that the grace offered by the Lord Jesus Christ is neither cheap, allowing us acceptance without repentance, or is it powerless; and that the gospel contains within it not only the demand for transformation but the power to achieve it (A&P 1994, p. [267](#) section 6.24), and

WHEREAS, in 1998 and 1999, the Church Doctrine Committee reaffirmed again these positions of The Presbyterian Church in Canada in their reports, and

WHEREAS, the only way to change Church doctrine is via the Barrier Act,

THEREFORE, the Session of Paris Presbyterian Church humbly overtures the Venerable, the 126th General Assembly to:

1. instruct the Special Committee studying Overture Nos. 15, 34 and 22 to send an interim report to presbyteries reporting that at the present time, the Special Committee either reaffirms the Church's current doctrine, or at the present time the Committee is leaning toward suggesting some new direction for the Church, and
2. instruct that presbyteries report back on the interim report to the Special Committee with their responses by January 2002, and
3. instruct the Special Committee to present these presbytery responses to their interim report to the 128th General Assembly,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Paris.

**NO. 7 - PRESBYTERY OF PEACE RIVER**

**Re: To provide Life and Mission Agency funding for increase stipend and ministry costs**

(Referred to the Assembly Council, p. [212](#), 38)

WHEREAS, it is necessary to continue to provide ministry in areas where congregations and overseas missions are unable to be self-supporting, and

WHEREAS, it is necessary to start new ministries and congregations in newly populated areas or previously ignored or forgotten areas, and

WHEREAS, it is necessary to attract clergy persons and other church workers to other than self-supporting situations, and

WHEREAS, it is necessary to provide a liveable stipend for professional church workers in Canadian aid-receiving and overseas missions situations, and

WHEREAS, we all share in the task of sharing the gospel throughout the world and need to be more creative in doing so, and

WHEREAS, some ministries in which we are or will be involved, will or can never be self-supporting, and

WHEREAS, General Assembly determines whether or not professional church workers get an increase in stipend and how much, and

WHEREAS, Canada Ministries and International Ministries are trying to meet increasing expenses for ministry with the same amount or less money than in previous years because of the increased cost of stipends,

THEREFORE, the Presbytery of Peace River humbly overtures the Venerable, the 126th General Assembly, to provide additional funds to the Life and Mission Agency on an annual basis, at least equal to the increased cost of living, stipends and ministry, or to do otherwise as the General Assembly, in its wisdom, may deem best.

### **NO. 8 - SESSION, ST. ANDREW'S CHURCH, TRENTON, ONTARIO**

#### **Re: Baptismal formula**

(Referred to the Committee on Church Doctrine)

WHEREAS, for the past two millennia, the church universal has followed our Lord's command to "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), and

WHEREAS, our subordinate standard, the Westminster Confession of Faith, states that "the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost" (XXVIII.2), and

WHEREAS, our own Living Faith says, "In Baptism, water is administered in the name of the Father, and of the Son, and of the Holy Spirit (7.6.2), and

WHEREAS, a new baptismal formula has recently been introduced in which the sacrament is administered in the name of God the Creator, Redeemer and Sustainer, and

WHEREAS, according to press reports, in the United Church of Canada's new worship book, to be released in the summer of 2000, the traditional formula has been retained in only one liturgy, all others using the new formula, and

WHEREAS, such a formula is not regarded as a true baptism by many Christian communions, including the Orthodox and Roman Catholic, and

WHEREAS, The Presbyterian Church in Canada, through its elders and congregations, will soon be asked to recognize such baptisms as valid,

THEREFORE, the Session of St. Andrew's Church, Trenton, Ontario, humbly overtures the Venerable, the 126th General Assembly, to refer this matter to the Committee on Church Doctrine:

1. to determine whether "Creator, Redeemer and Sustainer" is an adequate or appropriate baptismal formula,
2. if the Committee determines it is not, to provide guidance so that sessions may judge whether baptisms using such a formula are to be recognized within The Presbyterian Church in Canada,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Kingston.

### **NO. 9 - PRESBYTERY OF TEMISKAMING**

#### **Re: Adding a sub-section to Book of Forms section 108 re resigning from terms service as an elder**

(Referred to the Clerks of Assembly, p. [241](#), 28)

WHEREAS, Remit B of the 124th General Assembly does not clarify the resignation policy pertaining to term service versus ordained for life and service, and

WHEREAS, term service for elders policy does not apply to congregations in which sessions have not instituted term service for elders and as such as ordained for life,

THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, the 126th General Assembly, to recommend a sub-section 108.4 to be added to the Book of Forms to read as follows:

108.4 In congregations that have instituted term service for elders, an elder may resign the active service of the office at any time during the term of office.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

### **NO. 10 - PRESBYTERY OF TEMISKAMING**

#### **Re: Seeking ways of reducing costs of the Health and Dental Plan**

(Referred to the Assembly Council, p. [213](#), 38)

WHEREAS, the Presbytery of Temiskaming recognizes the need and benefit of the Health and Dental Plan, and

WHEREAS, the latest increase in the costs of the Health and Dental Plan brings the cost to 267 percent more than it was in 1988, and  
WHEREAS, there seems to be no end to this increasing cost, and  
WHEREAS, many congregations within The Presbyterian Church in Canada are struggling under a financial burden due to ever increasing demands on their resources, and  
WHEREAS, this increase may put many of these congregations in the position of financial insolvency to the point of not being able to call a full-time minister, and  
WHEREAS, this can lead to a general decrease in the revenues and thus the amounts raised for the wider work of the Church,  
THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, the 126th General Assembly, to seriously address this issue and to seek ways of reducing the cost of the Health and Dental Plan to a more acceptable level, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 11 - SESSION, ST. ANDREW'S CHURCH, WINDSOR**

**Re: Session quorum, Book of Forms section 122**

(Referred to the Clerks of Assembly, p. [15](#))

WHEREAS, local church sessions vary in size with the needs and size of the congregation, and  
WHEREAS, the introduction of term service for elders has often reduced the actual size of the session, and  
WHEREAS, the business undertaken by the session can and should provide strong direction and leadership for local congregations, and  
WHEREAS, the Book of Forms section 122 presently allows all business of the session properly to be conducted with a quorum of "the moderator and two other members", which in some cases constitutes a very small percentage of the session,  
THEREFORE, the Session of St. Andrew's Church, Windsor, Ontario, humbly overtures the Venerable, the 126th General Assembly to revise section 122 of the Book of Forms to read, in part, "the moderator and fifty percent plus one of the members constitute a quorum ...", or to do otherwise as the General assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Essex-Kent.

**NO. 12 - SESSION, CIRCLE WEST CHURCH, SASKATOON**

**Re: Representation of non-congregational missions at presbytery**

(Referred to the Clerks of Assembly, to consult with the Life and Mission Agency (Canada Ministries), p. [16](#))

WHEREAS, established missions of The Presbyterian Church in Canada without an organized session are not considered congregations and do not have a ruling elder to represent them on the floor of the geographic presbytery, and  
WHEREAS, the established missions of The Presbyterian Church in Canada are not required to employ professional staff who are ordained or designated and who therefore are not members of the geographic presbytery in which they are employed, and  
WHEREAS, the present court structure does not encourage direct participation in these missions,  
THEREFORE, the Session of Circle West Church humbly petitions the Venerable, the 126th General Assembly, to provide a mechanism by which the missions of Saskatoon Native Circle Ministry, Anishinabe Fellowship Centre, Flora House and the Anamiewigummig Fellowship Centre have the right to full representation with vote in their respective presbyteries, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Joint Meeting of the Presbytery of Assiniboia and the Presbytery of Northern Saskatchewan.

**NO. 13 - PRESBYTERY OF BRANDON**

**Re: To deny the request of Overture No. 3, 2000 re biennial synod**

(Not received, p. [16](#))

WHEREAS, on October 23, 1999, the Synod of Manitoba and Northwestern Ontario debated a motion that the Synod Standing Orders be the same as they were at the beginning of the 115th meeting of the Synod of Manitoba and Northwestern Ontario, and

WHEREAS, the following amendment to the motion was adopted: "That in the Year 2000 the Synod of Manitoba and Northwestern Ontario meet through commission at the same numbers as the presbyteries sent to the 126th General Assembly, and that this meeting be held within the Presbytery of Brandon, and that no further changes to the Standing Orders be made" and that the following Overture be adopted,

WHEREAS, the Book of Forms section 260 states that the Synod decisions needs agreement by 75 percent of the members of the Synod, and

WHEREAS, this clearly was not the case (10 voted in favour, 7 against, with many members of the court absent due to the lateness of the hour), and

WHEREAS, the Presbyteries of Brandon, Superior and Winnipeg covers a vast geographic area and ministers and congregations are isolated from each other by distance, and

WHEREAS, synod affords opportunities for collegiality, education, as well as church orders,

THEREFORE, the Presbytery of Brandon humbly overtures the Venerable, the 126th General Assembly, to deny the prayer of the Overture of the Synod of Manitoba, (see p. [513](#)-14) and to direct the Synod to hold a regular annual meeting of Synod in October 2000, during which the matter would be revisited by the court, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 14 - SESSION, ST. JOHN'S CHURCH, WINNIPEG**

**Re: To restore *Presbyterians Sharing...* requested givings from congregations to at least \$8,650,000**

(Referred to the Assembly Council, p. [16](#))

WHEREAS, The Presbyterian Church in Canada is obligated as part of the Christian Church to uphold and promote the teachings of Jesus Christ, and

WHEREAS, Jesus Christ teaches that we will be judged based on whether we feed the hungry, give drink to the thirsty, clothe the naked, and care for those who are sick (Matthew 25:31-46), and

WHEREAS, congregations rely on the Church to identify, promote and fund projects on a national and international scale that will, to the extent of the resources entrusted to the Church, meet our Christian obligations to the hungry, the thirsty, the naked and those who are sick, and

WHEREAS, the *Presbyterians Sharing...* budget, particularly the amounts requested from congregations, is the primary source of funds for these national and international projects, and

WHEREAS, the 125th General Assembly decided to reduce the 2000 *Presbyterians Sharing...* Budget by \$650,000 through a reduction in the amount to be received from congregations (from \$8.65 million to \$8.0 million or by 7.5 percent) thereby reducing the ability of the Church to meet its Christian obligations,

THEREFORE, the Session of St. John's Church, Winnipeg, humbly overtures the Venerable, the 126th General Assembly, to increase the amount requested from congregations for the *Presbyterians Sharing...* budget for 2001 and later years to \$8,650,000 or more, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Winnipeg.

#### **NO. 15 - SESSION OF ST. JOHN'S CHURCH, WINNIPEG**

**Re: Maintaining contributions to Pension Plan in 2000 and 2001 at same rate as in 1999**

(Referred to the Pension and Benefits Board, p. [16](#))

WHEREAS, The Presbyterian Church in Canada is obligated as part of the Christian Church to uphold and promote the teachings of Jesus Christ, and

WHEREAS, the wise stewardship of resources is a fundamental teaching of Jesus Christ (Luke 19:11-27), and

WHEREAS, the December 31, 1998 valuation of the Pension Plan revealed a \$10.6 million surplus after benefit improvements (\$25.7 million surplus before benefit improvements) granted by the 125th General Assembly (A&P 1999, p. [418](#)), and

WHEREAS, the amount of surplus in the Pension Plan depends upon the assumption made with respect to indexing of pensions after retirement in relation to changes in the Consumer Price Index (the surplus would have been \$19.2 million at December 31, 1998, after benefit improvements, if no allowance was made for indexing of pensions after retirement), and

WHEREAS, indexing of pensions after retirement is not a “guaranteed” feature of the Pension Plan and the Church needs to consider whether indexing of pensions should become the “guaranteed” feature of the Plan and/or a feature for which additional funding should be provided, and

WHEREAS, “current service” contributions needed to fund 1999 benefits accruing to members of the Pension Plan are \$4.5 million (A&P 1999, p. 418), and

WHEREAS, actual contributions to the Pension Plan for 1998 amounted to \$3.5 million (audited financial statements for the Pension Plan as at December 31, 1998), and

WHEREAS, use of surplus in the Pension Plan to supplement current service contributions is permitted and expected by Federal Government Income Tax Regulations when surplus exceeds 2 years of current service contributions (ie., \$9.0 million), and

WHEREAS, a 2-year subsidy of actual contributions (\$3.5 million) up to current service contributions (\$4.5 million) will cost about \$2.0 million and reduce surplus in the Pension Plan to about \$8.6 million (or \$17.2 million if no allowance is made for indexing of pensions after retirement), and

WHEREAS, using surplus in the Pension Plan to supplement current service contributions is appropriate stewardship of the resources entrusted to the Church and its congregations,

THEREFORE, the Session of St. John’s Church, Winnipeg, humbly overtures the Venerable, the 126th General Assembly, to maintain the contributions to the Pension Plan for 2000 and 2001 at the same rates as were applicable in 1999, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Winnipeg.

**NO. 16 - SESSION, COTE DES NEIGES CHURCH, MONTREAL**

**Re: Actions of the 124th General Assembly re St. Andrew’s Church, Lachine**

(Not received, p. 16)

WHEREAS, the action of the 124th General Assembly authorizing the renting of the church building in Lachine to the former members of St. Andrew’s Presbyterian Church there, if they decided to withdraw from The Presbyterian Church in Canada, was based on an incompetent amendment, inconsistent with previous decisions of General Assemblies and adopted without due regard for serious legal implications, and

WHEREAS, although the building in question is now being used by a group of people who have no official connection with our Church, and it might appear to some that we are not responsible, nevertheless, the 124th General Assembly has authorized the renting of a consecrated building still owned by the Church for use by a person who for moral reasons was barred from the ministry and a congregation which has persistently defied lawful authority, thereby implying that such persons are acceptable tenants in Church properties, and

WHEREAS, such action constitutes a violation of the principle adopted by the 120th General Assembly that homosexual practice is not a Christian option, and sets aside the Judgment of the Special Commission of the 123rd General Assembly that “Mr. Macdonald is ineligible to occupy a pulpit for any reasons, within the bounds of The Presbyterian Church in Canada,” and was therefore ultra vires, and

WHEREAS, this action represents a breakdown of discipline and judicial process, advertises a willingness to compromise in conformity with pressures from society, and constitutes a venture into hypocrisy by approving in practice what has been rejected in principle, and

WHEREAS, this action compromises the integrity of The Presbyterian Church in Canada as a godly institution, and betrays the trust of congregations which have adhered to The Presbyterian Church in Canada because of their desire to maintain those God-given, foundational principles for which it stands, and

WHEREAS, this action could seem to legitimize and establish legal grounds of precedence for the Lachine process, in which a person whose doctrine and practice are unacceptable by biblical, confessional and assembly standards came along and in a few years succeeded in removing a congregation from The Presbyterian Church in Canada and terminating its legitimate ministry in the given area, and

WHEREAS, the issue in question carries the gravest potential to divide the Church, and

WHEREAS, if the 126th General Assembly should be appealed to for compassion toward homosexual persons, it should be remembered that The Presbyterian Church in Canada can continue to show compassion without compromise, and that there are alternative

ecclesiastical havens for those who cannot be happy without official approval of their behaviour,

THEREFORE, the Session of Cote des Neiges Church, Montreal, humbly overtures the Venerable, the 126th General Assembly, to declare the said action of the 124th General Assembly null and void, to invite the former members of St. Andrew's Church to return to The Presbyterian Church in Canada, and to re-establish a legitimate ministry in St. Andrew's Church, Lachine, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Montreal.

**NO. 17 - SESSION, KORTRIGHT CHURCH, WATERLOO**

**Re: Presbytery of Waterloo-Wellington's support of the ecumenical chaplaincy at the University of Guelph**

(Referred to the Committee on Church Doctrine, to consult with the Clerks of Assembly (polity) and the Life and Mission Agency (Stewardship and *Presbyterians Sharing...*, Canada Ministries re chaplaincy), p. [16](#))

WHEREAS, the Session of Kortright Presbyterian Church petitioned the Presbytery of Waterloo-Wellington in February 1997 and in June 1998, asking the Presbytery to formally dissent and dissociate itself from the teaching of The Rev. Lucy Reid, Ecumenical Chaplain to the University of Guelph, with respect to the uniqueness of Christ's saving work and with respect to human sexuality and to discontinue the Presbytery's financial support for that ministry, and

WHEREAS, in its reply to these petitions in December 1998, the Presbytery did "dissociate" itself from the teachings of The Rev. Lucy Reid, but did not discontinue its financial support, and

WHEREAS, we appreciate the stance that the Presbyter has taken to affirm Presbyterian doctrine, but would note that this dissent will not be widely known in the University community, and

WHEREAS, the Presbytery and The Presbyterian Church in Canada have a fiduciary duty to the students and faculty of the University of Guelph to refrain from promoting teaching that may lead some into erroneous beliefs or immoral conduct, and

WHEREAS, it is unjust to compel congregations and members to financially support, through their presbytery assessments and contributions to *Presbyterians Sharing...*, a ministry which undermines the doctrine of The Presbyterian Church in Canada,

THEREFORE, the Session of Kortright Presbyterian Church, humbly overtures the Synod of Toronto and Kingston and/or the Venerable, the 126th General Assembly, to advise the Presbytery of Waterloo-Wellington that its support of such a ministry is inappropriate and ought to be discontinued, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Waterloo-Wellington.

**NO. 18 - PRESBYTERY OF SEAWAY-GLENGARRY**

**Re: To study options to decrease cost of the Health and Dental Plan**

(Referred to the Pension and Benefits Board, p. [16](#))

WHEREAS, the present Health and Dental Plan provides good coverage for the people on the plan, and

WHEREAS, the cost of the plan has risen sharply for the year 2000 and beyond, and

WHEREAS, small congregations will have a much larger percentage increase per member than large congregations, and

WHEREAS, this increase may affect givings to *Presbyterians Sharing*, and

WHEREAS, if the benefits of the plan were reduced or if the recipients paid a deductible the cost of the plan could be reduced,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 126th General Assembly, to appoint a committee to study options of the present Health and Dental Plan to decrease the costs and to report to the Assembly Council by November 30, 2000, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 19 - PRESBYTERY OF ST. JOHN****Re: An understanding of the reference to God in the Canadian Constitution**(Referred to the Committee on Church Doctrine, p. [16](#))

WHEREAS, The Presbyterian Church in Canada confesses that, "... We worship and obey Jesus Christ as Lord of lords and King of kings, Judge and Governor among the nations. He is both Head of the Church and Head of the Civil State, although their functions under him are to be differentiated, and their relationships to him are not to be confused" (Declaration of Faith Concerning Church and Nation, paragraph 1), and

WHEREAS, the Canadian Constitution, in its preamble, declares, "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law ...", and

WHEREAS, the Church, in obedience to scripture, is called in its proclamation of the faith to delineate and apply the headship of Christ in both church and state,

THEREFORE, the Presbytery of St. John humbly overtures the Venerable, the 126th General Assembly, to:

1. delineate an understanding of the theological, legal, moral and constitutional implications of the reference of God in the Canadian Constitution to serve as a resource for ministers within The Presbyterian Church in Canada;
2. offer the completed study document to other denominations for their use;
3. publish a statement for the public at large; and
4. enable the Church to utilize such a statement as the basis for a representation, at a suitable time, to the Committee on Justice of the Canadian Parliament, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 20 - PRESBYTERY OF NEWFOUNDLAND****Re: Request to amend the Westminster Confession of Faith, Chapter 25, article 6**(Referred to the Committee on Church Doctrine, p. [16](#))

The Presbyterian Church in Canada is a Protestant Church, allied to Reformed Churches around the world, and tracing its roots to Presbyterian churches in Great Britain and continental Europe. When it was founded in 1875, it adopted the Westminster Confession of Faith of 1647 as its subordinate standard. This Confession was the stated doctrinal standard of the Church. It was adopted with some modifications, and further amendments have been made in subsequent years.

When The Presbyterian Church in Canada was formed, relations between Protestant and Roman Catholic Churches were hostile. Much has changed in the intervening period, on both sides of the divide. We rejoice in the results of the Second Vatican Council and other changes in the Roman Catholic Church. We participate in ecumenical endeavours with brothers and sisters in Christ from many denominations and traditions, including the Church of Rome. We pray that such work may continue with the blessing of God.

The Presbyterian Church has also changed. Our modern statement, Living Faith, reaffirms our Protestant belief without casting aspersions on the faith of others.

In our day, it is patently false to suggest that the Pope is the antichrist, and members of our Church do not believe this. We need to say so. This is an affirmation in the Westminster Confession which we need to remove.

Therefore, the Presbytery of Newfoundland overtures the General Assembly to undertake the necessary procedures under the Barrier Act to amend Chapter XXV, article 6, of the Westminster Confession of Faith, to read "There is no other head of the church but the Lord Jesus Christ", and omitting the subsequent clauses, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NO. 21 - PRESBYTERY OF CALGARY-MACLEOD****Re: Presbyteries and synods providing justification for grants from Canada Ministries**(Referred to the Life and Mission Agency, p. [16](#))

WHEREAS, The Presbyterian Church in Canada is grateful for the generous monetary gifts to *Presbyterians Sharing...* and wishes to be faithful stewards of those resources, and

WHEREAS, The Presbyterian Church in Canada encourages faithful stewardship of resources and requires/demands that the Church be vigilant in assessing needs and priorities, and

WHEREAS, Canada Ministries has been given responsibilities for aid-receiving ministries and must work with the presbyteries to provide funding with limited resources, and  
 WHEREAS, Canada Ministries and the Grants Committee, which is representative of the whole Church, has approved priorities for grant requests, and  
 WHEREAS, Canada Ministries needs the leadership and direction of presbyteries in dealing with ministries within their bounds,  
 THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 126th General Assembly, to instruct synods and presbyteries to justify the need for Canada Ministries grants for congregations and other ministries within their bounds in terms of Canada Ministries guidelines, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 22 - PRESBYTERY OF MONTREAL**

**Re: Changing regulations concerning revising the congregational roll during a vacancy**  
 (Referred to the Clerks of Assembly, p. [16](#))

WHEREAS, interim moderators are instructed (Guidelines for Interim Moderators, C.4.7) to purge the roll of the vacant congregation in preparation for the vote on a call, and  
 WHEREAS, our rules (Book of Forms sections 125.4, 125.5) demand a one-year period of warning before a name can be deleted from the roll, and  
 WHEREAS, the normal period for a vacancy is less than one year, and  
 WHEREAS, during a vacancy, the congregational roll becomes an electoral roll for the congregational meeting that will decide on calling a minister, so that its complement is of particular moment in this decisive act, and  
 WHEREAS, inability to purge the roll within the present timeframe results in a false picture of the congregational membership and thus of the true strength of support or dissent in the call,  
 THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 126th General Assembly, to change the rules so that an interim moderator will be allowed to purge the roll within a six-month period, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 23 - PRESBYTERY OF HAMILTON**

**Re: To study recognition for lay persons in special ministries**

(Referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with Committee on Church Doctrine, p. [16](#))

WHEREAS, the Presbytery of Hamilton has received requests from lay persons within its bounds for official recognition of their ministry as counsellors and/or chaplains, for example, as required in the "Mandate for Ministry" specifications of the Canadian Association for Pastoral Practice and Education (CAPPE), and  
 WHEREAS, other denominations do provide for official recognition of the ministry of lay persons in special ministries, and  
 WHEREAS, there is a growing recognition generally with The Presbyterian Church in Canada that lay persons ought to be empowered for, and recognized in ministry, and  
 WHEREAS, there is a need for accountability so that persons claiming to represent the Presbyterian Church are in fact accountable officially to the courts of the Church, and  
 WHEREAS, some presbyteries have provided letters of endorsement that could be at variance with The Presbyterian Church in Canada's current polity, and  
 WHEREAS, there is a need for uniformity and fairness of practice in the recognition of all persons seeking to minister with the authority of The Presbyterian Church in Canada,  
 THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 126th 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, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 24 - SESSION, ST. JAMES CHURCH, STOUFFVILLE**

**Re: An official flag for the denomination**

(Referred to the Committee on History to consult with Committee on Church Doctrine, p. [16](#))

WHEREAS, various countries, provinces, regions cities, institutions and other ecclesiastical bodies have and do display a recognizable flag that denotes that entity, and

WHEREAS, although The Presbyterian Church in Canada presently has an insignia, namely the burning bush, and a motto, namely *nec tamen consumebatur*, these have never been officially adopted by the Presbyterian Church, either in Canada, or in Scotland (see Moir, The Handbook for Canadian Presbyterians, p. 20), and

WHEREAS, The Presbyterian Church in Canada does not at present have a flag to call its own, THEREFORE, the Session of St. James Church, Stouffville, Ontario, humbly overtures the Venerable, the 126th General Assembly, to design, or cause to be designed, an appropriate flag, and that once completed, that this flag become The Presbyterian Church in Canada's official flag, and that the General Assembly determine, or cause to be determined, the appropriate display of the Church's flag, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Oak Ridges.

#### **NO. 25 - SESSION, UNIONVILLE CHURCH, UNIONVILLE**

##### **Re: Taking attendance at communion**

(Referred to the Clerks of Assembly to consult with Committee on Church Doctrine, p. 16)

WHEREAS, the annual revision of the roll is no longer based solely upon attendance at the sacrament of holy communion, but upon general attendance at services of worship and participation in the life and work of the congregation, and

WHEREAS, the use of communion cards in recording attendance at the sacrament of holy communion is highly inaccurate due to the growing inconsistency of their use on the part of church members, and

WHEREAS, noting a person's attendance at a service of worship where the sacrament of holy communion was celebrated does not indicate whether or not that person actually participated in the Sacrament, and

WHEREAS, many congregations now practice an open communion, welcoming children and non-members to the Lord's Table, and

WHEREAS, the practice of "taking attendance" at the sacrament of holy communion makes a distinction between members and non-members, suggesting that our adherents are "second class citizens", and

WHEREAS, we should have equal pastoral concern both for members and for adherents to our Church, and

WHEREAS, there are many members who simply may be absent on the infrequent occasions at which the sacrament of holy communion is celebrated in most Presbyterian congregations, or way many, because of the increasing mobility within our society, be celebrating the sacrament of holy communion in another Protestant church, outside their home congregation, so that this "keeping of attendance" may not truly reflect one's involvement in the life and work of the church, and

WHEREAS, the "taking of attendance" at the sacrament of holy communion may be deemed intrusive, offensive and patronizing by some members, and

WHEREAS, the production, copying and distribution of lists of attendance at holy communion may be the grounds for a judgmental attitude on the part of those who are in receipt of these lists, and

WHEREAS, the practice of recording attendance at the sacrament of holy communion in conjunction with the legalistic attitude that attendance at the Sacrament once every two years constitutes the completion of one's requirements for membership in the Church, may encourage an attitude of minimal activity and complacency,

THEREFORE, the Session of Unionville Church humbly overtures the Venerable, the 126th General Assembly, to take the necessary steps to amend the Book of Forms in order that the practice of "taking attendance" at the celebration of the sacrament of holy communion be optional, at the discretion of the session of each individual congregation, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Oak Ridges.

#### **NO. 26 - PRESBYTERY OF MONTREAL**

##### **Re: Placing retired ministers on the constituent roll of presbytery**

(Referred to the Clerks of Assembly, p. 17)

WHEREAS, retirements are now generally longer in duration, and

WHEREAS, the experience and knowledge of retired persons, both ministers and elders, are a valuable resource for the work and witness of the Church and should be utilized, and

WHEREAS, upon their retirement, the names of ministers are transferred automatically from the constituent roll of presbytery to the appendix, giving ministers a voice but no vote, and thus discouraging a fuller participation in the work of presbytery, and

WHEREAS, retired ministers are ineligible to serve as moderators of presbytery, or to take the place of a moderator who is absent, and

WHEREAS, presbyteries call upon retired ministers to serve as interim moderators, pastoral visitors, part-time ministers or to undertake other tasks, and

WHEREAS, though presbyteries may petition General Assembly to place a retired minister on the constituent roll yet this procedure is perceived as arbitrary and not even-handed, and

WHEREAS, this practice creates resentment and few active retired ministers wish to become singled out in this way or to become involved in an unsatisfactory procedure, and

WHEREAS, the 1989 Declaratory Act stating that the active service of retired ministers “must be carried out on a regular, not spasmodic, basis” lacks clarity as it does not state how long it should be “regular” to qualify (e.g., one regular half-time appointment for almost a year may be followed, after a two or three month-long interruption by another regular part-time appointment for several months, etc.), and

WHEREAS, there is no such legislation regarding ruling elders that when they reach the age of 65 or 70 they become ineligible to serve on session and to represent their congregation at the presbytery level, and

WHEREAS, our present practice appears to discriminate against retired ministers since they are automatically moved from the constituent roll to the appendix, upon retirement, and

WHEREAS, in 1988, nine out of seventeen presbyteries responding, stated that section 176.1.8 should be deleted, presumably to preclude overtures from presbyteries to place names of ministers on the constituent roll because of the unsatisfactory nature of this procedure and at ministers on the constituent roll because of the unsatisfactory nature of this procedure and at least five presbyteries stated that placement on the constituent roll for retired ministers ought to be automatic at the time of retirement, and

WHEREAS, the Church of Scotland has altered its practice and now places the names of retired ministers automatically on the constituent roll at the time of retirement,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 126th General Assembly, to change its practice so that:

1. retired ministers be placed automatically on the constituent roll of presbytery,
2. ministers may request, upon retirement or later when they are no longer able to fulfill the duties of those on the constituent roll, to be placed on the appendix,
3. retired ministers be commissioners to General Assembly only when no other minister is available to serve as a commissioner.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

## **NO. 27 - PRESBYTERY OF HURON-PERTH**

### **Re: Cost of the Health and Dental Plan**

(Referred to the Pension and Benefits Board, p. 17)

WHEREAS, the Health and Dental Plan premium jumped by \$575 or 31.5% between 1999 and 2000, adding to the significant financial pressure the Health and Dental Plan creates in many congregations across the country (the plan's premium has risen by 166% since it was introduced in 1987, from \$900 to \$2,400), and

WHEREAS, when the Plan was introduced, the plan cost \$900, \$800 of which was “given up” by clergy in a reduced stipend increase, and the remaining \$100 was picked up by congregations. And since that time, minimum stipends have risen 75%, making the \$800 that was “given up” worth \$1,400 in 2000, and the \$100 congregations paid has grown to \$1,000 in 2000 (a 900% increase), and

WHEREAS, many small congregations will pay between 3% and 4% of their annual income to the Plan, meaning that the Plan becomes an unreasonable burden affecting the ministry and mission of these congregations, and

WHEREAS, the many pleas from across the Church that something be done to make the plan more reasonable have not led to any substantial change, and

WHEREAS, there are no guarantees that the plan will not increase by another large amount in the next year,

THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, 126th General Assembly, to instruct the Pension and Benefits Board to explore the following cost saving measures in regard to the Health and Dental Plan:

1. explore what impact establishing an annual deductible (in 1989 it was estimated that a \$50 deductible per single person and a \$100 deductible per family would lead to a 10 percent reduction in the premiums) would have on the plan premiums;
2. developing ways to insure that beneficiaries use generic drugs where possible,
3. do a cost-benefit analysis of joining with other denominations in a single plan, to see if increasing the number of people covered would spread the risk of the plan, and therefore reduce its cost,
4. and any other methods used by employers to make health and dental plans affordable.

and that the Pension and Benefit Committee be instructed to reply in writing to the Board of Managers or its equivalent of each congregation across the country by December 1, 2000, as to why the above cost-saving proposals have been accepted or rejected, or to do otherwise as General Assembly, in its wisdom, may deem best.

#### **NO. 28 - PRESBYTERIES OF NORTHERN SASKATCHEWAN AND ASSINIBOIA**

##### **Re: Granting lay missionaries permission to administer the sacraments**

(Not received, p. [17](#))

WHEREAS, there are a goodly number of charges in the Church served by lay missionaries overseen by interim moderators, and

WHEREAS, the celebration of sacraments of the Lord's Supper and baptism are pastoral acts central to the expression of a congregation's faith and the exercising of these pastoral acts by lay missionaries in pastoral charges would contribute to the solidification of the pastoral relationship thereby scaling the ongoing pastoral work, and

WHEREAS, the administration of said pastoral acts would be an extension of the pastoral duties of the interim moderator and under his/her guidance and oversight, and

WHEREAS, it is understood that the presbytery would be required to ensure that lay missionaries be properly trained in the administration of the sacraments,

THEREFORE, the Presbyteries of Northern Saskatchewan and Assiniboia humbly overture the Venerable, the 126th General Assembly, to direct the Committee on Church Doctrine to study the granting of lay missionaries permission to conduct sacraments in the absence of the Interim Moderator and report to the next General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 29 - PRESBYTERY OF GREY-BRUCE-MAITLAND**

##### **Re: Membership of Pension and Benefits Board**

(Referred to the Pension and Benefits Board, p. [17](#))

WHEREAS, the 123rd General Assembly instituted a plan to increase the contribution level of members of the Pension Plan (A&P 1997, Rec. 4, p. [439](#)), and

WHEREAS, the same 123rd General Assembly instituted a process of eliminating any contributions by the national church to the Pension Plan by the year 2002 (A&P 1997, Rec. 6, p. [440](#)), and

WHEREAS, the Pension Board, in its report to the 123rd General Assembly, stated that "We believe that a shift to employee/employer funding of pension costs is consistent with the future strategy of the Church by relating benefits costs to the level of the Church being served and equitably sharing benefit costs of the program", (A&P 1997, p. [439](#)), and

WHEREAS, the Presbytery of Grey-Bruce-Maitland believes that the spirit of the Pension Board's statement implies that the passing on of the cost of the plan in an equitable manner would necessitate an increased participation of contributing members of the Pension Plan,

THEREFORE, the Presbytery of Grey-Bruce-Maitland humbly overtures the Venerable, the 126th General Assembly, to require that two-thirds of the General Assembly's appointees to the Pension and Benefits Board be active, contributing members of the Pension Plan or to do otherwise as the General Assembly, in its wisdom, may deem best.

**NAMES TO BE PLACED ON CONSTITUENT ROLL****NO. 30 - PRESBYTERY OF WATERLOO-WELLINGTON****Re: The Rev. Robert C. Spencer**(Referred to a Committee of Assembly to report at a later sederunt, p. [17](#), [50](#), [51](#))

WHEREAS, The Rev. Robert C. Spencer, upon the conclusion of his ministry as Director of Crieff Hills Community, has begun a specialized ministry for Presbyterians, called Laos Ministries, and

WHEREAS, the Presbytery of Waterloo-Wellington has recognized Laos Ministries as a valid ministry within the framework of The Presbyterian Church in Canada, and

WHEREAS, he wishes to continue serving The Presbyterian Church in Canada in a way that will utilize his many years of experience in adult lay education, leadership development, etc., on a regular and ongoing basis, and

WHEREAS, the Presbytery of Waterloo-Wellington feels it is advantageous to the Presbytery and Mr. Spencer to maintain pastoral care and oversight while he exercises his ministry, and

WHEREAS, the Committee of Ministry of the Presbytery of Waterloo-Wellington have examined the theological foundation and operational statements of Laos Ministries and have agreed that they present a ministry that is consistent with our standards and the current FLAMES priorities of our Church,

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 126th General Assembly, to grant permission to place the name of The Rev. Robert C. Spencer on the constituent roll of the Presbytery, or to do otherwise as the General Assembly, in its wisdom, may deem best.

**MEMORIALS - 2000****NO. 1 - THE REV. PETER BUSH****Re: Reducing the cost of premiums for the Health and Dental Plan**(Not received, p. [17](#))

WHEREAS, it is well known that stress has a negative impact on health, leading to such things as heart attacks, ulcers and other medical concerns, and

WHEREAS, the rapidly increasing premiums of the Health and Dental Plan covering clergy cause stress to the clergy who have to explain the increases to upset parishioners,

THEREFORE, I, Peter Bush, humbly memorialize the General Assembly to improve the health of clergy in The Presbyterian Church in Canada and save the Health and Dental Plan further financial burden, by instructing the Assembly Council to find ways to reduce the cost of the Plan, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 2 - THE REV. ADAM LEES****Re: Clarifying Book of Forms section 247.1**(Referred to the Clerks of Assembly, p. [17](#))

WHEREAS, Presbyterian means a form of Church government through a hierarchy of courts: General Assembly, synods, presbyteries and kirk sessions, and

WHEREAS, what is apparently not well understood is that this form of government is parochial, and

WHEREAS, section 247.1 of the Book of Forms embraces the doctrine and theology of ministry, and deviation from this results in the "preferred minister" and "the presbytery's inducted minister" which is a two-tier system that is not permitted in our Church, and one where the authority and ends of the presbytery are not well served, and

WHEREAS, section 247.1 of the Book of Forms as it stands is clear and unambiguous (supported by A&P 1992, p. [18](#), [596-97](#); A&P 1993, p. [229-30](#); A&P 1994, p. [275-76](#); A&P 1995, p. [376-77](#)), where the local inducted minister is protected against being undermined by colleagues; this is not an opinion held by all particularly when it applies to conducting funerals in funeral homes, and

WHEREAS, the Church has consistently taken the stand that we cannot direct funeral homes and undertakers how to conduct their business, but we can direct our ministers how they will conduct themselves in regards to these establishments, and

WHEREAS, ministers are not free to do as they please and are subject to the Presbytery as Corporate Bishop (Book of Forms section 249), and bound by ordination vows, licensing and induction formulas, and

WHEREAS, with congregationalism as opposed to Presbyterianism now prevalent in our denomination, some congregations see nothing wrong with retired ministers and visiting ministers encroaching in the parish/pastoral charge of an incumbent minister, and resent the incumbent minister drawing attention to the offense (with the commonly held belief "we can have who we like"); where the resentment is directed against the authority of the Church and who controls the congregation (e.g. presbytery, session and minister, as opposed to the choir or other groups or cliques within the congregation), and the minister as the Presbytery's executive in the congregation is an easy target for this resentment, indeed, and all the ills of the congregation, and

WHEREAS, the only protection ministers have from unreasonable congregations, encroaching ministers, and those insensitive, uniformed or self serving undertakers, is to ensure they stand well within the doctrine, law and practice of the Church,

THEREFORE, it is the prayer of this Memorial that, since the law of the Church and doctrine of ministry is not well understood on these matters, the General Assembly give a clear and precise ruling without any ambiguity on 247.1 of the Book of Forms listing any exclusions or exceptions from the rule, or to do otherwise as the General Assembly, in its wisdom, deems best.

### PETITIONS - 2000

#### **NO. 1 - PRESBYTERIES OF ASSINIBOIA AND NORTHERN SASTKACHEWAN**

**Re: Continue to allow the Presbyteries of Assiniboia and Northern Saskatchewan to meet jointly**

(Referred to the Clerks of Assembly (p. 17), to consult with the commissioners from the Presbyteries of Assiniboia and Northern Saskatchewan to report to a later sederunt, p. 51)

WHEREAS, the 120th General Assembly granted permission for the Presbytery of Assiniboia and the Presbytery of Northern Saskatchewan to meet jointly for an experimental period to determine the potential advantages of a possible amalgamation, and

WHEREAS, the aforementioned Presbyteries have appreciated certain benefits from continuing to meet jointly, including but not limited to reductions in the number of meetings, in financial costs, and in workloads, with a corresponding increase in the number of persons available to collaborate in the work of committees or special projects, in the sense of collegiality and fellowship among members of the two Presbyteries and in the amount of time available for the Educational Consultant to provide direct service to congregations, and

WHEREAS, the two Presbyteries continue to support the work of the Synod of Saskatchewan and see no possible benefit in an amalgamation of the two Presbyteries and alignment with either of the adjacent Synods (Alberta or Manitoba and Northwestern Ontario) but, indeed would view such an arrangement as undoing the gains currently enjoyed under the existing arrangements, and

WHEREAS, the General Assembly, in its wisdom, has not seen fit to permit the dissolution of synods as a level of the courts of the Church, thereby allowing Presbyteries to relate directly to the General Assembly,

THEREFORE, the Presbytery of Assiniboia and the Presbytery of Northern Saskatchewan humbly petition the Venerable, the 126th General Assembly, asking that leave be granted to the aforementioned Presbyteries to continue meeting jointly until such time as a change in these current arrangements is deemed necessary or desirable by the aforementioned Presbyteries, or to do otherwise as the General Assembly, in its wisdom, may deem best.

#### **NO. 2 - SESSION, FAITH COMMUNITY CHURCH, TORONTO**

**Re: Following guidelines relating to amalgamation of Melrose Park and Armour Heights**  
(Not received, p. 17)

WHEREAS, on October 6, 1998 at its regular meeting at Rogers Memorial Church, the Presbytery of East Toronto with regard to the amalgamation of Melrose Park and Armour Heights congregations, agreed to give 100 percent of the assets of the former Melrose Park

Presbyterian Church properties (manse and building) to the newly amalgamated church of Armour Heights, and

WHEREAS, the guidelines of The Presbyterian Church in Canada stipulate that only twenty-five percent of the sale of property be given to the amalgamated congregation, fifty percent of the proceeds be given to the Presbytery and twenty-five percent to be given to Christian programs outside the bounds of the Presbytery, and

WHEREAS, the Presbytery disregarded as well its own guidelines established on April 5, 1988, regarding amalgamations which stipulate that the property belonging to an amalgamated congregation be offered first to another congregation of The Presbyterian Church in Canada which did not have a building at a value determined by the Presbytery or secondly to a congregation of a sister denomination, and

WHEREAS, the usage of the Church defined in Appendix H of the Book of Forms has been broken by the failure of the Presbytery to follow the Guidelines of the Church (Appendix B-5) or to justify this breach, and

WHEREAS, the Presbytery failed to follow the procedure outlined in section 200.11 of the Book of Forms by advising the Assembly Council of the proposed terms of amalgamation after which the Presbytery shall consider the disposition of the property by making use of the Guidelines printed in Appendix B-5, and

WHEREAS, the bestowal of over \$1,000,000 in assets on an already financially viable congregation in the same Presbytery in which struggling congregations and ministries have been denied equivalent largess lends at least the appearance of inequality; Funds assigned to Presbytery would have enabled the Presbytery to have the means to assist congregations who have special short term needs or to initiate new ministries under its direction,

THEREFORE, the Session of Faith Community Church humbly petitions the Venerable, the 126th General Assembly to:

1. affirm the Guidelines as the normative practice of the Church and to require that presbyteries which depart from the rule of law of the Church must consult and obtain permission of the Assembly Council in order that fairness shall prevail, and
2. direct the Presbytery of East Toronto to comply with the law, precedent, practice, usage and the regulations and constitution of The Presbyterian Church in Canada as agreed upon in its Book of Forms with respect to the amalgamation of the Melrose Park and Armour Heights congregations or any action the Presbytery may take in the future,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

### **NO. 3 - PRESBYTERY OF PICTOU**

#### **Re: Costs of Health and Dental Plan**

(Referred to the Pension and Benefits Board, p. [17](#))

WHEREAS, since 1987, the Medical-Dental Plan of The Presbyterian Church in Canada has been a wonderful benefit to the ministers, diaconal ministers and staff of our denomination and their families, and

WHEREAS, the plan compares favourably with plans used in other companies and organizations, and

WHEREAS, since 1987, though, there has been a steady increase in the premium paid by congregations for this benefit, an increase considerably higher than the rate of inflation, and

WHEREAS, in 2000, the premium has increased by \$575 over 1999 premiums, or 31 percent, and

WHEREAS, we also note that out-of-province coverage was added recently and, in the interests of keeping coverage focussed on necessities, suggest that people who can afford such travel can also afford their own out-of-province coverage, and

WHEREAS, this increase has the potential to cause financial strain on a great number of our pastoral charges, and

WHEREAS, it is unclear whether the Assembly Council has monitored these increases, or considered tendering the plan to a new carrier, and

WHEREAS, this is a very competitive field in the insurance business, and "shopping around" could prove beneficial to the denomination, and

WHEREAS, we are always called to exercise the best possible stewardship in such matters,

THEREFORE, the Presbytery of Pictou humbly petitions the Venerable, the 126th General Assembly to:

1. direct the Assembly Council to tender the plan, at least every five years, seeking a more favourable premium from the current, or other, carrier.
2. direct the Assembly Council to seek other ways in which costs for the Medical-Dental Plan can be kept reasonable.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

**APPEALS - 2000**

**NO. 1 - FRED SCHUETT AND CLEO MELZER, REPRESENTATIVE ELDERS**

**Re: Against a decision of the Presbytery of Waterloo-Wellington**

(Not received, p. [17](#))

**NO. 2 - YUNG KEUN CHO, DEACON, TORONTO KOREAN PRESBYTERIAN CHURCH**

**Re: Against a decision of the Presbytery of Eastern Han-Ca not to receive and forward an appeal by Mr. Cho against a decision of presbytery**

(Referred to a Special Committee, p. [17](#))

## CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

### **Statistical**

A summary of the statistical reports from congregations for the year ended December 31, 1999, and received by Financial Services, as of May 25, 2000:

	<u>1999</u>	<u>1998 Final</u>
Number of ministers	1,256	1,234
Number of Elders	11,164	11,418
Baptisms	3,283	3,335
Communicant members	134,683	135,958
Households	97,980	97,937
Church school pupils	28,120	28,313

### **Financial**

A summary of the financial reports from congregations for the year ended December 31, 1999, and received by Financial Services, as of May 25, 2000:

Total raised by congregations	94,830,827	89,271,034
Total raised for congregational purposes	81,311,976	75,995,267
Remitted to Presbyterians Sharing	8,564,860	8,535,339
Other missionary and benevolent purposes	4,973,680	4,746,288
Raised by WMS(WD) & Atlantic Mission Society	1,065,329	1,246,813
Stipends of principal minister	23,624,556	23,206,835
Total normal congregational expenditures	83,679,916	80,410,265
Dollar Base	75,991,950	71,640,446

## SYNOD OF THE ATLANTIC PROVINCES

## 1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Baddeck, Knox - St. Ann's, Ephraim Scott - Englishtown, St. Mark's	Lloyd J. Murdock	Donald P. MacDonald Robert A. MacLeod	Box 184, Baddeck, NS, B0E 1B0 Box 574, Baddeck, NS, B0E 1B0
2 Birch Grove, Victoria	Vacant	Robert Johnson	1089 Main St., Box 10, Comp. 2, Birch Grove, NS, B0A 1A0
3 Boularderie, St. James & Knox	R. Ritchie Robinson	Mervyn A. MacAulay	R.R. 1, Bras d'Or, NS, B0C 1B0
4 Glace Bay, St. Paul's	Vacant	Charles MacVicar	Box 431, 262 Brookside St., Glace Bay, NS, B1A 6B4
5 Grand River - Framboise, St. Andrew's - Loch Lomond, Calvin	Vacant	Norman Bartholomew John MacCormick Dan A. Morrison	Box 4, Grand River, NS, B0E 1M0 R.R. #1, Gabarus, NS, B0A 1K0 R.R. #1, East Bay, NS, B0A 1H0
6 Little Narrows - Whycocomagh, St. Andrew's	Vacant	Gerald Gillis Fred Matthews	R.R. #1, Little Narrows, NS, B0E 1T0 R.R. #1, Whycocomagh, NS, B0E 3M0
7 Louisbourg-Catalone Pastoral Charge - Louisbourg, Zion - Catalone, St. James		Kaye MacLeod	375 Main-A-Dieu Rd., Louisbourg, NS, B0A 1M0
8 Mira Pastoral Charge - Mira Ferry, Union - Marion Bridge, St. Columba	Vacant	Clayton Bartlett	R.R. #2, Marion Bridge, NS, B0A 1P0
9 Middle River, Farquharson - Lake Ainslie - Kenloch	Vacant	Malcolm MacKenzie Charles N. MacDonald Hugh Cameron	c/o Box 735, Baddeck, NS, B0E 1B0 R.R. #1, Whycocomagh, NS, B0E 3M0 c/o H. Cameron, 102 Lakeview Dr., Scotsville, NS, B0E 3E0
10 Neil's Harbour, St. Peter's	Vacant		Neil's Harbour Rd., Neil's Harbour, NS, B0C 1N0
11 North River and North Shore - North River, St. Andrew's - French River, Calvin - Indian Brock, Knox	Shirley Murdock (Diaconal)	Roy Kerr	c/o R. Kerr, R.R. 4, Goose Gove, Baddeck, NS, B0E 1B0 c/o R. Kerr, R.R. 4, Goose Gove, Baddeck, NS, B0E 1B0 c/o R. Kerr, R.R. 4, Goose Gove, Baddeck, NS, B0E 1B0 c/o R. Kerr, R.R. 4, Goose Gove, Baddeck, NS, B0E 1B0
12 North Sydney, St. Giles	Murdock J. MacRae	Jack Evans	49 Campbell St., North Sydney, NS, B2A 2C8
13 Orangedale, Malagawatch, River Denys	Vacant	Edwin Ross	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	Vacant	James Selfridge	3 Queen St., Sydney Mines, NS, B1V 1K4

**Appendix to Roll**

- 1 Retired Georgine G. Caldwell
- 2 Retired Angus MacKinnon
- 3 Retired Donald E. MacLeod
- 4 Retired Ian G. MacLeod
- 5 Retired Neil J. McLean
- 6 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 722, for statistical information see page 677)

rdarjllyle@email.msn.com

**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, NF, A2A 2S4
2 St. John's, St. Andrew's	David W.K. Sutherland	Bruce Templeton	P.O. Box 6206, St. John's, NF, A1C 6J9
3 St. John's, St. David's	John C. Duff (Interim Min.)	Lillian Crawford	98 Elizabeth Ave., St. John's, NF, A1B 1R8

**Without Congregation**

- 1 Retired Ian S. Wishart

**Diaconal Ministries - Other**

- 1 Mrs. Jean Tooktoshina Rigolet, Labrador, NF, A0P 1P0

**Clerk of Presbytery:** Rev. Ian Wishart, Box 6206, St. John's, NF, A1C 6J9. Phone 709-722-3769 (R), 709-726-5740 (Fax)

(For telephone directory see page 722, for statistical information see page 678)

iwishart@avalon.nf.ca

**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
2 Blue Mountain, Knox	James T. McVeigh	Edison Campbell	R.R. #5, New Glasgow, NS, B2H 5C8
- East River St. Mary's, Zion		Margaret Wood	R.R. #5, New Glasgow, NS, B2H 5C8
- Garden of Eden, Blair		John J. Wood	R.R. #5, New Glasgow, NS, B2H 5C8

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
3 East River Pastoral Charge - Caledonia, Bethel - Springville - St. Paul's - Sunnybrae, Calvin	Don Shephard	Grant Cruickshank Mike McCulloch Mike McCulloch Mike McCulloch	R.R. #1, Aspen, NS, B0H 1G0 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	Vacant	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 - Sherbrooke, St. James - Glenelg	Supply Larry A. Welch	W. Douglas Fraser	R.R. #4, New Glasgow, NS, B2H 5C7
8 Merigomish, St. Paul's - French River	Vacant	Harry B. MacDonald Alvin Foote	R.R. #1, Rte. 245, Merigomish, NS, B0K 1G0 R.R. #3, Merigomish, NS, B0K 1G0
9 Moser's River, St. Giles	Vacant	Angus H. Moser	Moser River, NS, B0J 2K0
10 New Glasgow, First	Glen Matheson	Nancy Samson	208 MacLean St., New Glasgow, NS, B2H 4M9
11 New Glasgow, St. Andrew's	Vacant	Barrie MacMillan	37 Mountain Rd., New Glasgow, NS, B2H 3W4
12 New Glasgow, Westminster	Fennegina van Zoeren	Sharon Mason	114 Temperance St., New Glasgow, NS, B2H 3A7
13 Pictou, First	E.M. Iona MacLean	Linda Johnson	Box 1003, Prince St., Pictou, NS, B0K 1H0
14 Pictou, St. Andrew's	H. Kenneth Stright	John C. Cowan	Box 254, High St. Pictou, N.S. B0K 1H0
15 Pictou Island, Sutherland	Supply		
16 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
17 Scotsburn, Bethel - Earltown, Knox - West Branch, Burns Memorial	Mark R. McLennan	Beverley Jorden 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

18	Springhill, St. David's - Oxford, St. James - Riverview, St. Andrew's	Vacant	Reginald A. Mattinson Mrs. Myrna Murray Dorothy Dixon	Box 2039, Springhill, NS, B0M 1X0 P.O. Box 597, Oxford, NS, B0M 1P0 c/o D. Dixon, R.R. #1, Port Howe, NS, B0K 1K0
19	Stellarton, First	Charles E. McPherson	Jim Hood	Box 132, Stellarton, NS, B0K 1S0
20	Tatamagouche, Sedgewick Mem. - Pugwash, St. John's - Wallace, St. Matthew's - The Falls, St. Andrew's	Martyn Van Essen	Robert Foote James MacPherson David Dewar Linda Rees	Box 98, Tatamagouche, NS, B0K 1V0 Pugwash, NS, B0K 1L0 c/o Box 216, Wallace, NS, B0K 1Y0 c/o Linda Rees, R.R. #4, Tatamagouche, NS, B0K 1V0
21	Thorburn, Union - Sutherland's River	Glenn S. MacDonald	Gerald MacLellan Nina Clarke	Box 38, Thorburn, NS, B0K 1W0 R.R. #1, Thorburn, NS, B0K 1W0
22	West River Pastoral Charge - Durham - Greenhill, Salem - Saltsprings, St. Luke's	Kevin Steeper	David Lavers Lorna Graham Sandra MacCulloch	R.R. #2, Pictou, NS, B0K 1H0 R.R. #1, Westville, NS, B0K 2A0 R.R. #1, Salt Springs, NS, B0K 1P0
23	Westville, St. Andrew's	Glenn A. Cooper	William A. Thompson	Box 1078, Westville, NS, B0K 2A0

**Without Congregation**

1	Presbytery Worker	Deborah Laing (Diaconal)
2	Synod Regional Staff	Donald W. MacKay

**Appendix to Roll**

1	Retired	Ina Adamson (Diaconal)
2	Without Charge	Kathleen Ballagh-Steeper
3	Retired	Sara Cunningham (Diaconal)
4	Retired	R. Sheldon MacKenzie
5	Retired	Lee M. MacNaughton
6	Retired	Marian Patterson
7	Retired	William Reid
8	Retired	Robert Russell
9	Without Charge	A. Gordon Smith
10	Without Charge	Gerald E. Thompson

**Clerk of Presbytery:** Rev. Glenn Cooper, Box 1078, Westville, NS, B0K 2A0. Phone 902-396-3233, gcooper@auracom.com

(For telephone directory see page 722-23, for statistical information see page 678-79)

## SYNOD OF THE ATLANTIC PROVINCES

## 4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Dartmouth, Iona	Cynthia J. Chenard	Joseph Mason Sr.	Box 2554, Dartmouth, NS, B2W 4B7
2 Dartmouth, St. Andrew's - Musquodoboit Harbour	P.A. (Sandy) McDonald	Ivan Currie 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)	George W. Graham	c/o G. Graham, R.R. #2, Upper Stewiacke, NS, B0N 2P0
4 Elmsdale, St. Matthew's - Hardwoodlands	Vacant	Grant MacDonald  Peter Grant	c/o Grant MacDonald, Site, 3, Box 10, R.R. #1, Elmsdale, NS, B0N 1M0 c/o P. Grant, R.R. #1, Milford Station, NS, B0N 1Y0
5 Halifax, Calvin	W.G. Sydney McDonald	Murray Nicoll	3311 Ashburn Ave., Halifax, NS, B3L 4C3
6 Halifax, Knox	L. George Macdonald	Paul Llewellyn	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	William MacKay	Box 273, Lower Sackville, NS, B4C 2S9
9 Lunenburg, St. Andrew's - Rose Bay, St. Andrew's	D. Laurence Mawhinney	Bruce Tanner D.L. Mawhinney	Box 218, Lunenburg, NS, B0J 2C0 c/o D.L. Mawhinney, Box 218, Lunenburg, NS, B0J 2C0
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. Hirtle, R.R.#1, La Have, NS, B0R 1C0 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	Kathy Jenner	5563 Prospect Rd., New Minas, NS, B4N 3K8
12 Truro, St. James' - McClure's Mills, St. Paul's	G. Clair MacLeod	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'	Patricia A. Rose	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

### Appendix to Roll

1 Without Charge	Judithe Adam-Murphy
2 CAF Chaplain	Robert A. Baker
3 Retired	Owen Channon
4 Without Charge	Janet A. DeWolfe
5 Working in United Church	Jane Johnson
6 Retired	A.O. MacLean

**Appendix to Roll (cont'd)**

7 Retired	R.A.B. MacLean
8 Retired	John Pace
9 Retired	J. Bruce Robertson
10 Retired	Charles E. Taylor

**Diaconal Ministries - Other**

1 Mrs. Margaret Craig, R.N.	38 Milsom Ave., Halifax, NS, B3N 2B9
2 Miss June Pratt	67 Churchill St., Truro, NS, B2N 1M9

**Clerk of Presbytery:** Rev. Dr. P.A. McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone 902-469-4480, 902-466-6247 (Fax) pamcdonald@ns.sympatico.ca

(For telephone directory see page 723-24, for statistical information see page 680)

**SYNOD OF THE ATLANTIC PROVINCES****5. PRESBYTERY OF ST. JOHN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Eastern Charlotte Pastoral Charge - Pennfield, The Kirk - St. George, The Kirk	Karen MacRae	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 3 Hampton, St. Paul's - Barnesville	Douglas E. Blaikie Kent E. Burdett	J. Robert Howie Sheldon MacKinnon Lonnie Bradley	512 Charlotte St., Fredericton, NB, E3B 1M2 101 Dutch Point Rd., Hampton, NB, E5N 5Z2 1257 Route 820, Barnesville, NB, E5N 3L6
4 Hanwell, St. James 5 Harvey Station, Knox - Acton	Basil C. Lowery Bonnie M.G. Wynn	Mrs. Wina Parent Larry Jamieson Larry Jamieson	1991 Route 640 Highway, Hanwell, NB, E3C 1Z5 Box 348, Harvey, York Co., NB, E6K 3W9 Box 348, Harvey, York Co., NB, E6K 3W9
6 Kirkland, St. David's 7 Moncton, St. Andrew's 8 Riverview, Bethel	Vacant J. Martin R. Kreplin Vacant	Rev. James Hurd (pro tem) Harold Wilson Mrs. Bernice Hanson	163 St. James St., Woodstock, NB, E7M 2T5 90 Park St., Moncton, NB, E1C 2B3 600 Coverdale Rd., Riverview, NB, E1B 3K6
9 Sackville, St. Andrew's - Port Elgin, St. James	Ruth Houtby	Robert Harris Mrs. Janet Tower	36 Bridge St., Sackville, NB, E4L 3N7 R.R. #3, Port Elgin, NB, E0A 2K0
10 St. Andrew's, Greenock - St. Stephen, St. Stephen's	Steven C.H. Cho	Mrs. Patricia Brown Mrs. Georgia Roberts	Box 579, St. Andrews, NB, E0G 2X0 35 Main St., St. Stephen, NB, E3L 1Z3

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
11 Saint John, Pastoral Charge of St. Columba & St. Matthew's	L. Dale Gray	E. Stanley Matheson Delvan G. O'Brien	1454 Manawagonish Rd., Saint John, NB, E2M 3Y3 90 Douglas Avenue, Saint John, NB, E2K 1E4
12 Saint John, St. John & St. Stephen	N.E. (Ted) Thompson Catherine Anderson (Diaconal)	Netta G. Chase	101 Coburg St., Saint John, NB, E2L 3J8
13 Stanley, St. Peter's - Williamsburg, St. Paul's	J. Gillis Smith	Guy Douglass Mrs. Martha Sparkes	21 English Settlement Rd., Stanley, NB, E6B 2C7 1883 Route 107, Williamsburg, NB, E6B 1W9
14 Woodstock, St. Paul's	James T. Hurd	Dr. W.M. Mutrie	113 Victoria St., Woodstock, NB, E7M 3A4

**Without Congregation**

1 District Director, Canadian Bible Society	Paul A. Brown		
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**Appendix to Roll**

1 Retired	Gordon L. Blackwell		
2 Retired	David A. Dewar		
3 Retired	Mary Farmery		
4 Retired	J. Douglas Gordon		
5 Retired	Murray M. Graham		
6 Retired	Philip J. Lee		
7 Retired	Charles H.H. Scobie		
8 Without Charge	Walter V. Tait		
9 Without Charge	Terrance R. Trites		

**Clerk of Presbytery:** Rev. Dr. Basil Lowery, 50 Colwell Dr., Unit 18, Fredericton, NB, E3A 6R3. Phone 506-450-4031 (C), 506-472-1244 (R); 506-450-9897 (Fax), lowery@nb.sympatico.ca

(For telephone directory see page 724, for statistical information see page 680-81)

## 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. Andrews - West Branch, Zion	John M. Allison	Harry Barnes James Cail Alfred Filmore Fred Wilson	7739 Route 116, Bass River, NB, E4T 1L2 R.R. #1, Harcourt, NB, E0A 1T0 1646 Route 465, Clairville, NB, E4T 2L8 806 Zion Church Rd., West Branch, NB, E4W 3H9

2 Bathurst, St. Lukes	Vacant	Eric MacMinn	395 Murray Ave., Bathurst, NB, E2A 1T4
3 Dalhousie Charge	Adrian Auret		
- Campbellton, Knox		Cameron McRae	Box 212, Campbellton, NB, E3N 3G4
- Dalhousie, St. John's		Raymond MacNair	142 Edward St., Dalhousie, NB, E8C 1P8
4 Millerton, Grace	Murdo MacKay	Gerald Hubbard	5025 Hwy. 108, Millerton, NB, E1V 5B8
- Derby, Ferguson			4694 Hwy. 108, Derby, NB, E1V 5E1
5 Miramichi, Calvin	Philip D. Crowell	Robert A. MacKinley	106 Wellington St., Miramichi, NB, E1N 2N4
- Black River Bridge, St. Paul's		Kenneth A. Glendenning	c/o 475 North Napan Rd., Napan, NB, E1N 4W9
- Kouchibouquac, Knox		A.S. Little	Kouchibouquac, NB, E0A 2A4
6 Miramichi, St. James	Vacant	Gordon Nowlan	275 Newcastle Blvd., Miramichi, NB, E1V 7N4
7 New Carlisle, Knox	Vacant	Louis Smollett	P.O. Box 370, New Carlisle, PQ, G0C 1Z0
8 Sunny Corner, St. Stephen's	Gerald E. Sarcen	Stewart Scott	1780 Highway 425, Sunny Corner, NB, E9E 1J3
- Warwick, St. Paul's		Stewart Scott	5446 Hwy. 108, Derby Junction, NB, E1V 5H9
9 Tabusintac, St. John's	John Crawford	William L. Palmer	#7 Hierlihy Rd., Tabusintac, NB, E9H 1Y5
- New Jersey, Zion		William L. Palmer	19 Burnt Church Rd., New Jersey, NB, E9G 2J9
- Oak Point, St. Matthew's		William L. Palmer	809 Hwy. 11, Barti Bog Bridge, NB, E1V 7H8

#### Appendix to Roll

1 Without Charge	Melvin Fawcett
2 Studying	Daniel W. MacDougall
3 Retired	Calvin C. MacInnis
4 Without Charge	Ralph E. MacKenzie
5 Retired	Thomas E. Saulters

**Clerk of Presbytery:** Rev. Murdo MacKay, 5027 Hwy. 108, Millerton, NB, E1V 5B8. Phone: 506-622-3318, 506-622-6165 (Fax).

(For telephone directory see page 724, for statistical information see page 681-82)

### SYNOD OF THE ATLANTIC PROVINCES

### 7. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alberton	Steven Boose	David Arsenault	P.O. Box 340, Alberton, PE, C0B 1B0
- West Point		Ms. Marilyn MacLean	P.O. Box 340, Alberton, PE, C0B 1B0
2 Belfast, St. John's	Roger W. MacPhee	Sinclair MacTavish	Belfast, PE, C0A 1A0
- Wood Islands		Francis G. Panting	Belle River, PE, C0A 1B0

3	Charlottetown, St. James	Michael F. Caveney	Lorne Moase	35 Fitzroy St., Charlottetown, PE, C1A 1R2
4	Charlottetown, Zion	Blaine W. Dunnett Andrew Hutchinson (Interim Assistant Minister)	Allan Balderston	P.O. Box 103, Charlottetown, PE, C1A 7K2
5	Charlottetown, St. Mark's - Marshfield, St. Columba's	Thomas J. Hamilton (Team Ministry) Paula Hamilton	Mrs. Davida R. Stewart Earl Foster	19 Tamarac Ave., Charlottetown, PE, C1A 6T2 R.R. #3, Charlottetown, PE, C1A 7J7
6	Central Parish Pastoral Charge - Clyde River, Burnside - Canoe Cove - Churchill - Nine Mile Creek	M. Wayne Burke	Charles Frizell Charles Frizell Charles Frizell Charles Frizell	R.R. #3, Cornwall, PE, C0A 1H0 R.R. #3, Cornwall, PE, C0A 1H0 R.R. #3, Cornwall, PE, C0A 1H0 R.R. #3, Cornwall, PE, C0A 1H0
7	Richmond Bay Pastoral Charge - Freeland - Tyne Valley - Victoria West - Lot 14	Christine Schulze	Mrs. Pat Millar Mrs. Pat Millar Mrs. Pat Millar Mrs. Pat Millar	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	Robert Jardine Sr.	Box 527, Kensington, PE, C0B 1M0
9	Hartsville	Vacant	Kenneth A. MacInnis	R.R. #2, North Wiltshire, PE, C0A 1Y0
10	Hunter River - Glasgow Road  - Brookfield	Mark W. Buell	Mrs. Ishbel Connors D. MacPherson  Allister Cummings	c/o Ishbel Connors, R.R. 3, Hunter River, PE, C0A 1N0 c/o D. MacPherson, Oyster Bed Bridge, R.R. #10, Charlottetown, PE, C1E 1Z4 c/o A. Cummings, RR 10, Charlottetown, PE, C1E 1Z4
11	Kensington - New London, St. John's	Linda R. Berdan	Chrissie Simmons Allison Andrew	P.O. Box 213, Kensington, PE, C0B 1M0 Box 8036, R.R. #6, Kensington, PE, C0B 1M0
12	Montague, St. Andrews - Cardigan, St. Andrew's	Adam Lees Daphne A. Blaxland (Interim Minister)	Barry MacLean 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	Stephen Stead	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	Harry Currie	Mrs. Nancy Harvey	130 Victoria Rd., Summerside, PE, C1N 2G5

## Appendix to Roll

1 Retired	J. Harvey Bishop
2 Retired	Mrs. Angus Brown (Diaconal)
3 Retired	Anne Cameron (Diaconal)
4 Retired	John R. Cameron
5 Retired	W. James S. Farris
6 Retired	D. John Fortier
7 Retired	Raymond L. Gillis
8 Retired	Ian C. Glass
9 Retired	Marion Jardine (Diaconal)
10 Studying	Wm. Stirling Keizer
11 Retired	Susan M. Lawson
12 Without Charge	Gael I. Matheson
13 Retired	Gordon J. Matheson
14 Retired	Allison J. Ramsay
15 Retired	William Scott
16 Studying	Barbara Wright-MacKenzie

**Clerk of Presbytery:** Mr. Robert Adams, R.R. #1, York, PE, C0A 1P0. Phone 902-629-1311 (R), 902-368-8853 (Fax).

(For telephone directory see page 725, for statistical information see page 682-83)

## SYNOD OF QUEBEC AND EASTERN ONTARIO

## 8. PRESBYTERY OF QUEBEC

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Inverness, St. Andrew's	J. Ross H. Davidson	Raymond Dempsey	1796 Dublin St., Inverness, PQ, G0S 1K0
2 Leggatt's Point	Vacant	Donald Campbell	c/o Mr. Clifford Craig, 359, 2 <sup>nd</sup> est Des Ecosais Grand Metis, PQ, G0J 1Z0
3 Melbourne, St. Andrew's	Wayne Menard	Jeanne Reed	1169, Route 243, Melbourne, PQ, J0B 2B0
4 Quebec, St. Andrew's	Scott G. Emery	Mrs. Gina Farnel	106 Ste. Anne, Quebec City, PQ, G1R 3X8
5 Scotstown, St. Paul's	Vacant	Wayne Mouland	42 rue Albert, Scotstown, PQ, J0B 3B0
6 Sherbrooke, St. Andrew's	Blake W. Walker	J. Ross Beattie	c/o 1855 Rochefoucauld, Sherbrooke, PQ, J1J 1E3
7 Valcartier, St. Andrew's	Vacant	Mrs. Vivian Johnston	2 Chemin du Lac Ferre, Valcartier, PQ, G0A 4S0

**Clerk of Presbytery:** Rev. J. Ross H. Davidson, 702, rue Lafontaine, Thetford Mines, PQ, G6G 3J6. Phone: 418-334-0587, 418-334-0614 (Fax)

(For telephone directory see page 725, for statistical information see page 683-84)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Beaconsfield, Briarwood	Derek MacLeod	Mrs. Virginia Bell	70 Beaconsfield Blvd., Beaconsfield, PQ, H9W 3Z3
2 Beauharnois, St. Edward's - Valleyfield	Vacant	Donald McCaig	72 St. Georges St., Beauharnois, PQ, J6N 1Y9 57 Donald, Valleyfield, PQ, J6S 2Z4
3 Chateauguay, Maplewood	D. Lynne Donovan	Elizabeth Johnston	215 McLeod Ave., Chateauguay, PQ, J6J 2H5
4 Duvernay, St. John's	Supply	William J. Hillock	2960 Blvd. de la Concorde, Duvernay, Laval, PQ, H7E 2H5
5 Fabreville	R. L. Inglis	J. Bradley	442 Hudon St., Fabreville, PQ, H7P 2L1
6 Hemmingford, St. Andrew's	Supply	Earle Orr	519 Champlain, Box 153 Hemmingford, PQ, J0L 1H0
7 Howick, Georgetown - Riverfield - St. Urbain, Beechridge	Bonita Mason	Robert Barr Donald McKell Neil MacKay	920 Rte. 138, Howick, PQ, J0S 1G0 Highway 203, Howick, PQ, J0S 1G0 c/o Mr. Neil MacKay, 333 Rang Double, St. Urbain, PQ, J0S 1Y0
8 Huntingdon, St. Andrew's - Athelstan	Katherine Jordan	E. June Todd Donald W. Grant	33 Prince St., Huntingdon, PQ, J0S 1H0 139 Ridge Road, Athelstan, PQ, J0S 1A0
9 Lachute, Marg. Rodger Mem	David A. Stewart	James A. Hayman	648 Main St., Lachute, PQ, J8H 1Z1
10 Lost River	Summer Supply	Mrs. Eileen Dewar	c/o Mrs. Eileen Dewar, 5150 Lost River Rd., Harrington, PQ, J8T 2T1
11 Mille Isles	Summer Supply	Ms. D. Smith	1247 Mille Isles Rd., RR 1, Bellefeuille, PQ, J0R 1A0
Montreal:			
12 Arabic	Vacant	Waguih Ackaoui	3435 Cote Ste. Catherine, Montreal, PQ, H3T 1C7
13 Beckwith/St. Michel	Arthur Iarrera	Barry Milz	3875 Cremazie E., Montreal, PQ, H1Z 2K9
14 Chambit	Timothy Hwang	Jong Ku Park	1280 St. Marc, #310, Montreal, PQ, H3H 2G1
15 Chinese	Vacant Cirrlic Chan	Warren Wong	5560 Hutchison, Montreal, PQ, H2V 4B6
16 Cote des Neiges	William Manson	Kenneth Bell	3435 Cote Ste. Catherine Rd., Montreal, PQ, H3T 1C7
17 Eglise St. Luc	Marc Henri Vidal	Denise Ralet	5790 17e Avenue, Montreal, PQ, H1X 2R8
18 Ephraim Scott Memorial	Coralie Jackson- Bissonnette	Judith LeFeuvre Allan	5545 Snowdon Ave., Montreal, PQ, H3X 1Y8

19	Hungarian	Peter M. Szabo	Dr. Ilona Saly	c/o 1969 Charles Gill St., Montreal, PQ, H3M 1V2
20	Knox, Crescent, Kensington & First	J. Kenneth MacLeod	Ken Harris	6225 Godfrey Ave., Montreal, PQ, H4B 1K3
21	Livingstone	Peter M. Szabo	Thelma Thompson	7110 de l'Epee Ave., Montreal, PQ, H3N 2E1
22	Maisonneuve-St. Cuthbert's	Nader H. Awad	David Lambert	1606 Letourneux St., Montreal, PQ, H1V 2M5
23	St. Andrew & St. Paul	Richard R. Topping	J. Laurence Hutchison	3415 Redpath St., Montreal, PQ, H3G 2G2
24	Taiwanese Robert Campbell	Vacant Hui-Chi Tai	Lin Fan-Hsiung	2225 Regent Ave., Montreal, PQ, H4A 2R2
25	Montreal West	Vacant	Kitty Aldham	160 Ballantyne Ave. N., Montreal West, PQ, H4X 2C1
26	Ormstown - Rockburn	John McPhadden	Karen D' Aoust Shirley McNaughton	52 Lampton St., Ormstown, PQ, J0S 1K0 c/o S. McNaughton, 2488 Boyd Settlement Rd., Rockburn, PQ, J0S 1H0
27	Pierrefonds, Westminster	Vacant	Dan De Silva	13140 Monk Blvd., Pierrefonds, PQ, H8Z 1T6
28	Pincourt, Ile Perrot	Ronald Benty	Eric Clegg	242-5th Ave., Pincourt, PQ, J7V 5L3
29	Pointe Claire, St.Columba by the Lake	Paul D. Scott Ian D. Fraser	Ian Macdonald	11 Rodney Ave., Pointe Claire, PQ, H9R 4L8
30	St. Andrew's East	Vacant	W. Raymond Blair	Box 121, St. Andrew's East, PQ, J0V 1X0
31	St. Lambert, St. Andrew's	D. Barry Mack	Philippe Gabriini	496 Birch Ave., St. Lambert, PQ, J4P 2M8
32	St. Laurent	James F. Douglas	William C. Core	1345 Lapointe St., St. Laurent, PQ, H4L 1K5
33	Town of Mount Royal	Vacant	Alberta M. Abbott	39 Beverley Ave., Town of Mount Royal, PQ, H3P 1K3
34	Verdun, First	Vacant	Robert Page	501 5th Ave., Verdun, PQ, H4G 2Z2

### Without Congregation

1	Working in United Church	Roberta Clare
2	Director, Pastoral Studies, Presbyterian College	W.J. Clyde Ervine
3	Student Services, University of Montreal	Jean F. Porret
4	Missionary to Central America	Joe W. Reed
5	Librarian, Presbyterian College	Daniel J. Shute
6	Principal, Presbyterian College	John A. Vissers
7	Refugee Co-ordinator	Glynis Williams

**Appendix to Roll**

1 Retired	James S.S. Armour
2 Retired	Gordon Bannerman
3 Without Charge	Maurice Bergeron
4 Working in United Church	Jacqueline Frioud
5 Without Charge	Alice E. Iarrera
6 Retired	William J. Klempa
7	D. Joan Kristensen (Diaconal)
8 Retired	Harry Kuntz
9 Without Charge	David C. Lefneski
10 Retired	A. Ross MacKay
11 Teaching	Sam A. McLauchlan
12 Retired	Joseph C. McLelland
13 Without Charge	Ronald Mahabir
14 Without Charge	Patrick A. Maxham
15 Retired	Donovan G. Neil
16 Dir.-Gen., Mtl. Assoc. for The Blind	John A. Simms
17 Retired	William Woo
18 Without Charge	John Wu

**Diaconal Ministries - Other**

1 Mrs. Emily Drysdale	736 Ste. Marguerite St. Montreal, PQ, H4C 2X6
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**Clerk of Presbytery:** Ms. Moira Barclay-Fernie, 3495 University St., Montreal, PQ, H3A 2A8. Phone 514-845-2566 (O), 514-845-9283 (Fax).

(For telephone directory see page 725-26, for statistical information see page 684-85)

**SYNOD OF QUEBEC & EASTERN ONTARIO****10. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Avonmore, St. Andrew's	Mark Bourgon	Mrs. Irene Bedford	Box 104, Avonmore, ON, K0C 1C0
- Gravel Hill, St. James-St. Andrew's		Basil Gallinger	c/o B. Gallinger, Box 58, Monkland, ON, K0C 1V0
- Finch, St. Luke's-Knox		Garry Nugent	Box 220, Front Street, Finch, ON, K0C 1K0

2	Brockville, First	J. David Jones	Bert Headrick	10 Church St., Box 885, Brockville, ON, K6V 5W1
3	Caintown, St. Paul's - Lansdowne, Church of the Covenant	Vacant	Robert Beatty John MacDonald	c/o R. Beatty, R.R. 4, Mallorytown, ON, K0E 1R0 Box 138, Lansdowne, ON, K0E 1L0
4	Cornwall, St. John's	Fred H. Rennie	Ms. Susanne Matthews	28, 2nd St. E., Cornwall, ON, K6H 1Y3
5	Chesterville, St. Andrew's - Morewood	Bert de Bruijn	Mrs. Ann Langabeer Ms. June Graham	Box 777, Chesterville, ON, K0C 1H0 Box 192, 1088 Concession St., Russell, ON, K4R 1C8
6	Dunvegan, Kenyon - Kirk Hill, St. Columba	Vacant	Norman N. MacLeod D. Alexander MacLeod	Box 14, Church Street, Dunvegan, ON, K0C 1J0 R.R. #1, Box 62B, Dalkeith, ON, K0B 1E0
7	Ingleside, St. Matthew's	Vacant	William Fleming	Box 520, 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, St. Paul's	Brian Sharpe Alison Sharpe	Len Stewart	Box 797, 319 Prescott St., Kemptville, ON, K0G 1J0
10	Lancaster, St. Andrew's - Martintown, St. Andrew's	Ian C. MacMillan	Lyall MacLachlan Earl Fourney	Box 524, Church St. S., Lancaster, ON, K0C 1N0 R.R. #1, Apple Hill, ON, K0C 1S0
11	Maxville, St. Andrew's - St. Elmo, Gordon - Moose Creek, Knox	Edward O'Neill	Donald A. Cumming Douglas McLennan A. Stuart McKay	Box 7, 21 Main St., Maxville, ON, K0C 1T0 St. Elmo, R.R. #1, Maxville, ON, K0C 1T0 Box 192, Moose Creek, ON, K0C 1W0
12	Morrisburg, Knox - Dunbar	Gregory W. Blatch	Allen Claxton Arthur Thom	Box 1042, Morrisburg, ON, K0C 1X0 c/o A. Thom, R.R. 1, Williamsburg, ON, K0C 2H0
13	Oxford Mills, St. Andrew's	Gordon Williams (Stated Supply)	Mrs. Diane Gursby	Box 113, Oxford Mills, ON, K0G 1S0
14	Prescott, St. Andrew's - Spencerville, St. Andrew's-Knox	C. Ian MacLean	J.E. MacDiarmid James Purcell	461 Centre St., Box 94, Prescott, ON, K0E 1T0 Box 81, Spencerville, ON, K0E 1X0
15	Vankleek Hill, Knox - Hawkesbury, St. Paul's	Robert Martin	Muriel Belanger Robert Martin	Box 41, 29 St. John St., Vankleek Hill, ON, K0B 1R0 166 John St., Hawkesbury, ON, K6A 1X9

(cont'd)

**10. PRESBYTERY OF SEAWAY-GLENGARRY**

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<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
16 Winchester, Mountain & South Mountain Charge - Winchester, St. Paul's - Mountain, Knox - South Mountain, St. Andrew's	Carol Bain	Robert Geggie Jr. Robert Geggie Jr. Mary Moorhead	Box 879, Winchester, ON, K0C 2K0 c/o Box 879, Winchester, ON, K0C 2K0 c/o M. Moorhead, R.R. #3, Spencerville, ON, K0E 1X0

**Appendix to Roll**

1 Retired	Malcolm A. Caldwell
2 Without Charge	Susan Clarke (Diaconal)
3 Retired	Allan M. Duncan
4 Retired	Marion Johnston
5 In Malawi	Heather L. Jones
6 Retired	James Peter Jones
7 Retired	S.J. Kennedy
8 Retired	D. Ross MacDonald
9 Retired	Wallace MacKinnon
10 Retired	Donald N. MacMillan
11 Without Charge	Donna McIlveen (Diaconal)
12 Retired	J. Philip Schissler
13 Retired	Earl F. Smith
14 Retired	Howard D. Smith
15 Retired	Lloyd R. Smith
16 Retired	J.J. Urquhart
17 Retired	Jacob Vanderwal
18 Stated Supply, Oxford Mills	Gordon E. Williams

**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:** Mr. Reginald D. Evans, 119 Gardner Ave., Cornwall, ON, K6H 5H5. Phone 613-933-2896 (also Fax); a3048@glen-net.ca

(For telephone directory see page 726-27, for statistical information see page 685-86)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Aylmer, Que., St. Andrew's	John C. Fair	Randall Russell	Box 656, Aylmer, PQ, J9H 6L1
2 Kanata, Trinity	W.L. Shaun Seaman	Jennifer Kunar	110 McCurdy Drive, Kanata, ON, K2L 2Z6
3 Kars, St. Andrew's	Cathy Victor	Norman Hill	Box 219, Kars, ON, K0A 2E0
- Vernon, Osgoode		John Campbell	c/o C. Victor, 36 Huntview Private, Ottawa, ON, K1V 0M5
4 Manotick, Knox	Vacant	Brad Williams	Box 609, Manotick, ON, K4M 1A6
5 Nepean, Greenview	Wally Hong	Nelson Gillette	c/o 84 Grenadier Way, Nepean, ON, K2L 4L5
6 Nepean, Parkwood	Floyd R. McPhee	Dale Atkinson	10 Chesterton Dr., Nepean, ON, K2E 5S9
7 Orleans, Grace	James H.W. Statham	Larry Hendricks	1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
Ottawa:			
8 Calvin Hungarian	Supply	Kalman Fejes	384 Frank St., Ottawa, ON, K2P 0Y1
9 Erskine	Cedric C. Pettigrew	D. McDougall	343 Bronson Ave., Ottawa, ON, K1R 6J2
10 Gloucester	Daniel H. Forget	Robert Ferris	91 Pike St., Ottawa, ON, K1T 3J6
11 Knox	Stephen A. Hayes	F.W. Perkins	120 Lisgar St., Ottawa, ON, K2P 0C2
12 St. Andrew's	Andrew J.R. Johnston	Catherine Hilton	82 Kent St., Ottawa, ON, K1P 5N9
13 St. David & St. Martin	Ian A. Gray	Stacey Townson	444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6
14 St. Giles	Ian Victor	J.W. Fergusson	174 First Avenue, Ottawa, ON, K1S 2G4
15 St. Paul's	Jack L. Archibald	Scott Hurd	971 Woodroffe Ave., Ottawa, ON, K2A 3G9
16 St. Stephen's	Charlene E. Wilson John R. Wilson	Bill Keith	579 Parkdale, Ave., Ottawa, ON, K1Y 4K1
17 St. Timothy's	Alex Mitchell	George McCully	2400 Alta Vista Dr., Ottawa, ON, K1H 7N1
18 Westminster	Vacant	Ms. 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	Steven W. Webb	Mrs. F.H. Griffiths	20 Church St., Stittsville, ON, K2S 1A6
<b>Without Congregation</b>			
1	Lloyd M. Clifton		
2 Co-Manager, Gracefield Camp	Dorohty Herbert (Diaconal)		
3 CFB	David Kettle		
4 CFB Ottawa	William C. MacLellan		
5 CFB Chaplain	George Zimmerman		

**Appendix to Roll**

1 Retired	Margaret Boyd (Diaconal)
2 Retired	Elizabeth Campbell (Diaconal)
3 Retired	Mary Campbell (Diaconal)
4 Retired	Mariano DiGangi
5 Retired	Kalman Gondocz
6 Without Charge	Duncan S. Kennedy
7 Retired	Hamish M. Kennedy
8 Without Charge	Joyce Knight (Diaconal)
9 Retired	Samuel J. Livingstone
10 Living in United States	Wendy L. McConney
11 Teaching	Elizabeth McCuaig (Diaconal)
12 Retired	Dorothy Nekrassoff (Diaconal)
13 Retired	Wm. J. Nesbitt
14 Teaching	Arthur M. Pattison
15 Retired	James E. Philpott
16 Retired	Robert D. Sandford
17 Teaching in U.S.A.	James B. Sauer
18 Retired	Willis E. Sayers
19 Retired	R. MacArthur Shields
20 Retired	Leslie G. Smith
21 Retired	Edward Stevens
22 Teaching	James M. Thompson
23 Retired	Margaret Williams (Diaconal)
24 Retired	Ernest J. Zugor

**Missionaries - Active**

1 India	Miss Pauline Brown
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**Clerk of Presbytery:** Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa, ON, K1R 6J2. Phone 613-235-3545 (C), 613-820-6891 (R),  
613-235-8319 (Fax), cedric.pettigrew@symptico.ca

(For telephone directory see page 727, for statistical information see page 686-87)

<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 (Acting) Dr. Wayne Senior	111 Church St., Box 1073, Almonte, ON, K0A 1A0 Box 91, Kinburn, ON, K0A 2H0
2 Arnprior, St. Andrew's	Milton A. Fraser	William G. Murray	80 Daniel St. N., Arnprior, ON, K7S 2K8
3 Carleton Place, St. Andrew's	Hugh N. Jack	Vivien Young	Box 384, Carleton Place, ON, K7C 2V2
4 Cobden, St. Andrew's - Ross, St. Andrew's	Patricia L. Van Gelder	Donald Hamilton Merrill Schauer	Hwy. 17, Box 258, Cobden, ON, K0J 1K0 c/o Box 258, Cobden, ON, K0J 1K0
5 Fort Coulonge, St. Andrew's - Bristol Memorial	Vacant	Barry Stitt Dalton Hodgins	207 Main St., Box 73, Fort-Coulonge, PQ, J0X 1V0 c/o Dalton Hodgins, Box 292, Shawville, PQ, J0X 2Y0
6 Gratton, Scotch Bush	Supply		R.R. #2, Douglas, ON, K0J 1S0
7 Kilmaurs, St. Andrew's	Supply	Neil Ross	c/o Rev. R. Lamb, 73 Selkirk St., Petawawa, ON K8H 1P3
8 Lake Dore	Vacant	Delmar MacDonald	c/o D. MacDonald, 240 Belmont Ave., Pembroke, ON, K8A 2C5
9 Lochwinnoch	Vacant	Burt Virgin	R.R. #1, Renfrew, ON, K7V 3Z4
10 McDonald's Corners, Knox - Elphin - Snow Road	Linda E. Robinson	Ivan McLellan Robert J. Ferguson Wm. Donald Roche	Box 28, McDonald Corners, ON, K0G 1M0 R.R. #1, McDonald Corners, ON, K0G 1M0 Snow Road Station, ON, K0H 2R0
11 Pembroke, First	David R. Nicholson	Wayne Woods	257 Pembroke St. W., Pembroke, ON, K8A 5N3
12 Perth, St. Andrew's	Larry R. Paul	Robert J. Scott	P.O. Box 161, Perth, ON, K7H 3E3
13 Petawawa - Point Alexander	Roderick B. Lamb	Mrs. Catherine Saunders Mrs. Mona Kirkwood	24 Ethel St., Petawawa, ON, K8H 2C1 c/o 24 Ethel St., Petawawa, ON, K8H 2C1
14 Renfrew	Vacant	Joan Hilliard	460 Raglan St. S., Renfrew, ON, K7V 1R8
15 Smiths Falls, Westminster	Vacant	Katie Grant	11 Church St. W., Smith Falls, ON, K7A 1P6
16 Westport, Knox	Vacant	Delmer Bresee	Concession Street, Westport, ON, K0G 1X0
<b>Without Congregation</b>			
1 Deep River Community Church	Ruth M. Syme		
2 CFB Petawawa	J. Edward Wiley		

**Appendix to Roll**

- 1 Retired James J. Edmiston
- 2 Without Charge Patricia Elford
- 3 Retired Robert J. Elford
- 4 Retired Thomas A. Hay
- 5 Retired Robert Hill
- 6 Harold Kouwenberg
- 7 Retired Hugh MacDonald
- 8 Retired P. Lyle Sams
- 9 Retired S. Reid Thompson

**Diaconal Ministries - Other**

- 1 Mrs. Emma Barren 322 Supple St., Pembroke, ON, K8A 3H5

**Missionaries - Retired**

- 1 Miss Mary Nichol

**Clerk of Presbytery:** Mr. Sandy McCuan, R.R. #2, Carleton Place, ON, K7C 3P2. Phone 613-257-1955 (R).

(For telephone directory see page 727-28, for statistical information see page 687-88)

**SYNOD OF TORONTO AND KINGSTON**

**13. PRESBYTERY OF KINGSTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Amherst Island, St. Paul's	Vacant	Beth Forester	c/o Beth Forester, 5355 Front Rd., Stella, ON, K0H 2S0
2 Amherstview, Trinity	Barry E. Van Dusen	Shirley Zehr	Box 23001, 4499 Bath Rd., Amherstview, ON, K7N 1Y2
3 Belleville, St. Andrew's	Craig A. Cribar	Karen Wright	67 Victoria Ave., Belleville, ON, K8N 2A1
4 Belleville, St. Columba	Alan Barr	J.J. Burke	520 Bridge St. E., Belleville, ON, K8N 1R6
5 Gananoque, St. Andrew's	Douglas R. Kendall	Kingsley Campion	Box 67, Gananoque, ON, K7G 2T6
Kingston:			
6 St. Andrew's	Lincoln G. Bryant	Robert MacNaughton	130 Clergy St. E., Kingston, ON, K7K 3S3
7 St. John's (Pittsburgh) - Sand Hill	Mark A. Ward	Mrs. Elva English S. 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	Vacant	John Campbell	244 McMahan 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	Robert C. Jones	Louw Terpstra G. Loney	Box 923, Picton, ON, K0K 2T0 155 St. George St., Box 431, Deseronto, ON, K0K 1X0
11	Roslin, St. Andrew's	Kevin Liscombe	James Cross	c/o James Cross, R.R. #1, Roslin, ON, K0K 2Y0
12	Stirling, St. Andrew's - West Huntingdon, St. Andrew's	Chen Chen Abbott	H. Snider Grant Thompson	Box 118, Stirling, ON, K0K 3E0 Box 118, Stirling, ON, K0K 3E0
13	Trenton, St. Andrew's	A. Donald MacLeod	John Foley	16 Marmora St., Trenton, ON, K8V 2H5
14	Tweed, St. Andrew's	Vacant	Ms. Louise Wannamaker	Box 435, Tweed, ON, K0K 3J0

#### Appendix to Roll

1	Retired	Bruce Cossar
2	Retired	William F. Duffy
3	Without Charge	Stephen Dunkin
4	Retired	Zander Dunn
5	Without Charge	J. Barry Forsyth
6	Retired	Gordon H. Fresque
7	Retired	Douglas G. Henry
8	Retired	James W. Hutchison
9	Teaching	William Morrow
10	Retired	D. Garry Morton
11	Retired	Stanley D. Self
12	Without Charge	Stephen J. Weaver

#### Diaconal Ministries - Other

1	Miss Frieda Matthews	85 Bridge St.E., Belleville, ON, K8N 1L9
2	Mrs. Marie Muth	Box 853, Port Dover, ON, N0A 1N0

**Clerk of Presbytery:** Rev. Bruce Cossar, 162 Mowat Ave., Kingston, ON, K7M 1K7. Phone 613-546-6790, bcossar@kos.net

(For telephone directory see page 728, for statistical information see page 688-89)

#### SYNOD OF TORONTO AND KINGSTON

#### 14. PRESBYTERY OF LINDSAY-PETERBOROUGH

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Ballyduff	Stated Supply	Norman Stacey	c/o Mrs. Vaneta Preston, RR 1, Bethany, ON, L0A 1A0
2	Beaverton - Gamebridge	Byron Grace	Helen Crockford Roberta Mitchell	Box 741, Beaverton, ON, L0K 1A0 c/o R.R. #3, Beaverton, ON, L0K 1A0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
3 Bobcaygeon, Knox - Rosedale	Douglas Scott	Marcia Whyte Keith Halliday	Box 646, Bobcaygeon, ON, K0M 1A0 c/o Keith Halliday, RR 1, Fenelon Falls, ON, K0M 1N0
4 Bolsover, St. Andrew's - Kirkfield, St. Andrew's - Woodville Community	John Ufkes (Lay Missionary)	Eileen Mennell Murray Campbell Ralph MacKechern	Box 829, Site 8, R.R. #6, Woodville, ON, K0M 2T0 Box 38, Kirkfield, ON, K0M 2B0 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 - Burnbrae, St. Andrew's	Lorna J.M. Thompson	Neil McCulloch Glenn Hay	Box 787, Campbellford, ON, K0L 1L0 Box 787, Campbellford, ON, K0L 1L0
7 Cannington, Knox - Cresswell, St. John's - Wick	Dawn Griffiths	Sylvia Singleton Winston Wood Ruth Anderson	Box 509, Cannington, ON, L0E 1E0 c/o Box 509, Cannington, ON, L0E 1E0 c/o Box 509, Cannington, ON, L0E 1E0
8 Cobourg, St. Andrew's 9 Colborne, Old St. Andrew's - Brighton, St. Andrew's	Douglas G. Brown Ruth Y. Draffin	Ann Matthews John R. Rutherford Emily Rowley	200 King St. W., Cobourg, ON, K9A 2N1 Box 328, Colborne, ON, K0K 1S0 Box 352, Brighton, ON, K0K 1H0
10 Fenelon Falls, St. Andrew's - Glenarm, Knox	Joanne Vines	Eric Cosens James R. Nesbitt	Box 867, Fenelon Falls, ON, K0M 1N0 Box 867, Fenelon Falls, ON, K0M 1N0
11 Lakefield, St. Andrew's - Lakehurst, Knox	William Bynum	Nancy Prikker Marjory Fawcett	Box 1316, Lakefield, ON, K0L 2H0 R.R. #1, Peterborough, ON, K9J 6X2
12 Lindsay, St. Andrew's	Ronald Wallace David J. Whitecross	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	Kenneth W. MacRae	Arthur V. Johnston	785 Park St. S., Peterborough, ON, K9J 3T6
16 Peterborough, St. Paul's	George A. Turner	Frank Lucas	120 Murray St., Peterborough, ON, K9H 2S5
17 Peterborough, St. Stephen's	Reg J. McMillan	Peter Tiesma	1140 St. Pauls St., Peterborough, ON, K9H 7C3
18 Port Hope, St. Paul's	David J. McBride	Mrs. R. O'Neill	Box 311, Port Hope, ON, L1A 3W4
19 South Monaghan, Centreville	L. Ann Blane (Diaconal)	Wilson Larmer	1280 Zion Line, R.R. #1, Millbrook, ON, L0A 1G0

20 Warkworth, St. Andrew's  
- Hastings, St. Andrew's

Craig MacInnis  
(Lay Missionary)

Ona Carlaw  
Jacqueline Beamish

Box 276, Warkworth, ON, K0K 3K0  
Box 686, Hastings, ON, K0L 1Y0

**Without Congregation**

- 1 Principal, Knox College
- 2 Dir., Basic Degree & Field Education, Knox College

J. Dorcas Gordon  
Stuart Macdonald

**Appendix to Roll**

- 1 Retired
- 2 Retired
- 3 Retired
- 4 Retired
- 5 Retired
- 6 Without Charge
- 7 Without Charge
- 8 Retired
- 10 Retired
- 11 Retired
- 12 Retired
- 13 Retired
- 15 Social Worker
- 16 Retired
- 17 Retired
- 18 Retired

William W.H. Baird  
J. Morrison Campbell  
John B. Duncan  
William Fairley  
Robert F. Flindall  
Donald H. Freeman  
G. Dennis Freeman  
Mabel Henderson  
J. Desmond Howard  
Donald Howson  
Marshall S. Jess  
William McNeil  
Richard Moore  
Edward G. Smith  
James E. Sutherland  
Roy A. Taylor

**Missionaries - Active**

- 1 Taiwan

Miss Joy Randall

**Clerk of Presbytery:** Rev. Reg. McMillan, 1140 St. Pauls St., Peterborough, ON, K9H 7C3. Phone 705-743-4411 (C & Fax), 705-745-8584 (R);  
rmcmilla@kawartha.net

(For telephone directory see page 728-29, for statistical information see page 689-90)

**SYNOD OF TORONTO AND KINGSTON**

**15. PRESBYTERY OF PICKERING**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ajax, St. Andrew's	Thomas Gemmell (Int.)	Ed Russell	35 Church St. N., Ajax, ON, L1T 2W4
2 Ajax, St. Timothy's	Calvin D. Stone	Mrs. Margaret Hanna	97 Burcher Road, Ajax, ON, L1S 2R3
3 Leaskdale, St. Paul's	Andrew J. Allison	Gwen Lyons	Box 138, Leaskdale, ON, L0C 1C0

(cont'd)

15. PRESBYTERY OF PICKERING

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
	Oshawa:			
4	Knox	Vacant	Ernie Singh	147 Simcoe St. N., Oshawa, ON, L1G 4S6
5	Korean	Vacant		333 Rossland Rd. W., Oshawa, ON, L1J 3G6
6	St. Luke's	Helen W. Hartai	Edward Franklin	333 Rossland Rd. W., Oshawa, ON, L1J 3G6
7	St. Paul's	Lois Whitwell	Mrs. Eleanor Kisil	32 Wilson Rd. N., Oshawa, ON, L1G 6C8
8	St. James	Vicki L. Homes	Mrs. Dorothy Colleran	486 Simcoe St. S., Oshawa, ON, L1H 4J8
9	Pickering, Amberlea	C. Morley Mitchell	Mrs. Maureen Coleman	1820 White's Road, Pickering, ON, L1V 1R8
10	Port Perry, St. John's	D.A. (Sandy) Beaton	Jim Skimming	Box 1135, Port Perry, ON, L9L 1A9
11	Ashburn, Burns	Vacant	Ron Ashton	765 Myrtle Rd. W., Ashburn, ON, L0B 1A0
	Toronto:			
12	Bridlewood	Daniel MacKinnon	Alan Pounsett	2501 Warden Ave., Toronto, ON, M1W 2L6
13	Clairlea Park	Fred H. Austen	Jas. McPherson	3236 St. Clair Ave E., Toronto, ON, M1L 1V7
14	Fallingbrook	Jane E. Swatridge	R. Marshall	31 Wood Glen Road, Toronto, ON, M1N 2V8
15	Grace, West Hill	Phillip J. Robillard	Doug Paterson	447 Port Union Rd., Toronto, ON, M1C 2L6
16	Guildwood Community	Douglas H. Rollwage	Mrs. Lori Metcalfe	140 Guildwood Pkwy., Toronto, ON, M1E 1P4
17	Knox, Agincourt	H. Glen Davis Joyce I. Davis	Ms. Grace Rutledge	4156 Sheppard Ave E., Toronto, ON, M1S 1T4
18	Malvern	Vacant	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. Eleanor Keith	115 St. Andrew's Rd., Toronto, ON, M1P 4N2
21	St. David's	Neville F. Jacobs	Ken Persaud	1300 Danforth Rd., Toronto, ON, M1J 1E8
22	St. John's, Milliken	Geoffrey M. Ross	Robert J. Shaw	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	Ian A. Clark	MacGregor Roulston	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	Lawrence V. Turner	David Phillips	40B Toronto St. S., Uxbridge, ON, L9P 1G9
27	Whitby, Celebration!	Ron Van Auken		Box 24100, 601 Dundas St.W., Whitby, ON, L1N 8X8
28	Whitby, St. Andrew's	Issa A. Saliba Annalise Lauber	Walter Bradley	209 Cochrane St., Whitby, ON, L1N 5H9

### Without Congregation

1	Professor, Knox College	Stephen C. Farris
2	Assoc. Sec., Canada Ministries	Gordon R. Haynes
3	Gen. Sec., Life & Mission Agency	J.P. (Ian) Morrison
4	Area Educational Consultant	Lynda Reid
5	Assoc. Sec., Ministry & Church Vocations	Susan Shaffer

### Appendix to Roll

1	Retired	H.G. Adams
2	Retired	Priscilla M. Anderson
3	Retired	Robert K. Anderson
4	Retired	Everett J. Briard
5	Minister Emeritus, Wexford	Robert P. Carter
6	Mission Interpreter	Catherine Chalin
7	Retired	Frank Conkey
8		Marie Coltman (Diaconal )
9	Without Charge	Scott Elliott
10	Retired	James S. Gilchrist
11	Without Charge	Annetta Hoskin
12	Retired	F. Ralph Kendall
13	Retired	Elizabeth Kenn (Diaconal)
14	Retired	W. Wendell MacNeill
15	Retired	Stuart O. McEntyre
16	Retired	W. James S. McClure
17	Retired	Edward McKinlay
18	Retired	Emmanuel Makari
19	Retired	George A. Malcolm
20	Retired	David Murphy
21	Without Charge	Victoria Murray
22	Minister Emeritus, St. Andrews	H. Douglas Stewart
23	Retired, Minister in Association, Westminster	Fred J. Reed
24	Studying	Fred W. Shaffer
25	Without Charge	Susanna Siao
26	Retired	Sheina B. Smith
26	Retired	Charles Townsley
27	Retired	Harry E. Waite
28	Teacher	Donald M. Warne
29	Retired	Wallace E. Whyte

**Appendix to Roll** (cont'd)

30	Chaplain	George E. Wilson
31	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

**Missionaries - Active**

1	Mozambique	Mark Gordon
2	Japan	Michael & Wendy Lessard-Clouston

Clerk of Presbytery: Rev. Dr. Everett Briard, 255 Wright Cres., Ajax, ON, L1S 5S5. Phone 905-426-1445, ebriard@msi.net

(For telephone directory see page 729, for statistical information see page 690-91)

**SYNOD OF TORONTO AND KINGSTON****16. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
Toronto:			
1	Armour Heights	William J. Middleton	Tom Walters
2	Beaches	T. Hugh Donnelly	Mary Rae Shantz
3	Calvin	W. Ken Borden	F. Steven Billo
4	Celebration North	Peter T. Ma	K.P. Ho
5	Chinese	Vacant	Wing Lam
	Chinese, English Speaking	Thomas Eng	
6	Faith Community	Robert A. Syme	Ina J. Hill
7	Gateway Community	Vacant	Wesley Spence
8	Glebe	William Elliott (part-time)	Jocelyn Ayers
9	Glenview	Robert P. Fourney	Mary Walker
		John B. Henderson	

10	Iona	James F. Biggs	Donna M. Wells	1080 Finch Ave. E., Willowdale, ON, M2J 2X2
11	Knox	J. Kevin Livingston Wayne R. Hancock	Howard Todd	630 Spadina Ave., Toronto, ON, M5S 2H4
12	Leaside	Nicholas Athanasiadis	Mrs. Shirley Lingard	670 Eglinton Ave. E., Toronto, ON, M4G 2K4
13	Queen Street East	Douglas duCharme (Stated Supply)	Mrs. Kathryn Adams	947 Queen St. E., Toronto, ON, M4M 1J9
14	Riverdale	Jean S. Armstrong	John D. Spears	662 Pape Ave., Toronto, ON, M4K 3S5
15	Rosedale	Stanley D. Walters	Graeme Jannaway	129 Mount Pleasant Rd., Toronto, ON, M4W 2S3
16	St. Andrew's	G. Cameron Brett George C. Vais	Lorraine Irvine	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 Brenda Holmes (Diaconal)	Don Hazell	1 Greenland Rd., North York, ON, M3C 1N1
19	Toronto Central Taiwanese	Stated Supply	Francis S.Y. Wang	670 Eglinton Ave. E., Toronto, ON, M4G 2K4
20	Toronto Formosan	Philip E. Chiang	Paul Kang	31 Eastwood Rd., Toronto, ON, M4L 2C4
21	Trinity Mandarin	Stated Supply	Mark Liao	38 Ellerslie Ave., Toronto, ON, M2N 1X8
22	Trinity, York Mills	Vacant	Colin Campbell	2737 Bayview Ave., Willowdale, ON, M2L 1C5
23	Westminster	Gerald A. Wallace	Ernest Sharman	154 Floyd Ave., Toronto, ON, M4K 2B7
24	Westview	H. Alan Stewart	Mrs. Cathy Callon	233 Westview Blvd., Toronto, ON, M4B 3J7
25	Willowdale	Walter M. Hearn	May Bothwell	38 Ellerslie Ave., Willowdale, ON, M2N 1X8

**Without Congregation**

1	Chaplain, University of Toronto	Karen S. Bach
2	Exec. Secretary, WMS	Charlotte L. Brown
3	Editor, Presbyterian Record	John D. Congram
4	Assoc. Sec., Ed. for Discipleship	James F. Czegledi
5	Co-ord., Outreach & Commun. Forum for Global Ministries	Robert N. Faris
6	Assoc. Secretary, PWS&D	Richard W. Fee
7	Exec. Dir., Churches Council on Theological Education	D. Stewart Gillan
8	Admin., Assembly Office	Terrie-Lee Hamilton (Diaconal)
9	Chaplain, Toronto East Toronto	Theresa Han

**Without Congregation** (cont'd)

10	Exec. Dir., Women's Inter-Church Council	Karen A. Hincke
11	Boarding House Ministries	Rodger Hunter
12	Principal Clerk of Assembly	Stephen Kendall

**Appendix to Roll**

1	Without Charge	Derek Balmer
2	Without Charge	Robert S. Bettridge
3	Consultant	John C. Bryan
4	Retired	Ronald F.G. Campbell
5	Supply Minister, Toronto Central Tawianese	Stephen Y. Chen
6	Retired	Stuart B. Coles
7	Working in China	Peikang Dai
8	Retired	Irene J. Dickson
9	Retired	Andrew M. Duncan
10	Pastoral Psychotherapist	A. Ross Gibson
11	Retired	Peter F. Gilbert
12	Retired	J. Patricia Hanna
13	Minister Emeritus, Calvin, Tor.	Douglas G.M. Herron
14	Retired	Leone How (Diaconal)
15	Minister Emeritus, Leaside	James D.C. Jack
16	Without Charge	Lois C. Johnson
17	Retired	R. Stuart Johnston
18	Without Charge	Joshua H.Y. Jong
19	Without Charge	Nak Joong Kim
20	Studying	Young Ky Kim
21	Retired	Edward Ling
22	Without Charge	Carol H. Loudon
23	Assist. Min. Emeritus, Knox, Tor.	George A. Lowe
24	Retired	Alex S. MacDonald
25	Retired	A. Goodwill MacDougall
26	Retired	E. Margaret MacNaughton
27	Without Charge	Joseph Mok
28	In Nigeria	Arlene Onuoha
29		Hyung Soon Park
30	Without Charge	Donald Pollock

31	Retired	DeCourcy H. Rayner
32	Retired	Earle F. Roberts
33	Without Charge	Magdy Sedra
34	Retired	Russell Self
35	Without Charge	Phyllis Snyder
36	Retired	C. Rodger Talbot
37	Retired	George C. Vais
38	Retired	Arthur Van Seters
39	Missionary	John W. Voelkel
40	Studying	Maureen Walter
41	Retired	John W. Wevers

### **Diaconal Ministries - Other**

1	Ms. Dorothy Knight	49 Kings Park Blvd., Toronto, ON, M4B 3M3
2	Miss Mabel Booth	Nesbit Lodge, 740 Pape Ave., Suite 1151, Toronto, ON, M4K 3S7
3	Miss Nita DeVenne	310-392 Sherbourne St., Toronto, ON, M4X 1K3
5	Miss Louise Gamble	104-2 Donway East, North York, ON, M3C 1X7
6	Miss Agnes Gollan	191 Browning Ave., Toronto, ON, M4K 1W9
7	Rev. Lois C. Johnson	19 Bent Oak Circle, Mississauga, ON, L5N 4J2
8	Miss Hye-Ok Lee	203 Borrows Street, Thornhill, ON, L4J 2W5
9	Rev. Margaret MacNaughton	1606-20 Edgecliffe Golfway, North York, ON, M3C 3A4
10	Mrs. Susan McElcheran	25 Aziel Street, Toronto, ON, M6P 2N
11	Miss Merle McGowan	319-2233 St. Henry Ave., Saskatoon, SK, S7M 5K6
12	Miss Margaret Near	404-575 Avenue Rd., Toronto, ON, M4V 2K2
13	Miss May Nutt	216-5 Shady Golfway, North York, ON, M3C 3A5
14	Mrs. Dorothy Roberts	66 Cottonwood Dr., North York, ON, M3C 2B4
15	Miss Creola Simpson	93 Zina Street, Orangeville, ON, L9W 1E6
16	Mrs. Jean Sonnenfeld	280 Simcoe St., Apt. 305, Toronto, ON, M5T 2Y5
17	Mrs. Ann Spaulding	78 Durant Avenue, Toronto, ON, M5J 4W2
18	Miss Charlene Terpstra	177 Varsity Road, Toronto, ON, M6S 4P5

### **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. Karen Hincke, 63 Fenelon Dr., Toronto, ON, M3A 3K4. Phone 416-444-4257.

(For telephone directory see page 730, for statistical information see page 691-92)

**SYNOD OF TORONTO AND KINGSTON****17. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Bermuda	Duncan Jeffrey	Leslie H. Adams	Box HM193, Hamilton, Bermuda, HMAX
Metropolitan Toronto			
2 Albion Gardens	Sarah Yong Mi Kim	D. Hopper	80 Thistle Down Blvd., Rexdale, ON, M9V 1J2
3 Alderwood	Vacant	Mrs. Bernice Jamieson	62 Luness Ave., Etobicoke, ON, M8W 4M6
4 Bonar-Parkdale	James B. Cuthbertson	Mrs. Dorothy Clark	250 Dunn Avenue, Toronto, ON, M6K 2R9
5 Coldstream	Allan Lane	Keith Lyons	500 Coldstream Ave., Toronto, ON, M6B 2K6
6 Fairbank	Vacant	Alfred Edwards	1 Ramsden Road, Toronto, ON, M6E 2N1
7 Graceview	Jan Hieminga	Mrs. Joan Kohar	588 Renforth Dr., Etobicoke, ON, M9C 2N5
8 First Hungarian	Zoltan Vass	Tibor Szucs	439 Vaughan Road, Toronto, ON, M6C 2P1
9 Ghanaian	Tetteh Akunor	Roseline Lakumi	c/o Rev. T. Akunor, 470 Sentinel Rd., #405, Toronto, ON, M3J 1V6
10 Mimico	Campbell Taylor	L. Henderson	119 Mimico Ave., Toronto, ON, M8V 1R6
11 Morningside High Park	William Ingram	Evelyn Walker	4 Morningside Ave., Toronto, ON, M6S 1C2
12 North Park	Elias Morales	Wilson Valle	50 Erie St., Toronto, ON, M6L 2P9
13 Patterson	Nora A. Gorham Kenrich Keshwah	Edith Gear	109 Harvie Ave., Toronto, ON, M6E 4K4
14 Pine Ridge	Lawrence J. Brice (part-time)	A. Speers	39 Knox Ave., Weston, ON, M9L 2M2
15 Portuguese Evangelical	Lincoln Rezende	Helio Baltar	100 Hepbourne St., Toronto, ON, M6H 1K5
16 Rexdale	John Borthwick	G. King	2314 Islington Ave., Etobicoke, ON, M9W 5W9
17 Runnymede	Susanne M. Rescorl	E. Methley	680 Annette St., Toronto, ON, M6S 2C8

18	St. Andrew's, Humber Heights	Brian R. Ross	Irma Chant	1579 Royal York Rd., Weston, ON, M9P 3C5
19	St. Andrew's, Islington	George E.C. Anderson	M. Mawhinney	3819 Bloor St. West, Islington, ON, M9B 1K7
20	St. Giles, Kingsway	Vacant	Miss Sandra Hamlyn	15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
21	St. James, Long Branch	Lois J. Lyons	T.O. Shields	2-26th Street, Etobicoke, ON, M8V 3R1
22	St. Paul's	Joyce E.C. Elder	Wm. Weir	100 Hepbourne St., Toronto, ON, M6H 1K5
23	St. Stephen's, Weston	Wayne Wardell	Cathy McCulloch	3194 Weston Road, Weston, ON, M9M 2T6
24	University	Paulette M. Brown	Belinda Paul MacDonald	1830 Finch Ave. W., Downsview, ON, M3N 1M8
25	Victoria-Royce	John Bigham	Mr. Peter Price	190 Medland St., Toronto, ON, M6P 2N7
26	Weston	Vacant	John Hall (Acting Clerk)	11 Cross St., Weston, ON, M9N 2B8
27	Wychwood-Davenport	Garth B. Wilson	Mrs. Margaret Millar	155 Wychwood Ave., Toronto, ON, M6C 2T1
28	York Memorial	Winston A. Newman	Roy Ferris	1695 Keele St., Toronto, ON, M6M 3W7

#### Without Congregation

1	Professor, Knox College	Patricia Dutcher-Walls
2	Professor, Knox College	Calvin A. Pater

#### Appendix to Roll

1	Without Charge	Brenda Adamson (Diaconal)
2	Retired	William J. Adamson
3	Without Charge	Sang Jin An
4	Without Charge	Daniel Cho
5	Without Charge	Giovanna Cieli
6	Retired	Harry A. Crawford
7	Without Charge	P. Basil Dass
8	Retired	Michael Fesenko
9	Part-time, Assist. to Min. St. Giles Kingsway	Gordon Fish
10	Retired	W. George French
11		Ms. Florence Goertzen (Diaconal)
12	Retired	John Honeyman
13	Professor, York University	George I. Hopton
14	Retired	Lorand Horvath
15	Retired	Raymond A. Humphries
16	Retired	E.H. Hunter
17	Without Charge	Harry J. Klassen
18	Missionary - Home studying	Paul D. McLean
19	Retired	William J.M. McLean
20	Retired	W.J. Moorehead

**Appendix to Roll (cont'd)**

21	Without Charge	Richey Morrow
22	Retired	John A. Robertson
23	Retired	Henry Russell
24	Retired	Edmund Seress
25	Retired	Howard L. Shantz
26	Without Charge	Mark A. Tremblay
27	Retired	Victor H. Turner
28	Retired	Lawrence Vlasblom
29	Retired	Joseph E. Williams

**Missionaries - Active**

1	Ukraine	David Pandy Szekeres
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**Missionaries - Retired**

1	Malawi	Miss Irma I. Schultz
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**Clerk of Presbytery:** Rev. Joe Williams, 190 Medland St., Toronto, ON, M6P 2N7. Phone: 416-769-8079 (O), 416-751-7469 (R)

(For telephone directory see page 730-31, for statistical information see page 692-93)

**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	44 Main St. N., 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	Jon Morris	723 Balmoral Dr., Bramalea, ON, L6T 1X5
4 Bramalea North	W. Grant Johnston	James Archibald	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 Green-Russell	25 Ruth Ave., Brampton, ON, L6Z 3X3
7 Campbellville, St. David's - Nassagaweya	Glen C. Soderholm	Russell Hurren Marion Snyder	Box 235, Campbellville, ON, L0P 1B0 c/o Marilyn Coxe, R.R. #3, Milton, ON, L9T 2X7
8 Claude	Cheryl Horne Weatherdon	Doreen M. Shackleton	c/o M. Middlebrook, R.R. 1, Inglewood, ON, L0N 1K0

9	Erin, Burns - Ospringe, Knox	Vacant	Art England Byron Bruce	155 Main St., Box 696, Erin, ON, N0B 1T0 c/o B. Bruce, R.R. #3, Acton, ON, L7J 2L9
10	Georgetown, Knox - Limehouse	Peter Barrow	Ron Gable 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	Fairlie Ritchie	Shane Tanner	Highway 25, Hillsburgh, ON, N0B 1Z0
13	Malton, St. Mark's	Kathy Brownlee	Fred Dugglesby	7366 Darcel Ave., Malton, ON, L4T 3W6
14	Milton, Knox	W. Rod Lewis Colleen L. Smith	Karl Reichert	170 Main St. E., Milton, ON, L9T 1N8
Mississauga:				
15	Chinese	Hugo King-Wah Lau	George Shui	3535 South Common Court, Mississauga, ON, L5L 2B3
16	Clarkson Road	Mary B. Campbell	Ms. Barbara Sypher	1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
17	Dixie	Sandy D. Fryfogel	Shirley Raininger	3065 Cawthra Rd., Mississauga, ON, L5A 2X4
18	Erindale	W. Ian MacPherson	Janet Bramble	1560 Dundas St. W., Mississauga, ON, L5C 1E5
19	Glenbrook	Ian B. McWhinnie	Gillian Trout	3535 South Common Crt., Mississauga, ON, L5L 2B3
20	White Oak	Dennis J. Cook	D. McCutcheon	6945 Meadowvale TC Circle, Mississauga, ON, L5N 2W7
21	Norval - Union	John Giurin	Phil Brennan Heather Ann Thompson	499 Guelph St., Box 58, Norval, ON, L0P 1K0 Box 58, Norval, ON, L0P 1K0
Oakville:				
22	Hopedale	Peter D. Ruddell Susan Sheridan	Evelyn Bundy	156 Third Line, Oakville, ON, L6L 3Z8
23	Knox	A. Harry W. McWilliams	Donald Carman	89 Dunn St., Oakville, ON, L6J 3C8
24	Knox Sixteen	G. Walter Read	David Smith	1150 Dundas St. W., Oakville, ON, L6J 4Z2
25	Trafalgar	Ferne Reeve	Donna Drapkin	169 River Oaks Blvd. E., Oakville, ON, L6H 5N5
26	Orangeville, Tweedsmuir	Harvey A. Self Allyson Voo	John Meek	6 John St., Box 276, Orangeville, ON, L9W 2Z7
27	Port Credit, St. Andrew's	James W.A. Cooper	Robert English	24 Stavebank Rd. N., Mississauga, ON, L5G 2T5
28	Streetsville, St. Andrew's	Douglas C. McQuaig	Noel Patterson	293 Queen St. S., Mississauga, ON, L5M 1L9
<b>Without Congregation</b>				
1	Chaplain	R. Wayne Maddock		
2	Professor, Knox College	Iain G. Nicol		

**Appendix to Roll**

1	Retired	J.M. Anderson
2	Retired	Christiaan M. Costerus
3	Social Worker	Noble B.H. Dean
4	Retired	E.F. Dutcher
5	Retired	E. Robert Fenton
6		Cheryl Gaver
7	Retired	Helen L. Goggin
8	Retired	J. Beverley Kay
9	Retired	Kingsley E. King
10	Retired	Trevor J. Lewis
11	Teaching	John McGurrin
12	Retired	J. Glynn Owen
13	Retired	Gerald Rennie
14	Retired	Donald C. Smith
15		Steven Smith
16		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. Peter D. Ruddell, 156 Third Line, Oakville, ON, L6L 3Z8. Phone 905-827-3851 (C), 905-847-7177 (R), 905-847-9109 (Fax)  
p\_d.Ruddell@sympatico.ca

(For telephone directory see page 731, for statistical information see page 693-94)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Aurora, St. Andrew's	Michelle McVeigh	Joan Shaw	32 Mosley Street, Aurora, ON, L4G 1G9
2 Bolton, Caven	Jeremy R. Lowther	Steve Niepage	110 King St. W., Bolton, ON, L7E 1N2
3 Bradford, St. John's	Daniel Scott	Ms. Christine Simpson	Box 286, Bradford, ON, L3Z 2A8
4 Keswick	Kirk MacLeod		Box 73, Keswick, ON, L4P 3E1
5 King City, St. Andrew's	Christopher Carter	J.D. Agnew	13190 Keele St., King City, ON, L7B 1J2
6 Maple, St. Andrew's	Vacant	Alexander Kerr	9860 Keele St., Maple, ON, L6A 1R6
7 Markham, St. Andrew's	Samuel M. Priestley, Jr.	David Banfield	143 Main St. N., Markham, ON, L3P 1Y2
8 Markham, Chinese	Vincent Lee	Michael Lai	2250 Denison St., Markham, ON, L3S 1E9
9 Markham, Chapel Place	Vacant	George Habib	8 Chapel Place, Markham, ON, L3R 9C4
10 Newmarket, St. Andrew's	Angus D. McGillivray Laura Duggan	Maurice Rochon	484 Water St., Newmarket, ON, L3Y 1M5
11 Nobleton, St. Paul's	Vacant	John Mullings	Box 535, Nobleton, ON, L0G 1N0
12 Richmond Hill	George W. Beals	Mrs. M. Bennett	10066 Yonge St., Richmond Hill, ON, L4C 1T8
13 Stouffville, St. James	Donald G.A. Muir	John Hazlewood	6432 Main St., Stouffville, ON, L4A 1G3
14 Sutton West, St. Andrew's	Vacant	Gayle Clarke	P.O. Box 312, Sutton West, ON, L0E 1R0
15 Thornhill	Robert H. Smith	Jerry Easton	271 Centre St., Thornhill, ON, L4J 1G5
16 Tottenham, Frazer	Bryn MacPhail	Bruce Boyington	Box 164, Beeton, ON, L0G 1A0
- Beeton, St. Andrew's		Mrs. Marie Logan	P.O. Box 164, Beeton, ON, L0G 1A0
17 Schomberg, Emmanuel	Wayne G. Smith (Int. Min.)	Roy Smith	Box 121, Schomberg, ON, L0G 1T0
18 Unionville	Vacant	June Holohan	600 Village Parkway, Unionville, ON, L3R 6C2
19 Vaughan, St. Paul's	Vacant	A.K. Cameron	10150 Pine Valley Dr., Box A4, RR 2, Woodbridge, ON, L4L 1A6
20 Woodbridge	David S. Sherbino	A. Whitmore	7971 Kipling Ave., Woodbridge, ON, L4L 1Z8
<b>Without Congregation</b>			
1 Director of Church Relations, World Vision Canada	Kenneth G. McMillan		
2 Program Secretary, WMS	Margaret A. Robertson		
3 Women's Prog. Co-ordinator, Evangel Hall	M. Helen Smith		
<b>Appendix to Roll</b>			
1 Without Charge	Marion Ballard (Diaconal)		
2 Teacher	J.N. Balsdon		

(cont'd) **19. PRESBYTERY OF OAK RIDGES**

**Appendix to Roll** (cont'd)

3 Retired	Gordon A. Beaton
4 Retired	Wm. I. Campbell
5 Without Charge	Jean Cook (Diaconal)
6 Mayor	W.D. Cousens
7 Without Charge	Robert Ewing
8 Without Charge	Donald H. Freeman
9 Minister Emeritus, St. Andrew's, Markham	Russell T. Hall
10 Retired	W. Harold Heustin
11 Without Charge	June Holohan (Diaconal)
12 Missionary, Guyana	Christopher Jorna
13 Studying	Allyson MacLeod
14 Retired	J. William Milne
15 Retired	Lucie A. Milne
16 Retired	Theodore W. Olson
17 Without Charge	Lori Scholten-Dallimore
18 Without Charge	D. Patricia Strung

**Missionaries - Active**

1 Malawi	Bruce Hickling
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**Clerk of Presbytery:** Ms. Beth Gilmore, 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 731-32, for statistical information see page 695)

**SYNOD OF TORONTO AND KINGSTON**

**20. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Alliston, Knox - Mansfield, St. Andrew's	Robert J. Graham	Barbara Knox Mrs. Shirley Orr	160 King St. S., Alliston, ON, L9R 1B9 160 King St. S., Alliston, ON, L9R 1B9
2 Angus, Zion	Jackson Clelland	John Thomson	Box 356, Angus, ON, L0M 1B0
3 Barrie, Essa Road	Thomas T. Cunningham	Donald Campbell	59 Essa Road, Barrie, ON, L4N 3K4
4 Barrie, St. Andrew's	Allen J. Aicken	Michael Millar	47 Owen Street, Barrie, ON, L4M 3G9
5 Barrie, Westminster	John A. Fraser	Ward Charlebois	170 Steel Street, Barrie, ON, L4M 2G4
6 Bracebridge, Knox	Michael Barnes	Linda Ann Jewell	45 McMurray St., Bracebridge, ON, P1L 2A1

7	Coldwater, St. Andrew's - Moonstone, Knox	Ed P. Hoekstra	Gladys Hawke Eileen Fowler Alex Besse	Box 821, 30 Gray St., Coldwater, ON, L0K 1E0 R.R. 2, Box B415, Coldwater, ON, L0K 1E0 200 Maple St., Collingwood, ON, L9Y 2R2
8	Collingwood, First	John C. Henderson Tim Raeburn-Gibson		
9	Cookstown - Baxter - Ivy	Carol Smith	Larry Brolley Dorothy Edgar Lyall McLean	8 Church St., Box 354, Cookstown, ON, L0L 1L0 R.R. #1, Angus, ON, L0M 1B0 R.R. #3, Thornton, ON, L0L 2N0
10	Creemore, St. Andrew's	Vacant	Erel Blackburn	Box 135, Creemore, ON, L0M 1G0
11	Dunedin, Knox	Vacant	Jean Rowbotham	Box 47, R.R. #4, Creemore, ON, L0M 1G0
12	Elmvale - Flos, Knox	Charles Deogratsias	Neil Faris Donald Bell	Box 492, Elmvale, ON, L0L 1P0 Box 492, 37 Queen St. E., Elmvale, ON, L0L 1P0
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		Wilfred Newell	Horning's Mills, ON, L0N 1J0
16	Huntsville, St. Andrew's	Raye A. Brown	Mrs. Marjorie Ireland	1 High Street, Huntsville, ON, P1H 1P2
17	Maple Valley, St. Andrew's		Phyllis Aldcorn	R.R. #1, Badjeros, ON, N0C 1A0
18	Midland, Knox	James R. Kitson	Mrs. Jane C. Brown	539 Hugel Ave., Midland, ON, L4R 1W1
19	Nottawa, Emmanuel	A.R. Neal Mathers	Rae Hockley	Box 12, Nottawa, ON, L0M 1P0
20	Orillia, St. Andrew's	Ian K. Johnston (Int.Min.)	Richard Lauer	99 Peter St. N., Orillia, ON, L3V 4Z3
21	Orillia, St. Mark's	James A. Young	Mrs. Joan MacDonald	435 Jamieson Dr., Orillia, ON, L3V 4Y6
22	Parry Sound, St. Andrew's	Gary R.R. Robinson	Gordon Pollard	58 Seguin Street, Parry Sound, ON, P2A 1B6
23	Penetanguishene, First	Vacant	Paul A. Mills	20 Robert St. E., Penetanguishene, ON, L9M 1K9
24	Port Carling, Knox - Torrance, Zion	Vacant	Donald Crowder Mark Hoogsteen (pro-tem)	Box 283, Port Carling, ON, P0B 1J0 Box 42, Torrance, ON, P0C 1M0
25	Port McNicoll, Bonar	Vacant	W.A. Evans	Box 646, Port McNicoll, ON, L0K 1R0
26	Stayner, Jubilee - Sunnidale Corners, Zion	Timothy R. Purvis	Donald McNabb Elaine Steele	Box 26, 234 Main St. E., Stayner, ON, L0M 1S0 R.R. #1, Stayner, ON, L0M 1S0
27	Stroud	H. Douglas L. Crocker	Vacant	Box 54, 2180 Victoria St. E., Stroud, ON, L0L 2M0
28	Trinity Community	Carey Nieuwhof	Myrle Strachan	c/o C. Nieuwhof, R.R.1, Comp. 126, Hawkstone, ON, L0L 1T0
29	Uptergrove, Knox - East Oro, Esson - Jarratt, Willis	Brice L. Martin	David Drybrough Mrs. Evelyn Horne Mrs. 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
30	Vankoughnet, St. David's	Vacant	Graydon Boyes	c/o Graydon Boyes, RR 3, Bracebridge, ON, P1L 1X1

(cont'd)

**20. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
31 Victoria Harbour, St. Paul's	David M. Howes	Ella Murray	P.O. Box 3, Victoria Harbour, ON, L0K 2A0
32 Wasaga Beach Community	Deborah Dolbear	Jean MacDonald	208 Mosley St., Wasaga Beach, ON, L0L 2P0
<b>Appendix to Roll</b>			
1 Retired	Eric A. Beggs		
2 Retired	John Brush		
3 Retired	John C. Cooper		
4 Retired	George B. Cunningham		
5 Retired	Thomas A.A. Duke		
6 Retired	Sheila Fink		
7 Retired	Clare Hagan (Diaconal)		
8 Assoc. Secretary, Education for Discipleship	Dorothy Henderson (Diaconal)		
9 Retired	Kenneth A. Heron		
10 Without Charge	Mark Hoogsteen		
11 Without Charge	Jeff E. Inglis		
12 Retired	Robert Little		
13 Retired	Wallace I. Little		
14 Retired	D. Neil McCombie		
15 Retired	Donald R. McKillican		
16 Retired	Donald Madole		
17 Retired	Grant D.M. Noland		
18 Without Charge	Diane Reid (Diaconal)		
19 Retired	Kenneth J. Rooney		
20 Retired	A. Alan Ross		
21 Retired	Dorothyann Summers (Diaconal)		
22 Retired	Malcolm D. Summers		
23 Retired	A. Laurie Sutherland		
24 Retired	James A. Thomson		
25 Without Charge	Chris J. Vais		
26 Retired	David A. Whitehead		
27 Without Charge	Linda L. Whitehead		
<b>Diaconal Ministries - Other</b>			
1 Miss Jessie Horne	57 Fitzwilliam Blvd., London, ON, N6H 5H6		

**Clerk of Presbytery:** 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 732-33, for statistical information see page 695-97)

**SYNOD OF TORONTO AND KINGSTON**

**21. PRESBYTERY OF TEMISKAMING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Cochrane, Knox	Richard Hein	Don Stewart	Box 1394, Cochrane, ON, P0L 1C0
2 Englehart, St. Paul's - Tomstown	Linda J. Martin	Janet Johnstone Ruth Watters	Box 737, Englehart, ON, P0J 1H0 R.R. #1, Box 4, Englehart, ON, P0J 1H0
3 Kapuskasing, St. John's	Jeffrey E. Smith	Mrs. Anne Jamieson (pro tem)	17A Ash St., Kapuskasing, ON, P5N 3H1
4 Kirkland Lake, St. Andrew's	Cassandra H. Wessel	A. McInnes	P.O. Box 1093, Kirkland Lake, ON, P2N 3L1
5 New Liskeard, St. Andrew's	Ivan Dambrowitz	Lia Wall	Box 908, New Liskeard, ON, P0J 1P0
6 Timmins, MacKay	John D. Blue	Rick Dinesen	Box 283, Timmins, ON, P4N 7E2

**Clerk of Presbytery:** Mrs. Linda Taylor, Box 1568, New Liskeard, ON, P0J 1P0. Phone 705-647-6558 (R), btaylor@onlink.net.

(For telephone directory see page 733, for statistical information see page 697)

**SYNOD OF TORONTO AND KINGSTON**

**22. PRESBYTERY OF ALGOMA & NORTH BAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Burk's Falls, St. Andrew's - Magnetawan, Knox - Sundridge, Knox	Leslie Drayer	Ms. Jean Schneler Doris Langford Ms. Marj Bates	Box 249, Burk's Falls, ON, P0A 1C0 Box 194, Magnetawan, ON, P0A 1P0 Box 1005, Sundridge, ON, P0A 1Z0
2 Massey, First	Job van Hartingsveldt (Int. Mod.)	Jessie Burnside	Box 21, 195 Grove St., Massey, ON, P0P 1P0
3 North Bay, Calvin	Robert R. Robinson	Binnie Armstrong	580 Commercial St., North Bay, ON, P1B 4E6
4 Sault Ste. Marie, St. Paul's - Victoria	David T. Jack	Robert Allard Mrs. Joan Marshall	136 Cathcart St., Sault Ste. Marie, ON, P6A 1E3 766 Carpin Beach Rd., Sault Ste. Marie, ON, P6A 5K6
5 Sault Ste. Marie, Westminster	James J. Gordon	Alan Carscadden	134 Brock St., Sault Ste. Marie, ON, P6A 3B5
6 Sudbury, Calvin	Daniel J. Reeves	Peter Vom Scheidt	1114 Auger Ave., Sudbury, ON, P3A 4B2
7 Sudbury, Hillside - Sudbury, Knox	Job van Hartingsveldt	Ruth Maier Keith Godin	73 Third Ave., Sudbury, ON, P3B 3P7 73 Larch St., Sudbury, ON, P3E 1B8

**Appendix to Roll**

- |           |                   |
|-----------|-------------------|
| 1 Retired | Gordon W.C. Brett |
| 2 Retired | George Hunter     |

**Appendix to Roll (cont'd)**

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	Without Charge	Marty J. Molengraaf
10	Retired	A.C. Grant Muir
11	Retired	Frank J. Parsons
12	Retired	J. Garth Poff

**Clerk of Presbytery:** Ms. Margaret Calder, 140 Hughes Rd., Apt. 405, North Bay, ON, P1A 3E8. Phone 705-472-4902 (R&O), 705-495-0745 (Fax).  
presanb@hotmail.com

(For telephone directory see page 733, for statistical information see page 697-98)

**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	Vacant	Christopher MacIntosh Mrs. Margaret Lennox	Box 159, Arthur, ON, N0G 1A0 R.R. #4, Kenilworth, ON, N0G 2E0
2 Baden, Livingston	Vacant	Ms. Wendy von Farra	44 Beck St., Box 291, Baden, ON, N0B 1G0
3 Cambridge, Central	Angus J. Sutherland	Dr. Lynda Pinnington	7 Queen's Square, Cambridge, ON, N1S 1H4
4 Cambridge, Knox Preston	Vacant	Ray Czerwonka	132 Argyle St. N., Cambridge, ON, N3H 1P6
5 Cambridge, Knox's Galt	Wayne Dawes	George R. Ingram	2 Grand Ave. S., Cambridge, ON, N1S 2L2
6 Cambridge, St. Andrew's Galt	John A. Deyarmond	Douglas Nelson	130 Victoria Ave. Cambridge, ON, N1S 1Y2
7 Cambridge, St. Andrew's Hespeler	Vacant Penny Garrison (Lay Miss.)	Mrs. Betty Clarke	73 Queen St. E., Cambridge, ON, N3C 2A9
8 Cambridge, St. Giles	Carolyn B. McAvoy (Interim Minister)	Howard Debrusk	146 Ballantyne Ave., Cambridge, ON, N1R 2T2
9 Elmira, Gale	Linda J. Bell	Ms. Mary Haight	2 Cross St., Elmira, ON, N3B 2S5
10 Elora, Knox - Alma, St. Andrew's	Kees Vandermeij	Arthur Hinds Ms. Jo-Anne Hall	Box 638, Elora, ON, N0B 1S0 c/o Box 3, Alma, ON, N0B 1A0

11	Fergus, St. Andrew's	J.M. Laurenson	John Zettel	325 St. George St. W., Fergus, ON, N1M 1J4
12	Guelph, Knox	Thomas J. Kay Elizabeth Jobb	Mrs. Vera I. Teasdale	20 Quebec St., Guelph, ON, N1H 2T4
13	Guelph, Kortright	Donald P.J. McCallum	Douglas Jamieson	795 Scottsdale, Dr., Guelph, ON, N1G 3R8
14	Guelph, St. Andrew's	Vacant C. Joyce Hodgson	Malcolm McAlister	161 Norfolk St., Guelph, ON, N1H 4J7
15	Guelph, Westminster-St. Paul's	Herbert F. Gale	Robert Renton	206 Victoria Rd. N., Guelph, ON, N1E 5H8
16	Harriston, Knox-Calvin	Calvin M. Lewis	Dr. Kenneth Fisk	Box 689, Harriston, ON, NOG 1Z0
17	Kitchener, Calvin	Mark W. Gedcke	John Nanson	248 Westmount Rd., Kitchener, ON, N2M 4Z1
18	Kitchener, Doon	Vacant	Mrs. Kathy Kiggins	35 Roos, Kitchener, ON, N2P 1N4
19	Kitchener, Kitchener East	Mark S. Richardson	Larry Mason	10 Zeller Dr., Kitchener, ON, N2A 4A8
20	Kitchener, St. Andrew's	William G. Lamont John E. Kurtz William G. Johnston	John S. Moses	54 Queen St. N., Kitchener, ON, N2H 2H2
21	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
22	Palmerston, Knox - Drayton, Knox	F. James Johnson	Ms. Anna Marie Toner Mary Miller	Box 652, Palmerston, ON, N0G 2P0 Box 133, Drayton, ON, N0G 1P0
23	Puslinch, Duff's - Crieff, Knox	Vacant	L. Glennys Stewart Derek Jamieson	R.R. #3, Guelph, ON, N1H 6H9 R.R. #2, Puslinch, ON, N0B 2J0
24	Rockwood - Eden Mills	Linda Paquette	Ray Death G. Wallace Lasby	c/o Box 114, Rockwood, ON, N0B 2K0 c/o Box 114, Rockwood, ON, N0B 2K0
25	Waterloo, Knox	E. Brooke Ashfield Linda J. Ashfield	George MacAskill	50 Erb St. W., Waterloo, ON, N2L 1T1
26	Waterloo, Waterloo North	John P. Young	Beth Goodwin	685 Highpoint Ave., Waterloo, ON, N2V 1G7
27	Winterbourne, Chalmers	Vacant	Ron Clemens	c/o R. Clemens, 18 Eagle Dr., Elmira, ON, N3B 3J2

**Without Congregation**

- |   |                                |              |
|---|--------------------------------|--------------|
| 1 | Exec. Dir., Renewal Fellowship | Calvin Brown |
|---|--------------------------------|--------------|

**Appendix to Roll**

- |   |                |                |
|---|----------------|----------------|
| 1 | Without Charge | Wayne C. Allen |
| 2 | Retired        | Alan M. Beaton |
| 3 | Retired        | Arnold Bethune |

**Appendix to Roll (cont'd)**

4	Retired	John C. Boyne
5	Without Charge	Linda Brown Ewing
6	Without Charge	A.R. Courtenay
7	Retired	Frederick H. Cromey
8	Retired	Peter J. Darch
9	Retired	Robert T. Duncanson
10	Without Charge	Shirley Gale
11	Retired	Gordon Griggs
12	Studying	M. Anne Yee Hibbs
13	Interim Ministry Specialist	John J. Hibbs
14	In France	Deborah Huber-McBride
15	Retired	Robert A. Jackson
16	In United States	Campbell Laker
17	Retired	Chester Lewis
18	Retired	Charles A. MacDonald
19	Retired	Grant R. MacDonald
20	Without Charge	Janice MacInnes (Diaconal)
21	Missionary, in Japan	Jack H. McIntosh
22	Minister-in-Association, Knox, Waterloo	Walter F. McLean
23		Wilfred A. McLeod
24		Marmie Runhart (Diaconal)
25	In United States	Lara Scholey
26	Retired	Donald R. Sinclair
27	Laos Ministries	Robert C. Spencer
28	Retired	Robert R. Whitehead
29	Without Charge	James J. Wyllie
30	Retired	F. Norman Young
31	Without Charge	Denise Zimmer (Diaconal)

**Diaconal Ministries - Other**

1	Mrs. R. Barar	77 Dudhope St., Cambridge, ON, N1R 4T6
2	Miss Marjorie MacKay	16 Ann Street, Guelph, ON, N1H 1L8
3	Miss Dorothy McCombie	320 Argyll St., Fergus, ON, N1M 2Y3

**Missionaries - Active**

1	Malawi	Mr. David & Mrs. Miriam Barrie
2	Taiwan	Mr. John E. & Betty Geddes

**Missionaries - Active (cont'd)**

- 3 Romania Brian Johnston  
 4 Japan Rev. Jack & Mrs. Beth McIntosh

**Missionaries - Retired**

- 1 Mrs. Catherine (Moodie) McKay 302 Erb St. W. #307, Waterloo, ON, N2L 1W3

**Clerk of Presbytery:** Mr. Ian Dudgeon, 71 Francis St., Cambridge, ON, N1S 1Z9. Phone 519-623-9006 (Presby.), 519-623-9720 (Fax)  
 watwell@golden.net

(For telephone directory see page 733-34, for statistical information see page 698-99)

**SYNOD OF TORONTO AND KINGSTON****45. 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	Vacant	David Cho	R.R. #4, Forced Rd., Brantford, ON, N3T 5L7
2 Kitchener-Waterloo Korean	Vacant	Joong Nam Lee	130 Duke St. W., Kitchener, ON, N2H 1A7
3 London, Korean Christian	Young-Sun Lee Joseph Choi	Myung Joon Kang	530 Topping Lane, London, ON, N6J 3M7
4 Mississauga, West Korean	Vacant	Sai Ki Bark	1560 Dundas St., Mississauga, ON, L5C 1E5
5 Montreal, Korean	Vacant	Hyun Ho Kang	6225 Godfrey Ave., Montreal, PQ, H4B 1K3
6 Niagara, Korean	Vacant	Sin Chul Lim	4898 Kitchener St., Niagara Falls, ON, L2G 1R7
Toronto:			
7 Mahn-Min Korean	Young-Key Min	Hyu Shin Lee	21 Swanwick Ave., Toronto, ON, M4E 1Z2
8 Central Toronto	Jung Hyun Shin	Mr. Kun Sil Park	1 Greenland Road, North York, ON, M3C 1N1
9 East Toronto Korean	Peter S. Han Jinsook Ko	Yong Chang	40 Yarmouth Road, Toronto, ON, M6G 1W8
10 Metropolitan Korean	Andrew S.K. Lee	Yong Sul Lee	1183 Davenport Rd., Toronto, ON, M6H 2G7
11 North York-Living Stone	In Kee Kim	Young Kon Choi	190 Medland St., Toronto, ON, M6P 2N7
12 Pilgrim Korean			100 Ranleigh Ave., Toronto, ON, M4N 1W9
13 Toronto Korean	Cheol Soon Park Alan Goh	Don Seo	67 Scarsdale Rd., Toronto, ON, M3B 2R2

**Without Congregation**

- 1 New Covenant Mission Jong Hwan (John) Kim  
 2 Korean Canadian Family Ministry Myung Chun Kim

**Appendix to Roll**

1	Without Charge	Nak Gyoo Choi
2		Peter Chung
3	Without Charge	Robert Kim
4	Without Charge	In Hwan (Daniel) Kim
5	Without Charge	Yeon Wha Kim
6	Working in South Africa	Young Huem Ohm
7	Missionary - Sri Lanka	John Yoo
8	Without Charge	Young Sik Yoo
9	Without Charge	Tae Gon Yoon

**Missionaries - Active**

1	Guatemala	Ken Kim
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**Clerk of Presbytery:** Rev. John Kim, 298 Rudar Rd., Mississauga, ON, L5A 1S3. Phone (905) 897-8931 (R)

(For telephone directory see page 734, for statistical information see page 699-700)

**SYNOD OF SOUTHWESTERN ONTARIO****24. PRESBYTERY OF HAMILTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Ancaster:			
1	Alberton	Vacant	Wilma Butter
2	St. Andrew's	Ronald C. Archer	Cliff Andrews
3	St. Paul's, Carluke - Knox, Binbrook	Colleen J. Gillanders- Adams	John I. McClure Angus Ptolemy
			Box 56, Alberton, ON, L0R 1A0 31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7 R.R. #2, 526 Carluke Rd. W., Ancaster, ON, L9G 3L1 Box 24, Binbrook, ON, L0R 1C0
Burlington:			
4	Aldershot	Richard A. Brown	937 LaSalle Pk. Rd., Burlington, ON, L7T 1M8
5	Brant Hills	Robert C. Dawson	2138 Brant St., Burlington, ON, L7P 3W5
6	Knox	Howard T. Sullivan Frances Sullivan (Diaconal)	Mrs. Jacqueline Harrington 461 Elizabeth St., Burlington, ON, L7R 4B1
7	Pineland	Andrew D.M. Reid	5270 New St., Burlington, ON, L7L 1V5
8	Strathcona	Caroline R. Lockerbie	505 Walkers Line, Burlington, ON, L7N 2E3
9	St. Paul's	Clive W. Simpson	R.B. Marshall 2600 Headon Forest Dr., Burlington, ON, L7M 4G2
10	Caledonia	Thomas G. Vais	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	Mrs. Orla MacMillan	10 Mountain St., Grimsby, ON, L3M 3J6
13	Hagersville, St. Andrew's - Port Dover, Knox	Vacant	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	Calvin-Grace	Vacant	Mrs. Eva Googe	541 James St. N., Hamilton, ON, L8L 1J6
15	Central	Alan M. McPherson Larry J. Cowper Robert J. Bernhardt	James Evel	165 Charlton Ave. W., Hamilton, ON, L8P 2C8
16	Chalmers		Brent Ellis	200 Mountain Park Ave., Hamilton, ON, L8V 1A2
17	Chedoke	John-Peter C. Smit Tori Smit (Diaconal)	Kay Robertson	865 Mohawk Rd. W., Hamilton, ON, L9C 7B9
18	Eastmount	Charles J. Fensham	Elizabeth Tarko	720 Ninth Ave., Hamilton, ON, L8T 2A3
19	Erskine	Ian McPhee		19 Pearl St. N., Hamilton, ON, L8R 2Y6
20	John Calvin Hungarian	Vacant	Ms. Wendy Slavin	121 Birch Ave., Hamilton, ON, L8L 6H8
21	MacNab St.	J. Mark Lewis	Colleen Vanderalst	116 MacNab St. S., Hamilton, ON, L8P 3C3
22	New Westminster	Robert B. Sim	Lorraine Gilchrist	1025 King St. E., Hamilton, ON, L8M 1C9
23	Roxborough Park	Vacant	Mrs. A. Forsyth	16 Eastwood St., Hamilton, ON, L8H 6R7
24	St. Columba	Harry Bradley	David Chiahotny	1540 Main St. E., Hamilton, ON, L8K 1E6
25	St. Cuthbert's	Catherine Stewart Kroeker	Arthur Heidebrecht	2 Bond St. N., Hamilton, ON, L8S 3W1
26	St. Enoch	Petrus H. Greyling	Ben Gowing	1209 Main St. E., Hamilton, ON, L8K 1A3
27	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
28	St. Paul's	James R. Dickey	Mrs. Jennifer MacLean	70 James St. S., Hamilton, ON, L8P 2Y8
29	South Gate	Robert S. Geddes	R. Fox	120 Clarendon Ave., Hamilton, ON, L9A 3A5
30	Jarvis, Knox - Walpole, Chalmers	Garfield Havemann	J. Davidson J. Willis	Box 9, Jarvis, ON, N0A 1J0 R.R. #1, Jarvis, ON, N0A 1J0
31	Kirkwall - Sheffield, Knox	Robert Pankratz	J.K. Hood Agnes Culham	R.R. #1, Cambridge, ON, NIR 5S2 Sheffield, ON, L0R 1Z0
32	Stoney Creek, Cheyne	Stephen R. Lindsay	J.A. McIntosh	7 King St. W., Stoney Creek, ON, L8G 1G7
33	Stoney Creek, Heritage Green	Jeffrey P. Chalmers	Susan Hammond	360 Isaac Brock Dr., Stoney Creek, ON, L8V 2R2
34	Waterdown, Knox	Susan Kerr	Margaret Scobie	Box 221, Waterdown, ON, L0R 2H0
35	West Flamborough	Victoria Eldridge	A.F. Thompson	Box 28, R.R. #1, Dundas, ON, L9H 5E1

**Without Congregation**

- |   |                    |
|---|--------------------|
| 1 Retired   | T. Melville Bailey |
| 2 Director, Hamilton Pastoral<br>Counselling Centre | David L. McInnis   |
| 3 Chaplain, McMaster                                | Carol Wood         |

**Appendix to Roll**

- |  |                              |
|--|------------------------------|
| 1 Without Charge                       | Robert Adams                 |
| 2 Retired                              | Helen Ruth Allum             |
| 3 Retired                              | Walter Allum                 |
| 4 Without Charge                       | Judith Archer Green          |
| 5 Retired                              | Csaba A. Baksa               |
| 6 Retired                              | Robert H. Beattie            |
| 7 Without Charge                       | Douglas C. Boyce             |
| 8 Without Charge                       | W. Craig Cook                |
| 9 Retired                              | J. Reay Duke                 |
| 10 Teaching                            | Ruth Gadsby (Diaconal)       |
| 11 Retired                             | Donald J. Herbison           |
| 12 Retired                             | R. Bruce Herrod              |
| 13 Retired                             | Derwyn J. Hill               |
| 14 Retired                             | John A. Johnston             |
| 15 Retired                             | Ross N. Macdonald            |
| 16 Nursing                             | Margaret MacLeod (Diaconal)  |
| 17 Retired                             | Robert G. MacMillan          |
| 18 Retired                             | Evelyn G. Murdoch (Diaconal) |
| 19 Retired                             | Malcolm E. Muth              |
| 20 Retired                             | Byron A. Nevin               |
| 21 Retired                             | Willard K. Pottinger         |
| 22 Studying                            | Margaret Read (Diaconal)     |
| 23 Worldwide Evangelization for Christ | C. Gordon D. Reid            |
| 24 Without Charge                      | J. George Robertson          |
| 25 Counsellor                          | Hank Ruiter                  |
| 26 Retired                             | Jon van Oostveen             |
| 27 Without Charge                      | Heather J. Vais              |
| 28 Retired                             | JoAnne Walter                |
| 29 Retired                             | James R. Weir                |
| 30 Retired                             | Donna Wilson (Diaconal)      |
| 31 Retired                             | Kenneth J. Wilson            |
| 32 Retired                             | Wilbert L. Young             |

**Regional Staff**

1 Synod Youth Consultant                    Spencer Edwards

**Suspended (sine die)**

1 Rev. 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, 1471 Old Highway 99, Ancaster, ON, L9H 5E3. Phone 905-628-3307, judee.green@sympatico.ca

(For telephone directory see page 734-35, for statistical information see page 700-01)

**SYNOD OF SOUTHWESTERN ONTARIO****25. 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	Frank M. Devries	Joyce Harrison James Dickson	Box 954, Beamsville, ON, L0R 1B0 Box 345, Smithville, ON, L0R 2A0
2 Dunnville, Knox	Jeff Veenstra	Bill Whyte	223 Lock St. W., Dunnville, ON, N1A 2X1
3 Fonthill, Kirk-on-the-Hill	Elizabeth S. Kidnew	Barbara Griffith	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 Paterson	6136 Lundy's Lane, Niagara Falls, ON, L2G 1T1
7 Stamford	Laurie McKay-Deacon	Jane Harrold	3121 St. Paul Ave., Niagara Falls, ON, L2J 2L8
8 Niagara-on-the-Lake, St. Andrew's	Gordon Ford	Mrs. D. Eke	Box 441, Niagara-on-the-Lake, ON, L0S 1J0
9 North Pelham, First	Mary I. Whitson	Dianne 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	Donna J. Riseborough	David Potts	176 Elm St., Port Colborne, ON, L3K 4N6
St. Catharines:			
11 Knox	R.J. Graham Kennedy	E.B. James	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 Theijsmeijer	Dave Kemp	205 Linwell Rd., St. Catharines, ON, L2N 1S1
14 Scottlea	Martin A. Wehrmann	Jacqueline Kellestine	515 Scott St., St. Catharines, ON, L2M 3X3

(cont'd)

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
15 West St. Andrew's - St. David's, First	Paul Shobridge	Paul Furminger Miss L. Stirling	42 Pelham Rd., St. Catharines, ON, L2S 1R4 Box 266, St. David's, ON, L0S 1P0
16 Thorold, St. Andrew's	Douglas Robinson	Gordon Henderson	24 Claremont St., Thorold, ON, L2V 1R3
17 Welland, Hungarian - Crowland	Maria Papp	Mrs. Helen Kovacs Eleanor Smith	142 Second St., Welland, ON, L3B 4T9 c/o Mrs. N.A. Smith, R.R. #4, Welland, ON, L3B 5N7
18 Welland, Knox	J. Bernard McGale	Glenn Mount	335 Fitch Street, Welland, ON, L3C 4W7
19 Welland, St. Andrew's	Ron Sharpe	Linda Moore	29 Bald Street, Welland, ON, L3C 5B7
<b>Without Congregation</b>			
1 Chaplain, Brock University	George A. Tattrie		
<b>Appendix to Roll</b>			
1 Retired	Louis K. Aday		
2 Retired	S. Murray Barron		
3	Larry Beverley		
4 Without Charge	Linda Bigelow (Diaconal)		
5 Retired	J.R. Esler		
6 Retired	Frank Gillespie		
7 Retired	James A. Goldsmith		
8 Retired	Norma Goldsmith (Diaconal)		
9 Retired	Gordon G. Hastings		
10 Retired	Charles D. Henderson		
11 Retired	Geoffrey D. Johnston		
12 Without Charge	Margaret L. Kirkland		
13 Retired	William I. McElwain		
14 Without Charge	Barbara McGale		
15 Retired	Alvin McIntosh		
16	William Penny		
17 Retired	William Skelly		
18 Retired	J. K. Ross Thomson		
19 United Church of Canada	Garry A. van Bruchem		
20 Central Asia Liaison Person	Margaret Vanderzweerde (Diaconal)		
21	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); gkennedy@niagara.com

(For telephone directory see page 735-36, for statistical information see page 701-02)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Brantford:			
1 Alexandra	Vacant	Ian Cunningham	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	David Boos	11 Whiteoaks Ave., Brantford, ON, N3R 5N8
4 Knox - Mt. Pleasant	Warren K. McKinnon	Mary Douglas Robert Dungavell	11 Aberdeen Ave., Brantford, ON, N3S 1R6 715 Mount Pleasant Rd., Mount Pleasant, ON, N0E 1K0
5 Delhi, Calvin - Brantford, Pleasant Ridge	Vacant	John Semjen Ida Csaszar	21 Lansdowne Ave., Delhi, ON, N4B 3B6 R.R. #4, Brantford, ON, N3T 5L7
6 Embro, Knox - Harrington, Knox	J. Andrew Turnbull	Allan Matheson Robert Dunseith	Box 159, Embro, ON, N0J 1J0 c/o R. Dunseith, 69 Woods St., Stratford, ON, N5A 1M2
7 Ingersoll, St. Paul's	Lonnie S. Atkinson	Robert J. Clemens	56 Thames St. S., Ingersoll, ON, N5C 2S9
8 Innerkip - Ratho	Christopher Wm. Little	Wm. Chesney Jr. Mrs. Jean Arnott	Box 99, Innerkip, ON, N0J 1M0 Miss M. Zehr, 510 Admiral, Woodstock, ON, N4S 8H8
9 Norwich, Knox - Bookton	Donald Moore	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 Simcoe, St. Paul's	John W. Cruickshank	Robert Ellis	100 Robinson St. B-2, Simcoe, ON, N3Y 1W8
12 Tillsonburg, St. Andrew's - Windham Centre, St. Andrew's	Robert M. Shaw	Vacant Darwin Sherman	46 Brock St. W., Tillsonburg, ON, N4G 2A5 Doyle St., Windham Centre, ON, N0E 2A0
13 Woodstock, Knox	Jan E. McIntyre	Barry Hawkins	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	Paul Kantor
7 Retired	Hugh Nugent
8 Retired	Gabe Rienks
9 Retired	Vernon W. Tozer
10 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     |
| 3 | Miss Margaret Ramsay | 502-33 Memorial Dr., Brantford, ON, N3R 5R8 |

**Clerk of Presbytery:** Mr. Ken Smith, R.R. #4, Simcoe, ON, N3Y 4K3. Phone 519-426-3100.

(For telephone directory see page 736, for statistical information see page 702-03)

**SYNOD OF SOUTHWESTERN ONTARIO****27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Ailsa Craig	Kristen L. Todd		Box 2, Ailsa Craig, ON, N0M 1A0
2 Appin - Melbourne, Guthrie	Kathryn A. Strachan	Hugh A. Fletcher Tom Jeffery	Box 72, Appin, ON, N0L 1A0 Box 72, Appin, ON, N0L 1A0
3 Belmont, Knox - North Yarmouth	Gloria Langlois	Murray Campbell Jim Campbell	Box 39, Belmont, ON, N0L 1B0 Box 39, Belmont, ON, N0L 1B0
4 Crinan, Argyle - Largie, Duff's	Brian Nichol	Duncan Tait Norman McWilliam	c/o Duncan Tait, R.R. #1, Dutton, ON, N0L 1J0 c/o Norman McWilliam, R.R. #1, Dutton, ON, N0L 1J0
5 Dorchester - South Nissouri	Edward Musson	Sam D. Gallagher Nancy Fedyk	c/o Rev. E. Musson, R.R. #3, Thorndale, ON, N0M 2P0 c/o Rev. E. Musson, R.R. #3, Thorndale, ON, N0M 2P0
6 Dutton, Knox-St. Andrew's	Thomas Godfrey	Alistar Cameron	c/o T. Godfrey, RR 1, Wallacetown, ON, N0L 2M0
7 Fingal, Knox - Port Stanley, St. John's	James Redpath	Thomas Marshman Paulina McCormick	c/o T. Marshman, R.R. 1, Fingal, ON, N0L 1K0 c/o 247 Colborne St., Port Stanley, ON, N5L 1B9
8 Glencoe - Wardsville, St. John's	Joye Platford	Margaret McPherson Don Nisbet	c/o Box 659, Glencoe, ON, N0L 1M0 c/o Don Nisbet, Wardsville, ON, N0L 2N0
9 Ilderton, Bethel	Douglas W. Miles	Carl Crossett	c/o Carl Crossett, R.R. #2, Denfield, ON, N0M 1P0
10 Kintyre, Knox - New Glasgow, Knox - Rodney, St. John's	Duncan A. Colquhoun	Earl Morden Marlene Manneke Gerald Degraw	Box 292, Rodney, ON, N0L 2C0 Box 292, Rodney, ON, N0L 2C0 Box 292, Rodney, ON, N0L 2C0

11	North Caradoc-St. Andrew's - Komoka	Kathy Fraser	Bill Sutherland Mrs. Ann Dahl	1196 Guildwood Ave., London, ON, N6H 4G9 1196 Guildwood Ave., London, ON, N6H 4G9
	London:			
12	Chalmers	John R. Bannerman	Norma Mary Stevenson	342 Pond Mills Rd., London, ON, N5Z 3X5
13	DaySpring	Terry V. Hastings	Alisdair Campbell	1880 Phillbrook Dr., London, ON, N5X 3A1
14	Elmwood Avenue	Karen R. Timbers	Robert A. Evans	111 Elmwood Ave. E., London, ON, N6C 1J4
15	Knollwood Park	Vacant	Joe Ruitenbeek	977 Oxford St. E., London, ON, N5Y 3K5
16	St. Lawrence	Vacant	C. Withers	910 Huron St., London, ON, N5Y 4K4
17	New St. James	Leslie R. Files Donald G.I. McInnis John Crowdis	Mrs. Shirley McNair	280 Oxford St. E., London, ON, N6A 1V4
18	Oakridge	Terry D. Ingram Sabrina Caldwell	Joe Leatham	862 Freele St., London, ON, N6H 3P3
19	St. George's	Keith A. McKee	John McKibbin	1475 Dundas St. London, ON, N5W 3B8
20	Tempo	Vacant	Jay Burtwistle	7002 Colonel Talbot Rd., London, ON, N6L 1J2
21	Trinity	Mark L. Turner	Ms. Sheila McMurray	590 Gainsborough St., London, ON, N6G 4S1
22	Westmount	Michael J. Stol	Robert A. Simpson	521 Village Green Ave., London, ON, N6K 1G3
23	Mosa, Burns	Jennifer L. Cameron	Ray Walker	R.R. #2, Glencoe, ON, N0L 1M0
24	St. Thomas, Alma Street	Vacant	Jan Taylor	94 Kains St., St. Thomas, ON, N5P 1N7
25	St. Thomas, Knox	Andrew Human	Robert Holt	55 Hincks St., St. Thomas, ON, N5R 3N9

### Without Congregation

- 1 Chaplain, Parkwood Hospital

Gale A. Kay

### Appendix to Roll

1	Without Charge	Karen Baxter (Diaconal)
2	Retired	Robert Beattie
3	Without Charge	Douglas Cameron
4	Retired	Deane G. Cassidy
5	Without Charge	Jean Cassidy (Diaconal)
6	Retired	Hugh M. Creaser
7	Without Charge	Mavis A. Currie
8	Retired	Lee S. Donahue
9	Without Charge	Shirley Dredge (Diaconal)
10		Alan B. Embree

**Appendix to Roll (cont'd)**

11 Retired	C. Sheldon Hastings
12	Robert Haven
13 Without Charge	Rosanne V. Hislop
14 Without Charge	Elizabeth Johnston (Diaconal)
15 Retired	Evan H. Jones
16 Graduate Studies	Ruth M. MacLean
17 Teaching, King's College	Gordon J. MacWillie
18 Without Charge	J. Daniel McInnis
19 Retired	Peter D. Mellegers
20 Retired	Frederick Neill
21 Retired	G. James Perrie
22 Retired	J. Murdo Pollock
23 Without Charge	Joyce Pollock (Diaconal)
24 Without Charge	Patricia K. Shaver
25 Retired	Alex J. Simpson
26 Teaching, Fanshawe College	David Stewart
27 Without Charge	Barbara Willis

**Regional Staff**

1 Synod Educational Consultant	Erin Crisfield
--------------------------------	----------------

**Diaconal Ministries - Other**

1 Rev. Gale Kay	55 Woodward Ave., London, ON, N6H 2G6
2 Rev. Karen Timbers	370 Ridout St., London, ON, N6C 3Z7

**Clerk of Presbytery:** Rev. Gloria Langlois, Box 39, Belmont, ON, N0L 1B0. Phone 519-644-1765, glanglois@claven.fanshawec.on.ca

(For telephone directory see page 736-37, for statistical information see page 703-04)

**SYNOD OF SOUTHWESTERN ONTARIO****28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Amherstburg, St. Andrew's	John W. Burkhart	Robert F. McLean	129 Simcoe St., Amherstburg, ON, N9V 1L8
2 Blenheim	Vacant	Miss Ruby Malott	27 George St., Box 179, Blenheim, ON, N0P 1A0

3	Chatham, First	Evelyn Carpenter	Wm. McKenzie Ross	60 Fifth Street, Chatham, ON, N7M 4V7
4	Chatham, St. James	William J. Ball	James Plank	310 McNaughton Ave. W., Chatham, ON, N7L 1R9
5	Dover, New St. Andrew's - Valetta	Christine Ball (Diaconal) Kathleen Pfeffer-McIntosh	Don Parry Robert Reid	R.R. #8, Chatham, ON, N7M 5J8 R.R. #1, Merlin, ON, N0P 1W0
6	Dresden, St. Andrew's - Rutherford	Mary Templer	Alex MacTavish Keith Houston	Box 93, Dresden, ON, N0P 1M0 R.R. #4, Dresden, ON, N0P 1M0
7	Leamington, Knox	Scott W. McAndless	Ronald Edwards	58 Erie St. S., Leamington, ON, N8H 3B1
8	Lakeshore, St. Andrew's	Charles N. Congram	Alex McRae	230 Amy Croft Dr., RR 1, Tecumseh, ON, N8N 2L9
9	Ridgetown, Mt. Zion	John St. Clair Neil	Archie McLaren	Box 1148, Ridgetown, ON, N0P 2C0
10	Thamesville, St. James - Duart	Vacant	Kent F. Hetherington Gerald Morden	29 Anne Street, Box 543, Thamesville, ON, N0P 2K0 R.R. #1, Muirkirk, ON, N0L 1X0
11	Wallaceburg, Knox  Windsor:	Hugh Appel	Pam Sheff	251 Duncan St., Wallaceburg, ON, N8A 5G5
12	First Hungarian	Vacant	Zoltan Veres	1566 Parent Ave., Windsor, ON, N8X 4J7
13	Forest Glade	Rodger D. McEachern	Joyce Bell	3149 Forest Glade Dr., Windsor, ON, N8R 1W6
14	Knox	Vacant	Fred Plexman	2320 Wyandotte St. W., Windsor, ON, N9B 1K4
15	Paulin Memorial	Wendy Paterson	Donald Malcolm	3200 Woodland Ave., Windsor, ON, N9E 1Z5
16	Riverside	Vacant	Richard C. Carey	840 Esdras Place, Windsor, ON, N8S 2M7
17	St. Andrew's	Jeffrey F. Loach	Walter Willms	405 Victoria Ave., Windsor, ON, N9A 4N1
18	Chinese	Larry Lau (Stated Supply)	Peniel Kong	405 Victoria Ave., Windsor, ON, N9A 4N1

### Appendix to Roll

1	Without Charge	Joan Ashley (Diaconal)
2	Without Charge	Aziz Bassous
3	Retired	Gerald E. Doran
4	Retired	Rosemary Doran
5	Retired	H. Lane Douglas
6	Retired	Donald B. Hanley
7	Without Charge	Andrew Jensen
8	Counsellor	Lori Jensen
9	Social Services	Tony Paton
10	Without Charge	Stephen T. Surman

**Diaconal Ministries - Other**

- |   |                    |   |
|---|--------------------|---|
| 1 | Rev. Joan Ashley   | 12055 Little River Rd., Tecumseh, ON, N8N 4E1   |
| 2 | Mrs. Muriel Brown  | #206 - 3855 Southwind Dr., Windsor, ON, N9G 2N2 |
| 3 | Mrs. Ruth McDowell | 93 Prince Arthur Ave., Chatham, ON, N7M 1X5     |

**Clerk of Presbytery:** Rev. William Ball, 310 McNaughton Ave. W., Chatham, ON, N7L 1R9. Phone 519-352-1240 (C), 519-352-4032 (R)  
519-352-1210 (Fax), wball@mnsi.net

(For telephone directory see page 737, for statistical information see page 704-05)

**SYNOD OF SOUTHWESTERN ONTARIO****29. PRESBYTERY OF SARNIA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alvinston, Guthrie - Napier, St. Andrew's	Vacant	Marilyn Dolbear Bruce Patterson	Box 314, Alvinston, ON, N0N 1A0 R.R. #3, Strathroy, ON, N7G 3H5
2 Beechwood, St. Andrew's - Kerwood, West Adelaide - Centre Road, Knox	Vacant	Mrs. Mary McLachlan Ray McPhail Dunbar Cox	c/o M. McLachlan, RR 1, Ailsa Craig, ON, N0M 1A0 R.R. #3, Kerwood, ON, N0M 2B0 R.R. #6, Strathroy, ON, N7G 3H7
3 Brigden	Vacant	Cameron Shaw	c/o C. Shaw, R.R. #1, Mooretown, ON, N0N 1M0
4 Corunna, St. Andrew's	Philip Wilson	Gloria Hands	437 Colborne St., Box 1381, Corunna, ON, N0N 1G0
5 Forest, St. James	Dennis I. Carrothers	Mrs. C. Collins	Box 219, Forest, ON, N0N 1J0
6 Moore Township, Knox - Mooretown, St. Andrew's	James Sloan	Ken Smith Charles Nisbet	R.R. #1, Mooretown, ON, N0N 1M0 1334 St. Clair Pkwy., Courtright, ON, N0N 1H0
7 Petrolia, St. Andrew's - Dawn Township, Knox	Vacant	Joe Agocs Bruce McCallum	Box 636, Petrolia, ON, N0N 1R0 c/o Mrs. G. Wilson, RR 2, Oil Springs, ON, N0N 1P0
8 Point Edward	Vacant	Fred McCord	c/o F. McCord, 1155 Thomas Dr., Sarnia, ON, N7V 3W1
Sarnia:			
9 Laurel-Lea-St. Matthew's	Vacant	Dorothy Neal	837 Exmouth St., Sarnia, ON, N7T 5R1
10 Paterson Memorial	Thomas A. Rodger	June Rummerfield	120 S. Russell St., Sarnia, ON, N7T 3L1
11 St. Andrew's	Raymond Hodgson	Kay Robertson	261 N. Christina St., Sarnia, ON, N7T 5V4
12 St. Giles	Terrance G. Samuel	Ed Leitch	770 Lakeshore Rd., Sarnia, ON, N7V 2T5

13	Strathroy, St. Andrew's 14 Thedford, Knox - Watford, St. Andrew's	Kristine O'Brien Christine O'Reilly	James Patterson Gerald Jamieson Gordon Aitken	152 Albert St., Strathroy, ON, N7G 1V5 Box 56, Thedford, ON, N0M 2N0 c/o G. Aitken, R.R. #8, Watford, ON, N0M 2S0
15	Wyoming, St. Andrew's - Camlachie, Knox	Vacant	Shirley Johnson Mrs. M.J. Gardiner	Box 555, Wyoming, ON, N0N 1T0 Box 58, Camlachie, ON, N0N 1E0

#### Appendix to Roll

1	Retired	John M. Anderson
2	Without Charge	Jeremy Ashton
3	Retired	George R. Bell
4	Retired	E. Lloyd Clifton
5	Retired	Johan Eenkhoorn
6	Retired	Ernest Herron
7	Retired	Douglas E.W. Lennox
8	Without Charge	Jo-Anne Symington

#### Diaconal Ministries - Other

1	Miss Catherine Watson	Box 235, Watford, ON, N0M 2S0
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#### Missionaries - Active

1	Kenya	Dr. Richard Allen
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**Clerk of Presbytery:** Mrs. Elaine Heath, 866 Montrose Court, Sarnia, ON, N7T 5B7. Phone 519-344-0412 (R), 519-344-6422 (O).

(For telephone directory see page 737-38, for statistical information see page 705-06)

### SYNOD OF SOUTHWESTERN ONTARIO

### 30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Atwood	Vacant	Robert Leslie	Box 159, Atwood, ON, N0G 1B0
2 Avonton - Motherwell-Avonbank	Catherine A. Calkin	Harvey Willoughby William Morrison	R.R. #2, St. Paul's, ON, N0K 1V0 c/o C. Calkin, R.R. #2, St. Paul's, ON, N0K 1V0
3 Bayfield, Knox	Summer Student	Mr. M.R. Fraser	Box 565, Bayfield, ON, N0M 1G0
4 Brussels, Melville - Belgrave, Knox	Cathrine Campbell	M. Douma Garner Nicholson	Box 239, Brussels, ON, N0G 1H0 R.R. #5, Brussels, ON, N0G 1H0
5 Cromarty	Vacant	Mrs. Jean Carey	R.R. #2, Staffa, ON, N0K 1Y0
6 Exeter, Caven	Lillian Wilton	Mary Dougall	68 Main St. S., Exeter, ON, N0M 1S1

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Vacant John M. Zondag	Murray Kirkby	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	Robert Sinnamon	Box 235, Mitchell, ON, N0K 1N0
12 Molesworth, St. Andrew's - Gorrie, Knox	Olwyn M. Coughlin	James Armstrong Raymond Stewart	R.R. #1, Listowel, ON, N4W 3G6 66 Victoria Street, Gorrie, ON, N0G 1X0
13 Monkton, Knox - Cranbrook, Knox	Lynn Nichol	Bill Naylor G. Morrison	Box 190, Monkton, ON, N0K 1P0 Box 190, Monkton, ON, N0K 1P0
14 St. Marys	H.D. Rick Horst	Allin Mitchell	Box 247, St. Marys, ON, N4X 1B1
15 Seaforth, First - Clinton, St. Andrew's	Nicholas Vandermeij	Mrs. Donnie Smith Donna Oliver	Box 633, 59 Goderich St. W., Seaforth, ON, N0K 1W0 Box 1623, Clinton, ON, N0M 1L0
16 Shakespeare - North Easthope, Knox	Robbin D. Congram	John Zehr Arthur Horne	Box 129, Shakespeare, ON, N0B 2P0 Box 129, Shakespeare, ON, N0B 2P0
17 Stratford, Knox	Vacant	Mrs. M.J. Ehgoetz	142 Ontario St., Stratford, ON, N5A 3H2
18 Stratford, St. Andrew's	Andrew Fullerton	Margaret Steel	25 St. Andrew St., Stratford, ON, N5A 1A2
<b>Without Congregation</b>			
1 Director of Camp Kintail	Gwen Brown		
<b>Appendix to Roll</b>			
1 Retired	William Barber		
2 Retired	Robert B. Cochrane		
3 Without Charge	Graeme Duncan		
4 Retired	James W. Evans		
5 Retired	Ken G. Knight		
6 Without Charge	Gunar J. Kravalis		

- |                   |                   |
|-------------------|-------------------|
| 7 Retired         | Hank F. MacNeill  |
| 8 Without Charge  | Dwight Nelson     |
| 9 Retired         | Edwin G. Nelson   |
| 10 Chaplaincy     | Daniel Roushorne  |
| 11 Without Charge | David S. Thompson |
| 12 Retired        | Mervyn E. Tubb    |

**Diaconal Ministries - Other**

- |                       |   |
|-----------------------|---|
| 1 Miss Mary E. Duffin | 151 Norman Street, Stratford, ON, N5A 3H1 |
|-----------------------|---|

**Missionaries - Retired**

- |                  |                                |
|------------------|--------------------------------|
| 1 Miss Ida White | R.R. #4, Goderich, ON, N7A 3Y1 |
|------------------|--------------------------------|

**Clerk of Presbytery:** Rev. Cathrine Campbell, Box 239, Brussels, ON, N0G 1H0. Phone 519-887-9544 (C), 519-887-9831 (R & Fax), cathrine@wcl.on.ca

(For telephone directory see page 738, for statistical information see page 706-07)

**SYNOD OF SOUTHWESTERN ONTARIO**

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ashfield Presbyterian - Ripley, Knox	Paul E.M. Chambers	Robert N. Simpson Mary MacDonald	R.R. #3, Goderich, ON, N7A 3X9 Box 208, Ripley, ON, N0G 2R0
2 Bluevale, Knox - Belmore, Knox	Linda G. Young	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 Kink	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	Kenneth J. Rowland	Mac Hendry Susan Furlong	Box 323, Dundalk, ON, N0C 1B0 c/o S. Furlong, RR 4, Durham, ON, N0G 1R0
7 Durham Presbyterian	Cornelis Vanbodegom	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 Presbyterian - South Kinloss Presbyterian	M. Margaret Kinsman	D. Moffat Ruth Bell	P.O. Box 219, Lucknow, ON, N0G 2H0 Box 219, Lucknow, ON, N0G 2H0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
11 Markdale, Cooke's - Feversham, Burns	Vacant	Florence Hellyer Herb Eby	Box 248, Markdale, ON, N0C 1H0 Box 248, Markdale, ON, N0C 1H0
12 Meaford, Knox	Vacant	Joel Jongkind	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 - Glammis, 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	Miss A. Beatrice Scott K.E. Gowanlock	Box 1239, Port Elgin, ON, N0H 2C0 R.R. #2, Port Elgin, Ont. N0H 2C6
16 Priceville, St. Andrew's	Vacant	Mrs. Winnifred Smith	c/o W. Smith, Box 231, Flesherton, ON, N0C 1E0
17 Southampton, St. Andrew's	Kenneth C. Wild	David Poland	Box 404, Southampton, ON, N0H 2L0
18 Tara, Knox - Allenford, St. Andrew's	Janice Hamalainen	Mrs. Jean Mills Madalene Gowan	Box 151, Tara, ON, N0H 2N0 Box 324, Tara, ON, N0H 2N0
19 Teeswater, Knox - Kinlough Presbyterian	Harvey Osborne	John A. MacDonald Donald Bushell	Box 399, Teeswater, ON, N0G 2S0 c/o Mr. D. Bushell, RR 2, Holyrood, ON, N0G 2B0
20 Thornbury, St. Paul's	Frances A.E. Savill	Ian Shaw	42 Duncan St., Thornbury, ON, N0H 2P0
21 Tiverton, Knox	Wendy Lapman	Donelda MacKinnon	Box 35, Tiverton, ON, N0G 2T0
22 Walkerton, Knox	Vacant	Don Letham	Box 1632, Walkerton, ON, N0G 2V0
23 Whitechurch, Chalmers	Vacant	Archie Purdon	R.R. #3, Wingham, ON, N0G 2W0
24 Wiarton, St. Paul's	Bruce J. Clendening	Wm. Saranchuk	Box 118, Wiarton, ON, N0H 2T0
25 Wingham, St. Andrew's	John P. Vaudry	Hugh Clugston	Box 115, Wingham, ON, N0G 2W0
26 Stokes Bay, Knox	Summer Mission Field	Peter Longmore	Stokes Bay, ON, N0H 2M0
27 Sauble Beach, Huron Feathers	Elizabeth Jack		Markdale, ON, N0C 1H0

**Appendix to Roll**

2 Retired	Kenneth S. Barker
3	Albert Cook
4 Without Charge	Cathy Desmond
5 Without Charge	Shirley M. Jeffery
6 Retired	R. Douglas MacDonald
7 Retired	Alex McCombie

- |    |                |                       |
|----|----------------|-----------------------|
| 8  | Without Charge | Kathleen Matic        |
| 9  | Retired        | Fred A. Miller        |
| 10 | Retired        | Ronald D. Mulchey     |
| 11 | Retired        | John A. Neilson       |
| 12 | Retired        | Edwin G. Nelson       |
| 13 | Retired        | Ian A. Raeburn-Gibson |
| 14 | Without Charge | Robert Rahn           |

**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 |

**Missionaries - Active**

- |   |           |                        |
|---|-----------|------------------------|
| 1 | Hong Kong | Susan Raeburn-Cherradi |
|---|-----------|------------------------|

**Missionaries - Retired**

- |   |                               |                                      |
|---|-------------------------------|--------------------------------------|
| 1 | Mrs. Eleanor (Knott) Crabtree | 503 Ridge Road, Meaford, ON, N4L 1L9 |
| 2 | Miss Beatrice Scott           | Box 364, Pt. Elgin, ON, N0H 2C0      |

**Clerk of Presbytery:** Rev. Ken Wild, Box 404, Southampton, ON, N0H 2L0. Phone 519-797-5684 (R); 519-797-2077 (C), 519-797-1912 (Fax), kwild@swbi.net

(For telephone directory see page 738-39, for statistical information see page 707-08)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**

**32. PRESBYTERY OF SUPERIOR**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Fort Frances, St. Andrew's	Vacant	Ronald King	324 Victoria Ave., Fort Frances, ON, P9A 2C2
2 Geraldton, St. Andrew's	Joanne R. MacOdrum	Patti Cloutier	Box 342, 301-3rd Ave., Geraldton, ON, P0T 1M0
Thunder Bay:			
3 Calvin	Vacant	Donna Green	350 Surrey St., Thunder Bay, ON, P7A 1K1
4 First	Vacant	Rod MacKay	639 Grey St., Thunder Bay, ON, P7E 2E4
5 Lakeview	Gwen Ament (Int. Min.)	James Colquhoun	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 | Seconded to Riverside Church, New York | Keith E. Boyer     |
| 2 | Retired                                | John R. Carson     |
| 3 | Missionary, El Salvador                | James M. Patterson |

**Diaconal Ministries - Other**

- |   |                          |  |
|---|--------------------------|--|
| 1 | Miss Isabella Hunter     | 218 Brodie St., Suite #1, Thunder Bay, ON, P7C 3S5 |
| 1 | Mrs. Margaret McCutcheon | R.R. #14, Dog Lake Road, Thunder Bay, ON, P7B 5E5  |

**Clerk of Presbytery:** Ms. Beth Stewart, c/o 639 Grey St., Thunder Bay, ON, P7E 2E4. Phone 807-476-0927, clerk@baynet.net

(For telephone directory see page 739, for statistical information see page 708)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO****33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Kenora, First	Vacant	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	John Hogerwaard	James Kidd	341 Eveline St. at McLean Ave., Selkirk, MB, R1A 1M9
4 Stonewall, Knox	Bruce A. Miles (part-time)	Ms. Vera Appleyard	Box 1425, Stonewall, MB, R0C 2Z0
5 Thompson, St. Andrew's	Charles S. Cook	Alan Lawhead	Box 1102, Thompson, MB, R8N 1N9
6 Winnipeg: Calvin	Vacant	Mary Hume	95 Keewatin St., Winnipeg, MB, R3E 3C7
7 - St. Andrew's First	Diane Strickland Drew Strickland	T. Hayden Georgia Cordes (Interim)	709 St. Mary's Rd., Winnipeg, MB, R2M 3M8 61 Picardy Place, Winnipeg, MB, R3G 0X6
8 Kildonan	Brenda Fraser	Richard Graydon	2373 Main St., Winnipeg, MB, R2V 4T6
9 Lockport Community Church	Vacant	Mae Fidler	Box 8, Grp. 325, R.R.#3, Selkirk, MB, R1A 2A8
10 St. James	Beth McCutcheon	R. Kerr	1476 Portage Ave., Winnipeg, MB, R3G 0W3
11 St. John's	Kenneth A. Innes	G.A. Ross	251 Bannerman Ave., Winnipeg, MB, R2W 0T8
12 Westwood	R. Ian Shaw	Janet Mondy	197 Browning Blvd., Winnipeg, MB, R3K 0L1

**Without Congregation**

- |   |                                 |                                |
|---|---------------------------------|--------------------------------|
| 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 | Mission Worker, Flora House     | Warren R. Whittaker (Diaconal) |

**Appendix to Roll**

1	Without Charge	Jay Brennan
2	Without Charge	L. Blake Carter
3	Retired	Roy D. Currie
4	Without Charge	Mona Denton
5	Without Charge	Peter Denton
6	Without Charge	Michael H. Farris
7	Retired	Richard J. Gillanders
8	Without Charge	Richard C. Kunzelman
9	Retired	Malcolm S. McLean
10	Without Charge	Wing Hei Mak
11	Retired	James D. Marnoch
12	Retired	Florence C. Palmer
13	Retired	William K. Palmer
14	Retired	Neville W.B Phillips
15	Retired	Christine Shaw (Diaconal)
16	Probation/Parole Officer	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	340 Barker Blvd., Winnipeg, MB, R3R 2M3
5	Mrs. Marilyn White	Pawaik P.O., Sioux Narrows, Ontario, P0X 1N0

**Clerk of Presbytery:** Mrs. Joanne Instance, 11-131 Tyndall Ave., Winnipeg, MB, R2X 0Z3. Phone 204-633-6480 (R), jinstanc@escape.ca

(For telephone directory see page 739-40, for statistical information see page 709)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO****34. PRESBYTERY OF BRANDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Brandon, First	Dale S. Woods	Flo Lockart	339-12th Street, Brandon, MB, R7A 4M3
2 Brandon, St. Andrew's	John Van Vliet	Dick McBeth	361 Russell St., Brandon, MB, R7A 5H6
3 Brandon, Southminster	Vacant	Donald E. Clark	1260-5th Street, Brandon, MB, R7A 3M4

4	Carberry, Knox-Zion	Vacant	Mrs. Margaret Baron	Box 429, Carberry, MB, R0K 0H0
5	Winnipegosis, Knox	Vacant	Miss Edna Medd	228 2nd St., Box 111, Winnipegosis, MB, R0L 2G0
6	Flin Flon, St. Andrew's	Vacant	Lee Davis	200 Whitney St., Flin Flon, MB, R8A 0A9
7	Hartney, St. Paul's	Vacant	Miss Mary Graham	Hartney, MB, R0M 0X0
8	Melita	Barbara J. Alston	Mrs. Marion Greig	Box 412, 56 Ash Street, Melita, MB, R0M 1L0
9	Bellafield	Vacant	Wm. Worden	Box 83, Ninette, MB, R0K 1R0
10	Ninga	Vacant	Richard Pugh	Box 1681, Killarney, MB, R0K 1G0
11	Lynn Lake, St. Simons	Ecumenical		Box 490, Lynn Lake, MB, R0B 0W0
12	Neepawa, Knox	Gladys Anderson	Margaret Kaspick	Box 445, Neepawa, MB, R0J 1H0
13	Oak Lake Reserve	Vacant		
14	Birdtail Sioux First Nations	Pok Young (Paul) Ryu		Box 255, Virden, MB, R0M 2C0
15	Portage la Prairie, First	Jean E. Bryden	Bernice Tashiro	17 Royal Rd. S., Portage la Prairie, MB, R1N 1T8
16	Virden, St. Andrew's	Leslie Walker	Shirley Nolan	Box 1089, Virden, MB, R0M 2C0
	- Lenore		Grant Wilson	Lenore, MB, R0M 1E0

**Appendix to Roll**

1	Working in a United Church	Douglas W. Craig
2	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.

(For telephone directory see page 740, for statistical information see page 709-10)

**SYNOD OF SASKATCHEWAN****35. PRESBYTERY OF ASSINIBOIA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Estevan, Westminster	Vacant	Mrs. Shirley Graham
2	Indian Head, St. Andrew's	Dennis Irving	Mrs. Elaine Cole
-	Qu'Appelle, St. Andrew's	(Lay Missionary)	Ms. Marg Hyndman
-	Grenfell, Trinity		Mrs. Wendy Urschel

3	Kipling, Bekevar	Vacant	Frank Bali	Box 247, Kipling, SK, S0G 2S0
4	Moose Jaw, St. Mark's - Briercrest, Knox	Apack R. Song	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	Regina, First	Deborah Lannon ) Team Yme Woensdregt ) Ministry	Donna Wilkinson	2170 Albert St., Regina, SK, S4P 2T9
7	Regina, Norman Kennedy	Shirley Barker-Kirby	Lil McLean	5303 Sherwood Dr., Regina, SK, S4R 7E7
8	Swift Current, St. Andrew's	Stated Supply	Ms. Mary Findlay	610-19th Avenue N.E., Swift Current, SK, S9H 2Y5
9	Weyburn, Knox	John C. Ferrier	Mrs. Elma Hemphill	136 Second St. N.E., Weyburn, SK, S4H 0T8
10	Yorkton, Knox - Dunleath	Vacant	William J. French Mrs. M.A. Upshall	66 Park St., Yorkton, SK, S3N 0T3 66 Park St., Yorkton, SK, S3N 0T3

**Appendix to Roll**

1	Retired	Douglas Garner
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**Clerk of Presbytery:** Mr. Dennis Irving, Box 730, Grenfell, SK, S0G 2B0. Phone: 306-697-3215, dennis@accesscomm.ca

(For telephone directory see page 740, for statistical information see page 710)

**SYNOD OF SASKATCHEWAN**

**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Biggar, St. Andrew's 2 Dore Lake	Vacant Preaching Point	Lewis Craig	Box 730, Biggar, SK, S0K 0M0 c/o Ted & Carol Johnston, Dore Lake, SK
3 Melfort, St. James - Tisdale, St. Andrew's	Eric Muirhead	Vacant William J. Allan	Box 1586, Melfort, SK, S0E 1A0 Box 547, Tisdale, SK, S0E 1T0
4 Mistawasis 5 North Battleford, St. Andrew's	Mary Fontaine (Lay Miss.) M.E. (Betty) Marsh	Rev. Jim McKay Mrs. Sharon Nixon	c/o Ms. M. Fontaine, Box 4, Shellbrook, SK, S0J 2E0 1401 - 98 St., North Battleford, SK, S9A 0M3
6 Prince Albert, St. Paul's 7 Sandwith, St. Philip's	George P. Yando (Stated Supply)	Norman Hill Craig Marsh	Box 514, Prince Albert, SK, S6V 5R8 c/o Fred Grant, R.R. #1, Glenbush, SK, S0M 0Z0

(cont'd)

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
8 Saskatoon: Calvin Goforth	Vacant	Dr. Georgina Bone	1602 Sommerfeld Ave., Saskatoon, SK, S7H 2S6
- McKercher Drive	Vacant	Vacant	925 McKercher Drive, Saskatoon, SK, S7H 4T9
9 Circle West	Tom C. Brownlee	Ms. Judy Seager	143 Wedge Road, Saskatoon, SK, S7L 6P9
10 Parkview	Vacant	Mrs. Lillian McCallum	821 Ave. "E" North, Saskatoon, SK, S7L 1S7
11 St. Andrew's	James A. McKay Annabelle Wallace	Mrs. Arline Sanderson	436 Spadina Cres. E., Saskatoon, SK, S7K 3G6
12 Shipman	(Presbytery Mission)		c/o Mrs. Rose Whitford, Box 64, Shipman, SK, S0J 2H0
13 Sylvania, Knox	(Preaching Point)		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	Walter A. Donovan		
3	Sui-Man Lee		
4 Working in Taiwan	Michael Tai		
5 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. Bernice Shih	#106-537-4th Ave. N., Saskatoon, SK, S7K 2M6		
3 Mrs. Joanne Thomson	Box 423, Big River, SK, S0J 0E0		
4 Rev. Annabelle Wallace	436 Spadina Cres. E., Saskatoon, SK, S7K 3G6		
5 Mrs. Ada Wylie	556-10th St. E., Prince Albert, SK, S6V 2M4		
<b>Lay Missionary</b>			
1 Synod Educational Consultant	Margaret Wilson		

**Clerk of Presbytery:** Rev. Annabelle Wallace, 436 Spadina Cres., Saskatoon, SK, S7K 3G6. Phone 306-242-0525, a.wallace@sk.sympatico.ca

(For telephone directory see page 741, for statistical information see page 711)

<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	D. Allan Young	Mrs. E. Gibbons	Box 170, Dixonville, AB, T0H 1E0
2 Dawson Creek, BC, St. James	Harold M. Wiest	Stanley Keith	Box 843, Dawson Creek, BC, V1G 4H8
3 Faro, YT, Church of the Apostles		Ms. Deshan Kortello	Box 583, Faro, YT, Y0B 1K0
4 Foothills Shared Ministry: - Chetwynd, BC, Shared Ministry - Hudson's Hope, St. Peters	Lara Bowditch	Ian Campbell Pat Markin	Box 2200, Chetwynd, BC, V0C 1J0 Box 455, Hudson's Hope, BC, V0C 1V0
5 Fort St. John, BC, Fort St. John	Willem van de Wall	Mrs. Sherry MacDonald	Box 6466, Fort St. John, BC, V1J 4H9
6 Grande Prairie, AB, Forbes	George S. Malcolm	Gerry Rigler	9635-76 Avenue, Grande Prairie, AB, T8V 5B3
7 Wanham, AB, Knox - Blueberry Mtn., AB, Munro	Shirley Cochrane	Stan Sather R.G. Thomlinson	Box 37, Wanham, AB, T0H 3P0 #218, 9428 121st Ave., Grande Prairie, AB, T8V 6H9

**Appendix to Roll**

- |                  |                |
|------------------|----------------|
| 1 RCMP           | Fraser Stinson |
| 2 Without Charge | Tak Wang       |

**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

(For telephone directory see page 741, for statistical information see page 711-12)

<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	Ariane Wasilow	Isabell Cochrane W. Robert Butler	Box 356, Chauvin, AB, T0B 0V0 406 12 Street, Wainwright, AB, T9W 1L8

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Edmonton:			
2 Callingwood Road - Stony Plain, Parkland First	John C. Rhoad	John Jaglal Sharon Sikkema	6015 - 184 St., Edmonton, AB, T6M 1T8 6015 - 184 St., Edmonton, AB, T6M 1T8
3 Calvin Hungarian	T. Nyarady (Stated Supply)	S. Balog	11701-86 St., Edmonton, AB, T5B 3J7
4 Dayspring	John F.K. Dowds	Nick Nation	11445 40th Ave., Edmonton, AB, T6J 0R3
5 Eastminster	Kenneth M.L. Wheaton	Mary McLennan	9920-67 St., Edmonton, AB, T6A 2R2
6 First	Lloyd W. Fourney	Norma Proudfoot	10025-105 St., Edmonton, AB, T5J 1C8
7 Mill Woods	Vacant	Catherine Leadbetter	6607-31 Ave., Edmonton, AB, T6K 4B3
8 St. Andrew's	Keith P. Humphrey	Ted Coxford	8715-118 Ave., Edmonton, AB, T5B 0T2
9 Strathcona	John Green	Marjorie Scott	8116-105 St., Edmonton, AB, T6E 5E7
10 Westmount	Vacant	S. Manwaring	13820-109A Ave., Edmonton, AB, T5M 2K1
11 Fort McMurray, Faith	Irwin Cunningham	Paul Heatherington	255-Cornwall Dr., Fort McMurray, AB, T9K 1G7
12 Killam Presbyterian - Galahad, St. Paul's	Stephen Haughland	Barbara Cox D. McMahan	Box 281, Killam, AB, T0B 2L0 Box 115, Galahad, AB, T0B 1R0
13 Lloydminster, Knox - Ganton	David Leggat	Jean West	5115-49 St., Lloydminster, AB, T9V 0K3 R.R. #3, Vermilion, AB, T0B 4M0
14 St. Albert, Braeside	Joseph E. Riddell	Mavis McKay	6 Bernard Dr., St. Albert, AB, T8N 0B4

**Without Congregation**

1 Psychotherapist/ Pastoral Educator/ Assist. Dir. of Pastoral Care	John C. Carr
2 District Sec., Canadian Bible Society	Bruce W. Kemp

**Appendix to Roll**

1 Without Charge	Gabor Dezse
2	M. Freeman (Diaconal)
3 Retired	Raymond E. Glen
4 Retired	William J. Graham
5 Retired	George A. Johnston
6 Retired	Marion (Mickey) Johnston (Diaconal)
7 In Korea	Yon Jae Kim
8 Teaching	Peter D. McKague
9 Retired	Thomas Nyarady
10 Chaplain	Brian P. Penny

- 11 Mrs. Pat Riddell (Diaconal )
- 12 Retired Richard C. Smith
- 13 Jill Ziniewicz (Diaconal)

**Diaconal Ministries - Other**

- 1 Mrs. C. Sinclair 10408-47 St., Edmonton, AB, T6A 1Z8

**Clerk of Presbytery:** Rev. John Green, 8116-105th Ave., Edmonton, AB, T6E 5E7. Phone 780-433-1872 (C), 780-432-1305 (R),  
jsgreen@powersurfr.com

(For telephone directory see page 741-42, for statistical information see page 712-13)

**SYNOD OF ALBERTA & THE NORTHWEST**

**39. 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
2 Innisfail, St. Andrew's - Olds, St. Andrew's	Vacant	Jim Brown George Schwieger	4716 - 50 Ave., Innisfail, AB, T4G 1M1 5038 49th St., Olds, AB, T4H 1H3
3 Red Deer, Knox	Andrew S. Burnand	Estelle Cooper	4718 Ross St., Red Deer, AB, T4N 1X2
4 Red Deer, St. Andrew's - Penhold, Chalmers	Robert Shields (Lay Missionary)	Mary Glover Donna Serres	3628 - 57th Ave., Red Deer, AB, T4N 4R5 1205 Windsor Ave., Penhold, AB, T0M 1R0
5 Rocky Mtn. House, Memorial	Ronald Tiessen	Karen Armstrong	Box 1027, Rocky Mountain House, AB, T0M 1T0
6 Sylvan Lake, Memorial	Robert D. Wilson	Richard Anderson	5020 48th St., Sylvan Lake, AB, T4S 1C6
7 Orkney, Orkney	Vacant	Fay Ferguson	c/o Fay Ferguson, R.R. #2, Three Hills, AB, T0M 2A0
8 Willowdale, Zion - Valley Centre, St. Andrew's	John D. Yoos (Stated Supply)	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

**Appendix to Roll**

- 1 Retired Gordon A. Cunningham
- 2 Retired Agnes Hislop (Diaconal)
- 3 Retired Ian P. MacSween
- 4 Retired Warren H. Mabb
- 5 Without Charge Anja Oostenbrink (Diaconal)

**Clerk of Presbytery:** Ms. Ruth Ann Sigurdson, Box 1015, R.R. #1, Sylvan Lake, AB T4S 1X6. Phone 403-887-3699, sigurdsonra@hotmail.com

(For telephone directory see page 742, for statistical information see page 713)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Banff, St. Paul's	David M. Crawford	Ms. Elsie Edmonds	Box 1264, Banff, AB, T0L 0C0
2 Bassano, Knox - Gem	Fiona Wilkinson	Beverly Smillie Loyce Christianson	Box 566, Bassano, AB, T0J 0B0 c/o L. Christianson, Box 14, Gem, AB, T0J 1M0
Calgary:			
3 Calvin, Hungarian	Joseph Pungur	Joseph Pungur	101-14 Ave. S.W., Calgary, AB, T2R 0L8
4 Centennial	Frank Breisch	Doug Bonar	103 Pinetown Pl. N.E., Calgary, AB, T1Y 5J1
5 Chalmers	Donald G. Wilkinson	Rev. F. Breisch	2316 Edmonton Tr. N.E., Calgary, AB, T2E 3M6
6 Grace	Vacant Victor S.J. Kim	N. Jack Reid	1009-15 Ave. S.W., Calgary, AB, T2R 0S5
7 Knox	D. Murdo Marple	W.D. (Bill) Ross	3704-37 St. S.W., Calgary, AB, T3E 3C3
8 St. Andrew's	Peter D. Coutts Marion R. Barclay	Sylvia Cummer	703 Heritage Dr. S.W., Calgary, AB, T2V 2W4
9 St. Giles	David B. Vincent	Audrey Harms	1102-23 Ave. N.W., Calgary, AB, T2M 1T7
10 Trinity	Robert W. Cruickshank	Joyce Bodie Bell	400 Midpark Blvd. S.E., Calgary, AB, T2X 2K4
11 Valleyview	M. Dianne Ollerenshaw	Lorraine Champion	7655-26th Ave. SW, Calgary, AB, T3H 3X2
12 Varsity Acres	Vacant	Charles Swaney	4612 Varsity Dr. N.W., Calgary, AB, T3A 1V7
13 Westminster	Kirk T. Summers	Richard Bryant	290 Edgepark Blvd. N.W., Calgary, AB, T3A 4H4
14 Lethbridge, Bethlen	Vacant		1020-10 Ave. N., Lethbridge, AB, T1H 1J8
15 Lethbridge, St. Andrew's	Virginia P. Brand	Karen Robbins	1818-5 Ave. S., Lethbridge, AB, T1J 0W6
16 Medicine Hat, Riverside	Vacant	Vivian Grover	110-3rd St. S.E., Medicine Hat, AB, T1A 5M1
17 Medicine Hat, St. John's	David W. Paterson	Catriona Dunlop	504 Second St. S.E., Medicine Hat, AB, T1A 0C6
<b>Without Congregation</b>			
1 Director, Pastoral Care Chinook Health Region	Donald C. Hill		
2 Manager Chaplain, Bethany Care Centre	M. Jean Morris		
<b>Appendix to Roll</b>			
1 Retired	Gordon K. Agar		
2 Retired	Kathie Anderson (Diaconal)		
3 Without Charge	Diane V. Beach		
4 Without Charge	Gloria G. Castillo		

5 Retired	David J. Crawford
6 Retired	J. Karl English
7 Retired	Gordon Firth
8 Retired	M. Roy Gellatly
9 Retired	J. Brown Milne
10 Retired	Hector Rose
11 Retired	Samuel J. Stewart
12 Retired	George Telcs
13 Retired	Keith E.W. Wilcox
14 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)

(For telephone directory see page 742, for statistical information see page 713-14)

**SYNOD OF BRITISH COLUMBIA**

**41. PRESBYTERY OF KOOTENAY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Castlegar, Grace	Vacant	Colin MacDonald	Box 3031, Castlegar, BC, V1N 3H4
2 Cranbrook, Knox	D. Ronald Foubister	Robert Shypitka	2100 3rd St. S., Cranbrook, BC, V1C 1G2
3 Creston, St. Stephen's	Douglas E. Johns	Gerry Umbach	Box 255, Creston, BC, V0B 1G0
4 Kimberley, St. Andrew's	Douglas W. Maxwell	Mrs. Sue Lyon	Box 111, Kimberley, BC, V1A 2Y5
5 Nelson, First	Jonathan Dent	Serena Baylis	602 Kootenay St., Nelson, BC, V1L 1L2
6 Slocan, St. Andrew's	Murray Garvin	David Barclay	Box 327, Slocan, BC, V0G 2C0
- Slocan Valley Community	(part-time)	Frank Kalmakoff	Box 93, Slocan Park, BC, V0G 2E0
7 Trail, First	Gavin L. Robertson	Dan Boateng	1791 Riverside Ave., Trail, BC, V1R 3Z3
	Meridyth Robertson		

**Appendix to Roll**

1 Retired	Murray L. Garvin
2 Without Charge	Steven Mills

**Clerk of Presbytery:** Rev. Jonathan Dent, 602 Kootenay St., Nelson, BC, V1L 1L2. Phone: 250-352-7014 (C), 250-825-3493 (R), 250-352-7487 (Fax)

jdent@netidea.com

(For telephone directory see page 742, for statistical information see page 714-15)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Armstrong, St. Andrew's	Donald K. Lindsay	Jean Williamson	3020 Wright St., Armstong, BC, V0E 1B0
2 Cariboo Region, Cariboo Presbyterian Church	David Webber John P. Wyminga Shannon K. Bell-Wyminga	Mary Krajczar	Comp. 17, R.R. 1, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0
3 Kamloops, St. Andrew's	Charles McNeil	V.D.O. Newman	P.O. Box 532, Kamloops, BC, V2C 5L2
4 Kelowna, Korean	Alfred H.S. Lee (Interim Minister)	Art Wiebe	c/o First Mennonite Church, 1305 Gordon Dr., Kelowna, BC, V1Y 3E7
5 Kelowna, St. David's	Lorna G. Hillian Richard Moffat	Betty Greenwood	271 Glenmore Rd., Kelowna, BC, V1V 1V6
6 Kitimat, Kitimat Presbyterian	Ina Golaiy	A.M. Boyd	P.O. Box 392, Kitimat, BC, V8C 2G8
7 Penticton, St. Andrew's	Colin J. Cross	Maureen Gillman	157 Wade Ave. W., Penticton, BC, V2A 1T7
8 Prince George, St. Giles	Rod A. Ferguson	Harold Dawes	1500 Edmonton St., Prince George, BC, V2M 1X4
9 Prince Rupert, First	Bruce W. Gourlay	Carol Hadland	233 4th Ave. E., Prince Rupert, BC, V8J 1N4
10 Salmon Arm, St. Andrew's	Douglas G. Swanson	Mrs. Janet Hanna	1981 - 9th Ave. NE, Salmon Arm, BC, V1E 2L2
11 Summerland, Lakeside	Fred J. Speckeen (Stated Supply)	Margaret Caldwell	R.R. #1, S12, C19, Summerland, BC, V0H 1Z0
12 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 Counsellor	Nancy Kerr		
4 Retired	Rex G. Krepps		
5 Retired	Maurice D. McNabb		
6 Retired	George N. Peters		
7 Retired	Fred J. Speckeen		
8 Wood Lake Books, Editor	Gordon E. Timbers		

**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 743, for statistical information see page 715)

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Abbotsford, Calvin	J.H. (Hans) Kouwenberg Guy Sinclair	Mrs. M. Rowley	2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6
2 Bradner	Vacant	Mrs. S. Arnold	5275 Bradner Road, Bradner, BC, V0X 1B0
3 Burnaby, Brentwood	Larry K. Lin	Mrs. P. Wong	1600 South Delta Ave., Burnaby, BC, V5B 3G2
4 Burnaby, Gordon	Charles A. Scott	G. Mackintosh	7457 Edmonds St., Burnaby, BC, V3N 1B3
5 Chilliwack, Cooke's	Herbert E. Hilder Katharine J. Michie	Ian Colterjohn	45825 Wellington Ave., Chilliwack, BC, V2P 2E1
6 Coquitlam	Terry P. Hibbert	Roy Telfer	948 Como Lake Ave., Coquitlam, BC, V3J 7P9
7 Langley	S. Bruce Cairnie	Trevor Fowler	20867-44th Ave. Langley, BC, V3A 5A9
8 Maple Ridge, Haney	Robert C. Garvin	Ms. M. Bradley	11858-216th St., Maple Ridge, BC, V2X 5H8
9 Mission, St. Paul's	Robin D. Ross	Mrs. C. Nielsen	8469 Cedar St., Mission, BC, V4S 1A1
10 New Westminster, First	L.E. (Ted) Siverns	Wm. Steward	335-7th St., New Westminster, BC, V3M 3K9
11 New Westminster, Knox	Vacant	D. McKnight	403 E. Columbia St., New Westminster, BC, V3L 3X2
12 New Westminster, St. Aidan's	Bruce McAndless-Davis	R. McLennan	1320-7th Ave., New Westminster, BC, V3M 2K1
13 North Vancouver, St. Andrew's & St. Stephen's	Gordon Kouwenberg	Mrs. M. Mearns	2641 Chesterfield Ave., N. Vancouver, BC, V7N 3M3
14 Richmond	Tony Plomp	Jack McIntosh	7111 No. 2 Road, Richmond, BC, V7C 3L7
15 Surrey, St. Andrew's-Newton	Karen McAndless-Davis	Mrs. G. Murdoch	7147-124th St., Surrey, BC, V3W 3W9
16 Surrey, Grace	Anthony Pfaff	Mrs. M. Bennett	15964-88th Ave., Surrey, BC, V4N 1H5
17 Surrey, Whalley	Bobby J. Ogdon	Robert Astop	13062-104th Ave., Surrey, BC, V3T 1T7
Vancouver:			
18 Calvin	Miklos Szigeti	C. Zathureczky	2791 E. 27th Ave., Vancouver, BC, V5R 1N4
19 Central	Paul Myers	F. Gillespie	1155 Thurlow St., Vancouver, BC, V6E 1X2
20 Chinese	Morgan T.S. Wong	G. Yuen	6137 Cambie St., Vancouver, BC, V5Z 3B2
21 Fairview	G. Grant Wilson	W.M. Walker	2725 Fir Street, Vancouver, BC, V6J 3C2
22 Kerrisdale	Richard E. Sand	G. 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	c/o 2733 W. 41st Ave., Vancouver, BC, V6N 3C5
25 West Point Grey	Sylvia Cleland	Miss Marlys Middleditch	4397 W. 12th Ave., Vancouver, BC, V6R 2P9

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
26 West Vancouver	Vacant	Gavin Vernon	2893 Marine Drive, Vancouver, BC, V7V 1M1
27 White Rock, St. John's	John Bodkin Diane Tait-Katerberg	Roy Strang	1480 George St., White Rock, BC, V4B 4A3
<b>Without Congregation</b>			
1 Teaching Pastor, Vancouver School of Theology	Nancy L. Cocks		
2 Dean, St. Andrew's Hall	Brian J. Fraser		
3 Chaplain, St. Andrew's Hall	N. Elaine Nagy		
<b>Appendix to Roll</b>			
1 Retired	John N. Allan		
2 Retired	Robert L. Allison		
3 Retired	Douglas Anderson		
4 Retired	Harry F. Bailey		
5 Without Charge	Kathy Ball (Diaconal)		
6 Retired	Donald G. Carson		
7 Retired	Calvin Chambers		
8 City-In-Focus Ministry	Thomas J. Cooper		
9 Retired	Tamiko Corbett (Diaconal)		
10 Without Charge	Derrick V. Dick		
11 Retired	K. Calvin Doka		
12 Consultant, Forensic Social Work	Robert J.P. Foulis		
13 Retired	Iris M. Ford		
14 Retired	Ivy Howard (Diaconal)		
15 In Malawi	Glenn E. Inglis		
16 Retired	I. Larry Jackson		
17 Without Charge	Young Hwa Lee		
18 Retired	Rinson T.K. Lin		
19 Retired	Charles H. Maclean		
20 Retired	J. Desmond McConaghy		
21 Retired	Elizabeth McLagan		
22 Retired	George McMichen		
23 Retired	E.I. McPhee		
24 Retired	M.H. Ross Manthorpe		
25 Retired	Sandor K. Meszaros		

26	Retired	Fred W. Metzger
27	Retired	Jack W. Mills
28	Retired	Andrew M.L. Ng
29	Retired	W. Oliver Nugent
30	Retired	Robert M. Pollock
31	Retired	Ian S. Rennie
32	Retired	John A. Ross
33	Without Charge	James G. Smith
34	Retired	Laszlo Szamozkozi
35		(Paul) C.C. Tong

**Diaconal Ministries - Other**

1	Mrs. Janet (Paddy) Eastwood	3400 Fairbrook Cres., Richmond, BC, V7C 1Z6
2	Miss Janie Goodwin	4879 53rd St., Delta, BC, V4K 2Z3
3	Miss Dorothy Keller	229-6271 Minoru Blvd., Richmond, BC, V6Y 1Y5
4	Mrs. Zina MacKay	109C-8350 11th Ave., Burnaby, BC, V3N 2P4
5	Miss Jennifer Martin	3549 West 40th, Vancouver, BC, V6N 3B7
6	Rev. Diane Tait-Katerberg	11289-89 Ave., Delta, BC, V4C 3G2

**Missionaries - Active**

1	Malawi	Rev. Glenn Inglis
---	--------	-------------------

**Clerk of Presbytery:** Dr. Tony Plomp, 7111 No. 2 Road, Richmond, BC, V7C 3L7. Phone 604-277-0373 (R), 604-277-5410 (C), 604-277-6999 (Fax), tony\_plomp@telus.net

(For telephone directory see page 743, for statistical information see page 715-16)

**SYNOD OF BRITISH COLUMBIA**

**44. PRESBYTERY OF VANCOUVER ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>	<b>MAILING ADDRESS OF CHURCH</b>
1 Campbell River, Trinity	Elizabeth Forrester	Jim Turner	Box 495, Campbell River, BC, V9W 5C1
2 Courtenay, Comox Valley	D'Arcy W. Lade	William Murray	463 - 5th St. Courtenay, BC, V9N 1J7
3 Duncan, St. Andrew's	Kerry J. McIntyre Adriana Van Duyvendyk (Diaconal)	George Heyd	531 Herbert St., Duncan, BC, V9L 1T2

(cont'd)

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
4 Nanaimo, St. Andrew's	R. Glenn Ball	Mrs. M. Jones	4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
5 Parksville, St. Columba	Robert H. Kerr	Alex Blaikie	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 Hutchines	2110 Church Rd., Sooke, BC, V0S 1N0
Victoria:			
9 Chinese	Paul Lam	John Lee	816 North Park St., Victoria, BC, V8W 1T1
10 Knox	Cecil J. Kirk	Mary Carroll	2964 Richmond Rd., Victoria, BC, V8R 4V1
11 St. Andrew's	John F. Allan Geoffrey B. Jay	Mrs. June Provins	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 Ruth McCowan (Diaconal)	Bill Robertson	2227 Sooke Rd., Victoria, BC, V9B 1W8

**Without Congregation**

- |   |                                   |
|---|-----------------------------------|
| 1 CAF Chaplain  | Amy E.H. Campbell (also Diaconal) |
| 2 Inner-City Mission, Victoria                                | David W. Stewart                  |
| 3 Pastoral & Programme Director,<br>Synod of British Columbia | Wayne Stretch                     |

**Appendix to Roll**

- |                        |                    |
|------------------------|--------------------|
| 1 Without Charge       | William D. Allen   |
| 2 Retired              | Les T. Barclay     |
| 3 Retired              | R.F. Cunningham    |
| 4 Retired              | Arthur W. Currie   |
| 5 Counselling Ministry | Ian E. Gartshore   |
| 6 Retired              | John J. Jennings   |
| 7 Retired              | R. Noel Kinnon     |
| 8 Retired              | Alex F. MacSween   |
| 9 Without Charge       | David J. Mills     |
| 10 Retired             | David C. Robertson |
| 11 Retired             | David A. Smith     |
| 12 Retired             | Gilbert D. Smith   |

- |                   |                    |
|-------------------|--------------------|
| 13 Retired        | Wm. Campbell Smyth |
| 14 Without Charge | Gordon Strain      |
| 15 Retired        | Louis Vietorisz    |

**Diaconal Ministries - Other**

- |                              |  |
|------------------------------|--|
| 1 Mrs. Iona Green            | 5184 Ian Ave., Port Alberni, BC, V9Y 6V7       |
| 2 Mrs. C. Hogg               | 107-908 Cook St., Victoria, BC, V8I 3Z3        |
| 3 Mrs. Winnifred Roseborough | 2248 Pacific Ave., Victoria, BC, V8R 2V5       |
| 4 Mrs. Carol Sharpe          | 2832 Wentworth Rd., Courtenay, BC,             |
| 5 Mrs. Hazel Smith           | 2042 Northbrook Dr., Sidney, BC, V8L 4J5       |
| 6 Ms. Flora Whiteford        | 312-3962 Cedar Hill Rd., Victoria, BC, V8N 3B8 |

**Clerk of Presbytery:** Rev. Kerry J. McIntyre, 531 Herbert St., Duncan, BC, V9L 1T2. Phone 250-746-7413, 250-746-7450 (fax), kerry@cowichan.com

(For telephone directory see page 743-44, for statistical information see page 717)

**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 Burnaby, Ah Reum Da Woon	Vacant	N.J. Cho	7457 Edmonds St., Burnaby, BC, V3N 1B3
2 Edmonton, Korean	Kang Hwi Lee	B.C. So	9920-67 St., Edmonton, AB, T6A 2R2
3 Jasper	Vacant	D.Y. Chang	Box 2589, 1124 Cabin Creek Dr., Jasper, AB, T0E 1C0
4 Calgary, Korean	Seung Rhyon Kim	Sung Sam Kim	3511-3rd Ave. S.W., Calgary, AB, T3C 0A7
5 Nanaimo, Korean	Vacant		4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
6 Surrey, Korean	Sung Deuk Hong	D.U. Cho	15964 - 88th Ave., Surrey, BC, V4N 1H5
7 Surrey, Kwangya Korean			c/o 14219-88th Ave., Surrey, BC, V3W 3L5
8 Vancouver, Galilee Korean	Young-Taik Cho	B.J. Kim	5808 Crown St., Vancouver, BC, V6N 2B7
9 Vancouver, Korean	Brian E. Oh	Sang Dai Sohn	205 W. 10th Ave., Vancouver, BC, V5Y 1R9
	Gyeong Jin Kim		
10 Winnipeg, Manitoba Korean	Sang Hwan Kim	I.K. Jeon	383 Dufferin Ave., Winnipeg, MB, R2W 2Y2

**Without Congregation**

- |                               |              |
|-------------------------------|--------------|
| 1 Abbotsford Korean Extension | Jang Woo Lee |
|-------------------------------|--------------|

**Appendix to Roll**

1 Retired

Kyeung Nam Park

**Clerk of Presbytery:** Rev. Alfred H.S. Lee, #21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2. Phone: 604-525-0977 (C), 604-944-2686 (R), 604-944-2670 (Fax), hancawst@intergate.bc.ca

(For telephone directory see page 744, for statistical information see page 717)

**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**

(Please forward changes or corrections to the General Assembly Office)

**1. PRESBYTERY OF CAPE BRETON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Baddeck, Knox	902-295-1522		www.angelfire.com/nh/Lyle/cbp1.html
St. Ann's, Ephraim Scott Mem.	none		www.angelfire.com/nh/Lyle/cbp1.html
Birch Grove, Victoria	none		www.angelfire.com/nh/Lyle/cbp2.html
Boularderie, St. James & Knox	902-674-2798		www.angelfire.com/nh/Lyle/cbp3.html
Glace Bay, St. Paul's	902-842-0150		www.angelfire.com/nh/Lyle/cbp5.html
Grand River	none		www.angelfire.com/nh/Lyle/cbp6.html
Framboise, St. Andrew's	none		www.angelfire.com/nh/Lyle/cbp6.html
Loch Lomond, Calvin	none		www.angelfire.com/nh/Lyle/cbp6.html
Little Narrows			
Whycocomagh, St. Andrew's	none		www.angelfire.com/nh/Lyle/cbp7.html
Louisbourg-Catalone Charge			
Louisbourg, Zion			
Catalone, St. James			
Mira Pastoral Charge			
Mira Ferry, Union			www.angelfire.com/nh/Lyle/cbp9.html
Marion Bridge, St. Columba	none		www.angelfire.com/nh/Lyle/cbp9.html
Middle River, Farquharson Mem.			www.angelfire.com/nh/Lyle/cbp10.html
Lake Ainslie	none		www.angelfire.com/nh/Lyle/cbp10.html
Kenloch	none		www.angelfire.com/nh/Lyle/cbp10.html
Neil's Harbour, St. Peter's	none		www.angelfire.com/nh/Lyle/cbp4.html
North River and North Shore			nnscharge@ns.sympatico.ca
North River, St. Andrew's			nnscharge@ns.sympatico.ca
French River, Calvin			nnscharge@ns.sympatico.ca
Indian Brock, Knox			nnscharge@ns.sympatico.ca
North Sydney, St. Giles	902-794-7118		www.angelfire.com/nh/Lyle/cbp12.html
Orangedale, Malagawatch, River Denys	none		www.angelfire.com/nh/Lyle/cbp13.html
Sydney, Bethel	902-564-4001	902-564-4001	www.angelfire.com/nh/Lyle/Bethel.html
Sydney, 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, St. Matthew's	709-489-9529	709-489-1456	Lillian_Crawford@ultramarc.ca
St. John's, St. Andrew's	709-726-5385	709-726-5740	
St. John's, St. David's	709-722-2382		hcrawford@roedrunner.nf.net

**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	902-922-2777	
East River St. Mary's Zion	902-922-2287		
Garden of Eden, Blair Church	none		
East River Pastoral Charge			
Caledonia, Bethel	none		
Springville	none		
St. Paul's	none		
Sunnybrae, Calvin	none		
Hopewell, First	none		
Gairloch, St. Andrew's	902-396-4206		
Rocklin, Middle River	902-396-1457		

**3. PRESBYTERY OF PICTOU (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Little Harbour	902-752-2235		
Pictou Landing, Bethel	none		
MacLennans Mountain, St. John's	none		
Marine Drive Kirk's Pastoral Charge			
Sherbrooke, St. James	902-522-2224		
Glenelg	none		
Merigomish, St. Paul's	902-926-2112		
French River	none		
Moser's River, St. Giles	none		
New Glasgow, First	902-752-5691	902-755-2055	glen.matheson@ns.sympatico.ca patteadd@ns.sympatico.ca
New Glasgow, St. Andrew's	902-752-7316	902-752-0536	
New Glasgow, Westminster	902-752-7418		
Pictou, First	902-485-4298	902-485-1562	ionamac@auracom.com boblove@ns.sympatico.ca
Pictou, St. Andrew's	902-485-5014		
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	902-485-4013	markmac@auracom.com
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		
Tatamagouche, Sedgwick Memorial	902-657-2748		
Pugwash, St. John's	none		
Wallace, St. Matthew's	902-257-2811		
The Falls, St. Andrew's	902-657-2748	902-657-2290	
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	902-396-3233	902-485-1562	wthomp@atcon.com

**4. PRESBYTERY OF HALIFAX-LUNENBURG**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Dartmouth, Iona	902-434-2203		jackkh@15.dal.ca
Dartmouth, St. Andrew's	902-469-4480		
Musquodoboit Harbour	902-469-4480	902-466-6247	
Dean, Sharon	902-671-2606		
Elmsdale, St. Matthew's	902-883-2550		
Hardwoodlands	902-758-3103		
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	902-865-8083		
Lunenburg, St. Andrew's	902-634-9212		
Rose Bay, St. Andrew's	902-634-9212		
New Dublin-Conquerall:	902-634-9212		
Conquerall Mills, St. Matthew's	902-634-9212		
Dublin Shore, Knox	902-634-9212		
West Dublin, St. Matthew's	902-634-9212		

**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		kingspcc@glinx.com
Truro, St. James'	902-893-9587		stjamespresbyterian@nrsympatico.ca
McClure's Mills, St. Paul's	902-893-9587		
Windsor, St. John's	902-798-5846		
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	506-755-6727		
St. George, Kirk	506-755-6727		
Fredericton, St. Andrew's	506-455-8220	506-458-8419	personal.nbnet.nb.ca/sapc/ kburdett@nbnet.nb.ca
Hampton, St. Paul's	506-832-7619		kburdett@nbnet.nb.ca
Barnesville	506-832-7619		kburdett@nbnet.nb.ca
Hanwell, St. James	506-450-4031	506-450-9897	
Harvey Station, Knox	506-366-5398		
Acton	506-366-5398		
Kirkland, St. David's	506-328-2640	506-325-7448	
Moncton, St. Andrew's	506-382-7234	506-388-7157	kreplin@nbnet.nb.ca
Riverview, Bethel	506-386-6254		greer@nbnet.nb.ca
Sackville, St. Andrew's	506-536-3786	506-536-8017	rhoutby@nb.sympatico.ca
Port Elgin, St. James	506-536-3786	506-536-8017	
St. Andrew's, Greenock	506-466-1013		jimstew@nbnet.nb.ca
St. Stephen, St. Stephen's	506-466-1013		georgia@nb.sympatico.ca
Saint John, Pastoral Charge of St.	506-652-4622	506-652-3488	
Columba & St. Matthew's			
Saint John, St. John & St. Stephen	506-634-8464		
Stanley, St. Peter's	506-367-2249		
WilliamsburgSt. Paul's	506-367-2249		
Woodstock, St. Paul's	506-328-2640	506-325-7448	

**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		fredwin@nb.sympatico.ca
Bathurst, St. Lukes	506-546-4645	506-548-8144	
Dalhousie Charge			
Campbellton, Knox	506-753-7300		auret@nbnet.nb.ca
Dalhousie, St. John's	506-684-2459		auret@nbnet.nb.ca
Millerton, Grace	506-622-3318	506-622-6165	
Derby, Ferguson	506-622-0687		
Miramichi, Calvin	506-773-7141		
Black River Bridge, St. Pauls	506-773-4704		
Kouchibouquac, Knox	506-876-2904		
Miramichi, St. James	506-622-1648		obofbartibog@hotmail.com
New Carlisle, Knox (PQ)	418-752-6717		
Sunny Corner, St. Stephen's	506-836-7459		
Warwick, St. Paul's	506-622-1155		
Tabusintac, St. John's	506-779-1812		
New Jersey, Zion	506-776-3630		
Oak Point, St. Matthew's	506-773-7979		

**7. PRESBYTERY OF PRINCE EDWARD ISLAND**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Alberton	902-853-3193		revboose@pei.sympatico.ca
West Point	902-853-3193		revboose@pei.sympatico.ca
Belfast, St. John's	902-659-2703	902-659-2842	st.john@pei.sympatico.ca
Wood Islands	902-659-2365		st.john@pei.sympatico.ca
Charlottetown, St. James	902-892-2839	902-894-7912	kirk_st_james@hotmail.com
Charlottetown, Zion	902-566-5363	902-894-7895	zion@isn.net
Charlottetown, St. Mark's	902-894-3205		
Marshfield, St. Columba	902-894-3205		
Central Parish Pastoral Charge			
Clyde River, Burnside	902-675-4568		
Canoe Cove	902-675-3175		
Churchill	902-675-3175		
Nine Mile Creek	902-675-3175		
Richmond Bay Pastoral Charge			
Freeland	902-831-2341		wjt_hilltop@pei.sympatico.ca
Tyne Valley	902-831-2341		wjt_hilltop@pei.sympatico.ca
Victoria West	902-831-2341		wjt_hilltop@pei.sympatico.ca
Lot 14	902-831-2341		wjt_hilltop@pei.sympatico.ca
Freetown	902-887-3155		
Hartsville	902-621-0284		
Hunter River	902-621-0169		buell@isn.net
Glasgow Road	902-621-0169		buell@isn.net
Brookfield	902-621-0169		buell@isn.net
Kensington	902-836-3266		
New London, St. John's	902-836-3266		
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		steven.staed@pei.sympatico.ca
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	spchruch@pei.sympatico.ca

**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	ces@canada.com
Leggatt's Point	418-775-8825		
Melbourne, St. Andrew's	819-826-1868	819-826-1869	
Quebec, St. Andrew's	418-694-1347	418-694-1347	
Scotstown, St. Paul's	819-657-4434		
Sherbrooke, St. Andrew's	819-346-5840	819-346-9211	
Valcartier, St. Andrew's	418-844-2903		

**9. PRESBYTERY OF MONTREAL**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beaconsfield, Briarwood	514-695-1879	514-630-5399	
Beauharnois, St. Edward's			
Valleyfield			
Chateauguay, Maplewood	450-691-4560	450-692-7904	
Duvernay, St. John's	514-661-2916		
Fabreville	514-622-3097		

**9. PRESBYTERY OF MONTREAL (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Hemmingford, St. Andrew's	none		
Howick, Georgetown	none		
Riverfield	none		
St. Urbain, Beechridge	none		
Huntingdon, St. Andrew's	450-264-6226		grobbs@rocler.qc.ca
Athelstan	450-264-6226		
Lachute, Margaret Rodger Memorial	450-562-6797	450-562-6797	
Lost River	none		
Mille Isles	none		
Montreal:			
Arabic	514-738-6115		
Beckwith/St. Michel	none		
Chambit	514-989-2094		
Chinese	514-270-4782	514-270-4782	
Cote des Neiges	514-738-6115		
Eglise St. Luc	514-722-3872	514-722-8546	
Ephraim Scott Memorial	514-486-8922		
Hungarian	514-331-1510	514-331-2850	
Knox, Crescent, Kensington & First	514-486-4559	514-486-6428	
Livingstone	514-272-7330	514-331-2850	
Maisonneuve-St. Cuthbert's	514-255-4100		
St. Andrew & St. Paul	514-842-3431	514-842-3433	www.internauts.ca/~a_p/
Taiwanese Robert Campbell	514-481-3258	514-481-3258	
Montreal West	514-484-7913		
Ormstown	none		
Rockburn	none		
Pierrefonds, Westminster	514-626-2982		www.onlinechristian.net/vcb/templates/default/index.htm?ID=37
Pincourt, Ile Perrot	514-453-1441		
Pointe Claire, St. Columba by the Lake	514-697-2091	514-697-4552	stcolumba@qc.aibn.com
St. Andrew's East	none		
St. Lambert, St. Andrew's	514-671-1862	514-671-1862	St-andrews.St-lambert@sympatico.ca
St. Laurent	514-747-3618		stlaurent_pres@hotmail.com
Town of Mt. Royal	514-733-0112		
Verdun, First	514-769-7591		

**10. PRESBYTERY OF SEAWAY-GLENGARRY**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Avonmore, St. Andrew's	613-346-5529		nobourgon@glen/net.ca
Gravel Hill, St. James-St. Andrew's	613-346-2322		nobourgon@glen/net.ca
Finch, St. Luke's-Knox	613-984-2201		nobourgon@glen/net.ca
Brockville, First	613-345-5014	613-345-5016	members.wbs.net/homepages/t/e/a/teach56/
Caintown, St. Paul's	613-923-2090		marni@recorder.ca
Lansdowne, Church of the Covenant	613-659-2864		marni@recorder.ca
Cornwall, St. John's	613-932-8693	613-932-8693	jandsmatt@sympatico.ca
Chesterville, St. Andrew's	613-448-1304		debruijn@mondenet.com
Morewood	613-448-1304		debruijn@mondenet.com
Dunvegan, Kenyon	613-527-2739		
Kirk Hill, St. Columba	613-874-2610		
Ingleside, St. Matthew's	613-537-2892	613-537-8953	
Iroquois, Knox	613-652-4457	613-652-2092	
Cardinal, St. Andrew's & St James	613-657-3291	613-652-2092	david.mcilveen@sympatico.ca
Kemptville, St. Paul's	613-258-4136		

**10. PRESBYTERY OF SEAWAY-GLENGARRY (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Lancaster, St. Andrew's	613-347-7340		a3100@glen-net.ca
Martintown, St. Andrew's	613-528-4297		a3100@glen-net.ca
Maxville, St. Andrew's	613-527-1992		
St. Elmo, Gordon	613-527-1992		
Moose Creek, Knox	613-538-2582		
Morrisburg, Knox	613-543-2005		
Dunbar	613-448-2534	613-535-2832	
Oxford Mills, St. Andrew's	613-258-7716		
Prescott, St. Andrew's	613-925-2510		
Spencerville, St. Andrew's-Knox	613-658-2750		
Vankleek Hill, Knox	613-678-3985		rmartin@hawknnet.ca
Hawkesbury, St. Paul's	613-678-2826		rmartin@hawknnet.ca
Winchester, Mountain & South Mountain Charge			
Winchester, St. Paul's	613-774-2506	613-774-3637	mary.moorehead@sympatico.ca
Mountain, Knox	613-774-2506	613-774-3637	mary.moorehead@sympatico.ca
South Mountain, St. Andrew's	613-989-2317		mary.moorehead@sympatico.ca

**11. PRESBYTERY OF OTTAWA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Aylmer, Que., St. Andrew's	613-727-0739		
Kanata, Trinity	613-836-1429	613-836-6045	shaun.seaman@sympatico.ca
Kars, St. Andrew's	613-489-2516		
Vernon, Osgoode			
Manotick, Knox	613-692-4228		
Nepean, Greenview	613-825-2333	613-825-2333 (call first)	www.cyberus.ca/~wallywon/
Nepean, Parkwood	613-225-6648	613-225-8535	www.cyberus.ca/~parkwood/
Orleans, Grace	613-824-9260	613-824-0747	
Ottawa:			
Calvin Hungarian	613-824-0409		
Erskine	613-232-3144	613-235-8319	cedric.pettegrew@sympatico.ca
Gloucester	613-737-3820		
Knox	613-238-4774	613-238-4775	
St. Andrew's	613-232-9042	613-232-1379	office@standrews.ottawa.on.ca
St. David & St. Martin	613-745-1756	613-745-1265	www.comnet.ca/~saints/
St. Giles	613-235-2551	613-233-0381	
St. Paul's	613-729-3384	613-729-2861	www.magma.ca/~edsmith/stpauls.html
St. Stephen's	613-728-0558	613-728-8440	
St. Timothy's	613-733-0131	613-733-7330	
Westminster	613-722-1144	613-722-2939	westminster@wonder.ca
Richmond, St. Andrew's	613-838-3723	613-838-3723 (call first)	members.tripod.com/standrewschurch
Stittsville, St. Andrew's	613-831-1256	613-831-1256 (call first)	

**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	
Kinburn, St. Andrew's	613-256-2184	613-256-2184	
Arnprior, St. Andrew's	613-623-5531	613-623-0559	standrew@storm.ca
Carleton Place, St. Andrew's	613-257-3133	613-257-8758	hngack@storm.ca
Cobden, St. Andrew's	613-646-7687	613-646-7687	
Ross, St. Andrew's	613-646-7687	613-646-7687	

**12. PRESBYTERY OF LANARK-RENFREW (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Fort Coulonge, St. Andrew's	819-683-2773		
Bristol Memorial	819-647-2146		
Gratton, Scotch Bush	613-649-2463		
Kilmaurs, St. Andrew's	613-623-3663		
Lake Dore	613-735-6784		
Lochwinnoch	613-432-6249		
McDonald's Corners, Knox	613-278-2013		leer@superage.com
Elphin	613-278-2013		leer@superage.com
Snow Road	613-278-2013		leer@superage.com
Pembroke, First	613-732-8214		
Perth, St. Andrew's	613-267-2481		
Petawawa	613-687-4052		djlmb@nrtco.net
Point Alexander	613-687-4052		djlmb@nrtco.net
Renfrew	613-432-5452	613-432-1286	
Smiths Falls, Westminster	613-283-7527		
Deep River Community	613-584-2812		
Westport, Knox	613-273-2876		

**13. PRESBYTERY OF KINGSTON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Amherst Island, St. Paul's	none		
Amherstview, Trinity	613-389-9558	613-389-0066	www.canlink.com/pccc/trinity.html
Belleville, St. Andrew's	613-968-8998		cmcribar@sympatico.ca
Belleville, St. Columba	613-962-8771	613-962-8771	wsmayhew@reach.net
Gananoque, St. Andrew's	613-382-2315	613-382-2690	presbygan@kos.net
Kingston, St. Andrew's	613-546-6316	613-546-8844	servant@kos.net
Kingston, Strathcona Park	613-542-5579		
Madoc, St. Peter's	613-473-2091		
Pictou, St. Andrew's	613-476-6024		
Deseronto, Church of the Redeemer	613-396-2347		
Pittsburg Township, St. John's	613-544-0719		
Sandhill	613-382-2576		
Roslin, St. Andrew's	613-477-3332		
Stirling, St. Andrew's	613-395-5006	613-395-2847	abbott@sprint.ca
West Huntingdon, St. Andrew's	613-395-5006	613-395-2847	abbott@sprint.ca
Trenton, St. Andrew's	613-392-1300	613-965-5727	standrewstrenton@sympatico.ca
Tweed, St. Andrew's	613-478-2380		hielema@attcanada.net

**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		john.ufkes@sympatico.ca
Kirkfield, St. Andrew's	705-438-3603		john.ufkes@sympatico.ca
Woodville Community	none		john.ufkes@sympatico.ca
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		

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cobourg, St. Andrew's	905-372-7411		andrwcob@presbycan.ca
Colborne, Old St. Andrew's	905-355-1337		rdraffen@eagle.ca
Brighton, St. Andrew's	613-475-4675		rdraffen@eagle.ca
Lakeport, St. Paul's	none		rdraffen@eagle.ca
Fenelon Falls, St. Andrew's	705-887-3797		standrew@quicklinks.on.ca
Glenarm, Knox	none		standrew@quicklinks.on.ca
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		kmacraae@kwartha.com
Peterborough, St. Paul's	705-745-1411		www.ptbo.igs.net/~stpauls/
Peterborough, St. Stephen's	705-743-4411	705-743-4411	rmmcilla@kwartha.net
Port Hope, St. Paul's	905-885-2622		
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	www.inforamp.net/~bheal/
Ajax, St. Timothy's	905-683-6122		cstone1@home.com
Leaskdale, St. Paul's	905-852-5921		leaskdalepres@interhop.net
Oshawa:			
Knox	905-728-8673		
Korean			
St. Luke's	905-725-5451		
St. Paul's	905-725-8462		stpauls@home.com
St. James	905-725-3161		
Pickering, Amberlea	905-839-1383		
Port Perry, St. John's	905-985-4746		
Ashburn, Burns	905-655-8509		
Scarborough:			
Bridlewood	416-497-5959		www.netcom.ca/~amp
Clairlea Park	416-759-3901		
Fallingbrook	416-699-3084	416-441-0355	www.interlog.com/~skendall/fallingbrook.html
Grace	416-284-8424	416-284-8560	www.grace.on.ca/
Guildwood Community	416-261-4037		rollwage@sympatico.ca
Knox	416-293-0791		
Malvern	416-284-2632		fuj@netcom.ca
Melville	416-283-3703	416-283-7719	
St. Andrew's	416-438-4370	416-438-2440	d.cameron@sympatico.ca
St. David's	416-267-7897		
St. John's, Milliken	416-299-6537		
St. Stephen's	416-431-0841		ststephens@the-wire.com
Westminster	416-755-3007	416-755-2745	
Wexford	416-759-5947		
Uxbridge, St. Andrew's-Chalmers	905-852-6262		
Whitby, Celebration!	905-668-4900		
Whitby, St. Andrew's	905-668-4022		

**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	
Beaches	416-699-5871		home.interhop.net/~joeldell/beaches/
Calvin	416-923-9030	416-923-9245	calvinpc@interlog.com
Celebration North	416-773-1966		ab522@torfree.net
Chinese	416-977-5625		
Faith Pres. Community	416-699-0801		
Gateway Community	416-429-0568		RTalbot69@aol.com
Glebe	416-485-1881		jrellio@hotmail.com
Glenview	416-488-1156	416-488-1198	mblair@idirect.ca
Iona	416-494-2442	416-494-6476	margwo@sympatico.ca
Knox	416-921-8993	416-921-5918	www.interlog.com/~dekonning/knox/
Leaside	416-422-0510	416-422-1595	dwheeler@idirect.com
Queen Street East	416-465-1143		queenpc@total.net
Riverdale	416-466-3246		jarms@pathcom.com
Rosedale	416-921-1931	416-921-7497	rpcmain@interlog.com
St. Andrew's	416-593-5600	416-593-5603	cbrett@standrewstoronto.org
St. John's	416-466-7476	416-466-3539	
St. Mark's	416-444-3471	416-444-4170	stmarkspresb@mailcity.com
Toronto Central Taiwanese	416-283-1888	416-281-1181	
Toronto Formosan	416-778-9615		
Trinity Mandarin	416-781-5426		
Trinity, York Mills	416-447-5136	416-447-5137	
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	441-236-4826	
Metropolitan Toronto:			
Albion Gardens	416-741-3205		minnie4@iprimus.ca
Alderwood	416-251-4069		
Bonar-Parkdale	416-532-3729	416-537-7196	
Coldstream	416-781-8092		
Fairbank	416-787-0513		
Graceview	416-621-0888		kohar@trends.ca
First Hungarian	416-656-1342		zoltan.bass@utoronto.ca
Ghanaian			
Mimico	416-255-0213		porch@blachford.ca samcam@sympatico.ca wingram@chass.utoronto.ca
Morningside High Park	416-766-4765		
North Park	416-247-2641		
Patterson	416-654-8072		gdick@globalcon.com
Pine Ridge	416-749-4220		
Portugese Evangelical	416-531-3644		
Rexdale	416-741-1530		kate.john@sympatico.ca
Runnymede	416-767-2689		
St. Andrew's, Humber Heights	416-247-0572		
St. Andrew's	416-233-9800	416-233-9504	standrews.islington@sympatico.ca
St. Giles Kingsway	416-233-8591	416-233-8591	
St. James, Long Branch	416-259-1471		
St. Paul's	416-531-0957		

**17. PRESBYTERY OF WEST TORONTO (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
St. Stephen's University	416-742-9855		
Victoria-Royce	416-663-3281		karen.bach@utoronto.ca
Weston	416-769-6176		jpbigam@canada.com
Wychwood-Davenport	416-241-1571		
York Memorial	416-653-6271		
	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		Knox.Acton@excite.com
Boston	905-878-2239		
Omagh	905-875-2804		
Bramalea, St. Paul's	905-792-2279		bradley Morris@home.com
Bramalea North	905-458-7838		www.prymal.com/nbpc/
Brampton, St. Andrew's	905-451-1723		www.geocities.com/Heartland/Meadows/4998/
Brampton, Heart Lake Community	905-846-6657		
Campbellville, St. David's	905-854-9800		pilgar@idirect.com
Nassagaweya	905-854-1055		pilgar@idirect.com
Claude	905-838-3512		wmhorton@idirect.com
Erin, Burns	519-833-2902		
Ospringe, Knox	519-833-2676		
Georgetown, Knox	905-877-7585		kpc@aztec-net.com
Limehouse	none		
Grand Valley, Knox	519-928-3035		
Hillsburgh, St. Andrew's	905-855-6216		fairlie@mgl.ca
Malton, St. Mark's	905-677-4514		edvanrav@stn.net
Milton, Knox	905-878-6066	905-878-4979	scroll@interhop.net
Mississauga, Chinese	905-271-8553		
Mississauga, Clarkson Road	905-822-8911		
Mississauga, Dixie	905-277-1620		fryfogel@idirect.com
Mississauga, Erindale	905-277-4564	905-277-4564	ErindalePC@aol.com
Mississauga, Glenbrook	905-820-9860		www.onlinechristian.net
Mississauga, 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	p_d.ruddell@sympatico.ca
Knox	905-844-3472	905-844-1211	
Knox Sixteen	905-257-2770		bob.lloyd@attglobal.net
Trafalgar	905-842-2800		www.globalserve.net/~gaverch/tpc/
Orangeville, Tweedsmuir Memorial	519-941-1334		twdsmuir@sympatico.ca
Port Credit, St. Andrew's	905-278-8907	905-278-1295	
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	905-727-7560	hgshaw@followme.com
Bolton, Caven	905-857-2419		beanfield@idirect.com
Bradford, St. John's	905-775-7274		bdscoff@interhop.net
Keswick	905-476-3485		home.interhop.net/~kandamacleod/
King City, St. Andrew's	905-833-2325	905-833-1326	carter@istar.ca

**19. PRESBYTERY OF OAK RIDGES (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Maple, St. Andrew's	905-832-2061		standrewsmaple@sympatico.ca
Markham, St. Andrew's	905-294-4736	905-294-1841	
Markham, Chinese	905-946-1725	905-946-8656	markcpc@ipoline.com
Markham, Chapel Place	905-946-0907	905-946-0320	office@cpc.ca
Newmarket, St. Andrew's	905-895-5512		mcgillivray@interhop.net
Nobleton, St. Paul's	905-859-0843		
Richmond Hill	905-884-4211		awirch@globalserve.net
Stouffville, St. James	905-640-3151	905-640-3151	St.james.stouffville@sympatico.ca
Sutton West, St. Andrew's	905-722-3544	905-722-3544	preeder@ils.net
Thornhill	905-889-5391	905-889-5930	www.aims.on.ca/tpchurch/ www.netrover.com/~bmacphal/church.htm
Tottenham, Fraser	905-729-0055		l
Beeton, St. Andrew's	905-729-0055		www.netrover.com/~bmacphal/church.htm
			l
Schomberg, Emmanuel	905-939-7309		
Unionville	905-475-6233	905-475-6233	unionvillepeg@home.com
Vaughan, St. Paul's	905-832-8918		
Woodbridge	905-851-0672		dsherbino@tyndale-canada.edu

**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	705-424-2071	mjclelland@yahoo.com
Barrie, Essa Road	705-726-6291		essard@sympatico.ca
Barrie, St. Andrew's	705-728-3991	705-728-3506	aiken@sympatico.ca
Barrie, Westminster	705-728-0541	705-728-0562	www.sympatico.ca/chapburn/westminster/
Bracebridge, Knox	705-645-4521		puxon@muskoka.com
Coldwater, St. Andrew's	705-686-3648		kjennings@ncode.com
Moonstone, Knox	none		
Collingwood, First	705-445-4651		firstchurch@georgian.net
Cookstown	705-458-1622		bicpc@bconnex.net
Baxter	none		bicpc@bconnex.net
Ivy	none		bicpc@bconnex.net
Creemore, St. Andrew's	705-466-2688		
Dunedin, Knox	none		
Elmvale	705-322-1411		richardson@simcoe.net
Flos, Knox	705-322-1411		richardson@simcoe.net
Gravenhurst, Knox	705-687-4215		presbar@muskoka.com
Hillsdale, St. Andrew's	none		
Craighurst, Knox	none		
Huntsville, St. Andrew's	705-789-7122		rbrown@vianet.on.ca
Maple Valley, St. Andrew's	519-925-6416		
Horning's Mills, Knox	none		
Midland, Knox	705-526-7421	705-526-7306	jkitson@cryston.ca
			craig514@cryston.ca
Nottawa, Emmanuel	705-444-6823	705-444-6544	arnmat@bconnex.net
Orillia, St. Andrew's	705-325-5183	705-325-5823	opc.min@incode.com
Orillia, St. Mark's	705-325-1433		machbsj@csolve.net
Parry Sound, St. Andrew's	705-746-9612		
Penetanguishene, First	none		
Port Carling, Knox	705-765-3797		hoogers@vianet.on.ca
Torrance, Zion	705-765-3797	705-765-3797	hoogers@vianet.on.ca
Port McNicoll, Bonar	705-549-2776		
Stayner, Jubilee	705-428-2653		
Sunnidale Corners, Zion	705-428-2653		

**20. PRESBYTERY OF BARRIE (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Stroud	705-436-3323		www.bconnex.net/~stpresb/
Trinity Community	705-487-1998	705-487-2298	
Uptergrove, Knox	705-327-5477		
East Oro, Esson	none		
Jarratt, Willis	705-835-6832		dwoodrow@cois.on.ca
Vankoughnet, St. David's	none		
Victoria Harbour, St. Paul's	705-534-3809		
Wasaga Beach Community	705-429-1461		

**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	none		
Tomstown	none		
Kapusking, St. John's	705-335-5338		
Kirkland Lake, St. Andrew's	705-567-6466		cassandrawessel@hotmail.com
New Liskeard, St. Andrew's	705-647-8401		
Timmins, Mackay	705-264-0044		clgeno@ntl.sympatico.ca

**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.net
Magnetewan, Knox	705-387-4882	705-387-0523	
Sundridge, Knox	705-384-7452		
Massey, First	705-865-2167		
North Bay, Calvin	705-474-4750	705-474-3976	calvpres@vianet.on.ca
Sault Ste. Marie, St. Paul's	705-945-7885		dlaity@sympatico.ca
Victoria	705-779-2573		wandal@canada.com
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		
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		
Gordonville, St. Andrew's	519-848-3710		
Baden, Livingston	519-634-8130		
Cambridge, Central	519-623-1080	519-623-1189	centralpres@sprint.ca
Cambridge, Knox Preston	519-653-6691	519-653-7194	
Cambridge, Knox's Galt	519-621-8120		bubbles@golden.net
Cambridge, St. Andrew's Galt	519-621-3630		
Cambridge, St. Andrew's Hespeler	519-658-2652		
Cambridge, St. Giles	519-621-2380	519-753-2342	
Elmira, Gale	519-669-2852		mbauer@mgl.ca
Elora, Knox	519-846-0680		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	
Guelph, Kortright	519-836-9400		kortpres@golden.net

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Guelph, St. Andrew's	519-822-4772	519-822-3525	st.andrews@on.aibn.net
Guelph, Westminster-St. Paul's	519-824-5221		
Harriston, Knox-Calvin	519-338-2624		avalon11@sympatico.ca
Kitchener, Calvin	519-744-4061	519-744-4263	
Kitchener, Doon	519-748-4540	519-748-6302	
Kitchener, Kitchener East	519-748-9786	519-894-5952	
Kitchener, St. Andrew's	519-578-3000	519-578-6730	standrewskw@sympatico.ca
Mount Forest, St. Andrew's	519-323-2827		
Conn, Knox	none		
Palmerston, Knox	519-343-3201		www.sympatico.ca/jim.johnson1/
Drayton, Knox	519-343-3201		
Puslinch, Duff's	519-763-1163		paulmacd@sentex.net
Crieff, Knox	519-824-8757		djamieso@uofguelph.ca
Rockwood	519-856-2411		sbuttenham@sleeman.ca
Eden Mills	519-856-4436	519-763-8833	sbloodin@golden.net
Waterloo, Knox	519-886-4150	519-886-4151	www.geocities.com/Heartland/Plains/9105/
Waterloo, Waterloo North	519-888-7870		
Winterbourne, Chalmers	none		

**45. PRESBYTERY OF EASTERN HAN-CA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brantford, Korean	519-758-9852	519-758-9852	
Kitchener-Waterloo Korean	519-742-2929	519-742-2929	
London, Korean Christian	519-473-5257	519-473-1813	
Mississauga, West Korean	905-949-8682	905-276-9598	
Montreal, Korean	514-481-6896	514-481-6896	paik@videotron.ca
Niagara, Korean	905-354-0191	905-871-2204	nfkpc@on.aibn.com
Toronto:			
Mahn-Min Korean	416-690-6050	416-757-9854	
Central Toronto Korean	416-444-8002	416-496-7967	
East Toronto Korean	416-530-1143	416-530-1142	etkpc@idirect.com
Metropolitan Korean	416-533-4596	416-533-4681	
North York-Living Stone	416-766-8009	416-766-5068	
Pilgrim			
Toronto Korean	416-447-5963	416-447-6029	www.tkpc.org

**24. 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		Trebor@bigwave.ca.
Knox, Binbrook	905-692-5290		
Burlington:			
Aldershot	905-634-8211		Apc@world.chat.com- rykheather@sympatico.ca
Brant Hills	905-335-2640		www.netrover.com/~brntpres/brntpres@netrover.com
Knox	905-333-3013	905-333-4769	home.interlynx.net/~aking/knox.html
Pineland	905-632-0273	905-632-5597	_andrew.reid@sympatico.ca
Strathcona	905-637-5155	905-637-5155	Bwoodley@istar.ca
St. Paul's	905-332-8122	905-332-8122	
Caledonia	905-765-4524		Theb.vais@sympatico.ca

**24. PRESBYTERY OF HAMILTON (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Dundas, Knox	905-627-3043	905-627-7148	william.feunekes@sympatico.ca
Grimsby, St. John's	905-945-5352		stjohns@icom.ca
Hagersville, St. Andrew's	905-768-1044	905-768-1929	
Port Dover, Knox	519-583-2344		
Hamilton:			
Calvin-Grace	905-529-2656		
Central	905-522-9098	905-522-7266	Central@on.aibn.com/alan.mcphers on@sympatico.ca
Chalmers	905-383-3033		Chalmers@icom.ca
Chedoke	905-383-6012	905-383-6561	Jpsmit@ronsys.com
Eastmount	905-385-5984	905-385-0437	lombard@ican.net
Erskine	905-529-2255		Erskine@nas.net
John Calvin Hungarian	905-525-3641	905-574-0178	
MacNab Street	905-529-6896		misfitz@netinc.ca
New Westminster	905-545-3575		new_westminster@hotmail.com
Roxborough Park	905-662-5147		aforsyth2@home.com
St. Columbia	905-549-8053		home.ican.net/~revhjb
St. Cuthbert's	905-529-9067		Krocbert@mcmail.as.mcmaster.ca
St. Enoch	905-545-0593		Pgreyling@netcom.ca
St. John & St. Andrew	905-522-1755		Barryluxon@hwcnc.org
St. David's	905-522-1355		
St. Paul's	905-522-2792	905-522-2791	stpaulspresby@on.aibn.com
South Gate	905-385-7444	905-389-6676	geddes.rlj@hwcnc.org
Jarvis, Knox	519-587-2565		
Walpole, Chalmer's	519-587-2565		
Kirkwall	519-623-9880	519-625-7500	
Sheffield, Knox	519-624-5920		
Stoney Creek, Cheyne	905-664-6043		Cbmcavoy@sympatico.ca
Stoney Creek, Heritage Green	905-578-3003		
Waterdown, Knox	905-689-8115		
West Flamborough	905-628-6675		

**25. PRESBYTERY OF NIAGARA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beamsville, St. Andrew's	905-563-1264		
Smithville	905-957-2297		
Dunnville, Knox	905-774-5970		veenstra@ionsvs.com
Fonthill, Kirk on the Hill	905-892-3729		griffith@mergetel.com
Fort Erie, St. Andrew's - Knox	905-871-3450		cbigelow@mergetel.com
Niagara Falls:			
Chippawa	905-295-4231		chippawapresbyterianchurch@sympatico.ca
Drummond Hill	905-358-9624		firmoose@vaxxine.com
Stamford	905-356-2750		
Niagara-on-the-Lake, St. Andrew's	905-468-3363		
North Pelham, First	905-892-1541		
Rockway	905-892-7824		
Port Colborne, First	905-834-4288		
St. Catharines:			
Knox	905-641-8868		www.niagara.com/~knox/
St. Andrew's	905-684-9514		amcmillan3@home.com
St. Giles	905-934-1901		stgiles@vaxxine.com
Scottlea	905-646-0616		maw49@hotmail.com maw49@vaxxine.com
West St. Andrew's	905-684-7765		
St. David's, First	905-262-5227		

**25. PRESBYTERY OF NIAGARA (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Thorold, St. Andrew's	905-227-4844		cassidy@netcom.ca
Welland, Hungarian Crowland	905-735-0636 905-384-2316		
Welland, Knox	905-735-3050		
Welland, St. Andrew's	905-734-4831		sta@iaw.on.ca

**26. 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		greenbrier@bfree.on.ca
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	519-582-8677	
Brantford, Pleasant Ridge	519-752-5751		
Embros, Knox	519-475-4816		
Harrington, Knox	519-475-4011		
Ingersoll, St. Paul's	519-485-3390		stpauls@execulink.com
Innerkip	519-469-3904		inpresb@execulink.com
Ratho	519-469-3904		
Norwich, Knox	519-863-3636	519-863-2885	
Bookton	519-863-3636		
Paris	519-442-2842	519-442-3156	stan.cox@sympatico.ca
Simcoe, St. Paul's	519-426-1845		bellis@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	Jem@oxford.net

**27. PRESBYTERY OF LONDON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ailsa Craig	519-293-3118		www.wwdc.com/acpc/
Appin	519-289-0019		
Melbourne, Guthrie	519-289-0019		
Belmont, Knox	519-644-1765		glanglois@claven.fanshawec.on.ca
North Yarmouth, St. James	519-644-1765		glanglois@claven.fanshawec.on.ca
Crinan, Argyle	519-762-3724		
Largie, Duff's	519-762-3724		
Dorchester	519-461-9080	519-461-9098	edmussion@execulink.com
South Nissouri	519-461-9098		edmussion@execulink.com
Dutton, Knox	519-762-3641	519-762-2004	
Wallacetown, St. Andrew's	519-762-3641		
West Lorne, Knox			
Fingal, Knox	519-641-2675		jredpath@execulink.com
Port Stanley, St. John's	519-641-2675		jredpath@execulink.com
Glencoe	519-287-2558		
Wardsville, St. John's	519-287-2558		
Ilderton, Bethel	519-246-1911		lon.ccrossett@mail.lon.imag.net
Kintyre, Knox	519-785-1417		
New Glasgow, Knox	519-785-1417		
Rodney, St. John's	519-785-1417		

**27. PRESBYTERY OF LONDON (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
North Caradoc-St. Andrew's	519-472-8950		tom.jametyre@sympatico.ca
Komoka, Knox	519-472-8950		tom.jametyre@sympatico.ca
London:			
Chalmers	519-681-7242	519-649-5142	bannerman@sympatico.ca
DaySpring	519-438-1611	519-438-7274	dpc@execulink.com
Elmwood Avenue	519-438-3492	519-438-0671	gkmstim@execulink.com
Knollwood Park	519-455-2860		
St. Lawrence	519-439-2523		
New St. James	519-434-1127	519-434-7209	www.serix.com/newstjames/
Oakridge	519-471-2290	519-471-0128	www.oakridge.london.on.ca/
St. George's	519-455-5760	519-455-2269	Stgeorge@execulink.com
Tempo			
Trinity	519-473-5375	519-641-4630	
Westmount	519-472-3443		wstmt@execulink.com
Mosa, Burns	519-287-5743	519-287-5824	
St. Thomas, Alma Street	519-631-9408		
St. Thomas, Knox	519-631-2414	519-631-2414	revhuman@execulink.com

**28. 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		
Blenheim	519-676-4436		peggy@blenheim.webgate.net
Chatham, First	519-352-2313	519-352-2318	ecarpenter@auracom.com
Chatham, St. James	519-352-1240	519-352-1210	
Dover, New St. Andrew's	519-727-9997		
Valetta			
Dresden, St. Andrew's	519 683-2442		
Rutherford			
Leamington, Knox	519-326-4541		www.wincom.net/~andless/
Lakeshore St. Andrew's	519-979-8082	519-979-8084	www.st-andrews.on.ca/
Ridgetown, Mount Zion	519-674-3487		kathryn.neil@sympatico.ca
Thamesville, St. James	519-692-4880		
Duart			
Wallaceburg, Knox	519-627-4367	519-627-9480	www.kent.net/knox/
Windsor:			
First Hungarian	519-254-3312		
Forest Glade	519-735-8688		
Knox	519-253-8741		plexman@jet2.net
Paulin Memorial	519-972-3627		
Riverside	519-944-5470	519-945-0861 (call first)	users.aol.com/churchwww/rpc.htm
St. Andrew's	519-252-6501	519-252-6248	loach@jet2.net
Windsor Chinese	519-977-6565		

**29. PRESBYTERY OF SARNIA**

<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	
Kerwood, West Adelaide	519-247-3157	519-247-3642	
Centre Road, Knox	519-232-9153		
Brigden	519-864-4241		

**29. PRESBYTERY OF SARNIA (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Corunna, St. Andrew's	519-862-3641		revpmw@btech.net
Forest, St. James	519-786-5154		
Moore Township, Knox	519-862-4440	519-862-4441	
Mooretown, St. Andrew's	519-862-4440		
Petrolia, St. Andrew's	519-882-2400		
Dawn Township, Knox			
Point Edward	519-344-2536	519-542-3237	
Sarnia:			
Laurel Lea-St. Matthew's	519-337-7078	519-344-6845	
Paterson Memorial	519-344-6422	519-344-5605	rodger@xcelco.on.ca
St. Andrew's	519-332-2662	519-332-6747	ekrob@ebtech.net
St. Giles	519-542-2253	519-542-6133	stgiles@ebtech.net
Strathroy, St. Andrew's	519-245-2292	519-245-2292	kristine@golden.net
Thedford, Knox	519-296-4910		corly@execulink.com
Watford, St. Andrew's	519-876-2310		
Wyoming, St. Andrew's	519-845-3244		
Camlachie, Knox	none		

**30. PRESBYTERY OF HURON-PERTH**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Atwood	519-356-2551		brand@micro-man.com
Avonton	519-393-5766		calkin@orc.ca
Motherwell-Avonbank	519-229-6919		calkin@orc.ca
Bayfield, Knox	519-565-2913		
Brussels, Melville	519-887-9544	519-887-9831	cathrine@wcl.on.ca
Belgrave, Knox			
Cromarty	519-345-2530		
Exeter, Caven	519-235-2784		caven@tcc.on.ca
Goderich, Knox	519-524-7512		www.odyssey.on.ca/~nanst/
Hensall, Carmel	none		
Listowel, Knox	519-291-4690	519-291-9134	
Milverton, Burns	519-595-8953		kravs@perth.net
North Mornington	none		kravs@perth.net
Mitchell, Knox	519-348-9080		knoxmit@quadro.net
Molesworth, St. Andrew's	519-291-1180		
Gorrie, Knox	519-291-1180		
Monkton, Knox	519-347-4028		
Cranbrook, Knox	none		
St. Marys	519-284-2620		stmpresb@quadro.net
Seaforth, First	519-527-0170		
Clinton, St. Andrew's	519-482-7368		
Shakespeare	519-625-8440		rcongram@sentex.net
North Easthope, Knox	519-625-8440		rcongram@sentex.net
Stratford, Knox	519-271-0373	519-271-0080	www.golden.org/~sandymc/
Stratford, St. Andrew's	519-271-5668		standrews@cyg.net

**31. 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	519-357-4766		
Belmore, Knox	none		

**31. PRESBYTERY OF GREY-BRUCE-MAITLAND (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Chatsworth, St. Andrew's	519-794-3793		ilgamble@bmts.com
Dornoch, Latona	none		ilgamble@bmts.com
Chesley, Geneva	519-363-2282		dsmargets@bmts.com
Dromore, Amos	519-334-3103		vasar@wcl.on.ca
Holstein, Knox			vasar@wcl.on.ca
Normanby, Knox	none		vasar@wcl.on.ca
Dundalk, Erskine	519-923-2812		
Swinton Park, St. Andrew's	519-923-6984		
Durham	519-369-3349		vbodegom@bmts.com
Hanover, St. Andrew's	519-364-1622		
Ayton, Knox	519-665-7557		
Kincardine, Knox	519-396-2311		
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		st.andrews@bmts.com
Paisley, Westminster	519-353-5121		
Glammiss, 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		cdesmond@greynet.net
Southampton, St. Andrew's	519-797-2077	519-797-1912	kwild@swbi.net
Tara, Knox	none		
Allenford, St. Andrew's			
Teeswater, Knox	519-392-8211		osburn@bmts.com
Kinlough	none		osburn@bmts.com
Thornbury, St. Paul's	519-599-6645		
Tiverton, Knox	519-368-7235		
Walkerton, Knox	519-881-1431		log.on.ca/users/revhuman/
Whitechurch, Chalmers	none		
Warton, St. Paul's	519-534-2711		ejbc@log.on.ca
Wingham, St. Andrew's	519-357-2011		
Stokes Bay, Knox	519-592-5654		plong@log.on.ca
Sauble Beach, Huron Feathers			

**32. 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	www.microage_th.com/user/jpatter/ffrances.html
Geraldton, St. Andrew's	807-854-0167	807-854-0187	
Thunder Bay:			
Calvin	807-683-8111	807-683-8111	
First	807-623-0717	807-623-2658	presby1@baynet.net
Lakeview	807-345-8823	807-346-0319	
St. Andrew's	807-622-4273	807-623-6637	presby1@baynet.net

**33. 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		

**33. PRESBYTERY OF WINNIPEG (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Stonewall, Knox	204-467-2181		
Thompson, St. Andrew's	204-677-4151		
Winnipeg:			
Calvin	204-775-3543		
First	204-775-0414		www.presbycan.ca/churches/firstwpg/
Kildonan	204-334-3502		
Lockport Community	204-757-2920		
St. Andrew's	204-256-2413	204-256-2413	
St. James	204-783-1133	204-783-1133	
St. John's	204-586-6932	204-586-6932	innesken@hotmail.com
Westwood	204-837-5706	204-889-2120	
Anamiewigummig	807-468-5538		

**34. PRESBYTERY OF BRANDON**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Brandon, First	204-727-5874	204-728-7037	dwoods@techplus.com
Brandon, St. Andrew's	204-727-4414	204-727-4414	kvvjvv@mb.sympatico.ca
Brandon, Southminster	204-727-5634	204-725-0686	
Carberry, Knox-Zion	204-834-2391	204-834-2391	jslote@mailtectplus.com
Winnipegosis, Knox	204-656-4804		
Flin Flon, St. Andrew's	204-687-6440	204-687-6440	
Hartney, St. Paul's	204-858-2670		
Melita	204-522-3128	204-483-3350	taglston@snug.mb.ca
Bellafield	none		
Ninga			
Leaf Rapids, Cross of Faith			
Lynn Lake, St. Simons			
Neepawa, Knox	204-476-5522	204-476-5387	
Oak Lake Reserve			
Birdtail Reserve			
Portage la Prairie, First	204-857-4351	204-857-4822	jbryden@mbsympatico.ca
Virden, St. Andrew's	204-748-2642	204-748-2642	lwalker@techplus.com
Lenore	none		

**35. PRESBYTERY OF ASSINIBOIA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Estevan, Westminster	306-634-4188		
Indian Head, St. Andrew's	306-695-3559		
Qu'Appelle, St. Andrew's	306-699-2243		
Grenfell, Trinity	306-697-3060	306-697-3494	
Kipling, Bekevar	306-736-2456		
Moose Jaw, St. Mark's	306-692-8914		apackso@focalpoint.net
Briercrest, Knox	306-799-2016		apackso@focalpoint.net
Moosomin, St. Andrew's			
Whitewood, Knox	306-735-4338		
Regina, First	306-522-9571	306-522-9571	gmiller@cableregina.com
Regina, Norman Kennedy	306-543-9080	306-721-2636	nkpreschurch@cableregina.com
Swift Current, St. Andrew's	306-773-4406		
Weyburn, Knox	306-842-3544		
Yorkton, Knox	306-782-2066		
Dunleath	306-782-2066		

**36. 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		
Dore Lake, St. Mary's	306-832-4546		
Melfort, St. James	306-752-5321		emuirhead@sk.sympatico.ca
Tisdale, St. Andrew's	306-873-2451		emuirhead@sk.sympatico.ca
Mistawasis	306-466-4891		
North Battleford, St. Andrew's	306-445-5901		
Sandwich, St. Philip's			
Prince Albert, St. Paul's	306-764-4771		grandbayando@sk.sympatico.ca
Saskatoon:			
Calvin-Goforth	306-374-1455		
McKercher Drive	306-955-4500		
Circle West	306-384-4100		
Parkview	306-652-6688		www.geocities.com/Heartland/Meadows/3923/
St. Andrew's	306-242-0525		a.wallace@sk.sympatico.ca
Sask. Native Circle Ministry	306-382-1522	306-382-1522	
Shipman, Knox			
Sylvania, Knox			

**37. PRESBYTERY OF PEACE RIVER**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
North Peace Territorial Ministry	780-971-2154	780-971-2170	
Dixonville, AB, Strang	780-971-2154		
Dawson Creek, St. James	250-782-1297		hwiest@pris.bc.ca
Faro, YT, Church of the Apostles		867-994-3396	
Foothills Shared Ministry:	250-788-1855		
Chetwynd Shared Ministry	250-788-9530	250-788-9341	
Hudson's Hope, St. Peters	250-783-5076		
Fort St. John (BC)	250-785-2450	250-785-2450	
Grande Prairie (AB), Forbes	780-539-5125	780-532-5039	geomal@telusplanet.net
Wanham (AB), Knox	780-694-2185		
Blueberry Mountain (AB), Munro	780-694-2185 or 864-2451		

**38. 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		
Edmonton:			
Callingwood Road	780-487-8531		calpres@Telusplanet.net
Stony Plain, Parkland First			
Calvin Hungarian	780-477-1318		
Dayspring	780-435-3111	780-434-8002	dpc@freenet.edmonton.ab.ca
Eastminster	780-468-6317	780-468-6317	
First	780-422-2937	780-429-3873	
Mill Woods	780-462-2446	780-438-2585	
St. Andrew's	780-477-8677	780-471-4603	
Strathcona	780-433-3089	780-432-7855	
Westmount	780-455-6431		
Fort McMurray, Faith	780-743-5834		
Killam	780-385-3028		
Galahad, St. Paul's	780-583-2200		

**38. PRESBYTERY OF EDMONTON-LAKELAND (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Lloydminster, Knox Ganton	780-875-9313 none	780-875-2799	
St. Albert, Braeside	780-459-6585	780-459-6585	

**39. 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	403-746-3032	sjlaw@ccinet.ab.ca
Innisfail, St. Andrew's Olds, St. Andrew's	403-227-1945 403-556-8894	403-227-1945 403-227-1945	enavz@telusplanet.net
Red Deer, Knox	403-346-4560	403-346-4584	knoxrd@hotmail.com
Red Deer, St. Andrew's Penhold, Chalmer's	403-346-6036 403-886-2565	403-346-6036	
Rocky Mountain House, Memorial	403-845-3422	403-845-3667	trainet@telusplanet.net
Sylvan Lake, Memorial	403-887-2416	403-887-4674	randerson@rttinc.com
Orkney, St. Andrew's	403-823-9751		
Willowdale, Zion Valley Centre, St. Andrew's	403-887-2442 403-887-2442		

**40. 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		
Bassano, Knox Gem	403-641-4090 403-641-4090	403-641-4091	rhood@eidnet.org
Calgary:			
Calvin Hungarian	403-262-4122	403-262-4122	
Centennial	403-285-7144		
Chalmers	403-277-4650	403-277-7772	
Grace	403-244-5861	403-229-3108	grace.calgary.ab.ca
Knox	403-242-1808	403-242-1888	
St. Andrew's	403-255-0001	403-255-1302	
St. Giles	403-289-6862	403-220-9003	
Trinity	403-256-5500	403-256-8030	
Valleyview	403-249-6006	403-249-6720	Valleyview.pc@cadvision.com
Varsity Acres	403-288-0544	403-288-8854	
Westminster	403-241-1443	403-241-8463	www.cadvision.com/wpchurch
Lethbridge, Bethlen Hungarian	403-327-5844		
Lethbridge, St. Andrew's	403-327-2582	403-320-5214	
Medicine Hat, Riverside	403-527-2017		rovian@telusplanet.net
Medicine Hat, St. John's	403-526-4542	403-504-1755	

**41. PRESBYTERY OF KOOTENAY**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Castlegar, Grace	250-365-2438	250-365-6166	
Cranbrook, Knox	250-426-7165	250-426-7762	foubister@cyberlink.bc.ca
Creston, St. Stephen's	250-428-9745	250-428-3575	
Kimberley, St. Andrew's	250-427-4712		Standrews@cyberlink.bc.ca
Nelson, First	250-352-7014	250-352-7487	Jdent@netidea.com
Slocan, St. Andrew's Slocan Valley Community	250-355-2471 250-226-7540		
Trail, First	250-368-6066	250-364-0335	Tworevs@bc.sympatico.ca

**42. 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	
Cariboo Region	250-396-4251	250-398-7359	carpresb@uniserve.com
Kamloops, St. Andrew's	250-372-3540	250-377-4233	gnpeters@direct.ca
Kelowna, Korean	250-762-0691	250-762-0691	
Kelowna, St. David's	250-762-0624	250-762-2590	www.stdavids@cnx.net
Kitimat	250-632-2044	250-632-2044	
Penticton, St. Andrew's	250-492-8304	250-492-3779	www2.vip.net/~standrew/
Prince George, St. Giles	250-564-6494	250-564-6495	
Prince Rupert, First	250-624-4944	250-624-4944	
Salmon Arm, St. Andrew's	250-832-7282	250-832-9490	www.geocities.com//Heartland/Valley/ 3372/sapcsa1.htm
Summerland, Lakeside	250-494-3291	250-763-7256	www2.vip.net/~standrew/stalake.htm
Vernon, Knox	250-542-8613	250-542-8674	

**43. PRESBYTERY OF WESTMINSTER**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford, Calvin Bradner	604-859-6902	604-859-6901	calvinpres@bc.sympatico.ca bmclagan@direct.ca
Burnaby, Brentwood	604-291-7017		
Burnaby, Gordon	604-521-4242		
Chilliwack, Cooke's	604-792-2154		hilder@uniserve.com
Coquitlam	604-939-6136	604-939-6136	
Langley	604-530-3454	604-530-3466	www.langpres@uniserve.com
Maple Ridge, Haney	604-467-1715	604-463-1730	
Mission, St. Paul's	604-826-8481	604-826-8481	rross@rapidnet.net
New Westminster, First	604-522-2801	604-522-2802	www.first@planteer.com
New Westminster, Knox	604-524-6712	604-524-3774	
New Westminster, St. Aidan's	604-526-4914	604-543-7597	bmdavis@sprint.ca
North Vancouver, St. Andrew's & St. Stephen's	604-987-6800	604-987-6865	gkouwenb@direct.ca
Richmond	604-277-5410	604-277-6999	Irswaile@intergate.bc.ca
Surrey, St. Andrew's-Newton	604-591-8533		
Surrey, Grace	604-589-5051		tarragon@direct.ca
Surrey, Whalley	604-581-4833		BobAstop@bc.sympatico.ca
Vancouver:			
Calvin Hungarian	604-437-3442		
Central	604-683-1913		centralchurch@lightspeed.bc.ca
Chinese	604-324-4921	604-324-4922	
Fairview	604-736-0510	604-736-0514	fairview@canadawired.com
Kerrisdale	604-261-1434	604-261-1407	kpc@telus.net
St. Columba	604-321-1030	604-321-1030	mkuntel@compuserve.com chart@axion.net
Taiwanese	604-266-0820		
West Point Grey	604-224-7744		
West Vancouver	604-926-1812	604-913-3492	wvpres@planateer.com
White Rock, St. John's	604-536-9322	604-536-9384	jvsbdkn@axionet.com dtailkate@aol.com

**44. PRESBYTERY OF VANCOUVER ISLAND**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Campbell River, Trinity	250-923-3776	250-923-5992	
Courtenay, Comox Valley	250-334-8560	250-334-8560	
Duncan, St. Andrew's	250-746-7413	250-746-7450	
Nanaimo, St. Andrew's	250-758-2676	250-758-2675	

**44. PRESBYTERY OF VANCOUVER ISLAND (cont'd)**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Parksville, St. Columba	250-248-2348	250-248-4546	mparton@nanaimo.ark.com
Port Alberni, Knox	250-723-7751	250-723-7759	
Sidney, Saanich Peninsula	250-656-2241		revbarb@wwdc.com
Sooke, Knox	250-642-4124		
Victoria:			
Chinese	250-384-4911		
Knox	250-592-6323	250-592-6310	
St. Andrew's	250-384-5734	250-384-5738	
Trinity	250-388-4525	250-388-4525	
West Shore	250-391-8717	250-727-7413	www.surfport.com/church

**46. PRESBYTERY OF WESTERN HAN-CA**

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Burnaby, Ah Reum Da Woon	604-525-0977	604-939-1804	
Edmonton, Korean	780-466-3524	780-440-3653	
Jasper	403-852-5772		
Calgary, Korean	403-246-2873	403-246-2873	
Nanaimo, Korean	250-758-2676		
Surrey, Korean	604-581-4911	604-589-4056	
Surrey, Kwangya Korean	604-582-5751	604-582-5751	www.kwangya.com
Vancouver, Galilee Korean	604-267-4255		
Vancouver, Korean	604-875-1200	604-875-1209	
Winnipeg, Manitoba Korean	204-582-8338	204-589-4215	

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS  
AND CONGREGATIONS  
AS REPORTED BY THE CLERKS OF SYNODS**

**STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY**

**Synod of the Atlantic Provinces**

- PRESBYTERY OF CAPE BRETON  
Shirley Murdock, September 7, 1999  
PRESBYTERY OF HALIFAX-LUNENBURG  
Jennifer MacDonald, September 21, 1999  
PRESBYTERY OF MIRAMACHI  
Kelly MacPhail, September 18, 1999

**Synod of Quebec and Eastern Ontario**

- PRESBYTERY OF QUEBEC  
George Zwierzchowski, September 25, 1999  
PRESBYTERY OF OTTAWA  
Blair Bertrand, May 18, 1999

**Synod of Toronto and Kingston**

- PRESBYTERY OF KINGSTON  
Jennifer Sokolowsky, June 22, 1999  
William R. Lederman, January 12, 2000  
PRESBYTERY OF LINDSAY AND PETERBOROUGH  
Elizabeth Honeyford, March 7, 2000  
PRESBYTERY OF PICKERING  
Ross Lamb, April 20, 1999  
Michael Koslowski, May 18, 1999  
Rosemary Anderson, October 19, 1999  
PRESBYTERY OF EAST TORONTO  
John Hong, May 4, 1999  
PRESBYTERY OF BRAMPTON  
Sarah Travis, October 19, 1999  
PRESBYTERY OF OAK RIDGES  
Stephen Kern, February 15, 2000  
Andy Wilson, February 15, 2000  
Joel Sherbino, February 15, 2000  
PRESBYTERY OF ALGOMA-NORTH BAY  
Lance Odland, May 4, 1999  
PRESBYTERY OF WATERLOO AND WELLINGTON  
Kristen L. Todd, October 12, 1999  
Heather Doner, October 12, 1999  
Amanda Birchell, December 12, 1999  
Penny Garrison, December 12, 1999  
Mark Godin, January 11, 2000  
Shelly Butterfield-Kocsis, January 11, 2000

**Synod of Southwestern Ontario**

- PRESBYTERY OF HAMILTON  
Bernard Skelding, June 15, 1999  
PRESBYTERY OF PARIS  
Dean Adlam, September 21, 1999  
PRESBYTERY OF LONDON  
Jan Hazlett, May 9, 2000  
PRESBYTERY OF ESSEX-KENT  
Margaret Wisner, May 18, 1999  
PRESBYTERY OF GREY-BRUCE-MAITLAND  
David Gladwell, November 9, 1999  
Daniel West, February 20, 2000

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

Laura Kavanaugh, June 22, 1999

PRESBYTERY OF CALGARY -MACLEOD

Jeremy Sanderson, September 14, 1999

Carol Young, November 9, 1999

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Joshua Hsieh, May 4, 1999

James Walton, March 7, 2000

Philip Murray, April 4, 2000

Connie Lee, April 4, 2000

**CANDIDATES CERTIFIED FOR ORDINATION**

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Jules Nocban, May 26, 1999

Nancy Carle, October 27, 1999

PRESBYTERY OF SEAWAY-GLENGARRY

Susan V. Clarke, April 25, 2000

PRESBYTERY OF OTTAWA

Carol Bain, September 21, 1999

**Synod of Toronto and Kingston**

PRESBYTERY OF EAST TORONTO

John Van Vliet, March 7, 2000

PRESBYTERY OF BRAMPTON

Cheryl McFayden, March 16, 1999

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Larry Amiro, February 8, 2000

PRESBYTERY OF NIAGARA

Wendy Lampman, February 17, 2000

PRESBYTERY OF LONDON

Timothy Raeburn-Gibson, October 12, 1999

Katherine A. Fraser, January 11, 2000

PRESBYTERY OF ESSEX-KENT

Margaret Wisner, May 16, 2000

PRESBYTERY OF SARNIA

Kristen L. Todd, November 17, 1999

**Synod of Alberta and the Northwest**

PRESBYTERY OF CALGARY-MACLEOD

Jeremy Sanderson, January 11, 2000

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Joshua Hsieh, March 7, 2000

**ORDINATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Bonnie M.G. Wynn, June 28, 1999

PRESBYTERY OF PICTOU

Job Van Hartingsveldt, September 28, 1998

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Timothy Hwang, October 24, 1999

PRESBYTERY OF OTTAWA

Carol Bain, March 26, 2000

**Synod of Toronto and Kingston**

PRESBYTERY OF PICKERING

Vicki L. Homes, May 16, 1999

John Bigmam, August 22, 1999

PRESBYTERY OF BRAMPTON

Thomas J. Hamilton, Claude, June 4, 1998

Ed Hoekstra, St. Andre's, Streetsville, May 16, 1999

Colleen L. Smith, Knox, Milton, March 5th, 2000

PRESBYTERY OF OAK RIDGES

Mark Bourgon, St. Andrew's, Newmarket, August 22, 1999

PRESBYTERY OF BARRIE

Timothy Raeburn-Gibson, at First, Collingwood, January 6, 2000

PRESBYTERY OF ALGOMA-NORTH BAY

Daniel J. Reeves, at Calvin, Sudbury, June 20, 1999

PRESBYTERY OF WATERLOO AND WELLINGTON

Susan K. Kerr, Knox's-Galt, Cambridge, October 24, 1999

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Gwen M. Ament, June 27, 1999

Cheryl Horne Weatherdon, June 29, 1999

PRESBYTERY OF LONDON

Katherine A. Fraser, June 11, 2000

PRESBYTERY OF ESSEX-KENT

Joan Ashley, April 25, 1999

PRESBYTERY OF SARNIA

Kristin Todd, February 17, 2000

**Synod of Manitoba and Northwestern Ontario**

PRESBYTERY OF WINNIPEG

Joye Platford, November 21, 1999

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Catherine Victor, May 13, 1999

Diane Tait-Katerberg, July 18, 1999

PRESBYTERY OF KOOTENAY

Shirley Barker-Kirby, September 20, 1999

**DESIGNATION TO ORDER OF DIACONAL MINISTRIES**

None reported

**RECEPTIONS FROM OTHER DENOMINATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF PICTOU

Gary Tonks, from United Baptist Convention of the Atlantic Provinces, September 2, 1999

**Synod of Toronto and Kingston**

PRESBYTERY OF ALGOMA-NORTH BAY

Leslie Drayer, from Presbyterian Church USA, June 21, 1999

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Garfield G. Havemann, Dutch Reformed Church of South Africa, February 6, 2000

**PRESBYTERY OF LONDON**

Douglas Cameron, Congregationalist Christian Church of Canada, November 9, 1999

**Synod of British Columbia**

**PRESBYTERY OF VANCOUVER ISLAND**

Paul Lam, Canadian Christian Reformed Church, May 25, 1999

Harold A. McNabb, Canadian Union of Baptist Churches, May 25, 1999

**INDUCTIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF NEWFOUNDLAND**

David W.K. Sutherland, St. Andrew's, St. John's, September 12, 1999

**PRESBYTERY OF PICTOU**

James T. McVeigh, Blue Mountain Charge, October 29, 1998

Lorne A. MacLeod, Barney's River Charge, April 29, 1999

Jeanette G. Fleischer, River John Charge, June 17, 1999

Gary Tonks, Hopewell Charge, September 2, 1999

**PRESBYTERY OF HALIFAX-LUNENBURG**

D. Laurence DeWolfe, St. David's, Halifax, September 8, 1999

**PRESBYTERY OF ST. JOHN**

N.E. Ted Thompson, St. John and St. Stephen, Saint John, June 23, 1999

J. Martin Kreplin, St. Andrew's, Moncton, June 27, 1999

Bonnie M.G. Wynn, Harvey Charge, July 4, 1999

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Blaine W. Dunnett, Zion Charlottetown, September 14, 1999

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

J. Ross H. Davidson, St. Andrew's Inverness, Quebec, November 14, 1999

**PRESBYTERY OF MONTREAL**

Nader H. Awad, September 19, 1999

Timothy Hwang, October 24, 1999

John A. Vissers, Presbyterian College, November 14, 1999

Richard R. Topping, St. Andrew's and St. Paul's, February 6, 2000

Derek MacLeod, April 9, 2000

**PRESBYTERY OF SEAWAY-GLENGARRY**

Mark R. Bourgon, St. Andrew's Avonmore/St. James & St. Andrew's Gravel Hill/Knox, Finch, September 8, 1999

Geoffrey P. Howard, Knox, Iroquois/St. Andrew's & St. James, Cardinal, April 2, 1999

Carol Bain, St. Paul's, Winchester/Knox, Mountain/St. Andrew's, South Mountain, April 16, 2000

**PRESBYTERY OF OTTAWA**

Catherine Victor, Kars and Vernon, June 29, 1999

D. Ian Victor, St. Giles, Ottawa, September 1, 1999

**Synod of Toronto and Kingston**

**PRESBYTERY OF LINDSAY AND PETERBOROUGH**

J. Dorcas Gordon, Principal, Knox College, October 1, 1999

**PRESBYTERY OF PICKERING**

Jane E. Swatridge, Fallingbrook Church, September 26, 1999

Geoffrey Ross, St. John's, Milliken Church, October 3, 1999

C. Morley Mitchell, Amberlea Church, January 10, 2000

**PRESBYTERY OF EAST TORONTO**

Nicholas Athanasiadis, Leaside, September 21, 1999

**PRESBYTERY OF BRAMPTON**

Cheryl Horne Weatherdon, Claude, July 29, 1999

Ferne Reeve, Trafalgar, September 26, 1999

Colleen L. Smith, Knox, Milton, March 5, 2000

G. Walter Read, Knox, Sixteen, April 2, 2000

**PRESBYTERY OF OAK RIDGES**

Christopher Carter, St. Andrew's, King City, September 19, 1999  
Laura J. Duggan, St. Andrew's, Newmarket, April 30, 2000  
Jeremy Lowther, Caven, Bolton, May 7, 2000

**PRESBYTERY OF BARRIE**

James A. Young, St. Mark's, Orillia, May 16, 1999  
John C. Henderson, First, Collingwood, May 27, 1999  
Ed Hoekstra, St. Andrew's, Coldwater, May 30, 1999  
Timothy Raeburn-Gibson, First, Collingwood, January 6, 2000

**PRESBYTERY OF ALGOMA-NORTH BAY**

Daniel J. Reeves, Calvin, Sudbury, January 20, 1999  
Leslie Drayer, St. Andrew's, Burk's Falls, Knox, Magnetewan, Knox, Sundridge,  
September 21, 1999  
Robert R. Robinson, Calvin, North Bay, November 21, 1999

**PRESBYTERY OF WATERLOO-WELLINGTON**

William G. Johnston, Associate, St. Andrew's Kitchener, September 12, 1999  
Wayne Dawes, Knox's Galt, Cambridge, November 28, 1999  
Mark W. Gedke, Calvin, Kitchener, February 27, 2000

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Howard T. Sullivan, Knox, Burlington, September 9, 1999  
Susan K. Ingram Kerr, Knox, Waterdown, November 7, 1999

**PRESBYTERY OF NIAGARA**

J. Campbell Bigelow, September 12, 1999  
Mary I. Whitson, October 12, 1999  
Laurie K. McKay-Deacon, February 13 2000

**PRESBYTERY OF LONDON**

Andrew Human, Knox, St. Thomas, September 12, 1999  
Sabrina E. Caldwell, Oakridge Church, November 28, 1999  
Joyce Platford, Glencoe/Wardsville, December 5, 1999  
Brian Nichol, Crunan/Largie, December 8, 1999  
Kristen L. Todd, Ailsa Craig, March 5, 2000  
Douglas W. Miles, Bethel Church, Ilderton, May 8, 2000

**PRESBYTERY OF SARNIA**

Dennis I. Carrothers, St. James Church, Forest, November 28, 1999  
Raymond Hodgson, St. Andrew's, Sarnia, April 9, 2000

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Harvey Osborne, Teeswater/Kinlough, April 15, 1999  
Kenneth J. Rowland, Dundalk/Swinton Park, October 19, 1999  
Julia Morden, Port Elgin/Burgoyne, November 7, 1999

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF BRANDON**

Gladys Anderson, Knox, Neepawa, January 20, 1999

**PRESBYTERY OF SUPERIOR**

Gweneth M. Ament, interim minister, Lake View, Thunder Bay, May 1, 1999

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Diane Tait-Katerberg, assistant minister, St. John's, White Rock, July 18, 1999  
Sylvia D.P. Cleland, West Point Grey, Vancouver, September 12, 1999  
Paul S.W. Lam, Chinese Church, Victoria, September 26, 1999

**PRESBYTERY OF WESTERN HAN-CA**

Bak, Young, Hwa, Kelowna Korean

**INSTALLATIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

Shirley Murdock, North River/North Shore Charge, June 30, 1999

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF BRANDON**

Paul Ryu, Birdtail Sioux First Nations, September 15, 1999

**APPOINTMENTS AND RECOGNITIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX-LUNENBURG**

W. James, S. Farris, interim minister, St. David's, Halifax, October 15

**PRESBYTERY OF SAINT JOHN**

David A. Dewar, half-time interim minister, St. John and St. Stephen, Saint John, October 18, 1998

Philip J. Lee, half-time interim minister, Harvey Charge, October 25, 1998

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

Wayne I. Menard, St. Andrew's, Melbourne, October 1, 1999

**PRESBYTERY OF MONTREAL**

Marc-Henri Vidal, January 23, 2000

**PRESBYTERY OF SEAWAY-GLENGARRY**

Gordon E. Williams, St. Andrew's, Oxford Mills, August 1, 1999

**Synod of Toronto and Kingston**

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Craig McInnis, (lay missionary) St. Andrew's, Warkworth, St. Andrew's, Hastings, April 1, 1999

L. Ann Blane, Centreville Church, South Monaghan, September 1, 1999

John Ukes, Korkfield, Balsover, Woodville, March 7, 2000

**PRESBYTERY OF PICKERING**

Vicki L. Homes, St. James, Oshawa, September 12, 1999

James F. Czegledi, Associate Secretary, Evangelism, Church Growth, Worship, May 18, 1999

**PRESBYTERY OF EAST TORONTO**

Douglas duCharme, interim minister (part-time), Queen St. East, Toronto, June 15, 1999

D. Stewart Gillan, executive director, Churches Council on Theological Education, December 7, 1999

Karen A. Hincke, executive director, Women's Inter-Church Council, December 7, 1999

**PRESBYTERY OF BARRIE**

Ian K. Johnson, St. Andrew's, Orillia, October 3, 1999

**PRESBYTERY OF WATERLOO AND WELLINGTON**

Robert C. Spencer, LAOS Ministries, April 13, 2000

Carolyn B. McAvoy, Interim, St. Giles, Cambridge, November 7, 1999

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Jeff P. Chalmers, Heritage Green, Stoney Creek, September 1, 1999

Larry J. Cowper, assistant-to-minister, Central, Hamilton, October 3, 1999

**PRESBYTERY OF ESSEX-KENT**

Joan Ashley, chaplain, (half-time), Richmond Terrace, Amherstburg, January 20, 2000

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF WINNIPEG**

Margaret Mullin, Anishinabe Fellowship Centre, Winnipeg, November 7, 1999

**Synod of Alberta and The Northwest**

**PRESBYTERY OF CALGARY-ALBERTA**

M. Jean Morris, chaplain/manager Bethany Care Society, April 9, 2000

**Synod of British Columbia**

**PRESBYTERY OF VANCOUVER ISLAND**

Harold A. McNabb, West Shore, Victoria, June 20, 1999  
Ruth McCowan, West Shore, Victoria, June 20, 1999

**DESIGNATION OF OVERSEAS MISSIONARIES**

None reported.

**PLACED ON CONSTITUENT ROLL  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF NEWFOUNDLAND**

Donald W. MacKay, October 1998 (assessor)

**PRESBYTERY OF HALIFAX-LUNENBURG**

Janet DeWolfe, Hospital Chaplain, October 4, 1999

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Nader Awad, September 19, 1999  
Timothy Hwang, October 24, 1999  
John A. Vissers, November 14, 1999  
Derek Macleod, April 9, 2000

**PRESBYTERY OF OTTAWA**

David Kettle, June 30, 1999

**Synod of Toronto and Kingston**

**PRESBYTERY OF PICKERING**

Thomas Gemmell, April 20, 1999

**PRESBYTERY OF EAST TORONTO**

Stewart Gillan, September 7, 1999  
James Czeglédi, October 5, 1999

**PRESBYTERY OF OAK RIDGES**

Wayne Smith, March 7, 2000

**PRESBYTERY OF WATERLOO AND WELLINGTON**

William G. Johnston, September 12, 1999  
Carolyn McAvoy, November 7, 1999  
Wayne Dawes, November 26, 1999  
Mark Gedke, March 1, 2000

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-ALBERTA**

M. Jean Morris, April 9, 2000

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Doug Maxwell, June 26, 1999

**PRESBYTERY OF WESTMINSTER**

Diane Tait-Katerberg, July 18, 1999  
Sylvia D.P. Cleland, September 12, 1999

**PRESBYTERY OF VANCOUVER ISLAND**

Harold McNabb, May 25, 1999

**PLACED ON THE CONSTITUENT ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

Donna McIlveen, June 15, 1999

**PRESBYTERY OF OTTAWA**

Dorothy Herbert, March 21, 2000

**Synod of Toronto and Kingston**

PRESBYTERY OF LINDSAY-PETERBOROUGH

L. Ann Blane, September 26, 1999

PRESBYTERY OF BRAMPTON

J.J.H. Morris, September 21, 1999

**PLACED ON APPENDIX TO THE ROLL MEMBERS OF THE ORDER OF  
DIACONAL MINISTRIES**

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF SEAWAY-GLENGARRY

Donna McIlveen, September 21, 1999

**Synod of Southwestern Ontario**

PRESBYTERY OF NIAGARA

Linda Bigelow, November 17, 1999

**PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY**

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Jean F. Porret, September 15, 1998

**LEAVE OF ABSENCE**

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Lynne Donovan, February 6 to August 16, 2000

**Synod of Toronto and Kingston**

PRESBYTERY OF KINGSTON

Chen-Chen Abbott, January 2-July 8, 2000

**Synod of Alberta and the Northwest**

PRESBYTERY OF CALGARY-MACLEOD

Donald G. Wilkinson, July to October, 1999

**Synod of British Columbia**

PRESBYTERY OF KOOTENAY

Meridyth Robertson, February to June, 2000

PRESBYTERY OF WESTMINSTER

Robert J. Calder, April 17 to June 17, 2000

**TRANSLATIONS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF NEWFOUNDLAND

N.E. Ted Thompson, to Presbytery of Saint John, June 15, 1999

PRESBYTERY OF CAPE BRETON

Lorne A. MacLeod, to Presbytery of Pictou, April 15, 1999

PRESBYTERY OF HALIFAX-LUNENBURG

David W.K. Sutherland, to Presbytery of Newfoundland, July 3, 1999

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Nicholas Athanasiadis to Presbytery of East Toronto, August 30, 1999

**Synod of Toronto and Kingston**

PRESBYTERY OF LINDSAY AND PETERBOROUGH

Harvey Osborne, to Presbytery of Grey-Bruce-Maitland, June 22, 1999

W. Harold Heuston, to Presbytery of Oakridges, March 7, 2000

**PRESBYTERY OF PICKERING**

- A. Alan Ross, to Presbytery of Barrie, April 26, 1999
- John Bigham, to Presbytery of West Toronto, September 6, 1999
- James F. Czegledi, to Presbytery of East Toronto, September 21, 1999
- Jang Woo Lee, to Westminster, October 31, 1999
- Kenneth J. Rowland, to Presbytery of Grey-Bruce-Maitland, October 5, 1999
- Stephen Kendall, to East Toronto, November 16, 1999

**PRESBYTERY OF EAST TORONTO**

- Geoffrey M. Ross, to Presbytery of Pickering, August 1, 1999
- John A. Vissers, to Presbytery of Montreal, August 31, 1999

**PRESBYTERY OF BRAMPTON**

- Arnold A. Bethune, to Waterloo-Wellington, June 15, 1999

**PRESBYTERY OF OAK RIDGES**

- Blaine W. Dunnett, to Prince Edward Island, August 15, 1999
- J. Wesley Denyer, to Brampton, June 1, 2000

**PRESBYTERY OF WATERLOO AND WELLINGTON**

- John C. Henderson, to Barrie, May 30, 1999
- Raymond Hodgson, to Sarnia, March 24, 2000

**Synod of Southwestern Ontario**

**PRESBYTERY OF PARIS**

- Carolyn B. McAvoy to Presbytery of Waterloo-Wellington, November 2, 1999
- Ross N. MacDonald to Presbytery of Hamilton, July 8, 1999
- Robert F. Flindall to Presbytery of Lindsay-Peterborough, June 8, 1999

**PRESBYTERY OF LONDON**

- Robert R. Robinson, to Presbytery of Algoma and North Bay, October 31, 1999
- Dennis I. Carrothers, to Presbytery of Sarnia, November 28, 1999
- Mark W. Gedcke, to Presbytery of Waterloo-Wellington, February 29, 2000

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

- Howard T. Sullivan, to Presbytery of Hamilton, September 1, 1999

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF SUPERIOR**

- Milton A. Fraser to Presbytery of Lanark and Renfrew, March 1, 1999
- James D. Ferrier to Presbytery of Lanark and Renfrew, July 1, 1999
- Mary I. Whitson to Presbytery of Niagara, October 18, 1999

**PRESBYTERY OF BRANDON**

- Margaret Mullin Brandon to Presbytery of Winnipeg, October 31, 1999

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

- D. Ian Victor, Presbytery of Ottawa, June 14, 1999
- Shirley Barker-Kirby to Presbytery of Assiniboia, September 20, 1999

**RESIGNATIONS**

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

- Patrick A. Maxham, Montreal West, July 31, 1999
- John Wu, Taiwanese Robert Campbell, December 31, 1999

**PRESBYTERY OF SEAWAY-GLENGARRY**

- Samuel J. Livingstone, October 25, 1999
- Susan Clarke, October 31, 1999

**Synod of Toronto and Kingston**

**PRESBYTERY OF KINGSTON**

- Stephen G. Dunkin, August 31, 1999

**PRESBYTERY OF EAST TORONTO**

- Geoffrey M. Ross, Calvin, Toronto, May 31, 1999

**PRESBYTERY OF OAK RIDGES**

- Bruce Dayton, December 31, 1999

**PRESBYTERY OF WATERLOO-WELLINGTON**

Anne Yee-Hibbs, December 31, 1999

William Hennessy, March 27, 2000

Shirley J. Gale, January 12, 2000

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Jeffrey P. Chalmers, associate minister, Knox, Dundas, August 31, 1999

Carolyn B. McAvoy, Heritage Green, Stoney Creek, August 31, 1999

**PRESBYTERY OF LONDON**

Frederick A. Neill, Bethel, Iderton, November 30, 1999

Rosanne V. Hislop, Alma Street, St. Thomas, May 26, 2000

**PRESBYTERY OF SARNIA**

D. Lawrence DeWolfe, August 8, 1999

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Cathy J. Desmond, St. Andrew's, Princeville, January 31, 2000

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

Kathie Anderson, Knox, Jumbo Valley and St. Andrew's, Fort MacLeod, August 28, 1999

M. Jean Morris, Varsity Acres, October 31, 1999

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Nancy Kerr, counsellor, Prince George, October 21, 1999

**PRESBYTERY OF WESTMINSTER**

Harry F. Bailey, associate minister, Chinese, Vancouver, December 31, 1999

Simon Cheng, pastoral associate, Vancouver Taiwanese, Vancouver, November 1, 1999

**DISSOLUTION OF PASTORAL TIE**

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF OTTAWA**

Gerald E. Sarcen, Knox, Manotick, June 30, 1999

**Synod of Toronto and Kingston**

**PRESBYTERY OF EAST TORONTO**

Thomas J. Kay, Trinity, Toronto, April 25, 2000

**RETIREMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

Donald E. MacLeod, January 1, 1999

**PRESBYTERY OF PICTOU**

John R. Cameron, May 31, 1999

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

William J. Klempa, July 6, 1999

Geoffrey D. Johnston, August 1, 1999

**PRESBYTERY OF OTTAWA**

R. MacArthur Shields, September 1, 2000

**Synod of Toronto and Kingston**

**PRESBYTERY OF BRAMPTON**

Helen Goggin, June 30, 1999

**PRESBYTERY OF OAK RIDGES**

Gordon A. Beaton, September 30, 1999

**PRESBYTERY OF ALGOMA-NORTH BAY**

Freda M. MacDonald, June 30, 1999

W. Graham MacDonald, June 30, 1999

**PRESBYTERY OF WATERLOO-WELLINGTON**

Grant R. MacDonald, June 30, 1999

C.A. Zander Dunn, July 31, 1999

**Synod of Southwestern Ontario**

**PRESBYTERY OF PARIS**

Paul Kantor, September 1, 1999

**PRESBYTERY OF ESSEX-KENT**

Rosemary Doran, August 31, 2000

**PRESBYTERY OF SARNIA**

Douglas E.W. Lennox, August 31, 1999

Johan (Joop) Eenkhorn, December 31, 1999

George Bell, December 31, 1999

Douglas W. Miles, May 1, 2000

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

S. Jack Stewart, January 31, 2000

**PRESBYTERY OF EDMONTON-LAKELAND**

Raymond E. Glen, August 1, 1999

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Murray L. Garvin, August 1, 1999

**ADDED TO APPENDIX**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

Donald E. MacLeod, January 1, 1999

**PRESBYTERY OF PICTOU**

John R. Cameron, May 31, 1999

**PRESBYTERY OF HALIFAX-LUNENBURG**

Charles E. Taylor, February 17, 1999

Robert E. Baker, August 1, 1999

Alexander MacDonald, September 1, 1999

Janet A. DeWolfe, August 8, 1999

**PRESBYTERY OF SAINT JOHN**

David A. Dewar, June 23, 1999

John M. Allison, June 27, 1999

Philip J. Lee, July 4, 1999

**PRESBYTERY OF PRINCE EDWARD ISLAND**

John R. Cameron, June 22, 1999

W. James S. Farris, September 14, 1999

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

Wayne L. Menard, September 25, 1999

**PRESBYTERY OF MONTREAL**

Nader H. Awad, July 14, 1999

William J. Klempa, July 6, 1999

Patrick A. Maxhan, July 31, 1999

John Wu, January 1, 2000

**PRESBYTERY OF SEAWAY-GLENGARRY**

James Peter Jones, June 15, 1999

Gordon E. Williams, November 16, 1999

**PRESBYTERY OF OTTAWA**

Gerald E. Sarcen, June 30, 1999  
Mario Di Gangi, September 21, 1999  
Samuel J. Livingstone, October 25, 1999

**Synod of Toronto and Kingston**

**PRESBYTERY OF KINGSTON**

Stephen Dunkin, August 31, 1999  
C.A. Zander Dunn, September 21, 1999  
D. Garry Morton, September 21, 1999

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Robert F. Findall, April 27, 1999  
J. Desmond Howard, April 27, 1999

**PRESBYTERY OF PICKERING**

Edward McKinley, June 15, 1999

**PRESBYTERY OF EAST TORONTO**

Carol A. Loudon, May 2, 2000  
Thomas J. Kay, April 25, 2000

**PRESBYTERY OF OAK RIDGES**

Allyson MacLeod, September 1, 1999  
W. Harold Heuston, April 18, 2000

**PRESBYTERY OF BARRIE**

A. Alan Ross, April 26, 1999  
John C. Brush, October 19, 1999  
Sheila Fink, October 19, 1999  
Chris J. Vais, October 19, 1999

**PRESBYTERY OF ALGOMA-NORTH BAY**

Freda M. MacDonald, June 30, 1999  
W. Graham MacDonald, June 30, 1999

**PRESBYTERY OF WATERLOO-WELLINGTON**

Robert C. Spencer, June 8, 1999  
William G. Johnston, from Pictou, June 15, 1999  
Grant R. MacDonald, June 30, 1999  
C.A. Zander Dunn, July 31, 1999  
Arnold A. Bethune, October 12, 1999  
Susan K. Kerr, October 24, 1999  
Helen R. Allum, October 31, 1999  
John J. Hibbs, November 28, 1999  
Anne Yee-Hibbs, December 31, 1999  
Shirley J. Gale, January 11, 2000

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Robert L. Adams, June 30, 1999  
Gwen M. Ament, June 27, 1999  
Cheryl Horne Weatherdon, June 29, 1999  
Carolyn B. McAvoy, August 31, 1999  
Ross N. MacDonald, September 14, 1999  
Walter L. Allum, January 11, 1999  
Helen R. Allum, January 11, 1999  
Garfield G. Havemann, February 6, 2000

**PRESBYTERY OF NIAGARA**

Geoffrey D. Johnston, August 1, 1999  
Gordon G. Hastings, November 17, 1999

**PRESBYTERY OF PARIS**

Robert L. Adams, interim minister at Alexandra, November 16, 1999  
Paul Kantor, retired, September 21, 1999

**PRESBYTERY OF LONDON**

Lee S. Donahue, October 12, 1999

**PRESBYTERY OF ESSEX-KENT**

Rosemary Doran, August 31, 2000

**PRESBYTERY OF SARNIA**

Douglas E.W. Lennox, August 31, 1999

Johan (Joop) Eenhorn, December 31, 1999

George R. Bell, December 31, 1999

Douglas W. Miles, May 1, 2000

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Cathy J. Desmond, January 31, 2000

**Synod of Manitoba and Northwestern Ontario**

**PRESBYTERY OF SUPERIOR**

James M. Patterson

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Raymond E. Glen, August 1, 1999

**PRESBYTERY OF CALGARY-ALBERTA**

M. Jean Morris, November 1, 1999

S. Jack Stewart, February 1, 2000

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Paul Lam, May 25, 1999

Murray L. Garvin, August 1, 1999

Shirley Barker-Kirby, September 20, 1999

Harry F. Bailey, January 1, 2000

**ADDED TO APPENDIX  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

Donna McIlveen, September 21, 1999

Susan Clarke, November 16, 1999

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

Kathie Anderson, August 29, 1999

**REMOVED FROM APPENDIX  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX-LUNENBURG**

Janet A. DeWolfe, October 4, 1999

**PRESBYTERY OF ST. JOHN**

Philip J. Lee, September 15, 1999

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Donald Nicholson, died November 20, 1998

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Jean F. Porret, by leave of General Assembly, September 15, 1998

Wayne L. Menard, by certificate of transfer, July 30, 1999

Laslo Dienes, by death, March 1, 2000

**PRESBYTERY OF LANARK-RENFREW**

Harold H.A. Kowenburg

**Synod of Toronto and Kingston**

**PRESBYTERY OF KINGSTON**

Malcolm E. Muth, September 22, 1999

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Harvey Osborne, June 22, 1999

William M. Moncrieff, February 18, 2000

Wayne L. Chatterton, March 7, 2000

W. Harold Heuston, March 7, 2000

**PRESBYTERY OF PICKERING**

Thomas Gemmill, April 20, 1999

**PRESBYTERY OF BARRIE**

Wayne G. Smith, March 1, 2000

**PRESBYTERY OF WATERLOO-WELLINGTON**

Edward McKinlay, to Presbytery of Pickering, June 7, 1999

C.A. Zander Dunn, to Presbytery of Kingston, September 9, 1999

Susan K. Kerr, to Presbytery of Hamilton, October 25, 1999

Helen R. Allum, to Presbytery of Hamilton, January 7, 2000

Walter R. Allum, to Presbytery of Hamilton, January 7, 2000

Raymond Hodgson, to Presbytery of Sarnia, March 24, 2000

**Synod of Southwestern Ontario**

**PRESBYTERY OF PARIS**

Douglas Black, by death, July 11, 1999

Laszlo Pandy-Szekeres, by death, August 9, 1999

**PRESBYTERY OF ESSEX-KENT**

David Chan by historical certificate, September 21, 1999

Robert Wilson by historical certificate, September 21, 1999

**Synod of Alberta and the Northwest**

**PRESBYTERY OF PEACE RIVER**

William P. Janssen, by death, December 24, 1999

**PRESBYTERY OF EDMONTON-LAKELAND**

Daniel Thomas Stiel, letter of standing, March 14, 2000

**PRESBYTERY OF CALGARY-MACLEOD**

Frank D. Breisch, placed on constituent roll, September 14, 1999

M. Jean Morris, placed on constituent roll, January 11, 2000

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Lance L.D. Weisser, historical certificate, September 14, 1999

**REMOVED FROM APPENDIX TO ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Toronto and Kingston**

**PRESBYTERY OF WATERLOO-WELLINGTON**

Lois Powns, by death, July 22, 1999

Barbara Woodruff, by death, November

**Synod of Southwestern Ontario**

**PRESBYTERY OF SARNIA**

Joan Ashley, April 25, 1999

**CERTIFICATES GRANTED**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

D. Stewart Gillan, to Presbytery of East Toronto, March 19, 1999

**PRESBYTERY OF PICTOU**

Job Van Hardingsveldt, to Presbytery of Algoma-North Bay, September 28, 1998  
William G. Johnson, to Presbytery of Waterloo-Wellington, June 18, 1999  
Alexander MacDonald to Presbytery of Halifax-Lunenburg, September 10, 1999  
John R. Cameron, to Presbytery of Prince Edward Island, May 31, 1999

**PRESBYTERY OF HALIFAX-LUNENBURG**

W. James S. Farris, to Presbytery of Prince Edward Island, July 31, 1999

**PRESBYTERY OF ST. JOHN**

Lee S. Donahue, to Presbytery of London, September 15, 1999

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Wayne L. Menard, to Presbytery of Quebec, July 30, 1999

**PRESBYTERY OF OTTAWA**

Gordon E. Williams to Presbytery of Seaway-Glengarry, September 21, 1999  
D. Garry Morton to Presbytery of Kingston Presbytery, July 10, 1999  
Donna McIlveen to Presbytery of Seaway-Glengarry, July 31, 1999  
Robert Hill to Presbytery of Lanark and Renfrew, February 1, 2000  
L. Ann Blane to Presbytery of Lindsay-Peterborough, September 21, 1999  
Wayne Dawes to Presbytery of Waterloo-Wellington, November 4, 1999  
Carol Bain to Presbytery of Seaway-Glengarry, March 26, 2000

**Synod of Toronto and Kingston**

**PRESBYTERY OF KINGSTON**

Rosemary E. Thoms, September 22, 1999

**PRESBYTERY OF PICKERING**

John Bigham, to West Toronto, September 21, 1999  
Gordon G. Hastings, to Niagara, November 16, 1999

**PRESBYTERY OF EAST TORONTO**

J. Desmond Howard to Presbytery of Lindsay-Peterborough, May 4, 1999  
J.J. Harrold Morris to Presbytery of Brampton, October 5, 1999

**PRESBYTERY OF OAK RIDGES**

Donald A. Freeman, to Lindsay-Peterborough, June 30, 1999  
Mark Bourgon, to Seaway-Glengarry, August 23, 1999

**PRESBYTERY OF WATERLOO-WELLINGTON**

Dorothy Henderson, Maya 30, 1999 to Presbytery of Barrie  
Robert L. Adams, June 30, 1999 to Presbytery of Hamilton  
Edward McKinlay, June 7, 1999 to Presbytery of Pickering  
C.A. Zander Dunn, September 9, 1999 to Presbytery of Kingston  
Susan K. Kerr, October 25 to Presbytery of Hamilton  
Helen R. Allum, January 7, 2000 to Presbytery of Hamilton  
Walter R. Allum, January 7, 2000 to Presbytery of Hamilton  
Raymond Hodgson, March 24, 2000 to Presbytery of Sarnia

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Gwen M. Ament to Presbytery of Superior, June 30, 1999  
Cheryl Horne Weatherdon to Presbytery of Brampton, June 30, 1999  
Carolyn B. McAvoy to Presbytery of Paris, August 31, 1999  
Chris J. Vais to Presbytery of Barrie, October 12, 1999  
Robert L. Adams to Presbytery of Paris, February 8, 2000  
G. Walter Read to Presbytery of Brampton, March 14, 2000

**PRESBYTERY OF SARNIA**

Janet A. DeWolfe, Presbytery of Halifax-Lunenburg, June 23, 1999  
Douglas E.W. Lennox, Presbytery of Grey-Bruce-Maitland, September 1, 1999  
Douglas W. Miles, Presbytery of London, May 10, 2000

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Catherine Victor to Presbytery of Ottawa, May 13, 1999  
Laurie K. McKay-Deacon, to Presbytery of Niagara, January 13, 2000

## HISTORICAL CERTIFICATES

### Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Rosemary Thoms, September 22, 1999

### LETTER OF STANDING GRANTED

### Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF BRANDON

Joanne N. Slote to Presbyterian Church USA, November 15, 1999

### Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Daniel T. Stiel, March 14, 2000

### SUSPENSION FROM THE MINISTRY

None reported.

### DEPOSITION FROM THE MINISTRY

None reported.

### DEATHS IN THE MINISTRY

### Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Donald Nicholson, November 20, 1998

### Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Laslo Dienes, March 1, 2000

PRESBYTERY OF OTTWA

Peter C. Wotherspoon, October 23, 1999

### Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

Wilfred M. Moncrieff, February 18, 2000

PRESBYTERY OF EAST TORONTO

Charles J. Hay, October 1, 1999

Barbara Woodruff, November, 1999

PRESBYTERY OF WATERLOO-WELLINGTON

Lois Powrie, July 22, 1999

Willis A. Young, August 16, 1999

Jesse E. Bigelow, February 9, 2000

Hans H.W. Zegarius, March 12, 2000

### Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Douglas Black, July 11, 1999

### Synod of Alberta and The Northwest

PRESBYTERY OF PEACE RIVER

Willem P. Janssen, December 24, 1999

### Synod of British Columbia

PRESBYTERY OF KAMLOOPS

William Perry, March 17, 2000

PRESBYTERY OF WESTMINSTER

William R. Bell, December 7, 1999

PRESBYTERY OF VANCOUVER ISLAND

James S. Findlay, June 28, 1999

**CHANGE OF STATUS OF PRESBYTERY**

None reported.

**CONSTITUTION OF NEW CONGREGATIONS**

**Synod of Toronto and Kingston**

**PRESBYTERY OF BARRIE**

Trinity Community, Oro Township, January 9, 2000

**CHANGE OF NAME OF CONGREGATION**

None Reported.

**CHANGE OF STATUS OF CONGREGATION**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

United-Presbyterian Pastoral Charge to North River, North Shore and Englishtown, April 1, 1999

First, Cape North, St. Peter's, Neil's Harbour to St. Peter's, Neil's Harbour, May 2, 1999

North River, North Shore and Englishtown to North River and North Shore, June 15, 1999

Knox, Baddeck; Ephraim Scott, St. Ann's to Knox, Baddeck; Ephraim Scott, St. Ann's and Englishtown, June 15, 1999

**Synod of Toronto and Kingston**

**PRESBYTERY OF BARRIE**

First Church, Penetanguishene to single point, December 1, 1999

Bonar, Port McNicoll, to single point, December 1, 1999

Hornings Mills, to single point, July 1, 2000

Maple Valley, to single point, July 1, 2000

**Synod of Southwestern Ontario**

**PRESBYTERY OF LONDON**

Knox Church, West Lorne, became a single point charge, May 9, 2000

**Synod of British Columbia**

**PRESBYTERY OF WESTERN HAN CA**

Calgary Korean, from the Presbytery of Calgary-Macleod to the Presbytery of Western Han Ca, January 1, 2000

**DEDICATION OF CHURCH BUILDINGS**

**Synod of Toronto-Kingston**

**PRESBYTERY OF WATERLOO-WELLINGTON**

Knox, Elora, June 6, 1999 (renovated)

**DISSOLUTION OF CONGREGATION**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

First Cape North, May 2, 1999

**PRESBYTERY OF PICTOU**

Bethel, West River Station, May 19, 1999

**PRESBYTERY OF SAINT JOHN**

Riverside, Prince William, December 2, 1998

**Synod of Toronto and Kingston**

**PRESBYTERY OF EAST TORONTO**

Rogers Memorial, Toronto, February 29, 2000

**Synod of Southwestern Ontario**

**PRESBYTERY OF SARNIA**

Cameron, Euphemia Township, October 3, 1999

**Synod of Alberta and the Northwest**

**PRESBYTERY OF PEACE RIVER**

St. Paul's, Tumbler Ridge, British Columbia, January 1, 2000

**PRESBYTERY OF CALGARY-MACLEOD**

Knox, Jumbo Valley, December 31, 1999

St. Andrew's, Fort Macleod, December 31, 1999

**AMALGAMATION OF CONGREGATIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

Englishtown with Knox, Baddeck and Ephraim Scott, St. Ann's, June 15, 1999

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

St. Luke's Knox, Finch, St. Andrew's Avonmore and St. James & St. Andrew's Gravel Hill to form a new three point Pastoral Charge of Avonmore/Gravel Hill/Finch.

St. Paul's, Winchester, and Knox, Mountain, with St. Andrew's, South Mountain to form a new three point Pastoral Charge of Winchester/Mountain and South Mountain.

**Synod of Southwestern Ontario**

**PRESBYTERY OF LONDON**

St. Andrew's, Mt. Brydges with North Caradoc, September 30, 1999, to become North Caradoc-St. Andrew's, North Caradoc.

St. Andrew's Church, Wallacetown with Knox Church, Dutton, to become Community Presbyterian Church, Dutton, June 30, 2000

**PREACHING POINT ESTABLISHED**

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Camp Douglas Fellowship (Praise Church)

**TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY**

**Synod of Alberta and the Northwest**

**PRESBYTERY OF WESTERN HAN-CA**

Calgary Korean from Calgary-Macleod to Western Han-Ca, December 31, 1999

**MEMORIAL RECORDS**

**SYNOD OF THE ATLANTIC PROVINCES**

**THE REVEREND ALEXANDER MACDONALD**

The Rev. Alexander MacDonald, 64, of Kentville, Nova Scotia, died suddenly at home on November 13, 1999. Born in Whycocomagh on Cape Breton Island, he was the second youngest of ten children of the late Duncan, and Catherine (Cassie) MacDonald.

He was a graduate of Sir George Williams (Concordia) University in Montreal and the Presbyterian College, Montreal. He served in pastorates in Springhill, Oxford, Riverview, Merigomish and Kenzleville, Nova Scotia; Howick and Riverfield, Quebec; Little Narrows, Whycocomagh and Westminster Church in New Glasgow, Nova Scotia.

Some of his greatest joys were his 20 year association as a friend of L'Arche in the Cape Breton and Antigonish communities and internationally and ministering to the larger community through his "grief group", where love was given and received. He was an active member of the Presbyterian Cursillo community, and a long-time chaplain and executive member of the International Order of Saint Luke. Mr. Macdonald had a deep influence upon the Christian pilgrimage of many people.

He will be greatly missed, but lovingly remembered, by his family: his wife, Carolyn (Vance); and children: Kevin, and wife Sara and granddaughter, Anna Catriona of Montreal; Alison and husband, Mark Walton of New Glasgow; and Heather of Halifax. His sisters: Catherine (and Earl) Hussey, Margaret (and Norman) MacPherson of Marion Bridge; and brothers: Neil Angus of Whycomagh, Malcom and Alfred. He was predeceased by his sister, Mae, and brothers Archie Dan (A.D.), Gordon and Johnny.

Memorial services were held on November 17, 1999 in St. James' Anglican Church, Kentville, Nova Scotia, on November 18, 1999 in St. Andrew's Presbyterian Church, Whycomagh, Nova Scotia, and on December 12, 1999, in Westminster Church, New Glasgow, Nova Scotia.

### **SYNOD OF QUEBEC & EASTERN ONTARIO**

#### **THE REVEREND DR. PETER C. WOTHERSPOON**

Peter Wotherspoon was born in 1919 and emigrated to Canada from Scotland in 1930 with his parents and two brothers. He completed elementary and high school studies in Toronto. After one year at the University of Toronto he was sent out by the Presbyterian Board of Missions to Three Hills, Alberta, to minister to a three-point charge. There, he also met his wife, Carol Harte, and they were married in July 1942, before he went overseas with the Royal Canadian Air Force. After four years of service he returned to Alberta and finished his Bachelor of Arts program at the University of Alberta. During this time he was also a student-minister at Westmount Church, Edmonton.

The following three years were spent at Knox College, Toronto, and after completing theological studies there and receiving ordination he went to Edinburgh to pursue doctoral studies at New College and in 1953 was granted his doctorate. That same year he was appointed as minister at Willowdale, Edwell, and Valley Centre churches near Red Deer, Alberta. In January, 1957, Dr. Wotherspoon received a call from St. Martin's Church, Ottawa, which he accepted and he and Carol began a new extension church in the Ottawa suburbs. In 1959, a new church building was dedicated, and in 1968 the congregation amalgamated with St. David's Church to form St. David and St. Martin Church, in which Dr. Wotherspoon served until his retirement in 1984.

During his ministry and after retirement he served as Clerk of Presbytery for fifteen years. Dr. Wotherspoon served on many of the committees and boards of the General Assembly, synod and presbytery and took an active part in the life of the Church in the Presbytery of Ottawa. On retirement he was made Minister Emeritus of St. David and St. Martin Church.

Dr. Wotherspoon went to be with his Lord on October 23, 1999.

### **SYNOD OF TORONTO-KINGSTON**

#### **THE REVEREND DR. JESSE EDMISTON BIGELOW**

Jessie E. Bigelow went to be with his Lord on February 9, 2000, in his 84th year.

Jesse E. Bigelow was born in Russel, Ontario. He entered the ordained ministry in 1940 after graduating from McGill University and Presbyterian College in Montreal. Subsequently, he graduated from Union Theological Seminary in New York. During the Second World War, Jesse trained as a navigator in the Royal Canadian Air Force and, as a commissioned officer, instructed in navigation.

Dr. Bigelow served The Presbyterian Church in Canada in St. Lambert, Quebec, and all four Western provinces. He was moderator of the Synods of Manitoba and Northwestern Ontario, Alberta and British Columbia. In 1978 he was elected Moderator of the 104th General Assembly of The Presbyterian Church in Canada.

During his Moderatorial year, Dr. Bigelow was instrumental in raising the awareness of congregations to the plight of refugees. It was at this time that refugees from South-East Asia were arriving in Canada. Through Dr. Bigelow's efforts, many congregations set up refugee committees and sponsored Vietnamese and Laotian refugees as they took up residence in Canada.

In 1982, during his years of ministry at Westmount Church, Edmonton, Jesse was honoured by the Province of Alberta by becoming the first recipient of the Sir Frederick Haultain Award for service to humanity.

Jesse concluded his distinguished years of service in the Church at St. Andrew's, Kitchener, where he and his wife of 58 years, Margaret, chose to remain upon his retirement.

Jesse is survived by his wife, Margaret, sons The Rev. Cameron Bigelow and wife Linda of Fort Erie, and Bruce and wife Joy of Edmonton. There are four grandchildren. He is also survived by his sister, Kathleen Miller of Lethbridge; sister-in-law, Isabelle Law of Winnipeg; and a niece and nephews.

A memorial service was held in St. Andrew's, Kitchener, with The Rev. William Johnston leading the service. The Moderator of Presbytery, Mr. Andrew Foster, and The Rev. Cameron Bigelow read the scripture lessons.

#### THE REVEREND CHARLES CARTER

The Rev. Charles Carter was born in Penetanguishene, Ontario in 1925. Charles grew up in Penetanguishene and was baptized and confirmed at First Presbyterian Church. In his work in the ministry Charles always lived within a one half hour drive of Penetanguishene.

Charles graduated from Knox College in 1951 and took a call to what was then the Victoria Harbour, Port McNicoll, Coldwater Pastoral Charge. In 1964 Port McNicoll left the charge and joined with Penetanguishene while Moonstone left the Hillsdale and Craighurst Charge to join Victoria Harbour and Coldwater. Until his retirement, Charles was minister in this pastoral charge. Thus, Victoria Harbour and Coldwater had Charles as their minister for his entire fulltime ministry from 1951 to 1986.

One of Charles' former session members commented that The Rev. Carter was the best example of a Christian he had ever encountered. Charles was not a man who compromised. He resolved to lead his congregations in faithfulness to what the Lord required of them. For example, mission outreach was always a high priority in his ministry. Charles' great sense of humour was a great asset to his ministry as well.

The Presbytery of Barrie has lost a spiritual mentor and a close friend. Charles' influence will always be manifested in the ministry of so many whom he pastored. We thank God for Charles. He truly was a gift.

#### THE REVEREND DANIEL J. FIRTH

The Rev. Daniel J. Firth was born in Glenelg Township in 1914 and died at the age of 86 years in Orangeville, Ontario, on February 2, 2000.

He graduated from Stratford Normal School in 1933 and entered the teaching profession. After teaching for six years he attended Knox College, from which he graduated in 1944.

He served the Lord at Knox Church, Red Deer, Alberta, and then as principal of the Corytine and Berbice High Schools in British Guiana. Following this he was minister of Chalmers Church in London, Ontario, for twelve years, First Presbyterian Church, Thunder Bay, Ontario, for 13 years, concluding his ministry at Knox, Vernon and Armstrong Churches in British Columbia.

After retirement the Firths moved to Shelburne, Ontario. He was active within the Presbytery of Barrie, sitting on a number of committees, where his experience and insight were greatly valued. He served as supply in a number of congregations, and for an extended time within the Duntroon Pastoral Charge of St. Paul's, Duntroon; Nottawa Church and West Nottawasaga. Dan was a great support to these congregations when, in 1988 they united to form Emmanuel Church and he remained active in Emmanuel until his death.

Dan is survived by his wife Beatrice (nee Amory), by daughters Marion, Kathleen, Naomi and Lois, sons Peter and David, and by 19 grandchildren and one great grandson. He is also survived by his brother Tom, and sisters Isabelle and Jean.

When Dan retired from Knox, Vernon he received a wall hanging that contained the words of Jesus, "Well done thou good and faithful servant." Throughout his ministry this was the goal Dan set himself. He was a respected preacher, a great prayer warrior, and a kind and compassionate pastor. He had a heart for the lost, and a deep desire to see them come to faith in Jesus Christ. He will be greatly missed by his family, and by his church family, spread across Canada and the world.

#### THE REVEREND DR. J. CHARLES HAY

Dr. James Charles Hay, Principal Emeritus of Knox College, died after a brief illness on October 1, 1999, at Toronto, at the age of 79.

Born in Antrim, Northern Ireland, Dr. Hay came to Canada at age 9. He attended the University of Toronto where he obtained his Bachelor and Masters degrees. He was trained in theology at Knox College. Dr. Hay was the first minister of Leaside Church, Toronto from 1945 to 1955, during which time the sanctuary was built. In 1955 he became the minister of MacVicar Memorial Church in Montreal. While there he did part-time teaching at Presbyterian College from 1958 to 1962. In 1962 he obtained his Ph.D. from the University of Edinburgh, and in 1963 Dr. Hay began 27 years of teaching at Knox College. He held three different professorial positions in succession: Homiletics and Biblical Interpretation, New Testament, and Preaching and Worship. From 1978 to 1985 Dr. Hay was Principal of Knox College. From 1970 to 1974 he was convenor of the Faith and Order Commission of the Canadian Council of Churches. He was a member of the Committee on Co-operation in Theological Education which was responsible for constituting the Toronto School of Theology. In 1994 Knox College conferred on him the honorary degree of Doctor of Divinity.

Dr. Hay was Moderator of the 112th General Assembly of The Presbyterian Church in Canada in 1986 to 1987. During his Moderatorial year he visited Latin America and was profoundly affected by conditions he observed among masses of impoverished people even where the gospel had been preached. He became convinced of the urgent need to address the social implications of the gospel for a full and authentic Christian proclamation. In consequence, his own preaching and teaching took on a passionate advocacy for the poor and marginalized members of all societies. After 1988 he gave personal expression to his concern as member and sometime chair of the Inter-Church Committee for Refugees. He represented the committee at world conferences in Ethiopia, Germany and Geneva, dealing with problems associated with refugees and displaced persons. As well there were meetings with the Minister of Immigration urging the Canadian Government towards a more compassionate refugee policy.

Dr. Hay was an arresting preacher and an articulate extempore speaker in Church courts. His incisive remarks delivered with inimitable turn of speech were valued by presbyters as much for their insightfulness as for their entertainment. Although he became a highly skilled interpreter of scripture, conversant with the sophistications of modern biblical criticism, yet he never forgot his roots in evangelical Christianity; fidelity to Christ remained the motivation for his ministry and the impulse behind his constraint to preach, at every opportunity, the Word God sent in Jesus Christ. He was pleased in recent years to be Minister in Association at Glenview Church, Toronto.

Dr. Hay is survived by his wife of 53 years, Marjorie McLaren; his daughter Merren Kutcher, and her husband Victor, and son Sean, and his wife Jennifer; and by grandchildren, Lauren and Michael Kutcher and Cameron Hay.

#### THE REVEREND KEITH MCGOWAN

The Rev. Keith McGowan died February 29, 2000. Keith is survived by his loving wife and best-friend Mary, son David (Rima), daughter Christine and six grandchildren.

Keith was born in Toronto in 1918. In World War II he spent four years with the signal corps. Hearing God's call to enter the ministry Keith commenced studies at Knox College. He served in the mission charge of Magnetawan and graduated from Knox College in 1950. Following ordination, Keith served pastoral charges in Uxbridge and Sudbury, Ontario, before moving to Winnipeg, Manitoba, and then returning to Milton, Ontario. In 1969 Keith began a new segment of ministry by accepting a teaching position at the public school on the Canadian Armed Forces Base Borden just outside of Angus, Ontario. Keith remained at the school until his retirement in

1983. Retirement from teaching was not a retirement from ministry. Keith continued to pursue his love of books and was responsible for the publication *The Church at the Corner* a history of Essa Road Church in Barrie, Ontario. Keith will be remembered as a loyal supporter of fellow clergy and an encourager of students preparing for ministry. For several years Keith continued to serve various pulpits within the Presbytery of Barrie. Keith and Mary were active participants within the life and ministry of their home church at Westminster, Barrie.

A service of celebration for the life and ministry of Keith McGown was held on March 4, 2000 at Westminster Presbyterian Church, Barrie conducted by The Rev. Tom Cunningham and The Rev. John Fraser. We praise God that Keith has heard the words, "Well done thou good and faithful servant; enter thou into the joy of the Lord."

#### THE REVEREND WILFRED M. MONCRIEFF

The Rev. Wilfred M. Moncrieff died in Peterborough on February 18, 2000.

He is survived by his wife, Jane, daughters Margaret and Janice, son Robert and granddaughter Joelle. A memorial service was held in St. Paul's Church, Peterborough.

A graduate of Knox College in 1959, Wilfred served the Church in St. Andrew's and St. Aidan's, St. John's, Newfoundland; St. Matthew's, Grand Falls, Newfoundland; Maplewood, Chateauguay, Quebec; First Church, Pembroke, Ontario and Westminster, Sault Ste. Marie, Ontario. He was named Minister Emeritus of Westminster in 1999.

A love of history resulted in the writing of *The History of The Presbyterian Church in Newfoundland*, for which he received the bronze medal from the Government of Newfoundland. Four congregational histories were also written.

Music was a great part of his life. He convened the Assembly Committee which produced "Praiseways" and was one of the founders of the Presbyterian Music Camps in Ontario.

He will be remembered for his dedication to good liturgy, joyful celebration of the Word and Sacraments and faithful service to his Lord.

#### THE REVEREND WILLIS ARNOLD YOUNG

Willis Arnold Young passed away on August 16, 1999, in his 80th year. The Presbytery of Waterloo-Wellington records its thanksgiving to God for the life and ministry of The Rev. Willis A. Young.

Mr. Young was born in London, Ontario, where his family attended New St. James Church. Under the inspiration and influence of Dr. James MacKay three brothers, Arthur, Norman and Willis received the call to ministry and all three served in the Presbytery of Waterloo-Wellington in the 1970s.

Following his graduation from the University of Western Ontario and from Knox College, Mr. Young was ordained by the Presbytery of London on April 11, 1946. His formal ministry began in the Maritime Synod where he served at Tyne Valley, Prince Edward Island, Port Elgin, New Brunswick, and New Carlisle, Quebec. Upon his return to Ontario he ministered at St. David's, (Presbytery of Niagara), Fergus and Orangeville (Presbytery of Brampton). In 1985 he and his wife Eileen retired to Guelph.

In the congregation of St. Andrew's, Guelph, Mr. Young continued his ministry, serving as minister of visitation for a number of years. He also sang in the choir and played the piano for sing-songs, thus sharing his musical talents with others.

Willis Young was a caring pastor, a faithful preacher, a good husband, father and grandfather. He is survived by his wife, Eileen, his children, Ruth, David, Barbara and Catherine, ten grandchildren and his brother, Norman.

A memorial service was held in St. Andrew's Church, Guelph, on August 28, 1999, conducted by The Rev. Dr. Peter Darch and The Rev. Russell Hall, a life-long friend of Mr. Young. Both Dr. Darch and Dr. Hall are products of New St. James. This fitting service not only celebrated the life and ministry of Willis Young, but also paid tribute to the ministers and congregation of

New St. James for giving many young people to the ministry of The Presbyterian Church in Canada.

#### THE REVEREND HANS HERBERT WILHELM ZEGERIUS

The Rev. Hans Herbert Wilhelm Zegerius, fell asleep in the Lord on March 12, 2000, succumbing to injuries suffered in an automobile accident.

Born in Hanover, Germany, in 1918, Hans grew up in The Netherlands. From an early age he felt called into the gospel ministry and was ordained October 10, 1948, to the ministry of word and sacraments in the Evangelical Church in Holland, where he served for five years.

While in Holland, Hans was active in the ecumenical movement and attended the World Conference of Christian Youth in 1939 and 1947 and the founding Assembly of the World Council of Churches in 1948.

Hans married Alida (Alice) in 1942, and, with a growing family, came to Canada in 1953 under an appointment by the Board of Missions of The Presbyterian Church in Canada. He served two years in the Dublin Shore/Conquerall Charge in Nova Scotia.

Over the next twenty-nine years, Hans served rural and urban charges throughout Ontario, completing his parish ministry in St. Andrew's, Arthur, and Knox, Gordonville, having served that pastorate for more than nine years.

During his ministry in Ontario, Hans served on boards and committees of synod and the General Assembly, including the Faith and Order Committee, the predecessor of the Committee on Church Doctrine.

He authored two books: "Christian Parents - Building a Child's Character" and "God Has a Heart". He was working on his third book at the time of his death.

An avid gardener and talented artist, Hans' first and last love was the Lord who loved him. His greatest passion was to preach the gospel. He often wrote plays and sketches and, with Alice, made costumes for young people to act out the scripture stories.

The funeral service took place in St. Andrew's, Arthur, on March 15th, conducted by The Rev. Herb Gale, assisted by The Rev. Kees Vandermeij and The Rev. Jack Van der Hoef. The Moderator of Presbytery gave words of tribute during the service.

Hans is survived by his wife, Alida (Alice), children Thea, Hans Jr., Lydia, Mieka and Christa, fourteen grandchildren and one great-grandchild.

Hans Zegerius loved the Lord Jesus, his Church and her ministers. He held the doctrines of the Church in high regard and at presbytery meetings, it was discussion on points of doctrine that brought the sparkle to Hans' eyes. Even during his retirement he would volunteer and find time to assist his fellow clergy and minister to them when needed. As recently as January, Hans preached the worship of the Presbytery meeting and led in the celebration of the sacrament of the Lord's Supper.

He will be sorely missed by his family and his fellow presbyters.

#### SYNOD OF SOUTHWESTERN ONTARIO

#### THE REVEREND WILLIAM ALEXANDER HENDERSON

W.A. "Bill" Henderson was born in Lucknow, February 22, 1911. He was the second of four sons born to John Wolsley Henderson and Clara Johnston. Bill completed elementary and secondary schooling in Lucknow and Wingham in 1929. He took a year off and engaged at a variety of jobs including work in a local flax mill and cutting wood in a bush.

Bill completed one year of teacher training at London Normal School in June 1931 and began teaching in a 10 grade one-room school at Whitechurch (1931-1938). During this time he completed BA studies from the University of Western Ontario. While pursuing further studies at Knox College, Toronto, Bill served two summer mission fields, Sundridge (1938) and Bar River and Sowerby (1939). Following graduation from Knox College (1938-1941). Bill ministered for

the next 40 years in three pastoral charges: Hillsdale, Craighurst and Moonstone (1941-1948); Knox, Walkerton (1948-1962) and Knox, Woodstock (1962-1981). During his ministry Bill recorded that he preached approximately 4,000 sermons, conducted 470 marriages, administered 693 baptisms, conducted 749 funerals and received 609 people into the church by profession of faith.

In 1941, Bill married Margaret "Peggy" MacDonald the daughter of his minister, The Rev. Dr. Charles MacDonald. Last September Bill and Peggy celebrated 57 years of marriage. They have four children John, married to Dorothy with Sonya, Joel and Daniel; Marg; Sandy, married to Patty with Emma, Kate, Graeme and Taylor; and Clara. Bill is predeceased by two brothers, an older brother Morgan (1963) and Donald (1997). He is survived by one brother Jim, of Lucknow.

Bill was an active energetic person with a wide variety of interests and involvements. In his youth he trapped muskrat and mink. He played hockey, tennis, golf, horseshoes and curled. Throughout his life he maintained a prolific vegetable garden, was an avid stream fisherman, hunted partridge, and made maple syrup. He developed a keen interest in nature from his paternal grandfather James John and his father. He knew his trees, the calls of a great variety of birds and made a study of wild flowers.

Bill served the wider Church in various capacities. He was moderator of the Presbyteries of Barrie, Bruce and Paris. He served as moderator of the Synod of Hamilton-London. For many years he was Clerk of the Presbytery of Bruce. He served for over twenty-five years on the Board of Camp Kintail and was also on the Board of Knox College as well as various other committees of the Church. Bill was well known by Presbyterians and Christians of other denominations across Canada for his Filmstrip Lending Library, a service he began in the early 50's and offered to the wider Church for close to thirty years.

Prior to his retirement he began building bird boxes to attract back to the area the eastern bluebird. He pioneered the first bluebird trail in the Lucknow area. His first year, 1990, he had 149 nestings with 674 bluebird eggs. In his retirement years he wrote his memoirs (140 single-spaced typewritten pages), was an active bowler, served as an elder in his church, worked with the Canadian Cancer Society, Meals on Wheels and the Huron Fringe Naturalists, to name a few. Bill took a keen interest in his grandchildren, had a vast repertoire of stories and a sharp sense of humour that entertained all who knew him.

We thank God for Bill's life.

#### THE REV. IAN ALEXANDER RAEBURN-GIBSON

The Rev. Ian Alexander Raeburn-Gibson, aged 72, died peacefully at his home in Meaford after a lengthy struggle with pulmonary fibrosis, on August 31, 1999.

Ian was the son of The Rev. Dr. Alexander Raeburn-Gibson and Laura Fergusson.

He is survived by his wife Mary Lou Threndyle and his children Richard (Stephanie), Tim (Knox College Graduate of 1999), Peggy (Dean) Raeburn-Bell, and Susan (Abdu) Raeburn-Cherradi. Ian will be sadly missed by his nine grandchildren. He is also survived by two sisters Rhoda Polzin and Flora Doerr and a large extended family. He is predeceased by his sister Peggy Walker.

Ian served as a radio technician with the Royal Canadian Air Force prior to his studies for ministry. He graduated from Knox College in 1958. He served pastorates in Roxborough Park, Hamilton, and Kirkwall, Sheffield before re-entering the Canadian Armed Forces as a chaplain in 1963, under the auspices of The Presbyterian Church in Canada. As a padre he served in Winnipeg, Germany, Holberg (northern Vancouver Island) and Kingston.

After retiring from the military Ian served at Trinity in London, Knox, Meaford and St. Paul's Thornbury, Holstein, Dromore and Normanby. At the time of his death he was minister emeritus at Knox Church, Meaford.

We praise God for Ian's life of service and devotion, and thank Him for His many blessings.

**SYNOD OF MANITOBA AND NORTH WESTERN ONTARIO****HELEN M. LEISHMAN**

Helen M. Leishman of Brandon, Manitoba, passed away at Brandon Regional Health Centre on Sunday August 15, 1999. She grew up in Nova Scotia on an estate managed by her father. Completing her early education in Nova Scotia to Grade 11, she graduated from normal school. She received her deaconess training at Ewart College, Toronto. After graduation, she travelled west and served as a deaconess in various small towns and taught at the residential school in Kenora, Ontario, where she met her husband. She was a life member of the WMS Brandon Presbyterian, Southenders and Park Avenue Seniors. She never stopped learning, receiving her Grade 12 certificate at the age of 54 and continuing to take university courses. She loved to read and enjoyed writing stories and poems.

She will be lovingly remembered by daughters, Ellen Pichie and Edna Pealche of Brandon, Sheila of Germany, Elizabeth of Altona, Manitoba, Margaret of Brandon and Iris of Deloraine, Manitoba. There are 17 grandchildren, 13 great-grandchildren, two brothers and three sisters, and numerous nieces and nephews.

A service of remembrance was held in First Presbyterian Church, Brandon, August 19, 1999, with The Rev. Dale Woods officiating.

**SYNOD OF BRITISH COLUMBIA****THE REVEREND WILLIAM R. BELL**

William (Bill) R. Bell died on December 7, 1999, after a short illness. He is survived by his wife, Nancy, of 57 years, whom he married in Portage La Prairie in 1942, his two sons, Scott and Kirk, and daughter, Marcia.

Bill was born in Brandon, Manitoba, on May 1, 1917, the fourth child in a family of five. He attended school there and graduated from Brandon College in 1942. Bill and Nancy took up residence in Toronto while Bill attended Knox College and graduated in 1945 with a theology degree plus an M.A. degree from the University of Toronto. Later, an honorary Doctor of Divinity was bestowed by Knox College.

Following ordination in 1945, Bill served pastoral charges in Melfort, Saskatchewan; Red Deer, Alberta; Chilliwack, British Columbia; Ottawa, Ontario and New Westminster, British Columbia. Bill participated in various presbytery, synod and General Assembly committees fulfilling his strong commitment to the Church and its Lord. After retirement in 1985, Bill continued to serve the Church as interim-moderator of several congregations in the Presbytery of Westminster and on the committees of Presbytery. During this time he was appointed as assistant minister in Richmond Church as well as an assessor elder in the Vancouver Taiwanese Church.

Bill has become a beloved member of our Presbytery whose down-to-earth ways and straightforward speech kept us from taking ourselves too seriously, and whose marvelous sense of humour often revived our flagging spirits. He added immensely to the life and work of the Presbytery, always faithfully fulfilling his duties, seldom complaining. Whenever there was any complaining to do, he did so with grace and wit. We all grew to love him dearly. He will be sorely missed.

A memorial service was conducted on December 13, 1999, within Gordon Church, Burnaby. A reception followed at Knox Church, New Westminster.

**THE REVEREND JAMES SLATER FINDLAY**

The Presbytery of Vancouver Island records its thanks to God for the life and ministry of The Rev. James Slater Findlay who went home to be with his Lord and Saviour Jesus Christ on July 12, 1999, after a long and debilitating struggle with Parkinson's disease.

He was born in Aberdeen, Scotland on June 28, 1934, the second son of Alex and Minnie Findlay. Following his public schooling, Jim studied for his teaching degree and received his M.A. (Honours) at King's College, Aberdeen. He taught in several schools in Scotland,

Switzerland, Ontario, Alberta and for many years at Shawnigan Lake Preparatory School in Shawnigan Lake, British Columbia.

In 1984, the family travelled to Quebec, where Jim took up studies at the Presbyterian College, in Montreal, graduating in 1987 with his Bachelor of Theology and Masters of Divinity degrees. In those years, he was also student minister at St. Paul's Presbyterian Church in Scotstown, Quebec. Following ordination in 1987, he served nine three point charge in Prince Edward Island, followed by St. Luke's in Bathurst, New Brunswick. During this time, he was diagnosed with Parkinson's disease and returned to Duncan, British Columbia to be with his family. He was resident in Cairnsmore Place Extended Care Facility for the five years prior to his death.

Jim was a very dedicated and active man, enjoyed teaching English and Drama, coaching and playing soccer, rugby and tennis as well as being involved in many aspects of church life. He always tackled everything with great enthusiasm. He loved singing, especially in male voice quartets. He will be greatly missed for his love and compassion, his smile and sense of humour, his preaching and his obvious love of the Lord, all of which made him a true friend and Christian gentleman.

Jim Findlay is survived by Rona, his wife of 42 years and his four children Alistair (Jacki), Dawn, Callum (Issabelle) and Bruce, as well as his dearly loved grandchildren, Kyle, Jordan, Alanna, Colton, Bianka, Alec and Laura and his brother Sandy (Pauline).

A memorial service celebrating the life and ministry of James Slater Findlay was held within St. Andrew's Church, Duncan British Columbia on Saturday, July 17, 1999. Praise God that Jim has now been gathered among "that great cloud of witnesses that compass us about" and is in the presence of Jesus, the author and perfecter of our faith.

**SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES**

Akunor, Tetteh	Dip.Th. B.A. M.A.R.	University of Ghana, Legon University of Ghana, Legon University of Dubuque, Iowa
Awad, Nader	B.Th. B.A. S.T.M.	University of Cairo Ain Shams, University of Cairo McGill University, Montreal
Boose, Steven A.	B.A. M.Div.	University of Windsor Knox College, Toronto
Borthwick, John	B.A. M.Div.	McMaster, Hamilton Knox College, Toronto
Briard, Everett J. Clelland, Jackson E.	D.D. B.Comm. Dip. C.E. M.Div.	Presbyterian College University of Calgary Regent College Regent College
Corbett, Tamiko	D.D.	Knox College, Toronto
Cox, J. Stanley	B.A. B.D.	University of Dubuque University of Chicago
Douglas, James	B.A. B.Th. M.Div.	University of Guelph McGill University, Montreal McGill University, Montreal
Drayer, Leslie	B.A. M.Div.	University of Pittsburgh Pittsburgh Theological Seminary
Dutcher-Walls, Patricia	B.A. M.Div. D.Min. Th.D.	College of Wooster, Ohio Harvard Divinity, MA Graduate Theological Union, CA Graduate Theological Union, CA
Fraser, Katherine	B.A. Dip.C.E.	University of Toronto Ewart College, Toronto
Hamilton, Paula	B.A. M.Div.	Dalhousie University, NB Knox College, Toronto
Hamilton, Thomas	B.A. M.Div. M.A.	University of Toronto, Toronto Ontario Theological Seminary University of Toronto
Gray, Ian Jones, David	D.Min. B.A.(Hons.) B.Th.(Hons.)	McCormick Theol. Sem., Chicago McGill, Montreal McGill, Montreal
Kerr-Ingram, Susan	M.Div. Th.M. B.A. B.Ed. M.Div.	Presbyterian College, Montreal Presbyterian College, Montreal McMaster University, Hamilton McMaster University, Hamilton Knox College, Toronto
Kim, Sarah	B.A. M.Div.	
Kravalis, Gunar Lam, Paul S.W.	M.Th. B.Sc. B.Ed. M.Div.	Waterloo Lutheran Seminary University of Alberta University of Alberta Canadian. Theological Seminary, Regina, SK
Lowther, Jeremy	B.A. M.Div.	University of Prince Edward Island Ontario Theological Seminary
McNabb, Harold A.	B.A. M.Div. D.Min.	University of Lethbridge, Alberta Southern Baptist Theological Seminary, Louisville, KY Fuller Theological Seminary, Pasadena, CA
Mahabir, Ronald	M.A. M.Ed. M.Div.	McGill University, Montreal McGill University, Montreal Pinehill Divinity Hall, Halifax

Morales, Elias	B.A.	
	B.Th.	
Morris, M. Jean	Th.M.	Vancouver School of Theology
Muirhead, Eric	M.Div.	Vancouver School of Theology
Musson, Edward	M.Div.	Knox College, Toronto
Nichol, Brian	B.A.	Augustana University College, AB
	M.Div.	Knox College, Toronto
Platford, Joye	B.Ed.	University of Winnipeg
	B.Th.	Presbyterian College
	M.Div.	Presbyterian College
Reeves, Daniel	B.A.	Laurentian University
	M.Div.	Knox College, Toronto
Spencer, Robert	D.Min.	McMaster Divinity College
Stead, Steven	B.A.	University of Prince Edward Island
	M.R.E.	Acadia Divinity College
Swatridge, Jane	B.A.	University of Western Ontario
	M.Div.	Knox College, Toronto
	M.Div.	Vancouver School of Theology
Todd, Kristen Louise	B.A.	Waterloo University
	M.Div.	Knox College, Toronto
van Hartingsveldt, Job	B.Th.	McGill University, Montreal
	M.Div.	Presbyterian College, Montreal
Wardell, Wayne	B.A.	University of Waterloo
	M.A.	University of Waterloo,
	B.Th.	Emmanuel College

The list of Synod and Presbytery Clerks  
and Conveners of Standing Committees  
follows on the next page.

PRESBYTERIES	CLERKS	SESSAUR	MISSION
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Newfoundland	Ian S. Wishart	John P. Henderson	
Pictou	Glenn Cooper	Mr. Johnson Sellers	Karen MacKay
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St. John	Basil Lowery	Mr. Robert Harris	J. Gillis Smith
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Prince Edward Island	Mr. Robert Adams	Mark Buell	Michael Caven
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Seaway-Glengarry	Mr. Reginald D. Evans	Ian MacMillan	David Jones
Ottawa	Cedric C. Pettigrew	Mr. Peter Campbell	Tony Boonstra
Lanark & Renfrew	Mr. Sandy McCuan	Mr. Sandy McCuan	Patricia Van G
<b>Toronto &amp;</b>	<b>Rodger Talbot</b>	<b>Gordon Carpenter</b>	<b>James J. Gord</b>
Kingston	Bruce Cossar	Mr. Ralph Woods	
Lindsay-Peterborough	Reg McMillian	Mr. Dennis Carpenter	Lorna Thomps
Pickering	Everett Briard	Ralph Kendall	M. Mitchell
East Toronto	Karen Hincke	Mr. Tom Nettleton	Gerald Wallac
West Toronto	Joe Williams	Mr. Maurice Mawhinney	Mrs. Eleanor D
Brampton	Peter Ruddell	Bob Fenton	Harvey Self
Oak Ridges	Ms. Beth Gilmore	Mr. Gordon Carpenter	
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Temiskaming	Mrs. Linda Taylor	Mrs. Wilda Gibson	Richard Hein
Algoma & North Bay	Ms. Margaret Calder	Ms. Margaret Calder	James Gordon
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Essex-Kent	William Ball	Charles N. Congram	Rosemary Dor
Sarnia	Mrs. Elaine Heath	Doris McCord	Terry Samuel
Huron-Perth	Catherine Campbell	Peter Bush	Robbin Congra
Grey-Bruce-Maitland	Kenneth C. Wild	Mrs. E. Chalmers	Wm. Vanderste
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Superior	Ms. Beth Stewart	Mr. Ken Haggerty	
Winnipeg	Mrs. Joanne Instance	Ken Innes	Bruce Miles
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<b>Saskatchewan</b>	<b>Donna Wilkinson</b>	<b>Ms. Ellwyn Parsons</b>	
Assiniboia	Dennis Irvine		
N. Saskatchewan	Annabelle Wallace		
<b>Alberta &amp; Northwest</b>	<b>Ms. Winona Haliburton</b>	<b>George Vanderham</b>	<b>D. Allan Youn</b>
Peace River	George S. Malcolm	Mrs. Janice Malcolm	D. Allan Youn
Edmonton-Lakeland	John Green		Lloyd Fournay
Central Alberta	Ruth Ann Sigurdson	Mr. Richard Anderson	A.S. Burnard
Calgary-Macleod	Murdo Marple	Mr. Harry Eisenhauer	Mr. Douglas M
<b>British Columbia</b>	<b>Herbert Hilder</b>	<b>Anthony Pfaff</b>	<b>Charles McNe</b>
Kootenay	Jonathan Dent	Meredyth Robertson	Doug Maxwell
Kamloops	Mrs. Joan Grainger	Mr. J. Doug Monteith	Richard Moffat
Westminster	Tom Plym	Mr. Bob Bell	Brian Ginn

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Lorne MacLeod P.A. McDonald Catherine Anderson John Crawford Steven Stead	Jim McVeigh Grant MacDonald J. Martin Kreplin John Crawford Thomas Hamilton	Glen Matheson W.G. S. McDonald Karen MacRae Murdo MacKay Mr. Robert Adams	P.A. McDonald Catherine Anderson Murdo MacKay Steven Stead	P.A. McDonald J. Martin Kreplin Murdo MacKay Thomas Hamilton
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<b>Janice MacInnes</b>	<b>Jean Armstrong</b>	<b>Angus J. Sutherland</b>	<b>Angus J. Sutherland</b>	<b>Jean Armstrong</b>
Ken MacRae Jane Swatridge John Bryan Ms. Sandra Hamlyn Robert Kerr  Robert Graham Jeffrey Smith Daniel Reeves Anne Yee Hibbs Nak Gyoo Choi	Ron Wallace Andrew Allison Karen Bach Sarah Kim Pieter van Harten  Doug Crocker Linda Martin Leslie Drayer Kevin Livingston Cheol Soon Park	Ron Wallace  Brian Ross Peter Ruddell Jim Agnew John Fraser Bruce Taylor Daniel Reeves Anne Yee-Hibbs	Lorna Thompson P. Robillard  Brian Ross Peter Ruddell  Mrs. Jean Bruce Mr. Bruce McDonald Don McCallum	Ron Wallace Doug Rollwage Karen Hincke Brian Ross Peter Ruddell Jim Agnew  M. Hamilton R.R. Robinson Kevin Livingston
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<b>David Wilson</b> Mary Whitson Ms. J. Phills Ms. Arlene Robertson	<b>David Wilson</b> Joanne MacOdrum Mr. Jim Stein Ms. Arlene Robertson	<b>David Wilson</b>  Mrs. Jean Campbell Ms. Edna Medd  <b>Walter Donovan</b>	<b>David Wilson</b>  Mr. Dale Woods	<b>David Wilson</b> Mr. Mel Vezina Ken Innes Mr. Ian MacKenzie
<b>John Dowds</b> Harold M. Wiest  A.S. Burnand Fiona Wilkinson	Ms. Betty Purves Stephen Haughland A.S. Burnand Frank Briesch	<b>George Johnston</b> George Malcolm  Gordon A. Cunningham Fiona Wilkinson	George Malcolm  Gordon A. Cunningham Fiona Wilkinson	George Malcolm  Diane Beach Frank Breisch
<b>Ron Foubister</b> Mrs. Bev Hayashi Ina Golaiy  Clayton Kuhn Sung Duk Hong	<b>Geof Jay</b> Ron Foubister Charles McNeil Diane Tait-Katerberg Brian Crosby Young Taik Cho	<b>Herbert Hilder</b> Jonathan Dent Mrs. Joan Grainger Tony Plomp Kerry McIntyre	<b>Herbert Hilder</b> Jonathan Dent Ina Golaiy R.C. Garvin Kerry McIntyre	<b>Anthony Pfaff</b>  Mrs. Joan Grainger Charles Scott Elizabeth Forrester

**ALPHABETICAL LIST OF CONGREGATIONS BY CITY OR TOWN**

**N.B.** Where pastoral charges have more than one congregation or preaching station, the other congregations or preaching stations are also arranged alphabetically with the name of the pastoral charge inserted.

<b>No.</b>	<b>Presbytery</b>	<b>No.</b>	<b>Presbytery</b>
1	Cape Breton	45	Eastern Han-Ca
2	Newfoundland	24	Hamilton
3	Pictou	25	Niagara
4	Halifax & Lunenburg	26	Paris
5	St. John	27	London
6	Miramichi	28	Essex-Kent
7	Prince Edward Island	29	Sarnia
8	Quebec	30	Huron-Perth
9	Montreal	31	Grey-Bruce-Maitland
10	Seaway-Glengarry	32	Superior
11	Ottawa	33	Winnipeg
12	Lanark & Renfrew	34	Brandon
13	Kingston	35	Assiniboia
14	Lindsay-Peterborough	36	N. Saskatchewan
15	Pickering	37	Peace River
16	East Toronto	38	Edmonton-Lakeland
17	West Toronto	39	Central Alberta
18	Brampton	40	Calgary-Macleod
19	Oak Ridges	41	Kootenay
20	Barrie	42	Kamloops
21	Temiskaming	43	Westminster
22	Algoma & North Bay	44	Vancouver Island
23	Waterloo-Wellington	46	Western Han-Ca

<b>Congregation</b>	<b>Presbytery</b>	<b>Congregation</b>	<b>Presbytery</b>
<b>A</b>			
Abbotsford, Calvin .....	43	Ancaster:	
Acton (ON), Knox .....	18	Alberton .....	24
Acton (NS) (see Harvey Station) .....	5	St. Andrew's .....	24
Agincourt:		Carluke, St. Paul's .....	24
Bridlewood .....	15	Binbrook, Knox .....	24
Knox .....	15	Angus, Zion .....	20
Ailsa, Craig .....	27	Appin .....	27
Ajax:		Melbourne, Guthrie	
St. Andrew's .....	15	Armstrong, St. Andrew's .....	42
St. Timothy's .....	15	Arnprior, St. Andrew's .....	12
Alberton (ON) .....	24	Armour Heights (Toronto) .....	16
Alberton (PEI) .....	7	Arthur, St. Andrew's .....	23
West Point		Gordonville, St. Andrew's	
Albion Gardens (Toronto) .....	17	Ashburn, Burns .....	15
Alderwood (Toronto) .....	17	Ashfield .....	31
Aldershot (Burlington) .....	24	Ripley, Knox	
Allenford, St. Andrew's (see Tara) .....	31	Athelstan (see Huntingdon) .....	9
Alliston, Knox .....	20	Atwood .....	30
Mansfield, St. Andrew's		Aurora, St. Andrew's .....	19
Alma, St. Andrew's (see Elora) .....	23	Avonmore St. Andrew's .....	10
Alma Street (see St. Thomas) .....	27	Gravel Hill, St. James-St. Andrew's	
Tempo, North Street		Finch, St. Luke's-Knox	
Almonte .....	12	Avonton .....	30
Kinburn, St. Andrew's		Motherwell-Avonbank	
Alvinston, Guthrie .....	29	Aylmer (QU), St. Andrew's .....	11
Napier, St. Andrew's		Ayton, Knox (see Hanover) .....	31
Amherst Island, St. Paul's .....	13		
Amherstburg, St. Andrew's .....	28		
Amherstview, Trinity .....	13		
		<b>B</b>	
		Baddeck, Knox .....	1
		St. Ann's, Ephraim Scott	
		Englishtown, St. Mark's	

Congregation	Presbytery	
Baden, Livingston .....	23	Bolton, Caven .....
Ballyduff .....	14	Nashville .....
Banff, St. Paul's .....	40	Bookton (see Norwich) .....
Barney's River-Marshy Hope .....	3	Boston .....
Barnesville (see Hampton, St. Paul's) .....	5	Omagh .....
Barrie:		Boularderie, St. James & Knox .....
Essa Road .....	20	Bowmanville, St. Andrew's .....
St. Andrew's .....	20	Bracebridge, Knox .....
Westminster .....	20	Bradford, St. John's .....
Bass River, St. Mark's .....	6	Bradner .....
Beersville, St. James .....		Braeside (see Lochwinnoch) .....
Clairville, St. Andrew's .....		Bramalea, St. Paul's .....
West Branch, Zion .....		Bramalea, North .....
Bassano, Knox .....	40	Brampton:
Gem .....		St. Andrew's .....
Bathurst, St. Luke's .....	6	Heart Lake .....
Bayfield, Knox .....	30	Brandon:
Baxter (see Cookstown) .....	20	First .....
Beaconsfield, Briarwood .....	9	St. Andrew's .....
Beamsville, St. Andrew's .....	25	Southminster .....
Smithville .....		Brantford:
Beauharnois, St. Edward's .....	9	Alexandra .....
Valleyfield .....		Central .....
Beaverton .....	14	Greenbrier .....
Gamebridge, Knox .....		Knox .....
Beechridge, St. Urbain (see Horwick) .....	9	Mount Pleasant .....
Beechwood, St. Andrew's .....	29	Korean .....
Centre Road, Knox .....		Pleasant Ridge (see Delhi) .....
Kerwood, West Adelaide .....		Brentwood .....
Beersville, St. James (see Bass River) .....	6	Bridlewood, Agincourt .....
Beeton, St. Andrew's (see Tottenham) .....	19	Briercrest, Knox (see Moose Jaw) .....
Bekevar, (see Kipling) .....	35	Brigden .....
Belfast, St. John's .....	7	Brighton, St. Andrew's (see Colborne) .....
Wood Islands .....		Bristol (see Fort Coulonge) .....
Belgrave, Knox (see Brussels) .....	30	Brockville, First .....
Bellafield .....	34	Brookfield (see Hunter River) .....
Belleville:		Brussels, Melville .....
St. Andrew's .....	13	Belgrave, Knox .....
St. Columba .....	13	Burgoyne (see Port Elgin) .....
Belmont, Knox .....	27	Burk's Falls, St. Andrew's .....
North Yarmouth, .....		Magnetawan, Knox .....
Belmore, Knox (see Bluevale) .....	31	Sundridge, Knox .....
Bermuda, Hamilton, St. Andrew's .....	17	Burlington:
Bethel		Aldershot .....
Price's Corners (see Hillsburgh) .....	18	Brant Hills .....
Ilderton .....	27	Knox .....
Biggar, St. Andrew's .....	36	Pineland .....
Binbrook, Knox (see Carluke) .....	24	Strathcona .....
Birch Grove, Victoria .....	1	St. Paul's .....
Birdtail (see Oak Lake Reserve) .....	34	Burnaby:
Black River Bridge, St. Paul's .....		Brentwood .....
(see Chatham) .....	6	Gordon .....
Blenheim .....	28	Ah Reum Da Woon .....
Blue Mountain, Knox .....	3	Burnbrae, St. Andrew's .....
East River, St. Mary's, Zion .....		(see Campbellford) .....
Garden of Eden, Blair .....		
Blueberry Mountain, Munro .....		<b>C</b>
(see Wanham) .....	37	Caintown, St. Paul's .....
Bluevale, Knox .....	31	Lansdowne, Church of the Covenant .....
Belmore, Knox .....		Caledonia, Bethel (see East River) .....
Bobcaygeon, Knox .....	14	Caledonia (PEI) .....
Rosedale .....		(see Murray Harbour North) .....
Bolsover, St. Andrew's .....	14	Caledonia (ON) .....
Kirkfield, St. Andrew's .....		Calgary:
Woodville .....		Calvin, Hungarian .....
		Centennial .....

Congregation	Presbytery	Congregation	Presbytery
Chalmer's .....	40	Chesterville, St. Andrew's .....	10
Grace .....	40	Morewood .....	
Knox .....	40	Chetwynd, Shared Ministry (see Foothills) ..	37
Korean .....	46	Cheyne (see Stoney Creek) .....	24
St. Andrew's .....	40	Chilliwack, Cooke's .....	43
St. Giles .....	40	Chinese	
Trinity .....	40	Markham .....	15
Valleyview .....	40	Mission (Montreal) .....	9
Varsity Acres .....	40	Mission (Toronto) .....	16
Westminster .....	40	Preaching Place (Chatham) .....	28
Cambridge:		Vancouver .....	43
Central .....	23	Victoria .....	44
Knox Preston .....	23	Windsor .....	28
Knox's Galt .....	23	Churchill (see Central Parish) .....	7
St. Andrew's Galt .....	23	Clairlea Park (see Scarborough) .....	15
St. Andrew's Hespeler .....	23	Clairville, St. Andrew's (see Bass River) ....	6
St. Giles .....	23	Clarkson Road (see Mississauga) .....	18
Camlachie, Knox (see Wyoming) .....	29	Claude .....	18
Campbellford, St. Andrew's .....	14	Clinton, St. Andrew's (see Seaforth) .....	30
Burnbrae, St. Andrew's .....		Clyde River (see Central Parish) .....	7
Campbell River, Trinity .....	44	Cobden, St. Andrew's .....	12
Campbellton, Knox (see Dalhousie) .....	6	Ross, St. Andrew's .....	14
Campbellville, St. David's .....	18	Cobourg, St. Andrew's .....	14
Nassagaweya .....		Cochrane, Knox (ON) .....	21
Canoe Cove (see Central Parish) .....	7	Colborne, Old St. Andrew's .....	14
Cannington, Knox .....	14	Brighton, St. Andrew's .....	
Cresswell, St. John's .....		Coldwater, St. Andrew's .....	20
Wick .....		Moonstone, Knox .....	
Carberry, Knox-Zion .....	34	Collingwood, First .....	20
Cardigan, St. Andrew's (see Montague) .....	7	Comox, Extension .....	44
Cardinal, St. Andrew's and St. James .....	10	Conn, Knox .....	23
(see Iroquois)		Conquerall Mills, St. Matthew's .....	
Cariboo Region		(see New Dublin).....	4
Cariboo .....	42	Cookstown .....	20
Carleton Place, St. Andrew's .....	12	Baxter .....	
Carlisle, New, Knox .....	6	Ivy .....	
Carluke, St. Paul's .....	24	Coquitlam .....	43
Binbrook, Knox .....		Cornwall, St. John's .....	10
Castlegar, Grace .....	41	Corunna, St. Andrew's .....	29
Catalone, St. James (see Louisburg-Catalone)		Cote des Neiges (see Montreal) .....	9
Charge .....	1	Courtney, Comox Valley .....	44
Central Parish Pastoral Charge .....	7	Craighurst (see Hillsdale) .....	20
Clyde River, Burnside .....		Cranbrook (BC), Knox .....	41
Canoe Cove .....		Cranbrook (ON), Knox (see Monkton) .....	30
Churchill .....		Creemore, St. Andrew's .....	20
Nine Mile Creek .....		Cresswell, St. John's (see Cannington) .....	14
Centre Road (see Beechwood) .....	29	Creston, St. Stephen's .....	41
Centreville (see South Monaghan) .....	14	Crieff, Knox (see Puslinch) .....	23
Charlottetown:		Crinan, Argyle .....	27
St. James .....	7	Largie, Duff's .....	
St. Mark's .....	7	Cromarty .....	30
Marshfield, St. Columba's .....		Crowland (see Welland) .....	25
Zion .....	7		
Chateaugay, Maplewood .....	9	<b>D</b>	
Chatham:		Dalhousie Charge .....	6
Calvin (NB) .....	6	Campbellton, Knox .....	
Black River Bridge, St. Paul's .....		Dalhousie, St. John's .....	
Kouchibouguac, Knox .....		Dartmouth:	
First (ON).....	28	Iona .....	4
St. James (ON) .....	28	St. Andrew's .....	4
Chatsworth, St. Andrew's .....	31	Musquodoboit Harbour .....	
Dornoch, Latona .....		Dawn, Knox (see Petrolia) .....	29
Chauvin, Westminster .....	38	Dawson Creek, St. James .....	37
Wainwright, St. Andrew's .....		Dean, Sharon .....	4
Chesley, Geneva .....	31	Delhi, Calvin .....	26
		Brantford, Pleasant Ridge .....	

Congregation	Presbytery	Congregation	Presbytery
Derby, Ferguson (see Millerton) .....	6	Strathcona .....	38
Deseronto, Church of the Redeemer (see Picton) .....	13	Westmount .....	38
Dixie (see Mississauga) .....	18	Eldon South, St. Andrew's (see Woodville) .....	14
Dixonville, Strang .....	37	Elgin (see Huntingdon) .....	9
Don Mills, St. Mark's .....	16	Elmira, Gale .....	23
Doon (see Kitchener) .....	23	Elmsdale, St. Matthew's .....	4
Dorchester .....	27	Hardwoodlands .....	
South Nissouri .....		Elmvale .....	20
Dore Lake .....	36	Flos, Knox .....	
Dornoch (see Chatsworth) .....	31	Elora, Knox .....	23
Dover, New St. Andrew's .....	28	Alma, St. Andrew's .....	
Valetta .....		Elphin (see McDonald's Corner) .....	12
Drayton, Knox (see Palmerston) .....	23	Embros, Knox .....	26
Dresden .....	28	Harrington, Knox .....	
Rutherford .....		Englehart, St. Paul's .....	21
Dromore, Amos .....	31	Tomstown .....	
Holstein, Knox .....		Englishtown, (Baddeck-St. Anne's) .....	1
Normanby, Knox .....		Erin, Burns .....	18
Drummond Hill, (see Niagara Falls) .....	25	Osprings, Knox .....	
Duart (see Thamesville) .....	28	Erindale (see Mississauga) .....	18
Dublin Shore, Knox (see New Dublin) .....	4	Essen, East Oro (see Uptergrove) .....	20
Duff, Largie (see Crinan, Argyle) .....	27	Estevan, Westminster .....	35
Duff's (see Puslinch) .....	23	Ethel, Knox .....	30
Dunbar (see Morrisburg) .....	10	Etobicoke, Grace .....	17
Duncan, St. Andrew's .....	44	Evangel Hall (see Toronto) .....	16
Dundas, Knox .....	24	Exeter, Caven .....	30
Dundalk, Erskine .....	31		
Swinton Park, St. Andrew's .....		<b>F</b>	
Dunedin .....	20	Fabreville .....	9
Dunleath (see Yorkton) .....	35	Faro, Church of Apostles .....	37
Dunnville, Knox .....	25	Fenelon Falls, St. Andrew's .....	14
Dunvegan, Kenyon .....	10	Glenarm, Knox .....	
Kirk Hill, St. Columba .....		Fergus, St. Andrew's .....	23
Durham (ON) .....	31	Feversham, Burns (see Markdale) .....	31
Durham (NS) (see West River) .....	3	Finch, St. Luke's-Knox (see Avonmore) .....	10
Dutton, Knox-St. Andrew's .....	28	Fingal, Knox .....	27
Duverney, St. John's .....	9	Port Stanley, St. John's .....	
<b>E</b>		Flamboro, West .....	24
Earlton, Knox (see Scotsburn) .....	3	Flin Flon, St. Andrew's .....	34
East Nottawasaga (see Stayner) .....	20	Flos, Knox (see Elmvale) .....	20
East Oro, Essen (see Uptergrove) .....	20	Fonthill, Kirk on the Hill .....	25
East River Pastoral Charge .....	3	Foothill Shared Ministry .....	37
Caledonia, Bethel .....		Chetwynd .....	
St. Paul's .....		Hudson's Hope, St. Peter's .....	
Springville .....		Forest, St. James .....	29
Sunnybrae, Calvin .....		Formosan, Toronto .....	16
East River, St. Mary's Zion (see .....		Fort Coulonge, St. Andrew's .....	12
Blue Mountain) .....	3	Bristol Memorial .....	
Eastern Charlotte Charge .....	5	Fort Erie, St. Andrew's-Knox .....	25
Pennfield, The Kirk .....		Fort Frances, St. Andrew's .....	32
St. Georges, The Kirk .....		Fort McMurray, Faith .....	38
Eckville, St. Paul's .....	39	Fort St. John, St. John .....	37
Eden Mills (see Rockwood) .....	23	Framboise (see Grand River) .....	1
Edmonton:		Fredericton, St. Andrew's .....	5
Callingwood Road.....	38	Freeland (see Richmond Bay).....	7
Stony Plain, Parkland First .....		Freetown .....	7
Calvin (Hungarian).....	38	French River (see Merigomish) .....	3
Dayspring .....	38	French River, Calvin .....	1
Eastminster .....	38	<b>G</b>	
First .....	38	Gairloch, St. Andrew's .....	
Korean .....	46	(see Hopewell) .....	3
Mill Woods .....	38	Galahad, St. Paul's (see Killam) .....	38
Parkland .....	38	Galt, Knox's .....	23
St. Andrew's .....	38	Galt, St. Andrew's (now Cambridge) .....	23
		Gamebridge, Knox (see Beaverton) .....	14

Congregation	Presbytery	Congregation	Presbytery
Gananoque, St. Andrew's .....	13	New Westminster .....	24
Ganton (see Lloydminster).....	38	Roxborough Park .....	24
Garden of Eden, Blair		St. Columba .....	24
(see Blue Mountain) .....	3	St. Cuthbert's .....	24
Gem (see Bassano) .....	40	St. Enoch .....	24
Georgetown:			
Howick (QU) .....	9	St. John & St. Andrew .....	24
Riverfield .....		St. David's .....	
Knox (ON).....	18	St. Paul's .....	24
Limehouse .....		South Gate .....	24
Geraldton, St. Andrew's .....	32	Hamilton, St. Andrew's Bermuda .....	17
Glace Bay, St. Paul's .....	1	Hampton, St. Paul's .....	5
Glamis (see Paisley) .....	31	Barnesville .....	
Glasgow Road (see Hunter River) .....	7	Hanover, St. Andrew's .....	31
Glenarm, Knox (see Fenelon Falls) .....	14	Ayton, Knox .....	
Glencoe .....	27	Hanwell, St. James .....	5
Wardsville, St. John's .....		Prince William, Riverside .....	
Glenelg (see Marine Drive Kirk) .....	3	Haney .....	43
Gloucester (see Ottawa) .....	11	Hardwood Lands (see Elmsdale) .....	4
Goderich, Knox .....	30	Harrington, Knox (see Embro) .....	26
Goldenville (see Sherbrooke) .....	3	Harrington, Knox-Calvin .....	23
Gordon (see Burnaby) .....	43	Hartney, St. Paul's .....	34
Gordonville, St. Andrew's (see Arthur) .....	23	Hartsville .....	7
Gorrie, Knox (see Molesworth) .....	30	Harvey Station, Knox .....	5
Grand Falls, St. Matthew's .....	2	Acton .....	
Grande Prairie, Forbes .....	37	Hastings, St. Andrew's (see Warkworth) .....	14
Grand River .....	1	Havelock, Knox (see Norwood) .....	14
Framboise, St. Andrew's .....		Hawkesbury, St. Paul's (see Vankleek Hill) .....	10
Loch Lomond, Calvin .....		Heart Lake, Brampton .....	18
Grand Valley, Knox .....	18	Hemmingford, St. Andrew's .....	9
Granville South (see North Tryon) .....	7	Hensall, Carmel .....	30
Grattan, Scotch Bush .....	12	Hespele, St. Andrew's (now Cambridge) .....	23
Gravel Hill, St. James-St. Andrew's		Hillsburgh, St. Andrew's .....	18
(see Avonmore) .....	10	Hillsdale, St. Andrew's .....	20
Gravenhurst, Knox .....	20	Craighurst, Knox .....	
Greenbrier (see Brantford) .....	26	Holstein (see Dromore) .....	31
Greenhill, Salem (see West River) .....	3	Hopedale Oakville .....	18
Grenfell, Trinity (see Indian Head) .....	35	Hopewell, First .....	3
Grimbsby, St. John's .....	24	Gairloch, St. Andrew's .....	
Guelph:		Rocklin, Middle River .....	
Knox .....	23	Horning's Mills, Knox .....	20
Kortright .....	23	Howick, Georgetown .....	9
St. Andrew's .....	23	Riverfield .....	
Westminster-St. Paul's .....	23	St. Urbain, Beechridge .....	
<b>H</b>		Hudson's Hope (see Foothills) .....	37
Hagersville, St. Andrew's .....	24	Humber Heights, St. Andrew's .....	17
Port Dover, Knox .....		Hungarian	
Halifax:		First (Oshawa) .....	15
Calvin .....	4	First (Toronto) .....	17
Knox .....	4	First (Windsor) .....	28
Church of St. David's .....	4	Calvin (Calgary) .....	40
Halton Hills:		Calvin (Delhi) .....	26
Acton, Knox .....	18	Calvin (Edmonton) .....	30
Georgetown, Knox .....	18	Calvin (Ottawa) .....	11
Limehouse .....		Calvin (Vancouver) .....	43
Hamilton:		John Calvin (Hamilton) .....	24
Calvin Grace .....	24	Montreal .....	9
Central .....	24	Pleasant Ridge (Brantford) .....	26
Chalmers .....	24	Hunter River .....	7
Chedoke .....	24	Glasgow Road .....	
Eastmount .....	24	Brookfield .....	
Erskine .....	24	Huntingdon, St. Andrew's .....	9
Heritage Green (Stoney Creek) .....	24	Athelstan .....	
John Calvin Hungarian .....	24	Huntsville, St. Andrew's .....	20
MacNab Street .....	24	Huron Feathers, Sauble Beach .....	31

Congregation	Presbytery	Congregation	Presbytery
<b>I</b>			
Ilderton, Bethel.....	27	Kitchener:	
Ile Perrot, Pincourt .....	9	Calvin .....	23
Indian Brook, Knox .....	1	Doon .....	23
Indian Head, St. Andrew's .....	35	Kitchener East .....	23
Grenfell, Trinity		St. Andrew's .....	23
Qu'Appelle, St. Andrew's		Kitimat .....	42
Ingersoll, St. Paul's .....	26	Knollwood Park (see London) .....	27
Ingleside, St. Matthew's .....	10	Knox, Sixteen .....	18
Innerkip .....	26	Komoka (see North Caradoc-St. Andrew's)	27
Ratho		Korean:	
Innisfail, St. Andrew's .....	39	Ah Reum Da Woon .....	46
Olds, St. Andrew's		All Peoples .....	45
Inverness, St. Andrew's .....	8	Brantford .....	45
Iroquois, Knox .....	10	Calgary .....	46
Cardinal, St. Andrew's & St. James		Edmonton .....	46
Islington, St. Andrew's .....	17	Kelowna .....	42
Italian, Beckwith Memorial .....	9	Kwangya .....	46
Ivy (see Cookstown) .....	20	Living Stone .....	45
<b>J</b>			
Jarrett, Willis, (see Uptergrove) .....	20	London, Christian .....	45
Jarvis, Knox .....	24	Mahn Min .....	45
Walpole, Chalmers		Metropolitan .....	45
Jasper Korean .....	46	Mississauga West .....	45
Jersey, New (see Tabusintac) .....	6	Montreal .....	45
<b>K</b>			
Kitchener-Waterloo Korean .....	45	Niagara Falls .....	45
Kamloops, St. Andrew's .....	42	Oshawa .....	15
Kanata, Trinity .....	11	Pilgram Korean .....	45
Kapusking, St. John's .....	21	Surrey .....	46
Kars, St. Andrew's .....	11	Toronto, Central .....	45
Vernon, Osgoode		Toronto, East .....	45
Kelowna:		Toronto, North York .....	16
St. David's .....	42	Toronto, West .....	17
Korean.....	42	Vancouver .....	46
Kemptville, St. Paul's .....	10	Vancouver, Galilee .....	46
Kenloch (see Middle River) .....	1	Waterloo, Kitchener Waterloo .....	45
Kenora, First .....	33	Winnipeg .....	46
Kensington .....	7	Kouchibouguac, Knox (see Chatham) .....	6
New London, St. John's		<b>L</b>	
Kerwood, West Adelaide (see Beechwood)	29	Lac La Hache, Caribou .....	42
Keswick .....	19	Lachine, St. Andrew's .....	9
Killam .....	38	Lachute, Margaret Rodger Memorial .....	9
Galahad, St. Paul's		Lake Ainslie (see Middle River) .....	1
Kilmaurs, St. Andrew's .....	12	Lake Dore .....	12
Kimberley, St. Andrew's .....	41	Lake Megantic, St. Andrew's	
Kinburn, St. Andrew's (see Almonte) .....	12	(see Scotstown) .....	8
Kincardine, Knox .....	31	Lakefield, St. Andrew's .....	14
King City, St. Andrew's .....	19	Lakehurst, Knox	
Kingston:		Lakehurst, (see Lakefield) .....	14
St. Andrew's .....	13	Lakeshore, St. Andrew's .....	28
Strathcona Park .....	13	Lancaster, St. Andrew's .....	10
Kinlough (see Teeswater) .....	31	Martintown, St. Andrew's	
Kinloss, South (see Lucknow) .....	31	Langley .....	43
Kintyre, Knox .....	27	Lansdowne Church of the Covenant	
New Glasgow, Knox		(see Caintown) .....	10
Rodney, St. John's		Largie, Duff (see Crinan) .....	27
Kipling, Bekevar .....	35	Leamington, Knox .....	28
Kirk Hill, St. Columba's (see Dunvegan) ....	10	Leaside, Toronto .....	16
Kirkfield (see Bolsover) .....	14	Leaskdale, St. Paul's .....	15
Kirkland, St. David's .....	5	Leggatt's Point .....	8
Kirkland Lake, St. Andrew's .....	21	Lenore (see Virden) .....	34
Kirkwall .....	24	Lethbridge:	
Sheffield, Knox		Bethlen .....	40
		St. Andrew's .....	40
		Limehouse (see Georgetown) .....	18
		Lindsay, St. Andrew's .....	14
		Listowel, Knox .....	30

Congregation	Presbytery	Congregation	Presbytery
Little Harbour .....	3	Marshfield (see Sherwood) .....	7
Pictou Landing, Bethel		Marshy Hope (see Barney's River) .....	3
Little Narrows .....	1	Martintown, St. Andrew's (see Lancaster) ...	10
Whycocomagh, St. Andrew's		Massey, First .....	22
Lloydminster, Knox .....	38	Maxville, St. Andrew's .....	10
Ganton		St. Elmo, Gordon	
Loch Lomond (see Grand River) .....	1	Moose Creek, Knox	
Lochwinnoch .....	12	Meaford, Knox .....	31
London:		Medicine Hat:	
Chalmers .....	27	Riverside .....	40
DaySpring .....	27	St. John's .....	40
Elmwood Avenue .....	27	Megantic, Lake, St. Andrew's	
Knollwood Park .....	27	(see Scotstown) .....	8
Korean .....	45	Melbourne:	
New St. James .....	27	Guthrie (see Appin) .....	27
Oakridge .....	27	St. Andrew's .....	8
St. George's .....	27	Melfort, St. James .....	36
St. Lawrence .....	27	Tisdale, St. Andrew's	
Tempo .....	27	Melita (see Hartney) .....	34
Trinity .....	27	Melville (see Brussels) .....	30
Westmount .....	27	Melville (see West Hill) .....	15
Long Branch, St. James .....	17	Merigomish, St. Paul's .....	3
Lost River .....	9	French River	
Lot 14 (see Richmond Bay) .....	7	Middle River, Farquharson .....	1
Louisbourg-Catalone Pastoral Charge .....	1	Lake Ainslie	
Louisbourg, Zion		Kenloch	
Catalone, St. James		Midland, Knox .....	20
Lower Caledonia, John Campbell		Milan, Bethany (see Scotstown) .....	8
(see East River Pastoral Charge) .....	3	Millerton, Grace .....	6
Lower Sackville, First .....	4	Derby, Ferguson	
Lucknow .....	31	Mille Isles .....	9
South Kinloss		Milton:	
Lunenburg, St. Andrew's .....	4	Boston .....	18
Rose Bay, St. Andrew's		Omagh	
Lynn Lake, St. Simons .....	34	Knox .....	18
		Milverton, Burns .....	30
<b>Mac/Mc</b>		North Mornington	
MacLennan's Mountain, St. John's .....	3	Mimico .....	17
McClures Mills, St. Paul's		Mira Pastoral Charge .....	1
(see Truro, St. James) .....	4	Mira Ferry, Union	
McDonald's Corners, Knox .....	12	Marion Bridge, St. Columba	
Elphin		Miramichi:	
Snow Road		Calvin .....	6
		Black River Bridge, St. Paul's	
<b>M</b>		Kouchibouquac, Knox	
Madoc, St. Peter's .....	13	St. James .....	6
Magnetawan, Knox (see Burk's Falls) .....	22	Mississauga:	
Maisonneuve, St. Cuthbert's (see Montreal) 9		Chinese .....	18
Malton, St. Mark's (Mississauga) .....	18	Clarkson Road .....	18
Malvern (see Scarborough) .....	15	Dixie .....	18
Manotick, Knox .....	11	Erindale .....	18
Mansfield (see Alliston) .....	20	Glenbrook .....	18
Maple, St. Andrew's .....	19	St. Andrew's (Port Credit) .....	18
Maple Ridge, Haney .....	43	St. Andrew's (Streetsville) .....	18
Maple Valley, St. Andrew's .....	20	St. Mark's (Malton) .....	18
Marine Drive Kirk's Pastoral Charge .....	3	West Korean .....	45
Sherbrooke, St. James		White Oak .....	18
Gleneig		Mission, St. Paul's .....	43
Marion Bridge, St. Columba (see Mira		Mistawasis .....	36
Pastoral Charge) .....	1	Mitchell, Knox .....	30
Markdale Cooke's .....	31	Molesworth, St. Andrew's .....	30
Feversham		Gorrie, Knox	
Markham:		Moncton, St. Andrew's .....	5
Chapel Place .....	19	Monkton, Knox .....	30
Chinese .....	19	Cranbrook, Knox	
St. Andrew's .....	19		

Congregation	Presbytery	Congregation	Presbytery
Montague, St. Andrew's .....	7	Westminster .....	3
Cardigan, St. Andrew's .....		New Glasgow (ON), Knox (see Kintyre) .....	27
Montreal:		New Jersey, Zion (see Tabusintac) .....	6
Arabic .....	9	New Liskeard, St. Andrew's .....	21
Beckwith/St. Michel .....	9	New London, St. John's (see Kensington) ...	7
Chambit .....	9	New Minas, Kings .....	4
Chinese .....	9	New St. Andrew's, Dover (see Chatham) ....	28
Cote des Neiges .....	9	New Westminster:	
Eglise St. Luc .....	9	First .....	43
Ephriam Scott Memorial .....	9	Knox .....	43
Hungarian .....	9	St. Aidan's .....	43
Knox, Crescent, Kensington & First ....	9	Newmarket, St. Andrew's .....	19
Korean .....	45	Niagara-on-the-Lake, St. Andrew's .....	25
Livingstone .....	9	Niagara Falls:	
Maisonneuve-St. Cuthbert's .....	9	Chippawa .....	25
Montreal West .....	9	Drummond Hill .....	25
St. Andrew and St. Paul .....	9	Korean .....	45
Taiwanese Robert Campbell .....	9	Stamford .....	25
Tyndale-St. George's Centre .....	9	Ninga .....	34
Moonstone, Knox (see Coldwater) .....	20	Nine Mile Creek (see Central Parish) .....	7
Moore Township, Knox .....	29	Nobleton, St. Paul's .....	19
Mooretown, St. Andrew's .....	29	Noel Road, St. James (see Windsor, NB) ....	4
Moose Creek, Knox (see Maxville) .....	10	Normanby, Knox (see Dromore) .....	31
Moose Jaw, St. Mark's .....	35	North Bay, Calvin .....	22
Briercrest, Knox .....		North Battleford, St. Andrew's .....	36
Moosomin, St. Andrew's .....	35	North Caradoc-St. Andrew's .....	27
Whitewood, Knox .....		Komoka .....	
Morewood (see Chesterville) .....	10	North Easthope, Knox (see Shakespeare) ....	30
Morrisburg, Knox .....	10	North Mornington (see Milverton) .....	30
Dunbar .....		North Peace Territorial Ministry .....	37
Mosa Burns .....	27	North Pelham, First .....	25
Moser's River, St. Giles .....	3	Rockway .....	
Motherwell, Avonbank (see Avonton) .....	30	North River, St. Andrew's .....	1
Mountain, Knox (see Winchester) .....	10	North Sydney, St. Giles .....	1
Mount Forest, St. Andrew's .....	23	North Tryon .....	7
Mount Pleasant:		North Vancouver,	
Brantford .....	26	St. Andrew's & St. Stephen's .....	43
Vancouver .....	43	North Yarmouth, St. James (see Belmont) ...	27
Mount Royal, Town of .....	9	Norval .....	18
Murray Harbour North .....	7	Union .....	
Caledonia .....		Norwich, Knox .....	26
Murray Harbour South .....		Bookton .....	
Peter's Road .....		Norwood, St. Andrew's .....	14
Murray Harbour South .....		Havelock, Knox .....	
(see Murray Harbour North) .....	7	Nottawa, Emmanuel .....	20
Musquodoboit Harbour (see Dartmouth) ....	4		
		<b>O</b>	
<b>N</b>		Oak Lake Reserve .....	34
Nanaimo, St. Andrew's .....	44	Birdtail Reserve .....	
Napier, St. Andrew's (see Alvinston) .....	29	Oak Point, St. Matthew's (see Tabusintac) ..	6
Nassagaweya (see Campbellville) .....	18	Oakridge (see London) .....	27
Neepawa, Knox .....	34	Oakville:	
Neil's Harbour, St. Peter's .....	1	Hopedale .....	18
Nelson, First .....	41	Knox .....	18
Nepean:		Knox Sixteen .....	18
Greenview .....	11	Trafalgar .....	18
Parkwood .....	11	Olds, St. Andrew's (see Innisfail) .....	39
Nestleton, Cadmus .....	14	Omagh (see Boston) .....	18
New Carlisle, Knox .....	6	Orangedale, Malagawatch, River Denys ....	1
Newcastle, St. James' .....	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 .....	39
New Glasgow (NS):		Orleans, Grace .....	11
First .....	3	Ormstown .....	9
St. Andrew's .....	3	Rockburn .....	

Congregation	Presbytery	Congregation	Presbytery
Oro, Trinity .....	20	Point Alexandra (see Petawawa) .....	12
Oshawa:		Point Edward .....	29
Knox .....	15	Pointe Claire, St. Columba by the Lake .....	9
Korean .....	15	Port Alberni, Knox .....	44
St. James .....	15	Port Carling, Knox .....	20
St. Luke's .....	15	Torrance, Zion	
St. Paul's .....	15	Port Cartier, The Church of the Good Shepherd .....	8
Osprings, Knox (see Erin) .....	18	Port Colborne, First .....	25
Ottawa:		Port Credit, St. Andrew's (Mississauga) .....	18
Calvin Hungarian .....	11	Port Dover, Knox (see Hagersville) .....	24
Erskine .....	11	Port Elgin, Tolmie Memorial (ON) .....	31
Gloucester .....	11	Burgoyne, Knox	
Grace (Orleans) .....	11	Port Elgin, St. James (NB) (see Sackville) ...	5
Greenview (Nepean) .....	11	Port Hope, St. Paul's .....	14
Knox .....	11	Port McNicoll, Bonar .....	20
Parkwood (Nepean) .....	11	Port Perry, St. John's .....	15
St. Andrew's .....	11	Port Stanley, St. John's (see Fingal) .....	27
St. David & St. Martin .....	11	Portage la Prairie, First .....	34
St. Giles .....	11	Portuguese Evangelical .....	17
St. Paul's .....	11	Prescott, St. Andrew's .....	10
St. Stephen's .....	11	Spencerville, St. Andrew's-Knox	
St. Timothy's .....	11	Price's Corners, Bethel (see Hillsburgh) .....	18
Trinity (Kanata) .....	11	Priceville, St. Andrew's .....	31
Westminster .....	11	Prince Albert, St. Paul's .....	36
Owen Sound, St. Andrew's .....	31	Prince George, St. Giles .....	42
Oxford, St. James (see Springhill) .....	3	Prince Rupert, First .....	42
Oxford Mills, St. Andrew's .....	10	Prince William, Riverside (see Hanwell) .....	5
<b>P</b>		Puce, St. Andrew's Lakeshore .....	28
Paisley, Westminster .....	31	Pugwash, St. John's (see Tatamagouche) ....	3
Glamis, St. Paul's		Puslinch, Duff's .....	23
Palmerston, Knox .....	23	Crieff, Knox	
Drayton, Knox			
Paris .....	26	<b>Q</b>	
Parry Sound, St. Andrew's .....	20	Qu'Appelle, St. Andrew's (see Indian Head) 35	
Parksville, St. Columba .....	44	Quebec, St. Andrew's .....	8
Pembroke, First .....	12		
Penetanguishene, First .....	20	<b>R</b>	
Pennfield, The Kirk (see Eastern Charlotte Pastoral Charge) .....	5	Ratho (see Innerkip) .....	26
Penhold, Chalmers (see St. Andrew's, Red Deer) .....	39	Red Deer:	
Penticton, St. Andrew's .....	42	Knox .....	39
Perth, St. Andrew's .....	12	St. Andrew's .....	39
Petawawa .....	12	Penhold, Chalmers	
Point Alexander		Regina:	
Peterborough:		First .....	35
St. Giles .....	14	Norman Kennedy .....	35
St. Paul's .....	14	Renfrew .....	12
St. Stephen's .....	14	Rexdale .....	17
Peter's Road (see Murray Harbour North) ...	7	Pine Ridge	
Petrolia, St. Andrew's .....	29	Richmond (BC) .....	43
Dawn, Knox		Richmond, St. Andrew's (ON) .....	11
Pickering, Amberlea .....	15	Richmond Bay Pastoral Charge:	
Picton, St. Andrew's .....	13	Freeland .....	7
Deseronto, Church of the Redeemer		Tyne Valley .....	7
Pictou:		Victoria West .....	7
First .....	3	Lot 13 .....	7
St. Andrew's .....	3	Richmond Hill .....	19
Pictou Landing, Bethel (see Little Harbour)	3	Ridgetown, Mount Zion .....	28
Pictou Island, Sutherland .....	3	Ripley, Knox (see Ashfield) .....	31
Pierrefonds, Westminster .....	9	River Denys (see Orangedale) .....	1
Pinawa, Pinawa Christian Fellowship .....	33	Riverfield (see Howick) .....	9
Pincourt, Ile Perrot .....	9	River John, St. George's .....	3
Pine Ridge (see Rexdale) .....	17	Toney River, St. David's	
Pittsburgh, St. John's .....	13	Riverview:	
Sandhill		St. Andrew's (see Springhill, NS) .....	3
		Bethel (NB) .....	5

Congregation	Presbytery	Congregation	Presbytery
Rockburn (see Ormstown) .....	9	Circle West .....	36
Rocklin, Middle River (see Hopewell) .....	3	Native Circle Ministry .....	36
Rockway (see North Pelham) .....	25	Parkview .....	36
Rockwood .....	23	St. Andrew's .....	36
Eden Mills .....		Sauble Beach, Huron Feathers .....	31
Rocky Mountain House, Memorial .....	39	Sault Ste. Marie:	
Rodney, St. John's (see Kintyre) .....	27	Westminster .....	22
Rose Bay, St. Andrew's (see Lunenburg) ....	4	St. Paul's .....	22
Rosedale (see Bobcaygeon) .....	14	Victoria .....	
Rosetown .....	36	Schomberg, Emmanuel .....	19
Roslin, St. Andrew's .....	13	Scotsburn, Bethel .....	3
Ross, St. Andrew (see Cobden) .....	12	Earltown, Knox .....	
Rossburn .....	34	West Branch, Burns Memorial .....	
Rutherford (see Dresden) .....	28	Scotstown, St. Paul's .....	8
<b>S</b>		Scottlea .....	25
St. Aidan's (see New Westminster) .....	43	Seaforth, First .....	30
St. Albert, Braeside .....	38	Clinton, St. Andrew's .....	
St. Andrew's East .....	9	Selkirk, Knox .....	33
St. Andrew's, Greenock .....	5	Shakespeare .....	30
St. Stephen, St. Stephen's .....		North Easthope, Knox .....	
St. Ann's, Ephraim Scott (see Baddeck) .....	1	Sheffield, Knox (see Kirkwall) .....	24
St. Catharines:		Sherbrooke:	
Knox .....	25	St. James (see Marine Drive Kirk) .....	3
St. Andrew's .....	25	St. Andrew's .....	8
St. Giles .....	25	Sherwood, St. Mark's (Charlottetown) .....	7
Scottlea .....	25	Marshfield, St. Columba's .....	
West St. Andrew's .....	25	Shipman .....	36
St. David's, First .....	25	Sidney, Saanich Peninsula .....	44
St. Elmo, Gordon (see Maxville) .....	10	Sillikers, Knox (see Sunny Corner) .....	6
St. George, The Kirk (see Eastern Charlotte Pastoral Charge) .....	5	Simcoe, St. Paul's .....	26
St. Foy, St. Marc .....	8	Sixteen, Knox (see Oakville) .....	18
St. John's, Newfoundland:		Slocan, St. Andrew's .....	41
St. Andrew's .....	2	Slocan Park, Slocan Valley Community .....	
St. David's .....	2	Smiths Falls, Westminster .....	12
St. John's, New London (see Kensington) ...	7	Smithville (see Beamsville) .....	25
St. Lambert, St. Andrew's .....	9	Snow Road (see McDonald's Corners) .....	12
St. Laurent .....	9	Sooke, Knox .....	44
St. Lawrence (see London) .....	27	South Kinloss (see Lucknow) .....	31
St. Mary's, East River (see Blue Mountain)	3	South Monaghan, Centreville .....	14
St. Marys .....	30	Millbrook, Grace .....	
St. Michel .....	9	South Mountain, St. Andrew's .....	
St. Paul's (see East River) .....	3	(see Winchester) .....	10
St. Stephen, St. Stephen's (see Greenoch)....	5	Southampton, St. Andrew's .....	31
St. Thomas:		Southminster (see Brandon) .....	34
Alma Street .....	27	South Nissouri (see Dorchester) .....	27
Knox .....	27	Spencerville, St. Andrew's-Knox .....	10
St. Urbain, Beechridge .....	9	Springhill, St. David's .....	3
Sackville, St. Andrew's .....	5	Oxford, St. James .....	
Port Elgin, St. James .....		Riverview, St. Andrew's .....	
Saint John:		Springville (see East River) .....	3
Pastoral Charge of St. Columba and St. Matthew's .....	5	Stamford (see Niagara Falls) .....	25
St. John and St. Stephen .....	5	Stanley, St. Peter's .....	5
Salmon Arm, St. Andrew's .....	42	Williamsburg, St. Paul's .....	
Salt Springs, St. Luke's (see West River) ....	3	Stayner, Jubilee .....	20
Sandhill (see Pittsburg) .....	13	Sunnidale Corners, Zion .....	
Sandwith, St. Philip's .....	36	Stellarton, First .....	3
Samia:		Stirling, St. Andrew's .....	13
Laurel-Lea-St. Matthew's .....	29	West Huntingdon, St. Andrew's .....	
Paterson Memorial .....	29	Stittsville, St. Andrew's .....	11
St. Andrew's .....	29	Stokes Bay, Knox .....	31
St. Giles .....	29	Stonewall, Knox .....	33
Saskatoon:		Stoney Creek .....	
Calvin Goforth .....	36	Cheyne .....	24
McKercher Drive .....	36	Heritage Green .....	24
		Stouffville, St. James .....	19

Congregation	Presbytery	Congregation	Presbytery
Stratford:		Timmins, MacKay .....	21
Knox .....	30	Tisdale, St. Andrew's (see Melfort) .....	36
St. Andrew's .....	30	Tiverton, Knox .....	31
Strathcona Park, Kingston .....	13	Tomstown (see Englehart) .....	21
Strathroy, St. Andrew's .....	29	Toney River, St. David's (see River John) ...	3
Streetsville, St. Andrew's		Toronto:	
(Mississauga) .....	18	Albion Gardens .....	17
Stroud .....	20	Alderwood .....	17
Sudbury:		Armour Heights .....	16
Calvin .....	22	Beaches .....	16
Hillside .....	22	Bonar-Parkdale .....	17
Knox		Bridlewood .....	15
Summerland, Lakeside .....	42	Calvin .....	16
Summerside .....	7	Celebration North .....	16
Sundridge, Knox (see Burk's Falls) .....	22	Chinese (Toronto) .....	16
Sunnidale, Zion (see Stayner) .....	20	Choong Hyun .....	16
Sunnybrae, Calvin (see East River) .....	3	Clairlea Park .....	15
Sunny Corner, St. Stephen's .....	6	Coldstream .....	17
Warwick, St. Paul's		Evangel Hall .....	16
Surrey:		Fairbank .....	17
Grace .....	43	Faith Community .....	16
Korean.....	46	Fallingbrook .....	15
Kwangya.....	46	First Hungarian.....	15
St. Andrew's, Newton .....	43	Gateway Community .....	16
Whalley .....	43	Ghanaian .....	17
Sussex, Chalmers (see Hampton, St. Paul's) 5		Glebe .....	16
Sutherland's River (see Thorburn) .....	3	Glenview .....	16
Sutton West, St. Andrew's .....	19	Graceview.....	17
Swift Current, St. Andrew's .....	35	Grace (West Hill) .....	15
Swinton Park, St. Andrew's		Guildwood Community .....	15
(see Dundalk) .....	31	Humber Heights, St. Andrew's .....	17
Sydney, Bethel .....	1	Hungarian First Church .....	17
Sydney Mines, St. Andrew's .....	1	Iona (Willowdale) .....	16
Sylvan Lake, Memorial .....	39	Knox (Agincourt) .....	15
Sylvania, Knox .....	36	Knox (Toronto) .....	16
<b>T</b>		Korean	
Tabusintac, St. John's .....	6	Central Toronto .....	45
New Jersey, Zion		East Toronto .....	45
Oak Point, St. Matthew's		Mahn-Min .....	45
Tara, Knox .....	31	North York-Living Stone .....	45
Allenford, St. Andrew's		West Toronto .....	45
Tatamagouche, Sedgewick Memorial .....	3	Metropolitan .....	45
Pugwash, St. John's		Leaside .....	16
The Falls, St. Andrew's		Long Branch, St. James .....	17
Wallace, St. Matthew's		Malvern .....	15
Teeswater, Knox .....	31	Melville (West Hill) .....	15
Kinlough		Milliken .....	15
Thamesville, St. James .....	28	Mimico .....	17
Duart		Morningside High Park .....	17
Thedford, Knox .....	29	North Park .....	17
Watford, St. Andrew's		Patterson .....	17
The Falls, St. Andrew's (see Tatamagouche)		Pine Ridge .....	17
Thompson, St. Andrew's .....	33	Portuguese Evangelical .....	17
Thorburn, Union .....	3	Queen Street East .....	16
Sutherland's River		Rexdale.....	17
Thornbury, St. Paul's .....	31	Riverdale .....	16
Thornhill .....	19	Rosedale .....	16
Thorold, St. Andrew's .....	25	Runnymede .....	17
Thunder Bay:		St. Andrew's (Humber Heights) .....	17
Calvin .....	32	St. Andrew's (Islington) .....	17
First .....	32	St. Andrew's (Scarborough) .....	15
Lakeview .....	32	St. Andrew's (Toronto) .....	16
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Tillsonburg, St. Andrew's .....	26	St. Giles, Kingsway .....	17
Windham Centre, St. Andrew's		St. James (Long Branch) .....	17
		St. John's .....	16

Congregation	Presbytery	Congregation	Presbytery
St. John's (Milliken) .....	15	Vaughan, St. Paul's .....	19
St. Mark's .....	16	Verdun, First .....	9
St. Paul's .....	17	Vernon, Osgoode (ON) (see Kars) .....	11
St. Stephen's .....	15	Vernon, Knox (BC) .....	42
St. Stephen's (Weston) .....	16	Victoria West (see Richmond Bay) .....	7
Toronto Central Taiwanese .....	16	Victoria:	
Toronto Formosan .....	16	Chinese .....	44
Toronto Korean .....	45	Knox .....	44
Trinity (York Mills) .....	16	St. Andrew's .....	44
Trinity Mandarin .....	16	Trinity .....	44
University .....	17	West Shore .....	44
Victoria-Royce .....	17	Victoria (see Sault Ste. Marie) .....	22
Westminster .....	15	Victoria Harbour, St. Paul's .....	20
Westminster .....	16	Virden, St. Andrew's .....	34
Weston .....	17	Lenore	
Westview .....	16		
Wexford .....	15	<b>W</b>	
Willowdale .....	16	Wainwright, St. Andrew's (see Chauvin) ....	38
Wychwood - Davenport .....	17	Walkerton, Knox .....	31
York Memorial .....	17	Wallace, St. Matthew's (see Tatamagouche) 3	
Torrance, Zion (see Port Carling) .....	20	Wallaceburg, Knox .....	28
Tottenham, Fraser .....	19	Walpole, Chalmers (see Jarvis) .....	24
Beeton, St. Andrew's		Wanham, Knox .....	37
Town of Mount Royal .....	9	Blueberry Mountain, Munro	
Trail, First .....	41	Wardsville, St. John's (see Glencoe) .....	27
Trenton, St. Andrew's .....	13	Warkworth, St. Andrew's .....	14
Truro, St. James' .....	4	Hastings, St. Andrew's	
McClure's Mills, St. Paul's		Warwick, St. Paul's (see Sunny Corner).....	6
Tryon, North .....	7	Wasaga, Wasaga Beach Community .....	20
South Granville		Waterdown, Knox .....	24
Tweed, St. Andrew's .....	13	Waterloo:	
Tyndale, St. George's .....	9	Kitchener-Waterloo Korean.....	45
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Unionville .....	19	Waywayseecappo .....	34
Uptergrove, Knox .....	20	Welland:	
East Oro, Essen		Hungarian .....	25
Jarratt Willis		Crowland	
Uxbridge, St. Andrew's-Chalmers .....	15	Knox .....	25
<b>V</b>		St. Andrew's .....	25
Valcartier, St. Andrew's .....	8	West Branch, Zion (see Bass River) .....	6
Charny		West Branch, Burn's Memorial	
Valetta (see Dover) .....	28	(see Scotsburn) .....	3
Valley Centre, St. Andrew's .....	39	West Dublin, St. Matthew's	
(see Willowdale)		(see New Dublin) .....	4
Valleyfield (see Beauharnois) .....	9	West Flamborough .....	24
Vancouver:		West Gwillimbury 2nd (see Bradford) .....	20
Calvin .....	43	West Hill:	
Central .....	43	Grace .....	15
Chinese .....	43	Melville .....	15
Fairview .....	43	West Huntingdon, St. Andrew's	
Galilee .....	46	(see Stirling) .....	13
Kerrisdale .....	43	West Point (see Alberton) .....	7
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St. Columba .....	43	Green Hill, Salem	
Surrey Korean (see Surrey) .....	46	Saltsprings, St. Lukes	
Taiwanese .....	43	Westminster, New:	
West Point Grey .....	43	First .....	43
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Vankleek Hill, Knox .....	10	St. Aidan's .....	43
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Celebration!.....	15
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Whitechurch, Chalmers .....	31
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Whycocomagh St. Andrew's (see Little Narrows) .....	1
Wiaraton, St. Paul's .....	31
Wick (see Cannington) .....	14
Williamsburg, St. Paul's (see Stanley) .....	5
Willis Jarratt (see Uptergrove) .....	20
Willowdale:	
Iona, Toronto .....	16
Zion (AB) .....	39
Valley Centre, St. Andrew's	
Winchester, St. Paul's .....	10
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St. Matthew's (NF) .....	2
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Winnipeg:	
Calvin .....	33
St. Andrew's .....	33
First .....	33
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Woodstock:	
Knox (ON) .....	26
St. Paul's (NB) .....	5
Woodville (see Bolsover) .....	14
Wyoming, St. Andrew's .....	29
Camlachie, Knox	

**Y**

Yarmouth, North, St. James (see Belmont) .	27
York Mills, Trinity (Toronto) .....	16
Yorkton, Knox .....	35
Dunleath	

## 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 2000 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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21	639	Temiskaming	43	671	Westminster
22	639	Algoma & North Bay	44	673	Vancouver Island
23	640	Waterloo-Wellington	46	675	Western Han-Ca

### A

- 13 **Abbott, Chen Chen**, (B.Sc, Ph.D., B.Th Hons, M.Div) Box 118, Stirling, ON, K0K 3E0  
A 4 **Adam-Murphy, Judith**e, (B.N., M.Div.) 6281 Liverpool St., Halifax, NS, B3L 1X9  
A 15 **Adams, H.G.**, 149 Springdale Cres., Oshawa, ON, L1H 7B9  
A 24 **Adams, Robert L.**, (B.A., B.Ed., M.Div.) 518 Carluke Rd. W., R.R. #2, Ancaster, ON, L9G 3L1  
DA17 **Adamson, Brenda**, (Dip.C.E.), 902 - 299 Mill Rd., Etobicoke, ON, M9C 4V9  
D 3 **Adamson, Ina**, (B.Sc., B.Ed., M.R.E.) R.R. 2, 368 Heathbell Rd., Scotsburn, NS, BOK IRO  
A 17 **Adamson, Wm. J.**, (B.A., B.D., D.D.) 902-299 Mill Rd., Etobicoke, ON, M9C 4V9  
A 25 **Aday, Louis K.**, (B.C., Th.M., D.Th.) 146 Willson Rd., Welland, ON, L3C 2T6  
A 40 **Agar, Gordon K.**, (B.A.) 108 Trinity Lodge, 1111 Glenmore Trail SW, Calgary, AB, T2V 4C9  
A 43 **Ahn, Sang-Yub**, (B.A., B.D., S.T.M.) 4426 Imperial St., Burnaby, BC, V5J 1B3  
20 **Aicken, Allen J.**, (B.A., B.D.) 47 Owen St., Barrie, ON, L4M 3G9  
17 **Akunor, Tetteh**, Dip Th., B.A., Religion, M.A.R., 470 Sentinel Rd., #405, Toronto, ON, M3J 1V6  
44 **Allan, John F.**, (B.A., B.D., D.D.) 680 Courtney St., Victoria, BC, V8W 1C1  
A 43 **Allan, John N.**, (B.A.) 941 - W. 20th Ave., Vancouver, BC, V5Z 1Y4  
M 29 **Allen, Richard**, c/o PCEA Kikuyu Hospital, Box 45, Kikuyu, Kenya  
A 23 **Allen, Wayne C.**, (B.A., M.Div., M.Th.) Box 389, Rockwood, ON, N0B 2K0  
A 44 **Allen, William D.**, (C.D., B.A., M.Div.) 1423 Maple Bay Rd., Duncan, BC, V9L 5R5  
15 **Allison, Andrew J.**, (B.Sc., B.Ed., M.Div.) 13 Harrison Drive, Leaskdale, ON, L0C 1C0  
6 **Allison, John M.**, (B.A., B.D., M.Th., D.Min.) 15 Maple Ave., Sackville, NB, E4L 4C5  
A 43 **Allison, Robert L.**, (B.A., B.D.) 1179 Cloverly St., North Vancouver, BC, V7L 1N7  
A 24 **Allum, Helen Ruth**, (Dip.C.E.) 15-280 Limeridge Rd. E., Hamilton, ON, L9A 2S7  
A 24 **Allum, Walter R.**, (B.A., M.Div., D.D.) 15-280 Limeridge Rd. E., Hamilton, ON, L9A 2S7  
34 **Alston, Barbara J.**, (B.A., B.Th., M.Div.) Box 148, Hartney, MB, R0M 0X0  
32 **Ament, Gwen M.**, 278 Camelot St., Thunder Bay, ON, P7A 4B4  
A 17 **An, Sang Jin**, (B.A., M.Div.) 2431 Finch Ave. W., Apt. 521, Weston, ON, M9M 2E4

- D 5 **Anderson, Catherine**, (B.Ed., Dip.C.E.) 40 Brandy Point Rd., Grand Bay-Westfield, NB, E5K 2W6  
A 43 **Anderson, Douglas**, (B.A.) 46073 Clare Ave., Chilliwack, BC, V2P 6N9  
17 **Anderson, George E.C.**, (B.Sc., B.Th.) 3819 Bloor St. W., Islington, ON, M9B 1K7  
34 **Anderson, Gladys**, Box 445, Neepawa, MB, R0J 1H0  
A 18 **Anderson, J.M.**, (B.A.) 212 Front St., Oakville, ON, L6J 1A2  
A 29 **Anderson, John M.**, (B.A., B.D.) 2 Bayley St., Box 712, Forest, ON, N0N 1J0  
DA40 **Anderson, Kathie**, (Dip. C.E.) 1018 Lakeview Drive, Lethbridge, AB, T1K 3E8  
A 15 **Anderson, Priscilla M.**, (M.Div.) 174 Springdale Blvd., Toronto, ON, M4C 1Z7  
A 15 **Anderson, Robert K.**, (B.A., B.D., M.Th., M.A., D.Min.) 174 Springdale Blvd., Toronto, ON, M4C 1Z7  
28 **Appel, Hugh**, (M.Th.) 167 Mount Pleasant Cres., Wallaceburg, ON, N8A 5A3  
24 **Archer, Ronald C.**, (B.A., M.Div., D.Min.) 31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7  
11 **Archibald, John L.**, (B.A., M.Div.) 971 Woodroffe Ave., Ottawa, ON, K2A 3G9  
4 **Archibald, Timothy F.**, (B.A. (Hons.), M.A., M.Div.) 5563 Prospect Rd., New Minas, NS, B4N 3K8  
A 9 **Armour, J.S.S.**, (B.A., B.D., S.T.M., D.D., M.A.) 101 Creswell Dr., Beaconsfield, PQ, H9W 1E1  
16 **Armstrong, Jean S.**, (M.A.) 662 Pape Ave., Toronto, ON, M4K 3S5  
23 **Ashfield, E. Brooke**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1  
23 **Ashfield, Linda J.**, (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1  
DA28 **Ashley, Joan**, 12055 Little River Rd., Tecumseh, ON, N8N 4E1  
A 29 **Ashton, Jeremy**, (B.A., O.T.C., M.Div.) 125 College St., Apt. 805, Sarnia, ON, N7T 2Z5  
16 **Athanasiadis, Harris**, (B.A., B.Th., M.Div., Ph.D.) 1 Greenland Rd., Toronto, ON, M3C 1N1  
16 **Athanasiadis, Nicholas**, (B.A., B.Th., M.Div.) 670 Eglinton Ave. E., Toronto, ON, M4G 2K4  
26 **Atkinson, Lonnie S.**, (B.Com., M.Div., D.Min., D.D.) 56 Thames St. S., Ingersoll, ON, N5C 2S9  
6 **Auret, Adrian**, (B.A.Hons., D.Th. B.D.) 510 Cameron St., Dalhousie, NB, E8C 1J2  
15 **Austen, Fred H.**, 118 Newlands Ave., Toronto, ON, MIL 1S3  
9 **Awad, Nader H.**, (B.Th., B.A., S.T.M.) 1606 Letourneux St., Montreal, PQ, H1V 2M5

## B

- 16 **Bach, Karen S.** (B.A., M.Div.) 328 Millwood Rd., Toronto, ON, M4S 1K1  
A 26 **Bailey, Albert E.**, (B.A., M.A., Th.D.) 17 Mill Pond Ct., Unit 103, Simcoe, ON, N3Y 5H9  
A 43 **Bailey, Harry F.**, (B.A., M.Div.) #35-13328 102A St., Surrey, BC, V3T 5J7  
24 **Bailey, T. Melville**, (D.D.) 81 Cloverhill Rd., Hamilton, ON, L9C 3L8  
10 **Bain, Carol**, Box 879, Winchester, ON, K0C 2K0  
A 14 **Baird, William W.H.**, (M.Div.) 68 Lang Rd., R.R. #3, Keene, ON, K0L 2G0  
31 **Baker, John E.**, 260 Queen St., Paisley, ON, N0G 2N0  
A 4 **Baker, Robert E.**, (C.D., B.A., M.Div.) CFSU(O) Det. Shape, Shape Casteau, Box 5048, Station Forces, Belleville, ON, K8N 5W6  
A 24 **Baksa, Csaba A.**, (B.A., B.D., M.Div.) 876 Golf Links Rd., Unit 8, Ancaster, ON, L9K 1M7  
D 28 **Ball, Christina**, (B.A., Dip.C.E.) c/o 310 McNaughton Ave. W., Chatham, ON, N7L 1R9  
DA43 **Ball, Kathy**, (Dip.C.E.) 11722 94 Avenue, Delta, BC, V4C 3R7  
44 **Ball, R. Glenn**, (B.A., M.Div.) 4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9  
28 **Ball, William J.**, (B.A., B.Th., M.Div.) c/o 310 McNaughton Ave. W., Chatham, ON, N7L 1R9  
A 3 **Ballagh-Steeper, Kathleen S.**, (B.A., M.Div.) R.R. #2, Pictou, NS, B0K 1H0  
DA19 **Ballard, Marion**, 54 Captain Rolph Blvd., Markham, ON, L3P 2P8  
A 16 **Balmer, Derek**, (B.Th.) #1808 - 400 Wallmer Rd., Toronto, ON, M5P 2X7  
A 19 **Balsdon, J.N.**, (B.A., M.Div.) 356 Dennis Ave., Newmarket, ON, L2Y 4M7  
A 9 **Bannerman, Gordon**, (B.Sc.) Box 394, 23 Baird Street, Huntingdon, PQ, J0S 1H0  
27 **Bannerman, John R.**, (B.A., B.Th.) 342 Pond Mills Rd., London, ON, N5Z 3X5  
A 30 **Barber, Wm. M.**, R.R. #1, Box 42, Bayfield, ON, N0M 1G0  
A 44 **Barclay, Leslie T.**, (C.D., B.A.) 5763 Siasong Rd., Sooke, BC, V0S 1N0  
40 **Barclay, Marion R.**, (B.A., M.Div., M.A., Dip.C.E.) 703 Heritage Dr. SW, Calgary, AB, T2V 2W4  
A 31 **Barker, Kenneth S.**, (B.A., B.D., M.Th.) 874 27th St. E., Owen Sound, ON, N4K 6P3  
35 **Barker-Kirby, Shirley**, 5303 Sherwood Dr., Regina, SK, S4R 7E7  
20 **Barnes, Michael**, (B.A., B.A.S., M.Div., Th.M.) 45 McMurray St., Bracebridge, ON, P1L 2A1  
13 **Barr, Alan**, (B.Th., M.Div.) 520 Bridge St. E., Belleville, ON, K8N 1R6  
A 25 **Barron, S. Murray**, (B.A., B.D., B.D., Th.D.) 32 Harvest Oak Blvd., Welland, ON, L3C 6Z1  
18 **Barrow, Peter**, (B.D., B.D.) 38 Edith St., Georgetown, Halton Hills, ON, L7G 3B1  
A 28 **Bassous, Aziz**, (B.A., M.Div.) 1127 Pelissier St., Windsor, ON, N9A 4M1  
18 **Baswick, Wayne J.**, (B.A., M.Div.) 723 Balmoral Dr., Brampton, ON, L6T 1X5  
DA27 **Baxter, Karen**, 42 Maple St., St. Thomas, ON, N5R 1Y9  
A 40 **Beach, Diane V.**, (Reg. N., M. Div.) 212 Perry Cres. NE., Medicine Hat, AB, T1C 1X3  
19 **Beals, George W.**, (B.Tech. M.Div.) 10058 Yonge St., Richmond Hill, ON, L4C 1T8  
A 23 **Beaton, Alan M.**, (B.A.) 742 Queenston Rd., Cambridge, ON, N3H 3K3  
15 **Beaton, David A. (Sandy)**, (B.A., M.Div.) 319 Queen St., Box 1135, Port Perry, ON, L9L 1A9  
A 19 **Beaton, Gordon A.**, (B.A., B.D.) 33 Queen's Plate Dr., Markham, ON, L6C 2A9  
A 29 **Beattie, Robert**, (M.A.) 852 Driftwood Rd., London, ON, N6H 4J1  
A 24 **Beattie, Robert H.**, (M.A., B.S.W.) 4907 8th St. SW, Unit 3, Calgary, AB, T2S 1G3  
A 20 **Beggs, Eric A.**, (B.A., M.A., B.D., D.Min., D.D.) Box 246, Orillia, ON, L3V 6J6

- A 29 **Bell, George R.**, (B.A.) Box 981, Harriston, ON, N0G 1Z0  
 23 **Bell, Linda J.**, (B.A., M.Div., D.Min.) 2 Cross St., Elmira, ON, N3B 2S4  
 42 **Bell-Wyminga, Shannon K.**, (B.A., M.Div.) 1365 11th Ave. N., Williams Lake, BC, V2G 2N1  
 9 **Benty, Ronald**, (B.A., M.Div.) 242 - 5th Ave., Pincourt, PQ, J7V 5L3  
 7 **Berdan, Linda R.**, (B.A., B.Th., M.Div.) 17 Centennial Dr., Kensington, PE, C0B 1M0  
 A 9 **Bergeron, Maurice**, (S.T.M., B.Th.) 20 De Bretagne St., Delson, PQ, J0L 1G0  
 24 **Bernhardt, Robert J.**, (B.A., M.Div., D.Min.) 200 Mountain Park Ave., Hamilton, ON, L8V 1A2  
 A 23 **Bethune, Arnold A.**, (B.A., B.D., D.Min.) 49 White Pine Way, Guelph, ON, N1G 4X7  
 A 16 **Bettridge, Robert S.**, (B.A., M.Div.) UNKNOWN  
 A 25 **Beverley, Larry**, (B.D., M.Div.) Box 847, Crystal Beach, ON, L0S 1B0  
 25 **Bigelow, J. Cameron**, (B.A., B.D., M.Th.) 6 Burn's Place, Fort Erie, ON, L2A 3W1  
 DA25 **Bigelow, Linda**, (Dip.C.E.) 6 Burn's Place, Fort Erie, ON, L2A 3W1  
 16 **Biggs, James F.**, (B.A., M.Div.) 1080 Finch Ave. E., Willowdale, ON, M2J 2X2  
 17 **Bigham, John**, (B.A.) 190 Medland St., Toronto, ON, M6P 2N7  
 A 7 **Bishop, J. Harvey**, (B.A., B.D.) 302-20 Mutch Dr., Bridlewood Court, Stratford, PE, C1A 9M9  
 D 30 **Bisset, Mary Jane**, (Dip.C.E.) 9 Victoria St. N., Goderich, ON, N7A 2R4  
 A 5 **Blackwell, Gordon L.**, (B.A.) 1022 Mollins Dr., Saint John, NB, E2M 4L8  
 5 **Blaikie, Douglas E.**, (B.A., M.Div.) 512 Charlotte St., Fredericton, NB, E3B 1M2  
 D 14 **Blane, L. Ann**, (C.E.Dip., B.A.) 43 Second Line, R.R. #1, Bailieboro, ON, K0L 1B0  
 10 **Blatch, Gregory W.**, (B.A., M.Div.) Box 1042, Morrisburg, ON, K0C 1X0  
 7 **Blaxland, Daphne A.**, (B.A., B.Th., M.Div.) R.R. #4, Montague, PE, C0A 1R0  
 21 **Blue, John D.**, (B.A., M.Div., C.D.) Box 283, Timmins, ON, P4N 7E2  
 43 **Bodkin, John A.**, (B.A., B.D.) 849 Habgood St., White Rock, BC, V4A 4W4  
 11 **Boonstra, Tony**, (B.Ed., B.Th., M.Div.) c/o St. Andrew's, Box 910, Richmond, ON, K0A 2Z0  
 7 **Boose, Steven A.**, (B.A., M.Div.) Box 340, Alberton, PE, C0B 1B0  
 16 **Borden, W. Kendrick**, (B.Sc., M.Div.) c/o 26 Delisle Ave., Toronto, ON, M4V 1S5  
 17 **Borthwick, John C.**, (B.A., M.Div.) 2314 Islington Ave., Rexdale, ON, M9W 5W9  
 10 **Bourgon, Mark**, 3253 Sydney St., Box 104, Avonmore, ON, K0C 1C0  
 15 **Bowes, Mary E.**, (R.N., B.G.S., M.Div.) 7 Elinor Ave., Toronto, ON, M1R 3H1  
 A 24 **Boyce, Douglas C.**, (B.Comm., B.A., M.A., M.Div., C.A.) 62 Griffith Ave., Grimsby, ON, L3M 5L2  
 A 28 **Boyd, C.F.**, (B.A., B.D.) c/o Pickering College, Box 206, Newmarket, ON, L3Y 4X2  
 DA11 **Boyd, Margaret**, 1695 Playfair Dr., Apt. 1223, Ottawa, ON, K1H 8I6  
 A 32 **Boyer, Keith E.**, (B.A., B.D.) 490 Riverside Dr., New York, NY, USA 10027  
 A 23 **Boyne, John C.**, (B.A., B.D.) 206 Union St. E., Listowel, ON, N4W 2G9  
 24 **Bradley, Harry**, (B.A., M.Div.) 1540 Main St. E., Hamilton, ON, L8K 1E6  
 40 **Brand, Virginia P.**, (B.A., M.Ed., M.Div.) 1818 - 5 Ave. S., Lethbridge, AB, T1J 0W6  
 40 **Breich, Frank D.**, (B.A., B.D., Th.M., D.Min.) 103 Pinetown Pl. NE, Calgary, AB, T1Y 5J1  
 A 33 **Brennan, Jay**, (B.A., M.Div., M.Th.) 17 Bedford Park Ave., Toronto, ON, M5M 1H8  
 17 **Brett, G. Cameron**, (B.A., B.D., D.D.) 75 Simcoe St., Toronto, ON, M5J 1W9  
 A 22 **Brett, Gordon W.C.**, (B.A., M.Div.) 100 Hirshhorn Avenue, Elliot Lake, ON, P5A 1P4  
 A 15 **Briard, Everett J.**, (B.A., D.Min., D.D.) 255 Wright Cres., Ajax, ON, L1S 5S5  
 17 **Brice, Lawrence J.**, (B.A., B.D., M.Th., B.Ed., D.Min.) 21 Hastings Dr., Long Point, Port Rowan, ON, N0E 1M0  
 DA 7 **Brown, Mrs. Angus**, R.R. #1, Belle River, PE, C0A 1B0  
 23 **Brown, Calvin B.**, (B.A., M.Div.) 3819 Bloor St. W., Etobicoke, ON, M9B 1K7  
 16 **Brown, Charlotte L.**, (Dip.C.E.) c/o 50 Wynford Drive, Toronto, ON, M3C 1J7  
 14 **Brown, Douglas G.**, (B.A., M.A., M.T.S., D.Ed.) 200 King St. W., Cobourg, ON, K9A 2N1  
 30 **Brown, Gwen D.T.**, (B.A., M.Div.) Box 2418, Exeter, ON, N0M 1S7  
 5 **Brown, Paul A.**, (A.B., M.Div., D.Min.) 23 Welsford Station Rd., Welsford, NB, E5K 4A5  
 17 **Brown, Paulette M.**, (B.A., M.Div.) 1830 Finch Ave. W., Toronto, ON, M3N 1M8  
 M 11 **Brown, Pauline**, Jobat Christian Hospital, Jobat, M.P. 457-990, India  
 20 **Brown, Raye A.**, (B.A., M.Div.) 1 High St., Huntsville, ON, P1H 1P2  
 24 **Brown, Richard A.**, (B.A., M.Div.) 937 LaSalle Park Rd., Burlington, ON, L7T 1M8  
 18 **Brownlee, Kathy J.**, (B.A., M.Div., Th.M., M.Ed.) 7366 Darcel Ave., Malton, ON, L4T 3W6  
 36 **Brownlee, Thomas C.**, (B.A., B.Th., M.Div.) 143 Wedge Rd., Saskatoon, SK, S7L 6P9  
 A 20 **Brush, John C.**, (B.A., B.Th.) 423 Victoria St., Shelburne, ON, L0N 1S0  
 A 16 **Bryan, John C.**, (B.A., B.D., S.T.M., D.Min.) 15 Delisle Ave., Toronto, ON, M4V 1S8  
 13 **Bryant, Lincoln G.**, (B.A., M.Div.) 10 Adley Place, Kingston, ON, K7K 6G8  
 34 **Bryden, Jean E.**, (B.A., B.Th., Dip.C.E., M.Div.) 808-9th St. NW, Portage la Prairie, MB, R1N 3L3  
 7 **Buell, Mark W.**, (B.A., B.Th., M.Div.) R.R. #2, North Wiltshire, PE, C0A 1Y0  
 5 **Burdett, Kent E.**, (B.A., M.Div.) 101 Dutch Point Rd., Hampton, NB, E5N 5Z2  
 7 **Burke, M. Wayne**, (B.R.E., M.A.T.S., Dip. in Min.) R.R. #2, Cornwall, PE, C0A 1H0  
 28 **Burkhardt, John W.**, (B.A.) 74 Maple Ave., Amherstburg, ON, N9V 1B6  
 39 **Burnand, Andrew S.**, (B.A., M.Div.) 4718 Ross St., Red Deer, AB, T4N 1X2  
 30 **Bush, Peter G.**, (B.A., M.A., M.T.S., M.Div.) Box 235, Mitchell, ON, N0K 1N0  
 15 **Bylaard, Gerard J.V.**, (B.A., M.Div., S.T.M., D.Min.) 3817 Lawrence Ave. E., Toronto, ON, M1G 1R2  
 15 **Bynum, William**, (B.A., M.Div.) Box 1316, Lakefield, ON, K0L 2H0

## C

- 43 **Cairnie, S. Bruce**, (B.Sc., M.Div.) 20867 - 44th Ave., Langley, BC, V3A 5A9
- 44 **Calder, Robert J.**, (B.A., M.Div.) 2110 Church Rd., Sooke, BC, V0S 1N0
- A 1 **Caldwell, Georgine G.**, (B.A., B.Sc., M.A., Ed.D., D.D.) 354 Lingan Rd., Sydney, NS, B1N 1W3
- A 10 **Caldwell, Malcolm A.**, (B.A., M.Div., D.D.) 118 Charlotte St., Box 147, Merrickville, ON, K0G 1N0
- 27 **Caldwell, Sabrina E.**, (B.A., M.Div.) c/o 862 Freele St., London, ON, N6H 3P3
- 30 **Calkin, Catherine**, (B.A., M.A., M.Div.) R.R. 2, St. Paul's, ON, N0K 1V0
- DA 7 **Cameron, Anne**, 3 Ferguson Dr., Stratford, PE, C1B 1B6
- 15 **Cameron, C. Duncan**, (B.Sc., M.Div.) 115 St. Andrew's Rd., Toronto, ON, M1P 4N2
- A 27 **Cameron, Douglas**, 65 - 825 Dundalk Dr., London, ON, N6C 3V6
- 27 **Cameron, Jennifer L.**, (M.Div.) 24497 Dundonald Rd., R.R. #2, Glencoe, ON, N0L 1M0
- A 7 **Cameron, John R.**, (B.A., B.D., D.D.) 3 Ferguson Dr., Stratford, PE, C1B 1B6
- 44 **Campbell, Amy**, (B.A., Dip.C.E., B.Ed., M.Div.) 1231 Lockley Rd., Victoria, BC, V9A 4S9
- 30 **Campbell, Cathrine E.**, (B.A., M.Div.) Box 239, Brussels, ON, N0G 1H0
- DA11 **Campbell, Elizabeth**, 2204 - 1785 Riverside Dr., Ottawa, ON, K1G 3T7
- A 14 **Campbell, J. Morrison**, 1486 7th Line, R.R. #2, Campbellford, ON, K0L 1L0
- DA11 **Campbell, Mary**, 1711 - 1171 Ambleside Dr., Ottawa, ON, K2B 8E1
- 18 **Campbell, Mary B.**, (B.A., M.Div.) 1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
- A 16 **Campbell, Ronald F.G.**, (M.A., B.D., Ph.D.) 51 Warlock Cres., Toronto, ON, M2K 2H8
- A 5 **Campbell, William**, R.R. #1, Beachville, ON, N0J 1A0
- A 19 **Campbell, William I.**, (B.S.A., M.Div.) 8111 Yonge St., #1210, Thornhill, ON, L3P 4V9
- 28 **Carpenter, Evelyn M.L.**, (B.A., B.Ed., B.D., Th.M.) 60 Fifth St., Chatham, ON, N7M 4V7
- 38 **Carr, John C.**, (B.A., B.D., Th.M., Ph.D.) 9668 - 77 St., Edmonton, AB, T6C 2M7
- 29 **Carrothers, Dennis I.**, (B.A., M.Div.) Box 219, Forest, ON, N0N 1J0
- A 43 **Carson, Donald G.**, (B.Th.) 36-32718 Garibaldi Dr., Abbotsford, BC, V2S 4N3
- A 32 **Carson, John R.**, Box 652, Kenora, ON, P9N 3X5
- 19 **Carter, Christopher**, (M.Div., B.A.) 13190 Keele St., King City, ON, L7B 1J2
- A 33 **Carter, L. Blake**, (B.A., M.Div., M.A.) General Delivery, Longbow Lake, ON, P0X 1H0
- A 15 **Carter, Robert P.**, (B.A., B.D., M.R.E., D.D.) 55 Austin Dr., Suite 704, Unionville, ON, L3R 8H5
- A 27 **Cassidy, Deane G.**, (B.A., B.D.) 36 - 1199 Reardon Blvd., London, ON, N6M 1H7
- DA27 **Cassidy, Jean**, 36 - 1199 Reardon Blvd., London, ON, N6M 1H7
- A 40 **Castillo, Gloria G.**, (B.Th.) 219-245 Red Deer Dr. SW, Medicine Hat, AB, T1A 8P4
- 7 **Caveney, Michael F.**, (B.A., S.T.M., D.Min.) 35 Fitzroy St., Charlottetown, PE, C1A 1R2
- A 15 **Chalin, Catherine**, 5 Ruddlel Place, Toronto, ON, M1C 3E4
- 24 **Chalmers, Jeffrey P.**, (B.Th., B.A., M.Div.) 360 Isaac Brock Dr., Stoney Creek, ON, L8J 2R2
- A 43 **Chambers, Calvin H.**, (B.A., M.Div., D.Min.) c/o 35087 North Sward Rd., Mission, BC, V2V 4J1
- 31 **Chambers, Paul E.M.**, (B.A., M.Ed., M.Div.) P.O. Box 208, Ripley, ON, N0G 2R0
- 9 **Chan, Cirric**, (M. Div., B.R.E.) c/o 5560 Hutchison, Montreal, PQ, H2V 4B6
- 33 **Chang, Sidney**, (B.A., B.D., S.T.M.) 200 Ronald St., Apt. 314, Winnipeg, MB, R3J 3J3
- A 4 **Channon, Owen**, (B.A., B.D., M.Sc.) 37 Russell St., Dartmouth, NS, B3A 3M7
- A 16 **Chen, Stephen Y.**, (B.Th., M.Div.) 7 Hillbeck Cres., Toronto, ON, M1B 2M8
- 4 **Chenard, Cynthia J.**, (B.A., B.Ed., B.Th., M.Div.) Box 2554, Dartmouth, NS, B2W 4B7
- 16 **Chiang, Philip E.**, (M.Div., S.T.M.) 31 Eastwood Rd., Toronto, ON, M4L 2C4
- A 17 **Cho, Daniel**, (B.A., M.Div., M.Th.) 3 Kingsborough Cres., Weston, ON, M9R 2T8
- 5 **Cho, Steven C.H.**, (B.D., M.Div., M.Th., D.D.) 35 Main St., St. Stephen, NB, E3L 1Z3
- 46 **Cho, Young-Taik**, (M.A., M.Div., M.Th., D.M.) 5808 Crown St., Vancouver, BC, V6N 2B7
- 45 **Choi, Joseph**, c/o 583 Rosecliffe Terrace, London, ON, N6K 3Y2
- A 45 **Choi, Nak Gyoo**, UNKNOWN
- A 19 **Chung, Peter**, 115 Main St. S., Unit 41, Newmarket, ON, L3Y 8J3
- A 17 **Cieli, Giovanna**, (B.Sc., M.Div.) 7 Bishop Ave., #1416, Toronto, ON, M2M 4J4
- 9 **Clare, Roberta**, (B.A., M.Div., S.T.M.) 4328 Sherbrooke St. W., #26, Montreal, PQ, H3Z 1E1
- 15 **Clarke, Ian A.**, (M.A., B.D., M.Th., D.Min.) 841 Birchmount Rd., Toronto, ON, M1K 1K8
- DA10 **Clark, Susan**, (B.A., Dip.C.E.) 138 McLean Blvd., Maitland, ON, K0E 1P0
- 43 **Cleland, Sylvia D.P.**, (B.Ed., Dip.C.S., M.Div.) 4397 W. 12th Ave., Vancouver, BC, V6R 2P9
- 20 **Clelland, Jackson**, (B.Comm., Dip. C.E., M.Div.) Box 356, Angus, ON, L0M 1B0
- 30 **Clements, David D.**, (B.A., M.Div.) 9 Victoria St. N., Goderich, ON, N7A 2R4
- 31 **Clendening, Bruce J.**, (B.A., M.Div.) Box 305, Warton, ON, N0H 2T0
- A 29 **Clifton, E. Lloyd**, (Phm.B) R.R. #3, Kerwood, ON, N0M 2B0
- 11 **Clifton, Lloyd M.**, (B.A., M.Div., M.Th., C.D.) ADDRESS UNKNOWN
- A 30 **Cochrane, Robert B.**, (B.A., M.Div.) 77 Earl St., Stratford, ON, N5A 6G4
- 37 **Cochrane, Shirley**, (M.Div.) Box 37, Wanham, AB, T0H 3P0
- 43 **Cocks, Nancy L.**, (B.A., M.Div., Th.D.) c/o VST, 6000 Iona Dr., Vancouver, BC, V6T 1L4
- A 16 **Coles, Stuart B.**, (B.A.) 56 Whitley Ave., Toronto, ON, M3K 1A2
- 27 **Colquhoun, Duncan A.**, (B.A., M.Div.) Box 292, Rodney, ON, N0L 2C0
- DA15 **Coltman, Marie**, (B.A., Dip.C.E., M.Div.) 48A Forest Creek Pathway, Toronto, ON, M1B 5K8
- 28 **Congram, Charles N.**, (B.R.E., B.A., M.Div.) 230 Amy Croft Dr., R.R. #1, Tecumseh, ON, N8N 2L9
- 16 **Congram, John D.**, (B.A., B.D.) 36 Wallingford, Toronto, ON, M3A 2T9

- 30 **Congram, Robbin D.**, (B.A., M.Div.) c/o Shakespeare Presby. Church, Shakespeare, ON, N0B 2P0  
A 15 **Conkey, Frank**, (B.A., M.A.) 46 Windsor Dr., Ajax, ON, L1T 2Z6  
A 31 **Cook, Albert**, ADDRESS UNKNOWN  
33 **Cook, Charles S.**, (B.A., M.Div.) 44 Nickel Rd., Thompson, MB, R8N 0W4  
18 **Cook, Dennis J.**, (B.S.W., M.Div.) 7136 Baywood Ct., Mississauga, ON, L5N 5N6  
DA19 **Cook, Jean**, 32 Hedgwood Dr., Unionville, ON, L3P 2P8  
A 24 **Cook, W. Craig**, (B.A., M.Ed., M.A., M.Div.) 59 Amberwood St., Stoney Creek, ON, L8J 1J1  
3 **Cooper, Glenn A.**, (B.A., M.Div.) Box 1078, Westville, NS, B0K 2A0  
18 **Cooper, James W.A.**, (C.A.M., B.Th., M.Div., D.Min.) 1841 Pattinson Cr., Mississauga, ON, L5J 1H6  
A 20 **Cooper, John C.**, (B.A., B.D., D.D.) 87 Stone St., Box 2, Elmvalle, ON, L0L 1P0  
A 43 **Cooper, Thomas J.**, (B.A., M.Div., D.Min.) 105 - 1155 W. Pender St., Vancouver, BC, V6E 2P4  
DA43 **Corbett, Tamiko**, (B.A., Dig.C.E., D.Div.) 3863 West 18th Ave., Vancouver, BC, V6S 1B4  
A 13 **Cossar, Bruce**, (B.A., B.L.S., M.L.S., M.Div.) 162 Mowat Ave., Kingston, ON, K7M 1K7  
A 18 **Costerus, Christiaan M.**, (B.A., B.D., M.Th.) 54 Deeside Cres., Bramalea, ON, L6T 3L7  
30 **Coughlin, Olwyn M.**, (B.A., B.R.E., M.Div.) R.R. #1, Listowel, ON, N4W 3G6  
A 23 **Courtenay, A.R.**, (B.A., B.D.) 98 Division St., Guelph, ON, N1L 1R8  
A 19 **Cousens, W.D.**, (B.A., M.Div.) 62 Normandale Rd., Unionville, ON, L3R 4K3  
40 **Coutts, Peter D.**, (B.Sc., M.Div., D.Min.) 703 Heritage Dr. SW., Calgary, AB, T2V 2W4  
24 **Cowper, Larry J.**, (B.Th.) 33 Beston Dr., Hamilton, ON, L8T 4W5  
26 **Cox, J. Stanley**, (B.A., B.D.) 164 Grand River St. N., Paris, ON, N3L 2M6  
A 34 **Craig, Douglas W.**, (B.A., M.Div.) Box 246, Cartwright, MB, R0K 0L0  
A 40 **Crawford, David J.**, (C.D., B.A., B.D., M.Th., D.D.) 6343 Dalbeattie Hill NW, Calgary, AB, T3A 1M4  
40 **Crawford, David M.**, (B.A., M.Div.) Box 1264, Banff, AB, T0L 0C0  
A 17 **Crawford, Harry A.**, (M.A., B.D.) 65 Dunbar Cres., Markham, ON, L3R 6W7  
6 **Crawford, John**, (B.A., M.Div.) 7 Hierlihy Rd., Tabusintac, NB, E9H 1Y5  
A 27 **Creaser, Hugh M.**, (B.A.) 1211-924 Wonderland Rd., London, ON, N6K 2V9  
31 **Green, Edward J.**, (B.A., M.Div. D.Min.) 865 - 2nd Ave. W., Owen Sound, ON, N4K 4M6  
13 **Cribar, Craig A.**, (B.A., M.A.) 67 Victoria Ave., Belleville, ON, K8N 2A1  
20 **Crocker, H. Douglas L.**, (B.A., M.Div.) Box 54, 2180 Victoria St. E., Stroud, ON, L0L 2M0  
18 **Croll, Shawn D.**, (B.A., M.Div.) 373 Wilson Dr., Milton, ON, L9T 3E9  
A 23 **Cromey, Frederick H.**, (B.A.) 23 Woodlawn Rd. E., Apt. 611, Guelph, ON, N1H 7G6  
44 **Crosby, Brian J.**, (B.A., B.D.) 2770 Murray Dr., Victoria, BC, V9A 2S5  
42 **Cross, Colin J.**, (B.Ed., M.C.S., Dip.C.S., M.Div.) 157 Wade Ave. W., Penticton, BC, V2A 1T7  
27 **Crowdis, John F.**, (B.A., M.Div.) c/o 280 Oxford St. E., London, ON, N6A 1V4  
6 **Crowell, Philip D.**, (B.A. (Hons.), M.A., M.Div., Ph.D.) 37 King St., Chatham, NB, E1N 2N4  
26 **Cruickshank, John W.**, (B.Sc., B.D.) 100 Robinson St., B-2, Simcoe, ON, N3Y 1W8  
40 **Cruickshank, Robert W.**, (B.A., B.D.) 400 Midpark Blvd., S.E., Calgary, AB, T2X 2K4  
A 20 **Cunningham, George B.**, (B.A.) Box 672, Orillia, ON, L3V 6K5  
A 39 **Cunningham, Gordon A.**, (B.A.) 3821 - 59th Ave. Cres., Red Deer, AB, T4N 4V9  
38 **Cunningham, Irwin**, 255 Cornwall Dr., Fort McMurray, AB, T9K 1G7  
A 44 **Cunningham, R.F.**, (B.Th.) 567 Carnation Place, Victoria, BC, V8Z 6G6  
DA 3 **Cunningham, Sarah**, R.R. #5, New Glasgow, NS, B2H 5C8  
20 **Cunningham, Thomas**, (B.A., M.Div.) 59 Essa Rd., Barrie, ON, L4N 3K4  
A 44 **Currie, Arthur W.**, (B.A., M.A., B.D., M.Th., D.D.) #22-5110 Cordova Bay Rd., Victoria, BC, V8Y 2K5  
7 **Currie, Harry**, (B.Sc., B.Ed., M.Div.) 130 Victoria Rd., Summerside, PE, C1N 2G5  
A 27 **Currie, Mavis A.**, (B.A. (Hons.), M.Div.) 186 Colette Dr., London, ON, N6E 3R2  
A 33 **Currie, Roy D.**, 630 Aberdeen Ave., Winnipeg, MB, R2W 1W5  
A 36 **Cushman, Beverly**, 653 University Dr., Saskatoon, SK, S7N 0J1  
17 **Cuthbertson, James B.**, (B.A., M.Div.) 250 Dunn Avenue, Toronto, ON, M6K 2R9  
16 **Czegledi, James F.** (B.A., M.Div., D.Min.) c/o 50 Wynford Drive, Toronto, ON, M3C 1J7

## D

- A 16 **Dai, Peikang**, c/o International Ministries, 50 Wynford Dr., Toronto, ON, M3C 1J7  
21 **Dambrowitz, Ivan**, (B.A., M.Th., M.Div. (Hon.) Th.M.) Box 908, New Liskeard, ON, P0J 1P0  
A 23 **Darch, Peter J.**, (B.A., M.Div., D.Min.) 40 Camm Cres., Guelph, ON, N1L 2K2  
A 17 **Dass, Basil P.**, (B.A., M.A., M.Div.) 41 Kendleton Dr., Rexdale, ON, M9V 1T9  
8 **Davidson, J. Ross H.**, (B.A., B.D.) 702, rue Lafontaine, Thetford Mines, PQ, G6G 3J6  
15 **Davis, H. Glen**, (B.A., B.D., M.Th.) 4156 Sheppard Ave. E., Agincourt, ON, M1S 1T4  
15 **Davis, Joyce I.**, (B.A., M.Ed., Dip.C.E.) 4156 Sheppard Ave. E., Agincourt, ON, M1S 1T4  
23 **Dawes, Wayne**, 2 Grand Ave. S., Cambridge, ON, N1S 2L2  
24 **Dawson, Robert**, (M.Div.) 2138 Brant St., Burlington, ON, L7P 3W5  
A 18 **Dean, Noble B.H.**, (B.Sc., M.Div., M.S.W.) 380 Satok, Milton, ON, L9T 3P5  
10 **deBruijn, Bert**, (B.A., B.Th., M.Div., B.Ed., M.A.) 34 Mill St., Chesterville, ON, K0C 1H0  
41 **Dent, Jonathan**, (B.A., Dip.C.S., M.T.S., S.T.M., Cert.Min. Ph.D.) 602 Kootenay St., Nelson, BC, V1L 1L0  
A 33 **Denton, Mona F.**, (B.A., M.Div.) 36 Foxgrove Trail, St. Andrew's, MB, R1A 2T3  
A 33 **Denton, Peter**, (B.A., M.A., M.A., M.Div., Ph.D.) 36 Foxgrove Trail, St. Andrew's, MB, R1A 2T3

- 18 Denyer, J. Wesley, (B.A., M.Div.) 44 Church St. E., Brampton, ON, L6V 1G3  
 20 Deogratisias, Charles, (B.A., M.Div.) 61 Queen St. E., Box 492, Elmvale, ON, L0L 1P0  
 A 31 Desmond, Cathy J., (A.O.C.A., B.A., M.Div.) General Delivery, Flesherton, ON, N0C 1E0  
 25 DeVries, Frank M., (B.A., B.D.) 4511 Ivy Gardens, Beamsville, ON, L0R 1B5  
 4 DeWolfe, D. Laurence, (B.A., M.Div.) 1537 Brunswick St., Halifax, NS, B3J 2G1  
 A 4 DeWolfe, Janet A., (B.A., M.Div.) 34 Rosehurst Close, Halifax, NS, B3S 1J6  
 A 5 Dewar, David A., (C.D., B.Th.) 272 Victoria St., Fredericton, NB, E3B 1W4  
 23 Deyarmond, John A., (B.A., M.Div.) 130 Victoria Ave., Cambridge, ON, N1S 1Y2  
 A 38 Dezes, Gabor, (B.Ed.) 12937 - 86 St., Edmonton, AB, T5E 3A9  
 A 43 Dick, Derrick J., (B.A., M.Div.) 30-2525 Yale Court, Abbotsford, BC, V2T 8G9  
 24 Dickey, James Ross, (B.A., B.D., D.D.) 70 James St. S., Hamilton, ON, L8P 2Y8  
 A 16 Dickson, Irene J., (B.A., B.Ed., A.M.M., B.D., M.Th., D.D.) 10 McNaim Ave., #F2, Toronto, ON, M5M 2H5  
 A 11 DiGangi, Mariano, (B.A., B.Th., B.D., D.D., M.Div.) 13 Sandcliffe Terrace, Nepean, ON, K2G 5X1  
 A 42 Dobie, George E., (B.A., B.D., M.Th., D.D., M.Div.) 7-1225 Brookside Ave, Kelowna, BC, V1Y 5T5  
 24 Docherty, Robert R., (M.Div.) 15 Cherryhill Dr., Grimsby, ON, L3M 3B3  
 A 43 Doka, K. Calvin, (B.A., D.D.) 14757 - 16th Ave., White Rock, BC, V4A 1R5  
 20 Dolbear, Deborah E., Unit 25, Building 35, 28th Street South, Wasaga Beach, ON, L0L 2P0  
 24 Donaghey, Donald A., (B.A., M.Div., D.Min.) 23 Melville St., Dundas, ON, L9H 1Z7  
 A 27 Donahue, Lee S., (B.Th.) 577 Cranbrook Rd., Suite 8, London, ON, N6K 2Y4  
 16 Donnelly, T. Hugh, (B.A., M.Div.) 122 Hannaford St., Toronto, ON, M4E 3H1  
 9 Donovan, Lynne, (B.A., B.Th., M.Div.) 3 Hillcrest, Chateauguay, PQ, J6J 3P6  
 A 36 Donovan, Walter A., (B.A.) 2119 Louise Ave., Saskatoon, SK, S7J 3K2  
 A 28 Doran, Gerald E., (B.A., B.Sc., B.D., M.A.) 266 St. Louis Ave., Windsor, ON, N8S 2K3  
 A 28 Doran, Rosemary, (B.A., M.A., HBA, Dip.Min.) 266 St. Louis Ave., Windsor, ON, N8S 2K3  
 35 Dorcas, Catherine M., (B.A., M.Div.) P.O. Box 665, Whitewood, SK, S0G 5C0  
 A 28 Douglas, H. Lane, (B.A., B.D.) 2601 - 150 Park St. W., Windsor, ON, N9A 7A2  
 9 Douglas, James F., (B.A., B.Th., M.Div.) 1680 Guertin St., St. Laurent, PQ, H4L 4C4  
 18 Dowdles, Edward S., (B.A., M.Div.) Heart Lake Church, 25 Ruth Ave., Brampton, ON, L6Z 3X3  
 38 Dowds, John F.K., (B.A., M.Div.) 11445 40th Ave., Edmonton, AB, T6J 0R3  
 14 Draffin, Ruth Y., (B.Theo., M.Div.) Box 328, Colborne, ON, K0K 1S0  
 22 Drayer, Leslie, (B.A., M.Div.) c/o Box 249, Burk's Falls, ON, P0A 1C0  
 DA27 Dredge, Shirley, #23 - 536 Third St., London, ON, N5V 4R5  
 16 DuCharme, Douglas, (B.A.Hons, M.Div., Th.M.) c/o 947 Queen St. E., Toronto, ON, M4M 1J9  
 2 Duff, John C., (B.A., B.D., Th.M.) 661 St. Thomas Line, Box 6, Site 21, Paradise, NF, A1L 1C1  
 A 13 Duffy, William F., (M.P.S., B.A.Sc., B.D.) 924 Percy Cres., Kingston, ON, K7M 4P5  
 19 Duggan, Laura J., (M.Div.) 484 Water Street, Newmarket, ON, L3Y 1M5  
 A 24 Duke, J. Raymond, (B.A.) 215-500 Green Rd., Stoney Creek, ON, L8E 3M6  
 A 20 Duke, Thomas A.A., (B.A.) General Delivery, Port Carling, ON, P0B 1J0  
 A 10 Duncan, Allan M., (B.A., B.D., D.D.) 9 Vanier Dr., Brockville, ON, K6V 3J6  
 A 16 Duncan, Andrew M., (M.A., B.D., B.Ed.) 50 Graydon Hall Dr., #1509, Toronto, ON, M3A 3A5  
 A 30 Duncan, Graeme E., (B.Comm., B.D., D.D.) 172 Orchard St., Exeter, ON, N0M 1S3  
 A 14 Duncan, John B., (B.D., B.Sc., C.S.W.) R.R. #1, Norland, ON, K0M 2L0  
 A 23 Duncanson, Robert T., (B.A., B.D.) 131 Pinehurst Cr., Kitchener, ON, N2N 1E3  
 A 13 Dunkin, Stephen, (B.Com., M.Div.) 719 Woodside Dr., Kingston, ON, K7P 2R4  
 A 13 Dunn, C.A. (Zander), (B.A., M.A., B.D., M.Th. D.D.) General Delivery, 245 Macdonald Lane, Stella, ON, K0H 2S0  
 7 Dunnett, Blaine W., (B.A., M.Div.) Box 103, Charlottetown, PE, C1A 7K2  
 A 18 Dutcher, E.F., (B.A.) 1393 Clarkson Rd. N., Mississauga, ON, L5J 2W6  
 17 Dutcher-Walls, Patricia, (B.A., M.Div., Th.D.) Knox College, 59 St. George St., Toronto, ON, M5S 2E6
- E**
- A 12 Edmiston, J.J., (B.A., B.D., S.T.M., Th.D.) 28 MacDonald St., Amprior, ON, K7S 2W5  
 A 29 Eenkhoorn, Johan (Joop) A., (Ph.D., B.Th.) 181 Collingwood St., Samia, ON, N7T 6N1  
 17 Elder, Joyce E.C., (B.A., M.Ed., M.Div.) 100 Hepbourne St., Toronto, ON, M6H 1K5  
 24 Eldridge, Victoria, (B.A.(Hons.), M.Div.) Box 28, R.R. #1, Dundas, ON, L9H 5E1  
 A 12 Elford, Patricia, (B.A., M.Div.) R.R. #6, Airport Rd., Pembroke, ON, K8A 6W7  
 A 12 Elford, Robert J., (B.A., Mus.G.Paed., A.Mus., M.Div.) R.R. #6, Airport Rd., Pembroke, ON, K8A 6W7  
 A 15 Elliott, Scott A., (B.A., M.Div.) 87 Westcroft Dr., Toronto, ON, M1E 3A4  
 26 Elliott, William A., (B.A., M.Div.) c/o 124 Belsize Dr., Toronto, ON, M4S 1L8  
 A 27 Embree, Alan B., (B.A.) 1536 Western Rd., London, ON, N6G 1H4  
 8 Emery, Scott G., (B.A., B.J., D.P.A., B.Th., M.Div.) 106, Ste-Anne St., Quebec City, PQ, G1R 3X8  
 16 Eng, Thomas W., (B.Sc., S.T.M., M.Div., D.Min.) 39 Halstead Dr., Markham, ON, L3R 7Z3  
 A 40 English, J. Karl, (B.A., B.D.) 11228 Wilson Rd. SE, Calgary, AB, T2J 2E2  
 17 Ervine, W.J. Clyde, (M.Theol. Ph.D.) 15 Lambeth Rd., Etobicoke, ON, M9A 2Y6  
 A 25 Esler, J.R., (B.A.) 207 - 269 Elm St., Port Colborne, ON, L3K 5W5  
 A 30 Evans, James W., (B.A., B.Ed., D.D.), 1055 Don Mills Rd., #305, Toronto, ON, M3C 1W8

- A 23 **Ewing, Linda Brown**, (B.A., M.Div., D.Min.) 575 Champlain Blvd., Cambridge, ON, N1R 7V1  
 A 19 **Ewing, Robert**, (B.A., B.Th., M.Div.) 157 Altamira Rd., Richmond Hill, ON, L4C 4C6

## F

- 11 **Fair, John C.**, (B.Th., M.Div.) 1073 Bordside Rd., Ottawa, ON, K2C 3P3  
 A 14 **Fairley, Wm.**, Cameron, ON, K0M 1G0  
 16 **Faris, Robert N.**, (B.A., M.Div., M.Th.) 230 St. Clair Ave. W., Toronto, ON, M4V 1R5  
 A 5 **Farmery, Mary**, (B.A., M.Div.) 822 Coverdale Rd., #507, Riverview, NB, E1B 4V5  
 A 33 **Farris, Michael H.**, (B.A., D.Min., Ph.D.) Box 144, Seattle, Washington, USA, 98045  
 15 **Farris, Stephen C.**, (B.A., D.Min., Th.M., Ph.D.) c/o 59 St. George St., Toronto, ON, M5S 2E6  
 A 7 **Farris, W. James S.**, (B.A., M.A., Ph.D.) R.R. #2, Alberton, PE, C0B 1B0  
 A 6 **Fawcett, Melvin**, (B.A., B.Th., Dip.Th.) Box 604, Elgin, NB, E0A 1P0  
 16 **Fee, Richard W.**, (B.A., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7  
 L 33 **Fenez, Denise**, 287 Laura Street, Winnipeg, MB, R3A 1C4  
 24 **Fensham, Charles J.**, (B.Th.(Hon.), M.Th., M.Th., Th.D., Th.D.) 720 Ninth Ave., Hamilton, ON, L8T 2A3  
 A 18 **Fenton, E. Robert**, (B.A.) 375 Christina Dr., Oakville, ON, L6K 1H5  
 42 **Ferguson, Rod A.**, (B.F.A., B.Th., M.Div.) 1500 Edmonton St., Prince George, BC, V2M 1X4  
 12 **Ferrier, James D.**, (B.A., B.Th., M.Div.) 111 Church St., Box 1073, Almonte, ON, K0A 1A0  
 35 **Ferrier, John C.**, (B.A., M.Div.) 718 Elm Cr. N.E., Weyburn, SK, S4H 0S7  
 A 17 **Fesenko, Michael**, (Th.B., M.Div.) 26 Robina Ave., Toronto, ON, M6C 3Y6  
 A 26 **Files, James W.**, (B.A.) 20 Japonica Cres., Brantford, ON, N3R 1M6  
 27 **Files, Leslie R.**, (B.A., B.D., Th.M., Ph.D.) 280 Oxford St. E., London, ON, N6A 1V4  
 A 20 **Fink, Sheila**, (B.A., M.Div.) 260 Leacock Dr., #305, Barrie, ON, L4N 7V9  
 A 40 **Firth, Gordon**, (B.A.) 89-2300 Oakmoor Dr. S.W., Calgary, AB, T2V 4N7  
 A 17 **Fish, Gordon L.**, 354 Finch Ave., Burlington, ON, L7T 2T7  
 3 **Fleischer, Jeanette G.**, Box 142, River John, NS, B0K 1N0  
 A 14 **Flindall, Robert F.**, (B.A.(Hon.), M.Div.) 20 Tanner Rd., Campbellford, ON, K0L 1L0  
 15 **Fluit, Ralph**, (B.A., M.Div.) c/o 70 Old Kingston Rd., Toronto, ON, M1E 3J5  
 36 **Folster, Stewart**, 530 Sherry Place, Saskatoon, SK, S7M 5S3  
 L 36 **Fontaine, Mary**, Box 4, Shellbrook, SK, S0J 2E0  
 25 **Ford, Gordon**, (B.A., M.Div.) Box 441, Niagara-on-the-Lake, ON, L0S 1J0  
 A 43 **Ford, Iris M.**, (B.A., M.Div.) R.R. #3, #311, 5855 Cowrie St., Sechelt, BC, V0N 3A0  
 11 **Forget, Daniel H.**, (I.B.B., M.Th.) 91 Pike St., Ottawa, ON, K1T 3J6  
 44 **Forrester, Elizabeth A.M.**, (B.Sc., M.A., M.Div.) Box 495, Campbell River, BC, V9W 5C1  
 A 13 **Forsthy, J. Barry**, (B.A., B.Ed., B.D.) 470 Main St., Box 394, Bath, ON, K0H 1G0  
 A 7 **Fortier, D. John**, (B.A.) 242 Beaton Ave., Summerside, PE, C1N 2N8  
 41 **Foubister, D. Ron**, (B.Sc., M.Div., Ph.D.) 2100 3rd St. South, Cranbrook, BC, V1C 1G2  
 A 43 **Foulis, Robert J.P.**, (B.Sc., B.D., M.S.W.) 20-323 Governors Crt., New Westminster, BC, V3L 5S6  
 38 **Fourney, Lloyd W.**, (B.A., B.D., M.Div., D.D.) First Church, 10025-105 St., Edmonton, AB, T5J 1C8  
 16 **Fourney, Robert P.**, (B.A., M.Div., D.Min.) 1 Glenview Ave., Toronto, ON, M4R 1P5  
 39 **Franklin-Law, Sandra**, (B.A., B.R.E., M.Div.) Box 248, Eckville, AB, T0M 0X0  
 33 **Fraser, Brenda**, 2373 Main St., Winnipeg, MB, R2V 4T6  
 43 **Fraser, Brian J.**, (M.A., M.Div., Ph.D.) 6040 Iona Dr., Vancouver, BC, V6T 2E8  
 27 **Fraser, Katherine A.**, 1196 Guildwood Ave., London, ON, N6H 4G9  
 9 **Fraser, Ian D.**, (B.A., B.Th., M.Div.) c/o St. Columba by the Lake Church, 11 Rodney Ave., Pointe Claire, PQ, H9R 4L8  
 20 **Fraser, John A.**, (B.A., B.Th.) 50 Penton Dr., Barrie, ON, L4N 7A2  
 DA27 **Fraser, Kathy**, (B.A., Dip. C.E.) 1196 Guildwood Blvd., London, ON, N6H 4G9  
 12 **Fraser, Milton A.**, (B.A., M.Div.) 80 Daniel St. N., Arnprior, ON, K7S 2K8  
 A 14 **Freeman, Donald A.**, (B.A., M.A., B.D., M.Th., Th.D.) 272 Lily Lake Rd., R.R. 2, Peterborough, ON, K9J 6X3  
 A 14 **Freeman, G. Dennis**, (B.A., M.Div.) R.R. #3, Woodville, ON, K0M 2T0  
 DA38 **Freeman, M.**, 56 Michigan St., Devon, AB, T9G 1J4  
 A 17 **French, W. George**, (B.Sc., M.Div.) 930 Lexicon Dr., Mississauga, ON, L4Y 2P8  
 A 13 **Fresque, Gordon H.**, (B.A., B.Th., M.Div.) 146 Clergy St., Kingston, ON, K7K 3S3  
 A 9 **Frioud, Jacqueline**, (B.A., B.Th., M.Div.) 4909 Montclair Ave., Montreal, PQ, H4V 2K7  
 18 **Fryfogel, S. Duncan**, (B.A., M.Div.) 297 Montego Rd., Mississauga, ON, L5B 1C6  
 25 **Fuleki, A.B.**, (B.A., M.Sc., B.D.) 925 Mahoning Ave., Youngstown, Ohio U.S.A. 44502  
 30 **Fullerton, J. Andrew**, (B.A., M.Div., Ph.D.) 46 Church St., Stratford, ON, N5A 2R1

## G

- DA24 **Gadsby, Ruth**, (B.A., Dip.C.E., B.Ed.) Langton, ON, N0E 1G0  
 23 **Gale, Herbert F.**, (A.B., M.Th., D.Min.) 206 Victoria Rd. N., Guelph, ON, N1E 5H8  
 A 23 **Gale, Shirley J.**, (B.Th., Dip.Min., D.Min.) 4 Cheltonwood Ave., Guelph, ON, N1E 4E2  
 A 42 **Gamble, Ivan S.**, (B.A., M.Div.) 203-3283 Casorso Rd., Kelowna, BC, V1W 3L6  
 A 35 **Garner, Douglas**, (B.A., M.Div.) Box 171, Grenfell, SK, S0G 2B0  
 L 23 **Garrison, Penny**, 73 Queen St. E., Cambridge, ON, N3C 2H5

- A 44 **Gartshore, Ian E.**, (B.A., Dip.C.E., M.Div., M.Th.) 380 Westwood Rd., Nanaimo, BC, V9R 6S5  
A 41 **Garvin, Murray L.**, (B.A., M.Div.) Box 93, Slocan Park, BC, VOG 2E0  
43 **Garvin, Robert C.**, (B.A., M.Div.) 11858 - 216 St., Maple Ridge, BC, V2X 5H8  
26 **Gaskin, Mark B.**, (B.A., M.Div.) 97 Wellington St., Brantford, ON, N3T 2M1  
A 18 **Gaver, Cheryl**, (B.A., M.Div.) 1521 Ealing Ct., Oakville, ON, L6H 2X9  
23 **Gedcke, Mark W.**, (B.A., M.Div.) 248 Westmount Rd., Kitchener, ON, N2M 4Z1  
M 23 **Geddes, John & Betty**, 7 Alley 16, Lane 315, Shih Pai Rd. Sec. 2, Peitou, Taipei, Taiwan 11217, R.O.C.  
24 **Geddes, Robert S.**, (M.Sc., M.Div.) South Gate Church, 120 Clarendon Ave., Hamilton, ON, L9A 3A5  
A 40 **Gellatly, M. Roy**, (B.A., B.D., M.Th., D.Min.) 1306 13th Ave. S., Lethbridge, AB, T1K 0R5  
15 **Gemmill, Thomas**, (B.A., B.D., D.D.) 6 Kane Court, Ajax, ON, L1T 2T8  
A 16 **Gibson, A. Ross**, (B.A., B.D.) 83 Kent Rd., Toronto, ON, M4L 2X5  
A 16 **Gilbert, Peter F.**, (B.A., M.A., B.D., M.Ph.) 209-5765 Yonge St., Toronto, ON, M2M 4H9  
A 15 **Gilchrist, James S.**, (B.A.) 23 Central Park Blvd. N., Oshawa, ON, L1G 5Y3  
16 **Gillan, D. Stewart**, (B.Sc., M.Div., Ph.D.) 60 St. Clair Ave. E., Suite 302, Toronto, ON, M4T 1N5  
23 **Gillanders-Adams, Colleen J.**, (B.A., M.Div.) 518 Carluke Rd. W., R.R. #2, Ancaster, ON, L9G 3L1  
A 34 **Gillanders, Richard J.**, (B.A.) 167 Bourkevale Dr., Winnipeg, MB, R3J 1P3  
A 25 **Gillespie, W. Frank**, (B.A., M.A.) 6767 Thorold Stone Rd., Unit 33, Niagara Falls, ON, L2J 3W9  
A 7 **Gillis, Raymond L.**, (B.A., B.Sc.) 15 Woodbine St., Charlottetown, PE, C1A 2X8  
18 **Girrin, John**, (M.Div.) 403 Draper St., Norval, ON, L0P 1K0  
A 7 **Glass, Ian C.**, (B.A., B.D.) 15 Messer Dr., Charlottetown, PE, C1A 6N5  
A 38 **Glen, Raymond E.**, (B.A., M.Div.) 9039 - 148 St., Edmonton, AB, T5R 1A2  
27 **Godfrey, Thomas**, (B.A., M.Div.) R.R. #1, Wallacetown, ON, N0L 2M0  
DA17 **Goertzen, Florence**, 105 Clement Rd., #328, Toronto, ON, M9R 4C2  
A 18 **Goggin, Helen L.**, (B.A., B.D., M.A., Ed.D.) 2185 Marine Dr., #301, Oakville, ON, L6L 5L6  
45 **Goh, Alan**, (B.A., M.Div.) 67 Scarsdale Rd., Toronto, ON, M3B 2R2  
42 **Golaiy, Ina**, (B.A., M.Div.) Box 392, Kitimat, BC, V8C 2G8  
A 25 **Goldsmith, James A.**, (B.A., B.D.) 162 Bridlewood Dr., Welland, ON, L3C 6L2  
DA25 **Goldsmith, Norma**, 162 Bridlewood Dr., Welland, ON, L3C 6L2  
A 11 **Gondocz, Kalman**, (D.R.S.) 44 Spruce Meadows Dr., Kanata, ON, K2M 2K4  
14 **Gordon, J. Dorcas**, (B.A., M.Div., M.Th., D.Th.) 59 St. George St., Toronto, ON, M5S 2E6  
A 5 **Gordon, J. Douglas**, (B.A.) 150 Shaw Lane, Fredericton, NB, E3C 1J1  
22 **Gordon, James J.**, (B.A., B.D., Dip.Th., D.D.) 134 Brock St., Sault Ste. Marie, ON, P6A 3B5  
M 15 **Gordon, Mark**, c/o Igreja Presbiteriana de Mocambique, Projects Office, Caixa Postal 21, Maputo, Mozambique  
14 **Gordon, Noel C.**, (B.A., B.D.) 607 Mill St. S., Newcastle, ON, L1B 1L9  
17 **Gorham, Nora A.**, (B.Sc., M.Div., D.D.) 69 Rowanwood Ave., Toronto, ON, M4W 1Y8  
42 **Gourlay, Bruce W.**, (B.A., M.Div.) 233 4th Ave. E., Prince Rupert, BC, V8J 1N4  
14 **Grace, Byron**, Box 741, John St., Beaverton, ON, L0K 1A0  
A 5 **Graham, Murray M.**, (B.A., B.D., B.Th.) 56 Ellerdale Ave., Moncton, NB, E1A 3M7  
20 **Graham, Robert J.**, (B.Th., S.T.M., M.Div.) 160 King St. S., Alliston, ON, L9R 1B9  
A 38 **Graham, Wm. J.**, (C.D., B.A.) 12116 - 141 St., Edmonton, AB, T5L 2E9  
A 26 **Grant, James M.**, (B.A., B.D.) 395 Springbank Ave., Unit 5, Woodstock, ON, N4T 1P8  
5 **Gray, L. Dale**, (B.A., B.Th., M.Div.) Light Keeper's Cottage, Cape Spencer, 3525 Red Head Rd., Mispec, NB, E2J 4X6  
11 **Gray, Ian A.**, (B.A., M.Div., D.Min.) 444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6  
38 **Green, John**, (B.A., M.Div.) 8116 - 105 St., Edmonton, AB, T6E 5E7  
A 24 **Green, Judith Archer**, (B.Math., M.Div.) 1471 Old Highway 99, Dundas, ON, L9H 5E3  
24 **Greyling, Petrus H.**, (B.A., B.D., D.Th.) 39 Karen Crescent, Hamilton, ON, L9C 5M5  
14 **Griffiths, Dawn**, (M.Div. B.Sc.N.) c/o Knox Presby. Church, Cameron St. E., Cannington, ON, L0E 1E0  
A 23 **Griggs, Gordon**, (B.A., B.D.) 278A Cedar Sands Roadway, R.R. #2, Lyndhurst, ON, K0E 1N0

## H

- DA20 **Hagan, Clare**, 6 Newhaven Crt., Box 583, Huntsville, ON, P0P 1K0  
A 19 **Hall, Russell T.**, (B.A., B.D., D.D.) 8111 Yonge St., #903, Thornhill, ON, L3T 4V9  
31 **Hamalainen, Janice**, Box 151, Tara, ON, N0H 2N0  
D 16 **Hamilton, Terrie-Lee**, (B.A., Dip.C.E.) 418-10 Edgecliffe Golfway, Toronto, ON, M3C 3A3  
7 **Hamilton, Paula E.**, (B.A., B.Sc., M.Div.) 19 Tamarac Ave., Charlottetown, PE, C1A 6T2  
7 **Hamilton, Thomas J.**, (B.A., M.Div., M.A.) 19 Tamarac Ave., Charlottetown, PE, C1A 6T2  
45 **Han, Peter S.**, (B.A., M.Div.) 40 Yarmouth Rd., Toronto, ON, M6G 1W8  
A 16 **Han, Theresa**, (B.A., M.Div.) 26 Caronport Crescent, Toronto, ON, M3A 1H1  
16 **Hancock, Wayne R.**, (B.A., M.Div.) 630 Spadina Ave., Toronto, ON, M5S 2H4  
A 28 **Hanley, Donald B.**, (B.A.) 1260 Belle Isle View Blvd., Windsor, ON, N8S 3G7  
A 16 **Hanna, J. Patricia**, (B.A., M.A., M.Div.) 49 Thorncliffe Park Dr., #421, Toronto, ON, M4H 1J6  
15 **Hartai, Helen W.**, (R.N., M.Div.) c/o 333 Rossland Rd. W., Oshawa, ON, L1J 3G6  
A 27 **Hastings, C. Sheldon**, (B.A., B.D.) 91 Wendy Cres., London, ON, N5X 3J8  
A 25 **Hastings, Gordon G.**, (C.D., B.A.) 3567 Gainsborough Ave., Niagara Falls, ON, L2J 2T9  
27 **Hastings, Terry V.**, (B.A., M.Div.) 27 Midale Rd., London, ON, N5X 2H1

- 38 **Haughland, Stephen P.**, (B.A., M.Div.) c/o Killam Pres. Church, Box 663, Killam, AB, T0B 2L0  
 24 **Havemann, Garfield**, Box 9, Jarvis, ON, N0A 1J0  
 A 12 **Hay, Thomas A. (Ian)**, (B.A., B.D., S.T.M., Ph.D.) c/o N. Scheuneman, RR 3, Pembroke, ON, K8A 6W4  
 11 **Hayes, Stephen A.**, (B.A., B.D., S.T.M., D.D.) c/o 120 Lisgar St., Ottawa, ON, K2P 0C2  
 15 **Haynes, Gordon R.**, (B.A., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7  
 25 **Hearn, Walter M.**, (M.Div.) 38 Ellerslie Ave., Willowdale, ON, M2N 1X8  
 A 40 **Heath, David S.**, (B.A., M.Div.) Second Union Church of San Juan, Apola Ave. & Mileto St., Guaynabo, Puerto Rico  
 21 **Hein, Richard J.**, (B.A., M.Div.) Box 1394, Cochrane, ON, P0L 1C0  
 A 25 **Henderson, Charles D.**, (B.A.) 13 Wiley St., St. Catharines, ON, L2R 4E4  
 M 15 **Henderson, Clara E.**, c/o CCAP, Blantyre Synod, Box 413, Blantyre, Malawi, Africa  
 D 20 **Henderson, Dorothy**, (B.A., A.R.C.T., Dip.C.E., M.A.) Apt. 403, Windsor House, 150 The Donway West, Toronto, ON, M3C 2G2  
 20 **Henderson, John C.**, (B.A., B.D., M.Th.) 200 Maple St., Collingwood, ON, L9Y 2R2  
 16 **Henderson, John B.**, (B.Sc., M.Div., M.Th.) c/o 1 Glenview Ave., Toronto, ON, M4R 1P5  
 A 14 **Henderson, Mabel**, (B.A., B.Th., M.Div.) 475 Parkhill Rd. W., Unit 120, Peterborough, ON, K9H 7A5  
 A 13 **Henry, Douglas N.**, 810 - 140 Elliott Ave., Kingston, ON, K7K 6P1  
 D 11 **Herbert, Dorothy**, (Dip.C.E., B.Sc. (Eng.)) c/o Gracefield Camp, Box 420, Gracefield, PQ, J0X 1W0  
 A 24 **Herbison, Donald J.**, 801 - 1966 Main St. West, Hamilton, ON, L8S 1J6  
 A 26 **Herman, John**, (B.Th.) R.R. #3, Embro, ON, N0J 1J0  
 A 20 **Heron, Kenneth A.**, (B.A., B.D., M.S.W.) Box 1866, Bracebridge, ON, P1L 1V8  
 A 24 **Herrod, R. Bruce**, (B.A., B.D.) 22-1349 Lakeshore Rd., Burlington, ON, L7S 1B1  
 A 16 **Herron Douglas G.M.**, (B.A., Th.M., D.D.) 31 Edgecombe Ave., Toronto, ON, M5N 2X1  
 A 29 **Herron, Ernest**, 707 - 1275 Sandy Lane, Sarnia, ON, N7V 4H5  
 A 19 **Heustin, W. Harold**, (B.A.) Bethany Lodge, 23 Second St., Unionville, ON, L3R 2C2  
 43 **Hibbert, Terrence P.**, (B.A., B.Th., M.Min.) 3177 Mariner Way, Coquitlam, BC, V3C 4H5  
 A 23 **Hibbs, John J.**, (B.A., B.D., M.Th., M.Ed.) 32 Wainwright Blvd., Grandview Estates, Dundas, ON, L9H 7N5  
 A 23 **Hibbs, M. Anne Yee**, (B.Th.) 32 Wainwright Blvd., Grandview Estates, Dundas, ON, L9H 7N5  
 M 19 **Hickling, Bruce**, c/o CCAP, Livingstonia Synod, Box 19, Ekwendeni, Malawi  
 17 **Hieminga, Jan**, 588 Renforth Dr., Etobicoke, ON, M9C 2N5  
 33 **Hildebrandt, Henry L.**, (B.A., B.Th.) Box 447, Kenora, ON, P9N 3X4  
 43 **Hilder, Herbert E.**, (B.A., M.A., M.Div.) 45825 Wellington Ave., Chilliwack, BC, V2P 2E1  
 A 24 **Hill, Derwyn J.**, 30-921 Concession St., Hamilton, ON, L8V 1E9  
 40 **Hill, Donald C.**, (B.Sc., M.Div., M.Th.) Chinook Health Region Pastoral Care, 960 19th St. S., Lethbridge, AB, T1J 1W5  
 A 12 **Hill, Robert**, General Delivery, Combermere, ON, K0J 1L0  
 42 **Hillian, Lorna G.**, (B.A., M.Div., D.Min.) 805 Young Rd., Kelowna, BC, V1W 2K7  
 16 **Hincke, Karen A.**, (B.A., S.T.M.) 63 Fenelon Dr., Toronto, ON, M3A 3K4  
 DA39 **Hislop, Agnes**, (B.A.) #106 - 3039 49th Ave., Red Deer, AB, T4N 3V8  
 A 27 **Hislop, Rosanne V.**, (B.A., M.Div.) 340 Highview Dr., St. Thomas, ON, N5R 5Z6  
 23 **Hodgson, C. Joyce**, (B.A., Dip.C.E., M.Ed., M.Div.) c/o 161 Norfolk St., Guelph, ON, N1H 4J7  
 30 **Hodgson, Raymond**, (B.A., M.A., M.Div., Ph.D.) 261 N. Christina St., Samia, ON, N7T 5V4  
 20 **Hoekstra, Ed P.**, R.R. #2, B-415, 2 Woodland Place, Coldwater, ON, L0K 1E0  
 33 **Hogerwaard, John**, (B.A., M.Div.) 341 Eveline St. at. McLean, Selkirk, MB, R1A 1M9  
 D 16 **Holmes, Brenda**, c/o 1 Greenland Rd, Don Mills, ON, M3C 1N1  
 DA19 **Holohan, June**, 26 Hughson Dr., R.R. #1, Unionville, ON, L3R 2T6  
 15 **Homes, Vicki L.**, 486 Simcoe St. S., Oshawa, ON, L1H 4J8  
 A 17 **Honeyman, John**, (B.A., B.D., M.Th.) 236 Dixon Rd., PH 3, Etobicoke, ON, M9P 2M3  
 46 **Hong, Sung Deuk**, (M.Div.) 15714 - 84th Avenue, Surrey, BC, V3S 2N6  
 A 16 **Hong, Soon Kwang**, (B.A., B.Th., M.A.R.) 688 Field Stone Rd., Mississauga, ON, L5B 2L4  
 11 **Hong, Wally (Won-Hong)**, (B.Sc., B.Th., S.T.M., M.Div.) 84 Grenadier Way, Nepean, ON, K2J 4L5  
 A 20 **Hoogsteen, Mark**, (B.A., B.Th., M.Div.) 25 Joseph St., Port Carling, ON, P0B 1J0  
 A 17 **Hopton, George I.**, (B.A., Ph.D.) 51 The Chimney Stack Rd., #803, Toronto, ON, M3J 3L9  
 A 18 **Horne Weatherdon, Cheryl**, c/o Claude Pres. Church, R.R. #1, Inglewood, ON, L0N 1K0  
 30 **Horst, H.D. Rick**, (B.A., M.Div., D.Min.) 161 Widder St. E., Box 247, St. Marys, ON, N4X 1B1  
 A 17 **Horvath, Lorand**, 24 Dorlen Ave., Etobicoke, ON, M9B 5B1  
 A 15 **Hoskin, Annetta**, (M.Div.) 546 Oakwood Dr., Pickering, ON, L1W 2M7  
 5 **Houthy, Ruth**, (B.Th., M.Div.) 13 West Avenue, Sackville, NB, E4L 4P2  
 DA43 **Howard, Ivy H.**, (Dip.) c/o 700-808 West Hastings, Vancouver, BC, V6C 3L3  
 10 **Howard, Geoffrey P.**, (B.A., B.Th., M.Div.) Box 88, Iroquois, ON, K0E 1K0  
 A 14 **Howard, John Desmond**, (B.A.) R.R. #1, Kinmount, ON, K0M 2A0  
 DA16 **Howe, Leone**, 3 Southill Dr., Toronto, ON, M3C 2H6  
 20 **Howes, David M.**, (B.A., M.Div.) Box 3, Victoria Harbour, ON, L0K 2A0  
 A 14 **Howson, J.D.L.**, 548 Aylmer St. N., Peterborough, ON, K9H 3W7  
 27 **Human, Andrew**, (B.A., M.Div.) 55 Hincks St., St. Thomas, ON, N5R 3N9  
 38 **Humphrey, Keith P.**, (B.A., M.Div.) 8715 - 118 Avenue, Edmonton, AB, T5B 0T2

- A 17 **Humphries, Raymond A.**, (B.A., B.D., M.Th., Ph.D.) 310 Glenlake Ave., Toronto, ON, M6P 1G3  
 A 17 **Hunter, E.H.**, (M.A.) 2314 Islington Ave., #603, Rexdale, ON, M9W 5W9  
 A 22 **Hunter, George**, (B.A., L.Th.) 1032 Atlee Ave., Sudbury, ON, P3A 3J2  
 16 **Hunter, Rodger**, (M.Div.) Postal Station Q, Box 713, Toronto, ON, M4T 2N5  
 5 **Hurd, James T.**, (B.A., M.Div.) 163 St. James St., Woodstock, NB, E7M 2T5  
 A 13 **Hutchison, James W.**, (B.A., B.D.) 310-334 Dundas St. E., Belleville, ON, K8N 5L8  
 7 **Hutchinson, Andrew**, (B.Sc., M.C.S., Dip.Min.) 18 Edgehill Ave., R.R. #1, Charlottetown, PE, C1A 7J6  
 9 **Hwang, Timothy**, 1280 St. Marc, #310, Montreal, PQ, H3H 2G1

## I

- A 9 **Iarrera, Alice E.**, (B.A., B.Th., M.Div.) 7881 de la Seine Ave., Anjou, PQ, H1K 1T8  
 9 **Iarrera, Arthur**, (B.A., B.D., B.A.) 7881 de la Seine Ave., Anjou, Montreal, PQ, H1K 1T8  
 A 43 **Inglis, Glenn E.**, (B.A., B.Th., M.A., M.Div.) CCAP, Blantyre Synod, Box 413, Blantyre, Malawi, Africa  
 A 20 **Inglis, Jeff E.**, (B.A., B.Th., M.A., M.Div.) 9 Elizabeth St. W., Gen. Delivery, Creemore, ON, L0M 1G0  
 9 **Inglis, R.L.**, (B.A.) 438 Hudon St., Fabreville, PQ, H7P 2L1  
 27 **Ingram, Terrence D.**, (B.A., B.Th., Dip.Min., D.Min., M.A.) 862 Freele St., London, ON, N6H 3P3  
 17 **Ingram, William G.**, (M.Div.) 4 Morningside Ave., Toronto, ON, M6S 1C2  
 33 **Innes, Kenneth A.**, (B.A.) 23 Parkview Place, St. Andrew's, MB, R1A 3B7  
 L 35 **Irving, Dennis**, Box 730, Grenfell, SK, S0G 2B0

## J

- 22 **Jack, David T.**, (B.A., M.Div.) 243 Birchwood Dr., Sault Ste. Marie., ON, P6A 6K1  
 33 **Jack, Elizabeth**, (B.A., B.Ed., M.Div.) Box 305, Warton, ON, N0H 2T0  
 12 **Jack, Hugh N.**, (B.A., M.Div.) Box 384, Carleton Place, ON, K7C 2V2  
 A 16 **Jack, James D.C.**, (B.A.) 260 Seneca Hill Dr., #1203, Willowdale, ON, M2J 4S6  
 A 43 **Jackson, I. Larry**, (B.A., M.Div.) 318, 8860 No. 1 Rd., Richmond, BC, V7C 4C2  
 A 23 **Jackson, Robert A.**, (M.A.) 380 Champlain Blvd., #401, Cambridge, ON, N1R 7J6  
 9 **Jackson-Bissonnette, Coralie**, (B.A., B.Th., M.Div.) 5545 Snowdon Ave., Montreal, PQ, H3X 1Y8  
 15 **Jacobs, Neville F.**, (B.A., L.Th., M.Div., M.Th.) 1300 Danforth Rd., Toronto, ON, M1J 1E8  
 A 22 **Jacques, Drew D.**, (B.A., M.A., M.Div.) 109 Niagara St., Box 74, Toronto, ON, M5V 1C3  
 DA 7 **Jardine, Marion**, R.R. #3, Charlottetown, PE, C1A 7J7  
 A 26 **Jarvis, W. Douglas (Biff)**, (B.A., M.Div.) 69 Allen St., Tillsonburg, ON, N4G 4V8  
 44 **Jay, Geoffrey B.**, (B.A., M.Div.) 680 Courtney St., Victoria, BC, V8W 1C1  
 A 31 **Jeffery, Shirley M.**, (B.A., B.D.) 105 Cherryhill Blvd., #218, London, ON, N6H 2L7  
 17 **Jeffrey, Duncan**, (M.A., Dip.Ed., M.A., M.Div.) Box HM193, Hamilton, Bermuda, HMAX  
 A 44 **Jennings, John J.**, (B.A., M.A.) 1304 Salt Spring Place, Craig Bay Estates, Parksville, BC, V9P 2T5  
 A 28 **Jensen, Andrew**, (B.A., M.Div.) 33 Grant St., Chatham, ON, N7L 1T8  
 A 28 **Jensen, Lori**, (B.A., B.Ed., M.Div.) 33 Grant St., Chatham, ON, N7L 1T8  
 A 14 **Jess, Marshall S.**, (B.A., M.Div.) R.R. #1, Coboconk, ON, K0M 1K0  
 23 **Jobb, Elizabeth**, (B.A., M.Div.) 20 Quebec St., Guelph, ON, N1H 2T4  
 41 **Johns, Douglas R.**, (B.A., M.Div.) Box 255, Creston, BC, V0B 1G0  
 23 **Johnson, F. James**, (B.A., M.Div.) 58 Wellington St., Drayton, ON, N0G 1P0  
 A 4 **Johnson, Jane**, (B.Sc., B.Th., M.Div.) 70 Topsail Blvd. Dartmouth, NS, B2W 4G2  
 A 16 **Johnson, Lois C.**, (B.Th.) Head Injury Assoc., Community Re-Entry Program, 125 Welland Ave., St. Catharines, ON, L2R 2N5  
 11 **Johnston, Andrew J.R.**, (B.A., B.Th., M.Div.) 82 Kent St., Ottawa, ON, K1P 5N9  
 M 23 **Johnston, Brian**, c/o Protestant Theological Institute, Piata Arom Iancu 13, Cluj-Napocc 3400, Romania  
 DA27 **Johnston, Elizabeth**, (C.E., B.A.) 1422 Beckworth Ave., London, N5V 2K5  
 A 25 **Johnston, Geoffrey D.**, (B.A., B.D., M.Th., D.Th.) R.R. #7, Dunnville, ON, N1A 2W6  
 A 38 **Johnston, George A.**, (B.A., B.D., M.Div.) 5703 - 52 Ave., Beaumont, AB, T4X 1B5  
 20 **Johnston, Ian K.**, (Dip.Th., B.Th., C.D., Th.M.) 63 Owen Blvd., Barrie, ON, L4N 4P5  
 A 24 **Johnston, John A.**, (B.A., M.A., B.D., Th.M., Ph.D., D.D.) 183 Chedoke Ave., Hamilton, ON, L8P 4P2  
 A 10 **Johnston, Marion**, (B.A., M.Div.) 12 Westview Place, Brockville, ON, K6V 6G1  
 DA38 **Johnston, Mickey**, 5703 - 52 Avenue, Beaumont, AB, T4X 1B5  
 A 16 **Johnston R. Stuart**, (B.A., M.A., B.Ed., B.D., Ph.D., C.D.) 33 Rosedale Heights Dr., Toronto, ON, M4T 1C2  
 18 **Johnston, W. Grant**, (B.A., B.Ed., B.Th., M.Div.) c/o North Bramalea Pres. Church, 925 North Park Dr., Brampton, ON, L6S 5R8  
 23 **Johnston, William G.**, (B.A., B.Ed., B.Th.) 54 Queen St. N., Kitchener, ON, N2H 2H2  
 A 27 **Jones, E.H.**, (B.A., L.Th., C.D.) 31-681 Commissioners Rd. W., London, ON, N6K 4T9  
 A 10 **Jones, Heather L.**, (B.A., B.Ed., M.Div.) c/o CCAP, Box 112, Mzuzu, Malawi, Central Africa  
 25 **Jones, Hugh C.**, (B.A., M.A., M.Div.) 5567 Woodland Blvd., Niagara Falls, ON, L2G 5K6  
 10 **Jones, J. David**, (B.A. (Hons.), B.Th.(Hons), M.Div.), Th.M., Box 885, Brockville, ON, K6V 5W1  
 A 10 **Jones, James Peter**, (B.A., B.D.) 401 Pearl St. W., Brockville, ON, K6V 6Z9  
 13 **Jones, Robert C.**, (B.A., B.D.) Box 1132, 51 Bowery St., Picton, ON, K0K 2T0  
 A 16 **Jong, Joshua Ho-Yeong**, 35 Charles St. W., Toronto, ON, M4Y 1R6  
 9 **Jordan, Katherine**, (B.A., B.Th., M.Div.) 33 Prince St., Box 775, Huntingdon, PQ, J0S 1H0  
 A 19 **Jorna, Christopher**, c/o Presbyterian Manse, Skeldon, Corriverton, Corentyne, Berbice, Guyana

## K

- A 26 **Kantor, Paul**, (B.A., B.D., M.Div.) 2489 Regional Road 46, Delhi, ON, N4B 2E7  
 27 **Kay, Gale A.**, (B.A., M.Div.) 55 Woodward Ave., London, ON, N6H 2G6  
 A 18 **Kay, J. Beverley**, 59 Wellington St. W., Brampton, ON, L6Y 1K8  
 23 **Kay, Thomas J.**, (B.A., B.D.) 20 Quebec St., Guelph, ON, N1H 2T4  
 A 7 **Keizer, Wm. Stirling**, (B.A., M.A., B.Th., M.Div.) 802-5599 Fenwick St., Halifax, NS, B3H 1R2  
 38 **Kemp, Bruce W.**, (B.A., S.T.M.) 6104 - 148th St., Edmonton, AB, T6H 4Z5  
 13 **Kendall, Douglas R.**, (B.A., M.Div.) 121 Sydenham St., Gananoque, ON, K7G 1C1  
 A 15 **Kendall, F. Ralph**, (B.A., B.D., D.D.) 9 Sari Cres., Toronto, ON, M1E 4W3  
 16 **Kendall, Stephen**, (B.Eng., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7  
 DA15 **Kenn, Elizabeth**, (Dip.C.E.) 70 Peace Dr., Toronto, ON, M1G 2V4  
 A 11 **Kennedy, Duncan**, (B.A., B.Th., M.Div.) 109 Holmwood Ave., Ottawa, ON, K1S 2P1  
 A 11 **Kennedy, Hamish M.**, (M.A., B.D.) 25 Westfield Cres., Nepean, ON, K2G 0T6  
 25 **Kennedy, R.J. Graham**, (B.A., B.D., M.Th.) 53 Church St., St. Catharines, ON, L2R 3C3  
 A 10 **Kennedy, S.J.**, (B.A., M.A.) Box 1413, 12 Ferguson, Kemptville, ON, K0G 1J0  
 A 22 **Kennedy, Shelley C.**, (B.A., M.Div.) 1126 McAllister Ave., Sudbury, ON, P3A 2Y8  
 A 42 **Kerr, Nancy**, (M.Div., M.A.) 110-154 Quebec St., Prince George, BC, V2L 1W2  
 44 **Kerr, Robert H.**, (B.D.) 921 Wembley Rd., Parksville, BC, V9P 2E6  
 24 **Kerr, Susan K.**, (B.A., B.Ed., M.Div.) 501 - 50 John St., Waterdown, ON, L0R 2H0  
 17 **Keshwah, Kendrich**, c/o 109 Harvie St., Toronto, ON, M6E 4K4  
 11 **Kettle, David C.**, (B.A., M.Div.) 670 Farmbrook Cres., Orleans, ON, K4A 2L1  
 25 **Kidnew, Elizabeth S.**, (B.A., M.Div.) 1344 Haist St., Fonthill, ON, L0S 1E0  
 M **Kim, Choong Mok**, P.O. Box 35 - 7, Taipei 10733, Taiwan, R.O.C.  
 46 **Kim, Gyeong-Jin**, (M.Div., Th.M.) 205 W. 10th Ave., Vancouver, BC, V5Y 1R9  
 A 45 **Kim, In Hwan (Daniel)**, UNKNOWN  
 45 **Kim, In Kee**, (B.A., M.Div.) 3625 Haven Glen, Mississauga, ON, L4X 1X7  
 45 **Kim, Jong-Hwan (John)**, 298 Rudar Rd., Mississauga, ON, L5A 1S3  
 M 45 **Kim, Ken**, c/o GUA629, 8424 NW 56th St., Miami, Florida, USA, 33166  
 45 **Kim, Myung Chun M.**, (B.A., M.Div.) 3740 Don Mills Rd., #125, Willowdale, ON, M2H 3J2  
 A 17 **Kim, Myung-Gi**, 1700 Royal York Rd., Fort Erie, ON, L2A 5M4  
 A 16 **Kim, Nak-Joong**, (B.A., B.Th., Th.M.) 78 Hillcrest Ave., Willowdale, ON, M2N 3N7  
 A 45 **Kim, Robert H.Y.**, (B.A., M.T.S., M.Div.) 5629 Sidmouth St., Mississauga, ON, L5V 2H1  
 A 15 **Kim, S.H.**, c/o Abbott Mem. Church, Highland & Bank St., Baltimore, Maryland, U.S.A. 21224  
 46 **Kim, Sang Hwan**, (B.A., M.Div., Th.M.) 383 Dufferin Ave., Winnipeg, MB, R2W 2Y2  
 17 **Kim, Sarah Yong Mi**, (B.A., M.Div.) 80 Thistle Down Blvd., Rexdale, ON, M9V 1J2  
 46 **Kim, Seung-Rhyon**, (B.A., M.Div.) 5548 Dalhousie Dr. NW, Calgary, AB, T3A 1P9  
 40 **Kim, Victor (Sung Jae)**, (B.A., M.Div.) 1009 - 15 Avenue S.W., Calgary, AB, T2R 0S5  
 A 45 **Kim, Yeon Wha**, (B.A., M.Div.) 278B Claremount St., Toronto, ON, M6J 2N3  
 A 38 **Kim, Yon Jae**, (B.Th., M.Th., D.D.) 474 Hwajung, 4 Dong, Kwangju, Seoul, South Korea, 502-240  
 A 17 **Kim, Yong-Jin**, (B.A., M.Div., M.R.E.) 506-2433 Finch Ave. W., Weston, ON, M9M 2E6  
 A 16 **Kim, Young-Ky**, UNKNOWN  
 A 18 **King, Kingsley E.**, (B.A., D.D.) 292 Bousfield, Milton, ON, L9T 3G7  
 A 44 **Kinnon, R. Noel**, 4192 Kandu Place, Victoria, BC, V8X 4P1  
 31 **Kinsman, Mary Margaret**, (B.Sc.N., M.Div.) General Delivery, Lucknow, ON, N0G 2H0  
 44 **Kirk, Cecil J.**, (B.A., M.A., B.D., D.Min.) 7768 East Saanich Rd., Unit 7, Saanichton, BC, V8M 1Y6  
 A 25 **Kirkland, Margaret L.**, (B.S., M.Ed., M.Div.) 3058 Poplar Ave., Ridgeway, ON, L0S 1N0  
 20 **Kitson, James R.**, (B.A., M.Div.) 583 Wayne Cres., Midland, ON, L4R 5E2  
 A 17 **Klassen, Harry J.**, (B.A., B.D., M.Th.) 317 Sunnyside Ave., Toronto, ON, M6R 2R3  
 A 9 **Klempa, William J.**, (B.A., M.A., B.D., Ph.D., D.D.) 372 Roslyn Ave., Westmount, PQ, H3Z 2L6  
 DA11 **Knight, Joyce**, 11 Tarywood Ct., Munster, ON, K0A 3P0  
 A 30 **Knight, Kenneth G.**, (B.A.) 347 Oak St., Goderich, ON, N7A 3R5  
 45 **Ko, Jinsook**, 40 Yarmouth Rd., Toronto, ON, M6G 1W8  
 43 **Kouwenberg, Gordon A.**, (B.A., M.Div.) 2641 Chesterfield Ave., North Vancouver, BC, V7N 3M3  
 43 **Kouwenberg, J.H. (Hans)**, (B.A.(Hons.), M.Div., M.A., D.Min.) 2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6  
 A 12 **Kouwenberg, Harold H.A.**, (B.A., M.A., M.Div.) 1262 Fairway Dr., Manotick, ON, K4M 1B3  
 A 30 **Kravalis, Gunar J.**, (B.A., M.Div., Th.M. M.Th.) 68 Main St. North, Milverton, ON, N0K 1M0  
 5 **Kreplin, J. Martin R.**, (B.A., M.Div., D.Min.) 90 Park St., Moncton, NB, E1C 2B3  
 A 42 **Krepps, Rex G.**, (B.A., B.Sc., B.Ed., M.Div.) Site 41, Comp. 73, R.R. #2, Oliver, BC, V0H 1T0  
 DA 9 **Kristensen, D. Joan**, 169 Ashton St., St. Laurent, PQ, H4N 1B5  
 44 **Kuhn, Clayton M.**, (B.S.Ed., M.Div., M.B.A.) 4850 Regina Ave., Port Alberni, BC, V9Y 7T3  
 43 **Kuntel, Murat**, (Dip.C.S., B.A., M.B.A., M.Div.) 7708 164A St., Surrey, BC, V3S 7S2  
 A 9 **Kuntz, Harry**, (B.A., B.D., S.T.M.) 92 Rockwyn Ave., Pointe Claire, PQ, H9R 1W2  
 A 33 **Kunzelman, Richard C.**, (B.A., B.Th., M.Div.) 12 - 375 Wellington Cres., Winnipeg, MB, R3M 0A1  
 23 **Kurtz, John E.**, (B.A., B.D., M.A.) 54 Queen St. N., Kitchener, ON, N2H 2H2

## L

- 44 **Lade, D'Arcy Wm.**, (B.A., M.Div.) 463 - 5th St., Courtenay, BC, V9N 1J7  
D 3 **Laing, Debbie**, (Dip.C.E.) 34 High St., Apt. B, New Glasgow, NS, B2H 4W6  
A 23 **Laker, Campbell**, (B.A., M.A., M.Ed, M.Div, Ph.D.) 54 Spring St., Keeseville, NY, USA 12944  
44 **Lam, Paul**, (B.Sc., B.Ed., M.Div.) 639 Baxter Ave., Victoria, BC, V8Z 2H1  
12 **Lamb, Roderick B.**, (B.A., M.Div.) 73 Selkirk St., Petawawa, ON, K8H 1P3  
23 **Lamont, William G.**, (B.A., M.Div.) c/o 54 Queen St. North, Kitchener, ON, N2H 2H2  
17 **Lane, Allan**, (M.Div., B.A.) 500 Coldstream Ave., Toronto, ON, M6B 2K6  
27 **Langlois, Gloria**, (B.Sc., B.Th., M.Div.) 225 College St., Belmont, ON, N0L 1B0  
35 **Lannon, Deborah**, (B.A., M.Div.) 2170 Albert St., Regina, SK, S4P 2T9  
31 **Lapman, Wendy**, Box 35, Tiverton, ON, N0G 2T0  
18 **Lau, Hugo King-Wah**, (B.R.E., M.Div.) 3535 South Common Court, Mississauga, ON, L5L 2B3  
15 **Lauber, Annalise**, (M.Div., C.E., E.C.E.) c/o 209 Cochrane St., Whitby, ON, L1N 5H9  
23 **Laurenson, J. Murray**, (B.A., B.D.) 360 Tower St. N., Fergus, ON, N1M 2N7  
A 7 **Lawson, Susan M.**, (B.A., Dip.Soc.Sci.) R.R.#9, Charlottetown, PE, C1E 1Z3  
42 **Lee, Alfred Heung Soo**, (B.A., M.Div.) #21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2  
45 **Lee, Andrew S.K.**, (B.A., M.Div.) 275 Acton Ave., Toronto, ON, M3H 4J2  
46 **Lee, Jang Woo**, (Th.M., M.Div., B.Th.) 34855 Sandon Place, Abbotsford, BC, V3G 1G4  
46 **Lee, Kang Hwi**, 9920 - 67 St., Edmonton, AB, T6A 2R2  
A 5 **Lee, Philip J.**, (B.Sc., S.T.B., D.D., LL.D., D.Litt.) 311 Bay Crescent Dr., Saint John, NB, E2M 6M1  
A 36 **Lee, Sui-Man**, (B.D.) 21 Lynedock Cres., Toronto, ON, M3A 2A7  
15 **Lee, Sung Ho**, 27 Fairlin Dr., Islington, ON, M9B 4J1  
A 43 **Lee, Sung Jae**, (B.A., Thg.B.) 77 First Avenue, Westwood, NJ 07675, U.S.A.  
19 **Lee, Vincent**, (B.Sc.Ph.m., M.Div.) 2250 Denison St., Markham, ON, L3S 1E9  
A 43 **Lee, Young Hwa**, #203-4575 Grange St., Burnaby, BC, V5H 1P8  
45 **Lee, Young-Sun**, (M.Div., B.A., M.A.) 80 Centre St., Unit 33, London, ON, N6J 1T5  
7 **Lees, Adam**, (B.Th., M.Div.) Box 28, Montague, PE, C0A 1R0  
A 9 **Lefneski, David**, (M.A.) 5235 West Broadway, Montreal, PQ, H4V 2A1  
38 **Leggatt, David**, (B.A., M.Div., Ph.D.) 5115 - 49th St., Lloydminster, AB, T9V 0K3  
A 29 **Lennox, Douglas E.W.**, (B.A.) Box B36, R.R. #1, Sauble Beach, ON, N0H 2G0  
M 15 **Lessard-Clouston, Michael & Wendy**, 1-1-127 Uegahara, Nishinomiya, Hyogo 662, Japan  
23 **Lewis, Calvin**, (B.A., M.Div.) Box 689, 135 Elora St. S., Harriston, ON, N0G 1Z0  
A 23 **Lewis, Chester M.**, (B.A., M.A., Th.M.) 235 Lincoln, Waterloo, ON, N2J 2P4  
24 **Lewis, J. Mark**, (B.A., M.Div.) 116 MacNab St. S., Hamilton, ON, L8P 3C3  
A 18 **Lewis, Trevor J.**, 3403 Ash Row Cres., Mississauga, ON, L5L 1K3  
18 **Lewis, W. Rod**, (B.A., B.D.) c/o 170 Main St. East, Milton, ON, L9T 1N8  
43 **Lin, Larry K.**, (B.A., M.Div., M.A., Ph.D.) 4263 Hazelwood Cr., Burnaby, BC, V5G 2R3  
43 **Lin, Rinson T.K.**, (B.Sc., L.Th.) 475 East 57th Ave., Vancouver, BC, V5X 1S8  
42 **Lindsay, Donald K.**, (B.A., M.Div.) 3020 Wright St., Armstrong, BC, V0E 1B0  
24 **Lindsay, Stephen R.**, (B.A., M.Div., Dip.Th.) 7 King St. W., Stoney Creek, ON, L8G 1G7  
A 16 **Ling, Edward**, (B.D.) 28 Rosemary Lane, Toronto, ON, M5P 3E7  
13 **Liscombe, Kevin**, (B.R.E., B.Th., M.Div.) 99 Hoskin Rd., Plainfield, ON, K0K 2V0  
26 **Little, Christopher**, (B.A., B.D., M.Div.) Village of Innerkip, ON, N0J 1M0  
A 20 **Little, Robert**, (M.A., B.D.) Comp. 10, Site 2, R.R. #3, Parry Sound, ON, P2A 2W9  
A 22 **Little, Wallace I.**, (B.A., B.D., Th.M.) Box 983, Sundridge, ON, P0A 1Z0  
16 **Livingston, J. Kevin**, (B.A., M.Div., Ph.D.) 630 Spadina Ave., Toronto, ON, M5S 2H4  
A 11 **Livingstone, Samuel J.**, (B.A., B.D., Dip.Ed., B.Ed.) 10825 Dillabough Rd., Mountain, ON, K0E 1S0  
28 **Loach, Jeffrey F.**, (B.A., M.Div.) 405 Victoria Ave., Windsor, ON, N9A 4N1  
24 **Lockerbie, Caroline R.**, (B.A., M.Div., D.Min.) 264 Walker's Line, Burlington, ON, L7N 2C5  
M 9 **Loom, George**, c/o Tumu Tumu Hospital, Post Office, Karatina, Kenya, East Africa  
A 16 **Loudon, Carol H.**, (B.A., M.Div., D.Min.) 12 Ridley Blvd., Toronto, ON, M5M 3K9  
A 16 **Lowe, George A.**, (B.A.) 523 Castlefield Ave., Toronto, ON, M5N 1L7  
5 **Lowery, Basil C.**, (B.A., B.D., D.D.) 50 Colwell Dr., Unit 18, Fredericton, NB, E3A 6R3  
19 **Lowther, Jeremy**, (B.A., M.Div.) 110 King St. W., Bolton, ON, L7E 1N2  
24 **Luxon, Barry**, (B.A., M.Div.) 19 Tisdale St. N., Hamilton, ON, L8L 8A7  
1 **Lyle, Robert**, (B.A., M.Div.) 9 Bookland St., Sydney, NS, B1P 5B1  
17 **Lyons, Lois J.**, (M.Div.) c/o 2 - 26th St., Etobicoke, ON, M8V 3R1

## Mac

- A 16 **MacDonald, Alex S.**, (B.A., B.D., S.T.M., D.Min.) 11 - 217 St. George St., Toronto, ON, M5R 3S7  
A 23 **MacDonald, Charles A.**, (B.A.) 11 Margaret Ave., Apt. 309, Kitchener, ON, N2H 6M4  
A 10 **MacDonald, D. Ross**, (B.A.) 1157 Cuthbertson Ave., Brockville, ON, K6V 7A7  
A 22 **MacDonald, Freda M.**, (Dip.) 508 High St., Box 650, Burk's Falls, ON, P0A 1C0  
3 **MacDonald, Glenn S.**, (B.A., B.Th., M.Div.) Box 101, Thorburn, NS, BOK 1W0  
A 23 **MacDonald Grant R.**, (B.A., B.D., D.D.) 12-52 Blue Spring Dr., Waterloo, ON, N2J 4M4  
A 12 **MacDonald, Hugh**, (M.A.) 275 Hall Ave. E., #116, Renfrew, ON, K7V 2S6  
4 **Macdonald, L. George**, (B.A., B.Th.) 6357 London St., Halifax, NS, B3L 1X2

- A 31 **MacDonald, R. Douglas**, (B.A., D.D., C.D.) 112 Bruce Beach, R.R. 6, Kincardine, ON, N2Z 2X4  
A 24 **Macdonald, Ross N.**, (B.A., M.Div.) 10 Village Green, Apt. 410, Stoney Creek, ON, L8G 2J3  
14 **Macdonald, Stuart**, (B.A., M.A., M.Div.) c/o Knox College, 59 St. George St., Toronto, ON, M5S 2E6  
A 22 **MacDonald, Wm. Graham**, (B.A., B.Ed., M.Ed.) 508 High St., Box 650, Burk's Falls, ON, P0A 1C0  
A 16 **MacDougall, A. Goodwill**, (B.A., M.A., B.D., S.T.M., Ph.D.) 81 Blackpool Old Rd., Poulton-le-Fylde, Lancs, FY6 7RG, England  
A 6 **MacDougall, Daniel W.**, (B.Sc., M.Div., Th.M., Ph.D.) 210 Wendy Trail, Lookout Mountain, Georgia, USA, 30750  
4 **MacFadyen, Cheryl**, Box 273, Lower Sackville, NS, B4C 2S9  
DA23 **MacInnes, Janice**, (Dip.C.E.) 120 Cooper St., Cambridge, ON, N3C 2N7  
A 6 **MacInnis, Calvin C.**, (Dip.Min.) 239 Delano Ave., Newcastle, NB, E1V 2Y2  
L 14 **MacInnis, Craig**, 201 Woodland Dr., Peterborough, ON, K9L 2N9  
3 **MacKay, Donald W.**, (B.A., B.D., S.T.M.) 226 Oak St., New Glasgow, NS, B2H 4H2  
A 9 **MacKay, A. Ross**, (C.D., B.A., M.A., M.Div.) 1575 Beaudet St., St. Laurent, PQ, H4L 2K1  
6 **MacKay, Murdo**, (M.A., B.Ed., M.A., B.Th, M.Div., S.T.M.) 5027 Rte. 108 Highway, Millerton, NB, E1V 5B8  
A 6 **MacKenzie, Ralph E.**, (B.A., B.D.) 106 Notre Dame, Atholville, NB, E3N 3Z3  
A 3 **MacKenzie, R. Sheldon**, (B.A., B.D., Ph.D., D.D.) 525 Carmichael St., New Glasgow, NS, B2H 5T1  
A 1 **MacKinnon, Angus**, (M.A.) 916 Glace-Bay-Catalone Rd., Louisbourg, NS, B0A 1M0  
15 **MacKinnon, Daniel**, (B.A., M.Div., D.Min.) 2501 Warden Ave., Agincourt, ON, M1W 2L6  
A 10 **MacKinnon, Wallace**, (B.A., D.D.) Maxville, ON, K0C 1T0  
A 4 **MacLean, Allison O.**, (C.D., B.A., D.D.) 2761 Robert Murphy Dr., Halifax, NS, B3L 3T3  
10 **MacLean, C. Ian**, (B.A., B.Th., M.Div.) Box 94, Prescott, ON, K0E 1T0  
A 43 **MacLean, Charles H.**, (C.D., B.A., D.D.) 7051 Moffatt Rd., Apt. 217, Richmond, BC, V6Y 3W2  
3 **MacLean, E.M. Iona**, (B.A., M.Div., A.R.C.T.) Box 1840, Pictou, NS, B0K 1H0  
A 3 **MacLean, Robert A.B.**, (C.D., B.A., B.D., M.R.E.) 108-183 Hammonds Plains Rd., Bedford, NS, B4K 2C9  
A 27 **MacLean, Ruth**, (B.A., M.Div.) c/o 590 Soudan Ave., Toronto, ON, M4S 1X5  
11 **MacLellan, W.C.**, (B.Sc., B.D.) 1538 Meadowfield Place, Ottawa, ON, K1C 5V9  
13 **MacLeod, A. Donald**, (B.A., M.A., B.D., D.D.) 16 Marmora St., Trenton, ON, K8V 2H5  
A 19 **MacLeod, Allyson**, (B.A., M.Div.) Box 73, Keswick, ON, L4P 3E1  
9 **MacLeod, Derek**, 70 Beaconsfield Blvd., Beaconsfield, PQ, H9W 3Z3  
A 1 **MacLeod, Donald E.**, (M.A., B.D., D.D., B.Th.) R.R. #1, 37 Bridge Lane, Barney's River, NS, B0K 1A0  
4 **MacLeod, G. Clair**, (B.A., M.A.) St. James Pres. Church, 142 Queen St., Truro, NS, B2N 2B5  
A 1 **MacLeod, Ian G.**, (B.A., B.D.) 1837 Baddeck Bay Rd., R.R. #2, Baddeck, NS, B0E 1B0  
9 **MacLeod, J. Kenneth**, (B.A., B.D., D.Min.) 6225 Godfrey Ave., Montreal, PQ, H4B 1K3  
19 **MacLeod, Kirk D.**, (B.A., M.Div.) Box 73, Keswick, ON, L4P 3E1  
3 **MacLeod, Lorne A.**, (B.Sc., M.Div.) R.R. #1, Barney's River Station, NS, B0K 1A0  
DA24 **MacLeod, Margaret**, (Dip.C.E., R.N.) 92 Robinhood Rr., Dundas, ON, L9H 4G4  
A 10 **MacMillan, Donald N.**, (B.A., M.A., B.D., Ph.D., D.D.) R.R. #2, Finch, ON, K0C 1K0  
10 **MacMillan, Ian C.**, (B.A., M.Div.) Box 524, Church St. S., Lancaster, ON, K0C 1N0  
A 24 **MacMillan, Robert G.**, (D.D.) #401 - 2055 Upper Middle Rd., Burlington, ON, L7P 3P4  
A 16 **MacNaughton, E. Margaret**, (B.A., M.R.E., M.Div., D.D.) 1606-20 Edgecliffe Golfway, Toronto, ON, M3C 3A4  
A 3 **MacNaughton, Lee M.**, (B.A.) R.R. #1, Scotsburn, NS, B0K 1R0  
A 30 **MacNeill, Henry F.**, Lot 4, General Delivery, Bayfield, ON, N0M 1G0  
A 15 **MacNeill, Wendell W.**, (C.D., B.A., M.Div.) 45 Livingston Rd., PH 3, West Hill, ON, M1E 1K8  
32 **MacOdrum, Joanne R.**, (B.A., M.Div.) Box 427, Geraldton, ON, P0J 1M0  
19 **MacPhail, Bryn E.**, (B.A., M.T.S., M.Div.) Box 164, Beeton, ON, L0G 1A0  
7 **MacPhee, Roger W.**, (B.A., B.R.E., M.Div., M.T.S.) Belfast Post Office, Belfast, PE, C0A 1A0  
18 **MacPherson, W. Ian**, (B.A., M.Div.) 1388 Monaghan Circle, Mississauga, ON, L5C 1R8  
5 **MacRae, Karen**, (B.P.E., B.C.S., M.R.E., M.Div.) 180 Brunswick St., St. George, NB, E5C 3S2  
14 **MacRae, Kenneth**, (B.A., M.Div.) 785 Park St. S., Peterborough, ON, K9J 3T6  
1 **MacRae, Murdock J.**, (B.A., B.D.) 8 Armstrong Dr., North Sydney, NS, B2A 3R9  
A 44 **MacSween, Alex F.**, (B.A., D.D.) Rm. 516, James Bay Lodge, 336 Simcoe St., Victoria, BC, V8V 1L2  
A 39 **MacSween, Ian P.**, (B.A.) 61 Dixon Crescent, Red Deer, AB, T4R 2H4  
A 27 **MacWillie, Gordon J.**, (Ph.D.) Box 231, Church Point, NS, B0W 1M0

### Mc

- 28 **McAndless, Scott W.**, (B.A., B.Th., M.Div.) 58 Erie St. S., Leamington, ON, N8H 3B1  
43 **McAndless-Davis, Bruce**, (B.A., M.Div.) 1320 - 7th Ave., New Westminster, BC, V3M 2K1  
43 **McAndless-Davis, Karen**, (B.A., M.Div.) 7147 - 124th St., Surrey, BC, V3W 3W9  
23 **McAvoy, Carolyn B.**, (B.A., M.Div.) c/o 183 Viscount Rd., Brantford, ON, N3P 1Y6  
14 **McBride, David J.**, (B.A., M.Div.) St. Paul's Pres. Church, Box 311, Port Hope, ON, L1A 3W4  
A 23 **McBride, Deborah**, 3-5 rue Ducis, Versailles 78000, France  
23 **McCallum, Donald P.J.**, (B.A., M.Div., M.A.) c/o 795 Scottsdale Dr., Guelph, ON, N1G 3R8  
A 15 **McClure, W. James S.**, (B.A.) 360 Watson St. W., Suite 709, Whitby, ON, L1N 9G2

- A 31 **McCombie, Alex M.**, (B.A., B.D., D.Min.) R.R. #3, Chesley, ON, N0G 1L0  
A 20 **McCombie, D. Neil**, (B.A.) 328 Forest Glen Rd., Huntsville, ON, PIH 1R8  
DA23 **McCombie, Dorothy**, 320 Argyle St., Fergus, ON, N1M 2Y3  
A 43 **McConaghy, J. Desmond**, (B.A., B.D.) 1049 Cornwall Dr., Port Coquitlam, BC, V3B 5X2  
A 11 **McConney, Wendy L.**, (B.A., B.Th., M.Div.) 3717 Woodbridge St., Plano, Texas, USA, 75074  
D 44 **McCowan, Ruth**, (Dip.C.E.) 1099 Nicholson St., Victoria, BC, V8X 3L3  
DA11 **McCuaig, Elizabeth**, (B.A. B.Ed., Dip. C.E.) 1497 Edgecliffe Ave., Ottawa, ON, K1Z 8G2  
33 **McCutcheon, M. Beth**, (B.Sc., B.Ed., M.Div., Th.M.) 1476 Portage Ave., Winnipeg, MB, R3G 0W3  
4 **McDonald, P.A. (Sandy)**, (B.A., B.D., D.D.) 4 Pine Hill Rd., Dartmouth, NS, B3A 2E6  
4 **McDonald, W.G. Sydney**, (B.A.) c/o 3311 Ashburn Avenue, Halifax, NS, B3L 4G3  
28 **McEachern, Rodger D.**, (B.Sc., M.Div.) c/o 3149 Forest Glade Dr., Windsor, ON, N8R 1W6  
25 **McElwain, William I.**, (B.A., M.A., Th.M., D.D.) 95 Glen Park Rd., St. Catharines, ON, L2N 3G2  
A 15 **McEntyre, Stuart O.**, (B.A., B.D.) 395 Cochrane Court, Port Perry, ON, L9L 1N1  
A 25 **McGale, Barbara**, (B.A., M.Div.) 50 Griffith St., Welland, ON, L3B 4G4  
25 **McGale, J. Bernard**, 335 Fitch St., Welland, ON, L3C 4W7  
19 **McGillivray, Angus D.**, (B.A., B.D.) 765 Sutherland Ave., Newmarket, ON, L3Y 1E9  
A 18 **McGurrin, John**, 59 Gatesill St., Brampton, ON, L6X 3S9  
DA10 **McIlveen, Donna**, (Dip.C.E.) R.R. #3, Prescott, ON, K0E 1T0  
24 **McInnis, David L.**, (B.A., M.A., M.Div.) 179 Cornwallis Rd., Ancaster, ON, L9G 4H2  
27 **McInnis, Donald G.I.**, (B.A., M.Div.) 280 Oxford St. E., London, ON, N6A 1V4  
A 27 **McInnis, J. Daniel**, (B.A., M.Div.) 502- 100 Rideout St. S., London, ON, N6C 3X5  
A 25 **McIntosh, Alvin**, (B.A., B.D.) 773 Dalkeith Ave., London, ON, N5X 1R7  
A 23 **McIntosh, John H.** (B.A., B.D., D.D.) & **Beth**, 1-6-7 Shiragane, Kita-ku, Kokura, Kitakyushu Shi, Japan 802  
26 **McIntyre, Jan E.**, (B.A., M.Div.) 59 Riddell St., Woodstock, ON, N4S 6M2  
44 **McIntyre, Kerry J.**, (B.Th., B.A., M.Div.) 531 Herbert St., Duncan, BC, V9L 1T2  
A 38 **McKague, Peter D.**, (B.A., B.D.) 401-9505-77th Ave., Edmonton, AB, T6C 0M3  
36 **McKay, James A.**, (B.A., M.Div.) 305 Copeland Cres., Saskatoon, SK, S7H 2Z4  
25 **McKay-Deacon, Laurie K.**, (B.A., M.Div.) 3121 St. Paul Ave., Niagara Falls, ON, L2J 2L8  
27 **McKee, Keith A.**, (B.A., M.Div.) 1475 Dundas St., London, ON, N5W 3B8  
A 20 **McKillican, Donald R.**, (C.D., B.A., M.Th., M.Div., D.Min.) 3 Brookdale Dr., Barrie, ON, L4N 1N5  
A 15 **McKinlay, Edward**, (B.A., Ph.D.) 20 Guildwood Parkway, #1003, Toronto, ON, M1E 5B6  
26 **McKinnon, Warren K.**, (B.A., B.D., D.Min.) 619 Northdale Dr., Woodstock, ON, N4S 5K7  
A 43 **McLagan, Elizabeth**, (B.Th., M.Div.) 214 - 22015 48th Avenue, Langley, BC, V3A 8L3  
A 9 **McLauchlan, Sam A.**, (B.Sc., M.Div.) 130 Arrowhead Cr., Pointe Claire, PQ, H9K 3V5  
A 33 **McLean, Malcolm S.**, (C.D., B.A.) 43 Tulane Bay, Winnipeg, MB, R3T 2T8  
A 1 **McLean, Neil J.**, (B.A., B.D.) 49 Colby St., Sydney, NS, B1P 3P9  
A 17 **McLean, Paul D.**, (B.Math., M.Div., M.Th.) 6-27 Brentcliffe Rd., Toronto, ON, M4G 3Y4  
A 23 **McLean, Walter F.**, (B.A., M.Div.) 122 Avondale Ave. S., Waterloo, ON, N2L 2C3  
A 17 **McLean, William J.M.**, (B.A., B.D., M.Ed.) 101 Subway Cres., Apt. 1710, Etobicoke, ON, M9B 6K4  
A 9 **McLelland, Joseph C.**, (B.A., M.A., B.D., Ph.D., D.D.) 121 Alston Rd., Pointe Claire, PQ, H9R 3E2  
3 **McLennan, Mark R.**, (B.A., B.Th., M.Div.) R.R. #2, Scotsburn, NS, B0K 1R0  
A 23 **McLeod, Wilfred A.**, (B.A., M.Div.) 705 - 237 King St. W., Cambridge, ON, N3H 5L2  
A 43 **McMichen, George**, (B.D., M.A.) c/o 7530 Hurd St., Mission, BC, V2V 3H9  
19 **McMillan, Kenneth G.**, (C.M., B.A., M.Div., D.D.) 604-80 Inverlochy Bld., Thornhill, ON, L3T 4P3  
14 **McMillan, Reg J.**, (B.Sc., M.Div.) 1285 Arcadia Ct., Peterborough, ON, K9H 6P6  
M 16 **McMullen, Clarence & Kathy**, 900 Steeles Ave. W., #505, Thornhill, ON, L4J 8C2  
44 **McNabb, Harold A.**, (B.A., M.Div., D.Min.) 558 Cedarcrest Dr., Victoria, BC, V9C 1M3  
A 42 **McNabb, Maurice D.**, (B.A.) 1401 40th Avenue, Vernon, BC, V1T 8B3  
42 **McNeil, Charles R.**, (B.A., M.Div.) Box 532, Kamloops, BC, V2C 5L2  
9 **McPhadden, John**, (B.A., B.Th., M.Div.) 52 Lampton St., Ormstown, PQ, J0S 1K0  
A 43 **McPhee, E.I.**, (B.A., B.Ed.) 1578 W. 11th #108, Vancouver, BC, V6J 2B6  
11 **McPhee, Floyd R.**, (B.A., M.P.S., M.A., M.Div., D.Min.) 10 Chesterton Dr., Ottawa, ON, K2E 5S9  
24 **McPhee, Ian**, (B.A., M.A., B.Th., Ph.D.) 348 Aberdeen Avenue, Hamilton, ON, L8P 2R5  
24 **McPherson, Alan M.**, (M.A., B.D., Th.M., D.D.) 165 Charlton Ave. W., Hamilton, ON, L8P 2C8  
3 **McPherson, Charles E.**, (B.Sc., B.Th., M.Div.) Box 132, Stellarton, NS, B0K 1S0  
18 **McQuaig, Douglas C.**, (B.A., M.Div., D.Min.) 67 Bow River Cr., Streetsville, ON, L5N 1J1  
3 **McVeigh, James T.**, (B.A. (Hon.), M.A., M.Div.) R.R. #5, New Glasgow, NS, B2H 5C8  
19 **McVeigh, Michelle**, 32 Mosley St., Aurora, ON, L4G 1G9  
18 **McWhinnie, Ian B.**, (B.A., M.Th., M.Div.) 3535 South Common Court, Mississauga, ON, L5L 2B3  
18 **McWilliams, Harry**, (B.A., M.Div.) 89 Dunn St., Oakville, ON, L6J 3C8

## M

- 16 **Ma, Peter T.**, (B.A., M.Div.) 308 Chester Lee Blvd., Toronto, ON, M1W 2K6  
A 39 **Mabb, Warren H.**, 3721 - 44 Ave., Red Deer, AB, T4N 3H4  
9 **Mack, D. Barry**, (B.A., M.A., M.Div., Ph.D.) 496 Birch Avenue, St. Lambert, PQ, J4P 2M8  
18 **Maddock, Robert Wayne**, (B.A., M.Div.) 24 Mill St., Hillsburgh, ON, N0B 1Z0

- A 20 **Madole, Donald A.**, 105 McKenzie St., Gravenhurst, ON, P1P 1A4  
A 9 **Mahabir, Ronald**, (M.A., M.Ed, M.Div.) 127 Royal St., Chateauguay, PQ, J6J 3T6  
A 33 **Mak, Wing Hei**, (B.Sc., M.Sc., M.Div.) 87 Lindenwood Dr. W., Winnipeg, MB, R3P 1K9  
A 15 **Makari, E.**, c/o Mrs. P. Shokry, 26 Chapeltown Cres., Agincourt, ON, M1W 3A7  
A 9 **Malcolm, George A.**, (B.A., B.D., M.Th., D.D.) 858 Sanok Dr., Pickering, ON, L1W 2R4  
37 **Malcolm, George S.**, (B.A., M.Div.) 10015 - 88th Avenue, Grande Prairie, AB, T8V 0C5  
9 **Manson, Wm.**, (B.A., B.D.) 4066 Northcliffe Ave., Montreal, PQ, H4A 3L3  
A 43 **Manthorpe, M.H. Ross**, 1855 Walnut Cres., Coquitlam, BC, V3J 7S9  
A 22 **Mark, Malcolm A.**, (B.A.) 3-200 Memorial Dr., Suite 425, Orillia, ON, L3V 5X6  
A 33 **Marnoch, James D.**, (B.A., D.D.) 635 Hartford Ave., Winnipeg, MB, R2V 0X7  
40 **Marple, D. Murdo**, (B.Sc., B.D.) 3704-37 St. S.W., Calgary, AB, T3E 3C3  
36 **Marsh, M.E. (Betty)**, (B.S.W., M.Div.) 1401 - 98 St., North Battleford, SK, S9A 0M3  
20 **Martin, Brice L.**, (B.A., M.Div., Th.M., Ph.D.) 78 Longford Cres., Agincourt, ON, M1W 1P4  
21 **Martin, Linda J.M.**, (B.A., M.Div.) Box 737, Englehart, ON, P0J 1H0  
10 **Martin, Robert**, (M.A.) Box 41, Vankleek Hill, ON, K0B 1R0  
9 **Mason, Bonita**, 440 Montee Turcot, Howick, PQ, J0S 1G0  
20 **Mathers, A.R. Neal**, (B.A., B.D., D.Min.) R.R. #1, Nottawa, ON, L0M 1P0  
A 7 **Matheson, Gael I.**, (B.Th., M.A., M.Div.) c/o 41 Belvedere Ave., #11, Charlottetown, PE, C1A 6A9  
3 **Matheson, Glen**, (B.A., M.Div.) 208 MacLean St., New Glasgow, NS, B2H 4M9  
A 7 **Matheson, Gordon J.**, (B.Th., B.R.E., D.D.) Box 275, Charlottetown, PE, C1A 7K4  
A 31 **Matic, Kathleen**, (M.Div.) 306 New Lakeshore Rd., R.R. #3, Port Dover, ON, N0A 1N3  
4 **Mawhinney, D. Laurence**, (B.A., B.D.) Box 218, Lunenburg, NS, B0J 2C0  
A 9 **Maxham, Patrick A.**, (B.A., M.L.S., M.Div.) 2525 Cavendish Blvd., #905, Montreal, PQ, H4B 2Y6  
41 **Maxwell, Douglas W.**, (B.A., M.Div.) 117 Norton Ave., Kimberley, BC, V1A 1X8  
A 27 **Mellegers, Peter D.**, (B.A., M.Div.) 28 Sinclair Ave., St. Thomas, ON, N5R 3A8  
8 **Menard, Wayne L.**, (B.A., S.T.M.) 1169, Route 243, Melbourne, PQ, J0B 2B0  
A 43 **Meszáros, Sandor K.**, (B.A., B.C.) #52-31313 Livingstone Ave., Abbotsford, BC, V2T 4T1  
A 43 **Metzger, Frederick W.**, (D.D.) #70 - 3180 E. 58th Avenue, Vancouver, BC, V5S 3S8  
43 **Michie, Katharine J.**, (B.A., B.Ed., M.Div.) 45825 Wellington Ave., Chilliwack, BC, V2P 2E1  
16 **Middleton, William J.**, (M.A., B.D.) 46 Glengarry Avenue, Toronto, ON, M5M 1C9  
33 **Miles, Bruce A.**, (B.A., D.D., D.D.) Box 4009, Stonewall, MB, R0C 2Z0  
27 **Miles, Douglas W.**, (B.A., B.Ed.) 9 Parkview Dr., Strathroy, ON, N7G 4A1  
14 **Millar, Roger S.J.**, (B.A., M.Div.) 15 Flora St., Norwood, ON, K0L 2J0  
A 31 **Miller, Fred A.**, (B.A., B.D., D.D.) R.R. #2, Owen Sound, ON, N4K 5N4  
42 **Millin, Edward F.**, (B.A., M.Div., D.Min.) 3701 - 32nd Ave., Vernon, BC, V1T 2N2  
A 44 **Mills, David J.**, (B.A.) 1461 Belcarra Rd., Duncan, BC, V9L 5P2  
A 43 **Mills, Jack W.**, (B.A.) 6341 Hollypark Dr., Delta, BC, V4K 4T2  
A 41 **Mills, Steven**, (B.A., M.Div.) Site 11, Comp. 12, R.R. #1, Winlaw, BC, V0G 2J0  
A 40 **Milne, J. Brown**, (B.A.) 10 Varmoor Pl. N.W., Calgary, AB, T3A 0A1  
A 19 **Milne, J. William**, (B.A., M.Div., M.A., M.Th.) 250 Davis Dr., Ste. 307, Newmarket, ON, N3Y 7T7  
A 19 **Milne, Lucie A.**, (B.Sc.R.N., M.R.E.) 250 Davis Dr., Suite 307, Newmarket, ON, N3Y 7T7  
45 **Min, Young-Key**, (B.A., B.Th., M.Div.) 21 Swanwick Ave., Toronto, ON, M4E 1Z2  
11 **Mitchell, Alex M.**, (B.Sc., M.Div.) 2400 Alta Vista Dr., Ottawa, ON, K1H 7N1  
15 **Mitchell, C. Morley**, (B.A., M.Div., D.Min.) 1923 Shadybrook Dr., Pickering, ON, L1V 3H5  
42 **Moffat, Richard**, (B.A., B.D.) 271 Glenmore Rd., Kelowna, BC, V1V 1V6  
A 16 **Mok, Joseph**, (B.A., M.Div.) 48-25 Pebble Byway, Willowdale, ON, M2H 316  
A 22 **Molengraaf, Marty J.**, (B.A., M.Div.) 33 Biehn Dr., Kitchener, ON, N2G 3W5  
26 **Moore, Donald S.**, (Dip. Ed., B.A., B.Ed., M.Div., M.Th.) 460 Ojibway St., Woodstock, ON, N4T 1C5  
A 14 **Moore, Richard**, (B.A., B.Comm., M.Div.) 29 Scott Drive, Richmond Hill, ON, L4C 6V5  
A 17 **Moorhead, W.J.**, (B.A., B.D.) 312 Pacific Ave., Toronto, ON, M6P 2P9  
17 **Morales, Elias**, (B.A., M.Th., M.Div.) 174 Mapleleaf Dr., Toronto, ON, M6L 1N8  
31 **Morden, Julia**, Box 1239, Port Elgin, ON, N0H 2C0  
18 **Morris, J.J. Harrold**, (B.A., B.Ed., B.D., Th.M., D.D.) 144 Eastbourne Ave., Toronto, ON, M5P 2G6  
40 **Morris, M. Jean**, (B.A., M.Div. Th.M.) 64 Strathlorne Cres. SW, Calgary, AB, T3H 1M8  
15 **Morrison, J.P. (Ian)**, (B.A., B.D.) 17 Earswick Dr., Toronto, ON, M1E 1C7  
A 17 **Morrow, Richey**, (B.A., M.Div.) 227 Briarhill Ave., Toronto, ON, M4R 1J1  
A 13 **Morrow, Wm.**, (B.A., M.Div., Ph.D.) 52 Ellerbeck St., Kingston, ON, K7L 4H7  
A 13 **Morton, D. Garry**, (B.A.) 125 Elmwood Dr., Gananouque, ON, K7G 1P2  
A 22 **Muir, A.C. Grant**, (B.A., B.D.) Box 384, Burk's Falls, ON, POA 1C0  
19 **Muir, Donald G.A.**, (B.A., M.Div.) 110 Maytree Avenue, Stouffville, ON, L4A 1G2  
36 **Muirhead, Eric**, (M.Div.) Box 1586, Melfort, SK, S0E 1A0  
A 31 **Mulchey, Ronald D.**, (B.A., M.Div.) 216 Summerhill Rd., Southampton, ON, N0H 2L0  
33 **Mullin, Margaret**, (B.A. (Hon.), M.C.S., N.Dip., B.Sc.N., M.Div.) 437 Burrin Ave., Winnipeg, MB, R2V 1G3  
DA24 **Murdoch, Evelyn G.**, 1107 - 1964 Main St. W., Hamilton, ON, L8S 1J5  
1 **Murdock, Lloyd J.**, (B.A., M.Div.) Box 184, Baddeck, NS, B0E 1B0  
D 1 **Murdock, Shirley**, (Dip.C.E.) Box 184, Baddeck, NS, B0E 1B0

- A 15 **Murphy, David A.**, (B.A., B.D., M.Th.) 45 Cumberland Lane, Suite 315, Ajax, ON, L1S 7K3  
 33 **Murray, Robert J.**, (M.Div., B.A., A.O.C.A.) Box 582, Pinawa, MB, R0E 1L0  
 A 15 **Murray, Victoria**, (Th.M., M.Div., B.Sc.Hons.) #1708 - 140 Erskine Ave., Toronto, ON, M4P 1Z2  
 27 **Musson, Edward W.**, (M.Div.) R.R. #3, Thorndale, ON, N0M 2P0  
 A 24 **Muth, Malcolm E.**, (B.A.) Box 853, Port Dover, ON, N0A 1N0  
 43 **Myers, Paul**, (M.C.s., Dipl.C.S., M.Div.) 1155 Thurlow St., Vancouver, BC, V6E 1X2

## N

- 43 **Nagy, N. Elaine**, (B.A.Mus., M.Div.) St. Andrew's Hall, 6040 Iona Dr., Vancouver, BC, V6T 2E8  
 A 9 **Neil, Donovan G.**, (B.A., B.D., Th.M., D.D.) 4442 King Edward Ave., Montreal, PQ, H4B 2H5  
 28 **Neil, John St. C.**, (B.A., M.Div., D.Min.) Box 1148, Ridgetown, ON, N0P 2C0  
 A 27 **Neill, Frederick A.**, (B.A., M.A.) 227 Ambleside Dr., London, ON, N6G 4P4  
 A 31 **Neilson, John A.**, (C.D.) 16 Turnberry Estates, R.R. #3, Wingham, ON, N0G 2W0  
 DA11 **Nekrassoff, Dorothy**, 608 - 1218 Meadowlands Dr. E., Ottawa, ON, K2E 6K1  
 A 30 **Nelson, Dwight**, (B.A., M.Div.) 8 Sarnia St., Bayfield, ON, N0M 1G0  
 A 30 **Nelson, Edwin G.**, Box 1144, R.R. #1, Clinton, ON, N0M 1L0  
 A 11 **Nesbitt, William J.**, (B.A., B.L.S., Dip.Th.) 3 Jansen Rd., Nepean, ON, K2H 5W6  
 A 24 **Nevin, Byron A.**, (B.A.) 40 Hosten Dr., Ancaster, ON, L9G 2S5  
 17 **Newman, Winston A.**, (B.A., B.Th., B.D.) York Memorial Pres. Church, 1695 Keele St., Toronto, ON, M6M 3W7  
 A 43 **Ng, Andrew M.L.**, (L.Th.) 6080 Manitoba St., Vancouver, BC, V5Y 3T4  
 27 **Nichol, Brian**, R.R. #1, Dutton, ON, N0L 1J0  
 30 **Nichol, Lynn**, (B.A., M.Div.) Box 190, Monkton, ON, N0K 1P0  
 12 **Nicholson, David R.**, (B.A., B.Th., B.D., M.Th.) 257 Pembroke St. W., Pembroke, ON, K8A 5N3  
 18 **Nicol, Iain G.**, (M.A., B.D., Ph.D.) Knox College, 59 St. George St., Toronto, ON, M5S 2E6  
 20 **Nieuwhof, Carey**, (B.A., LL.B., M.Div.) R.R. #1, Comp. 126, Hawkstone, ON, L0L 1T0  
 A 20 **Noland, Grant D.M.**, (B.Sc., B.D., S.T.M.) 1 Blake St., Apt. 106, Barrie, ON, L4M 4Y7  
 A 26 **Nugent, Hugh L.**, (B.A., B.D.) 14 Gilkison St., Brantford, ON, N3T 1Z5  
 A 43 **Nugent, W. Oliver**, (B.A., D.D., C.D.) 3212 West 14th Ave., Vancouver, BC, V6K 2Y3  
 D 16 **Nutt, May**, 5 Shady Golfway, #216, Toronto, ON, M3C 3A5  
 A 38 **Nyarady, Thomas**, (M.S.L.S., Abbol. Theo.) 1701 - 10615 47th Ave., Edmonton, AB, T6H 0B2

## O

- 31 **Oakes, Kenneth**, (Dip.Th., R.T.(R), (N.M.), D.Min) Box 83, Chesley, ON, N0G 1L0  
 29 **O'Brien, Kristine**, (B.A., M.Div.) 152 Albert St., Strathroy, ON, N7G 1V5  
 43 **Ogdon, Bobby J.**, (B.A., B.D., D.Min.) 13062 - 104th Ave., Surrey, BC, V3T 1T7  
 46 **Oh, Brian Eung-Kee**, (B.A., B.Th., M.Div.) 205 W. 10th Ave., Vancouver, BC, V5Y 1R9  
 A 45 **Ohm, Young Huem**, (B.Sc., M.Div.) 67-8 Ave., Rondebosch East, 7780 Cape Town, Republic of South Africa  
 40 **Ollerenshaw, M. Dianne**, (B.Sc., M.Div.) 7655 - 26th Ave. SW, Calgary, AB, T3H 3X2  
 A 19 **Olson, Theodore W.**, (A.B., B.D., Ph.D.) 244 Harrygan Cres., Richmond Hill, ON, L4C 4J1  
 10 **O'Neill, Edward (Ted)**, (B.A.) Box 7, Main St., Maxville, ON, K0C 1T0  
 A 16 **Onuoha, Arlene**, (B.A.) c/o Presby. Church of Nigeria, Box 2635, Aba, Abia State, Nigeria  
 DA39 **Oostenbrink, Anja R.**, (B.A., Dip.C.E.) 39 Norby Cres., Red Deer, AB, T4P 2C5  
 29 **O'Reilly, H. Christine**, (B.A., M.Div.) c/o Knox Pres. Church, Thedford, ON, N0M 2N0  
 31 **Osborne, Harvey**, Box 399, Teeswater, ON, N0G 2S0  
 A 18 **Owen J. Glyn**, (B.A., B.D., D.D.) 1240 Marlborough Crt., Apt. 910, Oakville, ON, L6H 3K7

## P

- A 4 **Pace, John**, (B.A., B.D., D.D.) 1881 Brunswick St., #701, Halifax, NS, B3J 3L8  
 31 **Paisley, J. Allan**, (B.D.) 345 Durham St., Kincardine, ON, N2Z 1Y6  
 33 **Palmer, Florence C.**, (B.Th.) 67 Morningside Dr., Winnipeg, MB, R3T 4A2  
 A 33 **Palmer, Wm. K.**, (M.A., M.Div.) 67 Morningside Dr., Winnipeg, MB, R3T 4A2  
 24 **Pankratz, Robert**, (B.A., M.Div.) R.R. #1, Cambridge, ON, N1R 5S2  
 25 **Papp, Maria**, (B.A., M.Div.) 142 Second St., Welland, ON, L3B 4T9  
 23 **Paquette, Linda**, Box 114, 168 Henry St., Rockwood, ON, N0B 2K0  
 45 **Park, Cheol Soon**, (B.A., M.Div.) 67 Scarsdale Rd., Toronto, ON, M3B 2R2  
 A 16 **Park, Hyung Soon**, (B.A., M.Div.) c/o 1085 Steeles Ave., W., #1104, Willowdale, ON, M2R 2T1  
 A 46 **Park, Kyung Nam**, 7292 - 150A St., Surrey, BC, V3S 7A9  
 A 22 **Parsons, Frank J.**, (B.A., B.Ed., M.Div., M.Th.) 206-126 Kohler St., Sault Ste. Marie, ON, P6A 3V1  
 17 **Pater, Calvin A.**, (A.B., B.D, M.A., Th.M, Ph.D.) 59 St. George St., Toronto, ON, M5S 2E6  
 40 **Paterson, David W.**, (B.A., M.Div.) 64 Ross Glen Place SE, Medicine Hat, AB, T1B 1P6  
 28 **Paterson, Wendy**, (B.A., M.Div.) 3170 Massey Court, Windsor, ON, N9E 2Z5  
 A 28 **Paton, Anthony**, (B.A., M.Div.) 1367 Hall Ave., Windsor, ON, N8X 4R2  
 A 32 **Patterson, James M.**, (B.A., B.Th., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7  
 A 3 **Patterson, Marian**, (B.S., M.A., M.Div.) 8 Brescia Court, Waterville, Maine, USA, 04901  
 A 11 **Pattison, A.M.**, (B.Sc.) 75 Downsview Cr., Ottawa, ON, K2G 0A4  
 12 **Paul, Larry R.**, (B.A., B.D., S.T.M., M.A.) 24 North St., Perth, ON, K7H 2S5

- A 38 **Penny, Brian P.**, (B.A., B.D.) 3257 - 119 St. NW, Edmonton, AB, T6J 5K7  
 A 25 **Penny, Wm. D.**, (B.A., M.Div.) 5 Prince Paul Court, St. Catharines, ON, L2N 3A8  
 A 27 **Perrie, G. James**, (B.A.) 27787 Kerwood Rd., General Delivery, Kerwood, ON, N0M 2B0  
 A 42 **Peters, George N.**, 526 Garden Terrace, Kamloops, BC, V2C 1T4  
 11 **Pettigrew, Cedric C.**, (B.A., B.D., M.A.) 343 Bronson Avenue, Ottawa, ON, K1R 6J2  
 43 **Pfaff, Anthony**, 15964 - 88th Ave., Surrey, BC, V4N 1H5  
 28 **Pfeffer-McIntosh, Kathleen E.**, (B.A., M.Div.) R.R. #3, 250 Redwood Cres., Belle River, ON, N0R 1A0  
 A 33 **Phills, Neville W.B.**, (B.A., M.Div., Th.M.) 21 Valleyview Dr., Winnipeg, MB, R2Y 0R5  
 A 11 **Philpott, James E.**, (C.A.) 1385 Main St. N., #207, Stittsville, ON, K0A 3G0  
 27 **Philford, Joye**, c/o Box 1519, Glencoe, ON, N0L 1M0  
 43 **Plomp, Tony**, (B.A., B.D., D.D.) 7111 No. 2 Rd., Richmond, BC, V7C 3L7  
 A 22 **Poff, J. Garth**, (B.A., B.L.S., M.Div.) 267 Barber Ave., North Bay, ON, P1A 3G3  
 A 16 **Pollock, Donald**, (B.A., M.Div.) 18 Warren Rd., Toronto, ON, M4V 2R5  
 A 27 **Pollock, J. Murdo**, (B.A.) 212-665 Windermere Rd., London, ON, N5X 2Y6  
 DA27 **Pollock, Joyce**, 212-665 Windermere Rd., London, ON, N5X 2Y6  
 A 43 **Pollock, Robert M.**, (B.A.) #204-1010 Burnaby St., Vancouver, BC, V6E 4L8  
 A 9 **Porret, Jean Frederic**, (M.A., D.E.C., L.I.C.) 2302 Goyer St., Montreal, PQ, H3S 1G9  
 A 24 **Pottinger, Willard K.**, (B.A., M.A., M.Div.) 82 Sherman Ave. S., Hamilton, ON, L8M 2P7  
 19 **Priestley, Jr., Samuel M.**, (B.A., M.Div., Th.M.) 143 Main St. N., Markham, ON, L3P 1Y2  
 40 **Pungur, Joseph**, (M.Th., Ph.D., D.Mus.) c/o 101 - 14 Avenue S.W., Calgary, AB, T2R 0L8  
 20 **Purvis, Timothy R.**, (B.A., M.Div.) Box 26, 234 Main St. E., Stayner, ON, L0M 1S0

## R

- A 31 **Raeburn-Gibson Ian A.**, (B.A.) 107 Bridge St., Meaford, ON, N4L 1B8  
 20 **Raeburn-Gibson, Timothy**, 200 Maple St., Collingwood, ON, L9Y 2R2  
 31 **Rahn, Robert O.**, (B.A., M.Div.) R.R. #1, Elmwood, ON, N0G 1S0  
 A 7 **Ramsay, Allison J.**, (106 Newton Ct., Summerside, PE, C1N 5H8  
 M 14 **Randall, Joy**, (B.Sc.N.) Changhua Christian Hosp., 135 Nan Siau Street, Chianghua, Taiwan, 500, R.O.C.  
 A 16 **Rayner, DeCourcy H.**, (C.D., B.A., D.D.) #217-4 Teddington Park Ave., Toronto, ON, M4N 2C3  
 18 **Read, G. Walter**, (B.A., M.Div.) 2301 Cavendish Dr., Unit 25, Burlington, ON, L7P 3M3  
 DA24 **Read, Margaret**, (Dip.C.E.) 2301 Cavendish Dr., Unit 25, Burlington, ON, L7P 3M3  
 27 **Redpath, James H.L.**, (B.A., M.Div.) 82 Chalfont Cres., London, ON, N6H 4X9  
 A 15 **Reed, Fred J.**, 10 Carabob Crt., #212, Toronto, ON, M1T 3N5  
 9 **Reed, Joseph W.**, (B.A., M.A., M.Div.) Apartado MR-12, Correo Metrocentro, Managua, Nicaragua  
 18 **Reeve, Ferne**, (M.Div.) 169 River Oaks Blvd. E., Oakville, ON, L6H 5N5  
 22 **Reeves, Daniel J.**, (B.A., M.Div.) 1114 Auger Ave., Sudbury, ON, P3A 4B2  
 24 **Reid, Andrew D.M.**, (M.A., B.D.) 5270 New St., Burlington, ON, L7L 1V5  
 A 24 **Reid, C. Gordon D.**, (B.Sc., M.Div., B.Ed.) 37 Aberdeen Ave., Hamilton, ON, L8P 2N6  
 DA20 **Reid, Diane**, (Dip.C.E.) General Delivery, Baysville, ON, P0B 1A0  
 15 **Reid, Lynda**, (Dip.C.E.) c/o 662 Pape Ave., Toronto, ON, M4K 3S5  
 M **Reid, Margaret (Peggy)**, c/o General Delivery, Waldersee, MB, R0J 2G0  
 A 3 **Reid, Wm.**, (B.A.) 159 Abercrombie Rd., New Glasgow, NS., B2H 1K5  
 10 **Rennie, Fred H.**, (B.D., B.A., M.Th.) 28 Second St. E., Cornwall, ON, K6H 1Y3  
 A 18 **Rennie, Gerald**, (B.A.) 67 Churchill Rd. N., Acton, ON, L7J 2H8  
 A 43 **Rennie, Ian S.**, (B.A., M.A., Ph.D.) 207 - 2161 West 12th Ave., Vancouver, BC, V6K 4S7  
 17 **Rescorl, Susanne M.**, (B.A., M.Div.) 680 Annette St., Toronto, ON, M6S 2C8  
 17 **Resende, Lincoln**, (B.Th., M.S.Sc. & Rel.) 632 Indian Rd., Toronto, ON, M6P 2C6  
 38 **Rhoad, John C.**, (B.A., B.D.) 31-51514 Range Road 262, Spruce Grove, AB, T7Y 1C2  
 23 **Richardson, Mark S.**, (B.A., M.Div.) 10 Zeller Dr., Kitchener, ON, N2A 4A8  
 38 **Riddell, Joseph E.**, (B.A.) 6 Bernard Dr., St. Albert, AB, T8N 0B4  
 DA38 **Riddell, Pat**, 27 Hawthorne Cres., St. Albert, AB, T8N 6N5  
 A 26 **Rienks, Gabe**, (B.L., B.Th., M.Th.) 32 Tutela Heights Rd., Brantford, ON, N3T 1A1  
 25 **Riseborough, Donna J.**, (B.A., M.Div.) 176 Elm St., Port Colborne, ON, L3K 4N6  
 18 **Ritchie, Fairlie**, (B.A., M.Div., M.A., M.L.S.) 9 George St., Hillsburgh, ON, N0B 1Z0  
 A 16 **Roberts, Earle F.**, (B.A., D.D.) 66 Cottonwood Dr., Toronto, ON, M3C 2B4  
 A 44 **Robertson, David C.**, 150 Promenade Dr., Suite 112, Nanaimo, BC, V9R 6M6  
 41 **Robertson, Gavin L.**, (B.Sc., M.Div.) 1112 Shutek Dr., Trail, BC, V1R 4R2  
 A 24 **Robertson, George**, (B.A., M.Div., Dip.C.S.) 71 Pine Dr., Stoney Creek, ON, L8G 4A6  
 A 17 **Robertson, John A.**, (M.A., B.D.) 2911 Bayview Ave., Apt. 210A, Toronto, ON, M2K 1E8  
 A 4 **Robertson, J. Bruce**, (B.A., B.Comm., B.D., S.T.M., D.D.) 1211 Shaunslieve Dr., Halifax, NS, B3M 3N3  
 19 **Robertson, Margaret A.**, (Dip. C.E.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7  
 41 **Robertson, Meridyth**, (B.A., Dip.C.E., M.Div.) 1112 Shutek Dr., Trail, BC, V1R 4R2  
 15 **Robillard, Phillip, J.**, 447 Port Union Rd., West Hill, ON, M1C 2L6  
 25 **Robinson, Douglas**, (B.A., M.Div., Th.M.) 24 Claremont St., Thorold, ON, L2V 1R3  
 20 **Robinson, Gary R.R.**, (B.A., M.Div.) 58 Sequin St., Parry Sound, ON, P2A 1B6  
 12 **Robinson, Linda E.**, (C.S.W., B.Th.) Box 28, McDonald's Corners, ON, K0G 1M0  
 25 **Robinson, Linda N.**, (Dip.C.E.) 372 Merritt St., St. Catharines, ON, L2P 1P5

- 1 **Robinson, R. Ritchie**, (B.A., B.Th., M.Div.) Site 12, Box 4, R.R. #1, Bras d'Or, NS, B0C 1B0  
 22 **Robinson, Robert R.**, (B.A., M.Div., Th.M., D.Min.) 580 Commercial St., North Bay, ON, P1B 4E6  
 29 **Rodger, Thomas A.**, (B.A., M.Div.) 1445 Lee Court, Sarnia, ON, N7S 3L5  
 15 **Rollwage, Douglas H.** (B.Th., M.T.S., M.Div.) 140 Guildwood Pkwy., Toronto, ON, M1E 1P4  
 A 20 **Rooney, Kenneth J.**, (B.A.) 188 Albert St. S., Box 1188, Durham, ON, N0G 1R0  
 A 40 **Rose, Hector W.**, (B.Ed.) 3 Hawkside Park NW, Calgary, AB, T3G 2W3  
 4 **Rose, Patricia A.**, (B.N.Sc., M.Th., M.Div.) St. John's Presby. Church, King St., Windsor, NS, B0N 2T0  
 A 20 **Ross, A. Alan**, (B.A.) R.R. #3, Bracebridge, ON, P1L 1X1  
 17 **Ross, Brian R.**, (B.A., B.D., M.Th., Th.D.) 1579 Royal York Rd., Etobicoke, ON, M9P 3C5  
 M 43 **Ross, Dawn M.**, (B.Mus.) WCC/CWME - URM, Box 2100, 150 route de Ferney, 1211 Geneva 2, Switzerland  
 15 **Ross, Geoffrey M.**, 410 Goldhawk Trail, Toronto, ON, M1V 4E7  
 A 43 **Ross, John A.**, (B.A., M.A., Ph.D., B.D.) 8995 Hazel St. S., Chilliwack, BC, V2P 7A1  
 43 **Ross, Robin D.**, (B.A., B.D.) 8469 Cedar St., Mission, BC, V4S 1A1  
 A 30 **Roushorne, Daniel**, (B.A., M.Div.) CFB, Petawawa, ON, K8H 2X3  
 31 **Rundland, Kenneth J.**, (B.A.) Box 323, Dundalk, ON, N0C 1B0  
 18 **Ruddell, Peter D.**, (B.A., M.A., B.D.) 156 Third Line, Oakville, ON, L6L 3Z8  
 A 24 **Ruiter, Hank**, (B.A., M.Div.) 151 Robinson St., Hamilton, ON, L8P 1Z6  
 DA23 **Runhart, Marnie**, 28 Pondview Cres., Guelph, ON, N0E 3K1  
 A 17 **Russell, Henry**, (B.Th.) Granite Gates, 1800 The Collegeway, Ste. 1401, Mississauga, ON, L5L 2S4  
 A 3 **Russell, Robert G.**, (B.A., M.A., B.Ed.) Thorburn, NS, B0K 1W0  
 34 **Ryu, Pok Young (Paul)**, (B.A., M.A., B.L.S., M.Div.) Box 255, Virden, MB, R0M 2C0

## S

- 23 **St. Louis, Nan L.**, (B.P.H.E., M.Div.) 196 Birmingham East, Mount Forest, ON, N0G 2L0  
 15 **Saliba, Issa A.**, (B.A., M.A., M.Div., M.Th.) 209 Cochrane St., Whitby, ON, L1N 5H9  
 A 12 **Sams, P. Lyle**, (B.A.) 361 St. George St., Almonte, ON, K0A 1A0  
 29 **Samuel, Terrance G.**, (Mus.Bac., M.Div.) 770 Lakeshore Rd., Sarnia, ON, N7V 2J5  
 43 **Sand, Richard E.**, (B.A., M.Div.) 2733 W. 41st Ave., Vancouver, BC, V6N 3C5  
 A 11 **Sandford, Robert D.**, 104 - 2090 Neepawa Ave., Ottawa, ON, K2A 3M1  
 6 **Sarcen, Gerald E.**, (B.A., B.D.) c/o 1780 Highway 425, Sunny Corner, NB, E9E 1J3  
 A 11 **Sauer, James B.**, (B.A., M.Div., D.Min., M.A.) 7115 Forest Brook, San Antonio, Texas, USA, 28240  
 A 6 **Saulters, Thomas E.**, (Dip.Min.) 114 Wayne Ave., Toronto, ON, M1R 1Y7  
 31 **Savill, Frances A.E.**, (C.P.H.I.(C), B.A., M.Div.) c/o 42 Duncan St., Thornbury, ON, N0H 2P0  
 A 11 **Sayers, Willis E.**, (B.A., M.A., M.P.S.) 267 Viewmont Dr., Apt. 201, Nepean, ON, K2E 7E7  
 A 10 **Schissler, J. Phillip**, Bayfield Manor, Bag 3000, Kemptville, ON, K0G 1J0  
 A 23 **Scholey, Lara**, 873 Clopper Rd., Apt. 1A, Gaithersburg, MD, USA, 20878  
 A 19 **Scholten-Dallimore, Lori**, (B.A., M.Div.) Box 44, Beeton, ON, L0G 1A0  
 25 **Schonberg, Douglas U.**, (B.A., M.Div.) 8280 Willoughby Dr., Niagara Falls, ON, L2G 6X2  
 7 **Schulze, Christine**, (B.Ed., M.Div.) Box 78, Tyne Valley, PE, C0B 2C0  
 A 5 **Scobie, Charles H.H.**, (M.A., B.D., S.T.M., Ph.D.) 227 Main St., Sackville, NB, E4L 3A7  
 43 **Scott, Charles A.**, (B.A., B.D., M.Th.) #14 - 7730 6th St., Burnaby, BC, V3N 4S3  
 19 **Scott, Dan**, (B.A., M.C.S., M.Div., D.Min.) Box 286, Bradford, ON, L3Z 2A8  
 14 **Scott, Douglas**, (B.A., B.D., M.Th.) Box 646, Bobcaygeon, ON, K0M 1A0  
 9 **Scott, Paul D.**, (B.A., B.D., D.D.) 11 Rodney Ave., Pointe Claire, PQ, H9R 4L8  
 A 7 **Scott, William**, (B.A., B.Th.) R.R.#1, Belfast, PE, COA 1A0  
 11 **Seaman, W.L. Shaun**, (B.A., B.P.E., M.A., M.Div.) 110 McCurdy Dr., Kanata, ON, K2L 2Z6  
 A 16 **Sedra, Magdy**, (M.Div., B.A.) 1208 - 1202 York Mills Rd., Toronto, ON, M3A 1Y2  
 18 **Self, Harvey A.**, (B.A., M.Div.) 6 John St., Box 276, Orangeville, ON, L9W 2Z7  
 A 16 **Self, Russell**, (B.A., M.A., B.D., M.Th.) 907 Willowdale Ave., Willowdale, ON, M2N 3C2  
 A 13 **Self, Stan D.**, (C.D., B.A., Dip., M.Div., D.Min.) 47 Barbara St., Trenton, ON, K8V 1Z6  
 A 17 **Seres, Edmund**, 3527 Miskolc, Zienlinsky Sz. u. 27./I/2, Hungary  
 A 15 **Shaffer, Frederick W.**, (B.Sc., Th.M., M.Div.) c/o Knox College, 59 St. George St., Toronto, ON, M5S 2E6  
 15 **Shaffer, Susan**, (M.Div., B.Sc., M.R.E., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7  
 A 17 **Shantz, Howard L.**, (M.A., D.Min., B.A.) Lakeshore Pk. Estates, 3845 Lakeshore Blvd. W., #411, Etobicoke, ON, M8W 4Y3  
 10 **Sharpe, Alison**, (B.A., S.T.M.) Box 624, 5 Mary St., Kemptville, ON, K0G 1J0  
 10 **Sharpe, Brian**, (B.A. (Hon.), B.Th., M.Div.) Box 624, 5 Mary St., Kemptville, ON, K0G 1J0  
 25 **Sharpe, Ron**, (B.A., M.Div.) 30 Maccoomb Rd., Welland, ON, L3C 5T9  
 A 27 **Shaver, K. Patricia**, (B.A., B.D., M.A., M.A.) 797 Grenfell Dr., London, ON, N5X 2C4  
 DA33 **Shaw, Christine**, (Dip.C.E.) 126 Tait Ave., Winnipeg, MB, R2V 0J9  
 33 **Shaw, R. Ian**, (B.Sc., M.Div.) 197 Browning Blvd., Winnipeg, MB, R3K 0L1  
 26 **Shaw, Robert M.**, (B.A., M.Div.) 46 Brock St. W., Tillsonburg, ON, N4G 2A5  
 3 **Shephard, Don**, (M.Div.) R.R. #2, New Glasgow, NS, B2H 5C5  
 19 **Sherbino, David E.**, (B.A., B.Th., M.P.S., S.T.M., D.Min.) 7971 Kipling Ave., Woodbridge, ON, L4L 1Z8

- 18 **Sheridan, Susan**, c/o 156 Third Line, Oakville, ON, L6L 3Z8
- A 11 **Shields, R. MacArthur**, (B.A., M.A.) 612 Edison Ave., Ottawa, ON, K2A 1V7
- L 39 **Shields, Robert**, R.R. #1, Penhold, AB, T0M 1R0
- 45 **Shin, Jung Hyun**, (B.Mus., M.Div.) 1 Greenland Rd., Toronto, ON, M3C 1N1
- A 27 **Shin, Yong Kyoo**, (B.A., M.Div.) 1250 South Euclid St., B 396, Anaheim, CA 92802 U.S.A.
- 25 **Shobridge, L. Paul**, (M.Div.) 42 Pelham Rd., St. Catharines, ON, L2S 1R4
- 9 **Shute, Daniel J.**, (B.A., M.Div., L.M.S., Ph.D.) c/o Presbyterian College, 3495 University St., Montreal, PQ, H3A 2A8
- A 15 **Siao, Susanna**, (B.Sc., M.Ed., M.Div., Th.M.) 310 Bloor St. W., #1413, Toronto, ON, M5S 1W4
- A 9 **Simms, John A.**, (B.A., B.D., D.D.) 457 Brock Ave. N., Montreal West, PQ, H4X 2G6
- 24 **Sim, Robert B.**, (B.A., B.Th., M.Div.) 1025 King St. East, Hamilton, ON, L8M 1C9
- A 27 **Simpson, Alex J.**, (B.S.A., B.D., M.Div.) R.R. #1, Morpeth, ON, N0P 1X0
- 24 **Simpson, Clive W.**, (B.A., M.Div.) 3346 Bristol Dr., Burlington, ON, L7M 1W4
- A 23 **Sinclair, Donald R.**, (B.A.) 130 Dublin St. N., Guelph, ON, N1H 4N4
- 43 **Sinclair, Guy**, (B.A., M.A., M.Rel., D.Min.) c/o 2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6
- 31 **Sinclair, Scott**, (B.Sc., B.Ed., M.Div.) c/o 865 2nd Ave. W., Owen Sound, ON, N4K 4M6
- 20 **Sitler, James A.**, (B.A., M.Div., M.Th., D.Min.) R.R. #3, Bracebridge, ON, P1L 1X1
- 43 **Siverns, L.E. (Ted)**, (B.A., B.D., M.Th., Ph.D.) 335 - 7th St., New Westminster, BC, V3M 3K9
- A 25 **Skelly, Wm.**, (M.A.) 84 Glenridge Ave., St. Catharines, ON, L2R 4X3
- A 1 **Skinner, James D.**, (B.A., M.Div.) 1008 - 500 Proudfoot Lane, London, ON, N6H 5G7
- 29 **Sloan, James**, (B.A., M.Div.) 268 Dantiki Court, Corunna, ON, N0N 1G0
- 24 **Smit, John-Peter**, (B.A., M.Div.) 865 Mohawk Rd. West, Hamilton, ON, L9C 7B9
- D 24 **Smit, Tori**, (Dip.C.E.) 865 Mohawk Rd. West, Hamilton, ON, L9C 7B9
- A 3 **Smith, A. Gordon**, (B.A., M.Div.) 26 Beverley Ter., Cullercoats, Tyne & Wear, Newcastle, UK, NE30 4NT
- 20 **Smith, Carol**, (M.Div.) 8 Church St., Box 354, Cookstown, ON, L0L 1L0
- 18 **Smith, Colleen L.**, (Reg.N., B.A., Dip.C.E.) 170 Main St. East, Milton, ON, L9T 1N8
- A 44 **Smith, David A.**, (B.A.) 2042 Northbrook Dr., Sidney, BC, V8L 4J5
- A 18 **Smith, Donald C.**, (B.A., B.D., Ph.D.) 14 Garnett Dr., Georgetown, ON, L7G 1K6
- A 10 **Smith, Earl F.**, 3 Apple St., Apt. 809, Brockville, ON, K6V 4X5
- A 14 **Smith, Edward G.**, (B.A., M.Div., M.Th.) 602-126 Colborne St. W., Lindsay, ON, K9Z 3T5
- A 44 **Smith, Gilbert D.**, (M.A.) 4704 Sunnymead Way, Victoria, BC, V8Y 2Z9
- A 10 **Smith, Howard D.**, (B.A., B.Th.) Box 1409, 16 Lakeshore Dr., Morrisburg, ON, K0C 1X0
- 5 **Smith, J. Gillis**, (B.A. (Hons.), M.Div.) 21 English Settlement Rd., Stanley, NB, E6B 2C7
- A 43 **Smith, James George**, (B.A., M.Div.) 1948 Westview Dr., North Vancouver, BC, V7M 3A9
- 21 **Smith, Jeffrey E.**, (M.Div.) 17A Ash St., Kapuskasing, ON, P5N 3H1
- A 11 **Smith, Leslie G.**, 723 Morin St., Ottawa, ON, K1K 3G8
- A 10 **Smith, Lloyd R.**, (B.A., M.Div.) 130 Hinton Ave. N., Ottawa, ON, K1Y 1A1
- 19 **Smith, M. Helen**, (B.A., M.Div.) Box 309, Postal Station "B", Toronto, ON, M5T 2W2
- A 38 **Smith, Richard C.**, (B.A., B.D., M.A., Ph.D.) 3323 - 108th St., Edmonton, AB, T6l 3C9
- 19 **Smith, Robert H.**, (B.Sc., M.Div., Th.M.) 94 Calvin Chambers Rd., Thornhill, ON, L4J 1E7
- A 15 **Smith, Sheina B.**, (B.Th., M.Div.) 942 Masson St. N., Oshawa, ON, L1G 5B2
- A 18 **Smith, Steven K.**, UNKNOWN
- 19 **Smith, Wayne G.**, (B.A., S.T.M., M.Phil., M.Div.) c/o 8 Church St., Box 354, Cookstown, ON, L0L 1L0
- A 44 **Smyth, Wm. Campbell**, (B.Th.) 775 Matheson Ave., Victoria, BC, V9A 6E4
- A 16 **Snyder, Phyllis**, (B.A., M.A., M.Div.) 34 Shudell Ave., Toronto, ON, M4J 1C7
- 18 **Soderholm, Glen C.**, (B.A., M.Div.) Box 235, Campbellville, ON, L0P 1B0
- 35 **Song, Apack R.**, (B.A., M.Div.) Box 1295, Moose Jaw, SK, S6H 4P9
- 33 **Sparks, Robert H.**, (B.Sc., M.Sc., M.Div.) Kapyong Barracks, 1984 Grant Ave., Winnipeg, MB, R3N 1V9
- A 42 **Speckeen, Frederick J.**, (B.A., B.D., Ph.D.) 1156 Sunset Dr., Kelowna, BC, V1Y 9R7
- 23 **Spencer, Robert C.**, (B.A., B.D., M.Div.) 28 Kipling Ave., Guelph, ON, N1H 8C2
- 11 **Statham, James H.W.**, (B.A., M.Div.) 1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
- 7 **Stead, Stephen**, (B.A., M.R.E., M.Div.) c/o Murray Harbour North Pres. Church, R.R. #4, Montague, PE, C0A 1R0
- 3 **Steeper, Kevin**, (B.A., M.Div.) R.R. #2, Pictou, NS, B0K 1H0
- A 11 **Stevens, Edward**, (B.A., M.A., Dip.in Th.) 16 Hobart Crescent, Nepean, ON, K2H 5S4
- 9 **Stewart, David A.**, (B.A., B.Th., M.Div.) 648 Main St., Lachute, PQ, J8H 1Z1
- 44 **Stewart David W.**, (B.A., B.D.) c/o The Upper Room Society, 919 Pandora Ave., Victoria, BC, V8V 3P4
- A 27 **Stewart, David**, (B.A., M.A., T.Th., M.Div.) R.R. #1, Port Stanley, ON, N0L 2A0
- 16 **Stewart, H. Alan**, 95 Lombard St., Apt. 802, Toronto, ON, M5C 2V3
- A 15 **Stewart, H. Douglas**, (B.A., D.D.) R.R. #2, Tiverton, ON, N0G 2T0
- A 40 **Stewart, Samuel J.**, (B.A., M.A., M.Div.) 5860 Dalford Hill N.W., Calgary, AB, T3A 1L6
- 24 **Stewart-Kroeker, Catherine**, (B.A., M.Div.) 2 Bond St. N., Hamilton, ON, L8S 3W1
- A 37 **Stinson, Fraser J.**, #428, 9814-77th Ave., Peace River, AB, T8S 1B7
- 27 **Stol, Michael J.**, (B.A., M.Div.) 521 Village Green Ave., London, ON, N6K 1G3
- 15 **Stone, Calvin D.**, (B.A., B.R.E., M.R.E., M.Div.) 97 Burcher Rd., Ajax, ON, L1S 2R3

- 27 **Strachan, Kathryn A.**, (M.Div.) 74 Wellington St., Box 72, Appin, ON, N0L 1A0  
A 44 **Strain, Gordon**, (B.A., M.Div.) 41 - 909 Admirals Road, Victoria, BC, V9A 2P1  
44 **Stretch, Wayne H.**, (B.A., M.Div.) 3459 Richmond Rd., Victoria, BC, V8P 4P6  
33 **Strickland, Diane J.**, (B.A., M.A., M.Div.) 61 Picardy Place, Winnipeg, MB, R3G 0X6  
33 **Strickland, Drew D.**, (B.Sc., B.Ed., M.Div.) 61 Picardy Place, Winnipeg, MB, R3G 0X6  
3 **Stright, H. Kenneth**, (B.A., M.Div.) Coleraine St., Pictou, NS, B0K 1H0  
A 19 **Strung, D. Patricia**, (B.Sc., M.Div., Reg.N.) 27 Sumner Heights, Willowdale, ON, M2K 1Y2  
16 **Stuart, Charlotte M.**, 191 Browning Ave., Toronto, ON, M4K 1W9  
D 24 **Sullivan, Frances**, 2047 James Street, Burlington, ON, L7R 1H4  
24 **Sullivan, Howard T.**, (B.A., B.Th., M.Div.) 461 Elizabeth St., Burlington, ON, L7R 4B1  
40 **Summers, Kirk T.**, (B.A., M.Div.) 290 Edgepark Blvd. N.W., Calgary, AB, T3A 4H4  
DA20 **Summers, Dorothyann**, (B.A.) 222 Lillian Crescent, Barrie, ON, L4N 5Y6  
A 20 **Summers, Malcolm D.**, (B.A., M.S.W.) 222 Lillian Crescent, Barrie, ON, L4N 5Y6  
A 28 **Surman, Stephen T.**, (B.A., M.Div., Dip.Min.) 534 St. Clair, # 6, Chatham, ON, N7L 1Z3  
A 20 **Sutherland, A. Laurie**, (B.A.) 63 McDougall Dr., Barrie, ON, L4N 7H6  
23 **Sutherland, Angus J.**, (B.A., M.Div.) Queen's Square, Cambridge, ON, N1S 1H4  
2 **Sutherland, David W.K.**, (B.Comm., M.Div., M.Th.) Box 6206, St. John's, NF, A1C 6J9  
A 14 **Sutherland, James E.**, (B.A., M.Div., D.D.) 109 Arthur Avenue, Peterborough, ON, K9J 5X7  
42 **Swanson, Douglas G.**, (B.A., M.Div.) 921 - 20th St. NE, Salmon Arm, BC, V1E 2L2  
15 **Swatridge, Jane E.**, (B.A., M.Div.) 31 Wood Glen Rd., Toronto, ON, M1N 2V8  
16 **Syme, Robert A.**, (B.Th., Dip.Min.) 19 Queensbury Ave., Toronto, ON, M1N 2X8  
12 **Syme, Ruth M.**, (B.A., B. Ed., M.A., Dip.Min., Ph.D.) 103 Frontenac St., Box 1147, Deep River, ON,  
K0J 1P0  
A 29 **Symington, Jo-Anne E.**, (B.A., B.Th., M.Div., B.R.E.) 4903 Forest Rd., R.R. #3, Watford, ON, N0M 2S0  
9 **Szabo, Peter M.**, (B.A., B.D.) 1969 Charles Gill St., St. Laurent, PQ, H3M 1V2  
A 43 **Szamoskozi, Laszlo**, 13440 - 67th Ave., Surrey, BC, V3W 6L9  
43 **Szigeti, Miklos**, 2791 E. 27th Ave., Vancouver, BC, V5R 1N4

## T

- 9 **Tai, Hui-Chi**, 2101 St. Dominique, Montreal, PQ, H2Y 1V7  
A 36 **Tai, Michael**, (B.D., M.C.S., M.A., Ph.D.) 163 Chein-kuo S Rd., Section 1, 3F, Taichung, Taiwan, 402  
A 5 **Tait, Walter**, (B.A., B.Th., M.Div.) 68 Stirling Cres., Allison, NB, E1G 4G5  
43 **Tait-Katerberg, Diane**, 11289 - 89th Ave., Delta, BC, V4C 3G2  
A 16 **Talbot, C. Rodger**, (B.A.) 69 Fenelon Dr., Toronto, ON, M3A 3K4  
25 **Tattrie, George A.**, (B.A., B.Ed., B.D., Th.M., Ph.D.) 52 Lisgar St., St. Catharines, ON, L2S 1P7  
A 4 **Taylor, Charles E.**, (B.A., M.Div.) R.R. #1, LaHave, NS, B0R 1C0  
M 39 **Taylor, Craig & Maxine**, c/o The United Mission to Nepal, Box 126, Kathmandu, Nepal  
17 **Taylor, R. Campbell**, (B.A., B.D.) 119 Mimico Ave., Toronto, ON, M8V 1R6  
A 14 **Taylor, Roy A.**, (B.Th., C.D.) 406 - 252 King St. E., Bowmanville, ON, L1C 1R1  
A 40 **Telcs, George**, (B.A., B.D., M.Th.) 1120 Stafford Dr. N., Lethbridge, AB, T1H 2C1  
28 **Templer, Mary**, (B.A.Hons., Dipl. M.C., M.A., M.Div.) Box 93, Dresden, ON, N0P 1M0  
25 **Theijmsmeijer, Tjjs**, (B.A., M.Div.) 205 Linwell Rd., St. Catharines, ON, L2N 1S1  
A 30 **Thompson, David S.**, (B.A., M.Div., Ph.D.) 132 St. Vincent St. N., Stratford, ON, N5A 6H7  
A 3 **Thompson, Gerald E.**, (B.A., B.Ed., M.Div.) 1698 Porter's Lane, Westville, NS, B0K 2A0  
A 11 **Thompson, J.M.**, (B.A., M.A.) Philosophy Dep., Carleton Univ., 1233 Colonel By Dr., Ottawa, ON,  
K1S 5B6  
14 **Thompson, Lorna J.M.**, (M.Div.) Box 787, Campbellford, ON, K0L 1L0  
5 **Thompson, N.E. (Ted)**, (B.A., B.Th., M.Div.) 101 Coburg St., Saint John, NB, E2L 3J8  
A 12 **Thompson, S. Reid**, (B.A.) 97 Noik Dr., Pembroke, ON, K8A 7Z4  
13 **Thompson, Stephen**, (B.A., M.Div.) 37 Rollins St., Box 443, Madoc, ON, K0K 2K0  
A 20 **Thomson, James A.**, (B.A., B.D., M.Th., D.D.) 47 Wilshier Blvd., Bracebridge, ON, P1L 1L2  
A 25 **Thomson, J.K. Ross**, (B.A., D.D.) 190 King St., C-308, St. Catharines, ON, L2R 3J7  
39 **Tiessen, Ron**, (M.Div.) Box 1027, Rocky Mountain House, AB, T0M 1T0  
A 42 **Timbers, Gordon E.**, (M.Div., B.A., Th.M.) c/o Wood Lake Books, 10162 Newene Rd., Winfield, BC,  
V4V 1R2  
27 **Timbers, Karen R.**, (B.A., M.R.E., M.Div.) 370 Ridout St., London, ON, N6C 3Z7  
27 **Todd, Kristen L.**, (B.A., M.Div.) Box 2, Ailsa Craig, ON, N0M 1A0  
A 43 **Tong, (Paul) Chiun-Chia**, (B.D.) 1479 West 57th Avenue, Vancouver, BC, V6P 1T1  
3 **Tonks, Gary**, c/o First Presbyterian Church, Hopewell, NS, B0K 1C0  
9 **Topping, Richard R.**, (B.A., M.A.) 3415 Redpath St., Montreal, PQ, H3G 2G2  
A 15 **Townesley, Charles**, (B.A.) 114 Wayne Ave., Toronto, ON, M1R 1Y7  
A 26 **Tozer, Vernon W.**, (B.A., M.Div., D.D.) 21 McCormack Way, Brantford, ON, N3V 1E6  
A 17 **Tremblay, Mark A.**, (B.A., M.Div.) UNKNOWN  
A 5 **Trites, Terrance R.**, (B.A., M.Div.) 114 Pasadena Dr., Moncton, NB, E1G 1H5  
A 30 **Tubb, Mervyn E.**, 20 Southvale Rd., Unit 22, Box 2117, St. Mary's, ON, N4X 1A1  
A 26 **Tully, Milton D.**, (B.A., M.Div.) R.R. #3, Princeton, ON, N0J 1V0  
26 **Turnbull, Andrew J.**, (M.Div.) Box 353, Embro, ON, N0J 1J0

- 14 **Turner, George A.**, (M.A., B.D., M.Th.) 120 Murray St., Peterborough, ON, K9H 2S5  
 15 **Turner, Lawrence V.**, (B.A., M.Div.) 40B Toronto St. S., Uxbridge, ON, L9P 1G9  
 27 **Turner, Mark**, (B.A., M.Div.) 590 Gainsborough St., London, ON, N6G 4S1  
 A 17 **Turner, Victor H.**, (B.A., M.Div.) 864 Thistle-down Way, London, ON, N6G 4Z8

## U

- L 14 **Ufkes, John**, Box 38, Kirkfield, ON, K0M 2B0  
 A 10 **Urquhart, J.J.**, (B.A., B.D.) 945 Maple St., Box 399, Cardinal, ON, K0E 1E0

## V

- A 20 **Vais, Chris J.**, (B.A., M.Div.) R.R. #3, Bracebridge, ON, P1L 1X1  
 A 16 **Vais, George C.**, (B.A., B.D., D.D.) R.R. #3, Bracebridge, ON, P1L 1X1  
 A 24 **Vais, Heather J.**, (B.A., M.Div.) 209 MacKenzie Cres., Caledonia, ON, N3W 1A7  
 24 **Vais, Thomas G.**, (B.A., M.Div.) 117 Argyle St. N., Caledonia, ON, N3W 1B8  
 15 **Van Auker, Ronald E.**, (B.A., M.Div.) Box 24100, 601 Dundas St. W., Whitby, ON, L1N 8X8  
 A 25 **Van Bruchem, Garry A.**, (B.A., S.T.M., Dip.Min., M.A.) 7 Henry St., St. Catharines, ON, L2R 5T7  
 13 **Van Dusen, Barry E.**, (B.A., M.Div.) Trinity Presby. Church, Box 23001, 4499 Bath Rd., Amherstview, ON, K7N 1Y2  
 D 44 **Van Duyvendyk, Adriana**, (Dip.C.E., Dip.Rec.Tec.) 531 Herbert St., Duncan, BC, V9L 1T2  
 3 **Van Essen, Martyn**, Box 98, Tatamagouche, NB, B0K 1V0  
 12 **Van Gelder, Patricia L.**, (B.A., S.T.M.) Box 258, Cobden, ON, K0J 1K0  
 18 **Van Harten, Pieter**, (B.A., M.Div.) 44 Main St. N., Acton, ON, L7J 2M4  
 22 **van Hartingsveldt, Job**, (B.Th., M.Div.) 73 Larch St., Sudbury, ON, P3E 1B8  
 A 24 **Van Oostveen, Jon**, (B.A., M.Div., C.P.E.) 2058 Trillium Court, Burlington, ON, L7M 2S6  
 A 16 **Van Seters, Art**, (B.A., B.D., Th.M., Th.D.) 95 De Vere Gardens, Toronto, ON, M5M 3G1  
 31 **Vanbodegom, Cornelis**, (M.Div.) Box 256, Durham, ON, N0G 1R0  
 32 **Vancook, Hilbertus (Bert)**, (B.A., M.Div.) 201 S. Brodie St., Thunder Bay, ON, P7E 1C1  
 23 **Vandermeij, Kees**, Box 638, Elora, ON, N0B 1S0  
 30 **Vandermeij, Nicholas**, (B.A., B.D., M.Th.) 59 Goderich St. W., Seaforth, ON, N0K 1W0  
 31 **Vanderstelt, William W.T.**, (B.A., M.Div.) Box 280, Chatsworth, ON, N0H 1G0  
 A 10 **Vanderwal, Jacob**, Sandringham Rd., Moose Creek, ON, K0C 1W0  
 D 25 **Vanderzweerde, Margaret**, (Dip.C.E.) 7414 Westfield Dr., Niagara Falls, ON, L2J 3V8  
 37 **van de Wall, Willem**, (B.A., B.Th.) 9704 99th Ave., Fort St. John, BC, V1J 1T8  
 34 **van Vliet, John**, 361 Russell Street, Brandon, MB, R7A 5H6  
 M 18 **Van Wissen, Denise**, c/o Casa de Azucena Antunes de la Shell, ½ c al norte, Ocotal, Nueva Segovia, Nicaragua  
 3 **van Zoeren, Fennegina**, (B.A., M.Div.) 114 Temperance St., New Glasgow, NS, B2H 3A7  
 31 **Vasarhelyi, Pearl**, (M.Div.) General Delivery, Holstein, ON, N0G 2A0  
 18 **Vass, Zoltan**, 439 Vaughan Rd., Toronto, ON, M6C 2P1  
 31 **Vaudry, John P.**, (B.A., S.T.M.) 289 Centre St., Box 466, Wingham, ON, N0G 2W0  
 25 **Veenstra, Jeff**, (M.Div.) 340 Lock St. W., Dunnville, ON, N1A 2X1  
 11 **Victor, Cathy**, Box 219, Kars, ON, K0A 2E0  
 11 **Victor, D. Ian**, (B.A., B.Th., M.Div.) 174 First Ave., Ottawa, ON, K1S 2G4  
 9 **Vidal, Marc Henri**, (B.A., Dip.Th.) 5790 17e Avenue, Montreal, PQ, H1X 2R8  
 A 44 **Vietorisz, Louis**, (B.A.) 538 Langvista Dr., Victoria, BC, V9B 5N3  
 40 **Vincent, David B.**, (B.A., M.A., M.Div., D.Min.) 1102 - 23 Ave. NW, Calgary, AB, T2M 1T7  
 14 **Vines, Joanne M.**, (B.A., Dip.C.E.) Box 867, Fenelon Falls, ON, K0M 1N0  
 9 **Vissers, John A.**, (B.A., M.Div., Th.M., Th.D.) 3495 University St., Montreal, PQ, H3A 2A8  
 A 17 **Vlasblom, Lawrence**, (M.Div.) 11 Deancrest Rd., Etobicoke, ON, M9B 5W3  
 A 16 **Voelkel, John W.**, (B.A., M.A., M.Div.) Seminario Biblico de Colombia, Apartado Aereo 1141, Medellin, Columbia, S. America  
 18 **Voo, Allyson**, (M.Div.) 6 John St., Box 276, Orangeville, ON, L9W 2Z7

## W

- A 15 **Waite, Harry E.**, (B.A., B.D.) 1156 Tanzer Court, Pickering, ON, L1W 3S6  
 8 **Walker, Blake W.**, (M.A., B.D.) 1855 Rochefoucauld, Sherbrooke, PQ, J1J 1E3  
 34 **Walker, Leslie L.**, (B.A., M.Div.) Box 1089, Virden, MB, R0M 2C0  
 36 **Wallace, Annabelle**, (B.A., M.Div.) 436 Spadina Cres. E., Saskatoon, SK, S7K 3G6  
 16 **Wallace, Gerald A.**, (M.A., B.A.Hons.) 152 Floyd Avenue, Toronto, ON, M4K 2B7  
 14 **Wallace, Ronald**, (M.A., M.Div., M.Th., B.A.) 40 William St. N., Lindsay, ON, K7L 4A1  
 A 24 **Walter, JoAnne**, 28 Muscot Dr., Stoney Creek, ON, L8J 1X2  
 A 16 **Walter, Maureen**, (B.A., M.Div.) 402 Willard Avenue, Toronto, ON, M5S 3R5  
 16 **Walters, Stanley D.**, (B.A., B.D., Th.M., Ph.D.) 129 Mount Pleasant Rd., Toronto, ON, M4W 2S3  
 43 **Wang, Chin-Chai (Peter)**, (M.Div., M.S.T., D.Min.) 2733 W. 41st Ave., Vancouver, BC, V6N 3C5  
 A 37 **Wang, Tak**, (B.F.A., M.Div.) 368 Gorge Rd. W., Victoria, BC, V9A 1M8  
 13 **Ward, Mark A.**, (B.A., B.D., M.Th.) 2368 Middle Rd., Kingston, ON, K7L 5H6  
 17 **Wardell, Wayne**, (B.Th., B.A. Hons., M.A.) 3194 Weston Rd., Weston, ON, M9M 2T6  
 A 15 **Warne, Donald M.**, (B.A., Ph.D.) 400 Fairview Dr., Whitby, ON, L1N 3A8

- 38 **Wasilow, Ariane**, (B.A., M.A., M.Div.) Box 356, Chauvin, AB, T0B 0V0  
A 13 **Weaver, Stephen J.**, (B.A., Grad.Dip., M.B.A., B.Th., M.Div.) 9-65 Stella Cres., Trenton, ON, K8V 1W6  
11 **Webb, Steven W.**, (B.A., M.Div.) 20 Church St., Stittsville, ON, K2S 1A6  
42 **Webber, David V.**, (M.Div.) R.R. #1, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0  
25 **Wehrmann, Martin A.**, (B.A., M.Div.) 515 Scott St., St. Catharines, ON, L2M 3X3  
A 24 **Weir, James R.**, (B.A., M.Div.) 13 Birchwood Ave., R.R. #2, Tiverton, ON, N0G 2T0  
3 **Welch, Larry A.**, (B.Th.) R.R. #2, Aspen, NS, B0H 1E0  
21 **Wessel, Cassandra H.J.**, (B.A., M.Div.) Box 1093, Kirkland Lake, ON, P2N 3L1  
A 16 **Wevers, John W.**, (B.A., B.D., Ph.D., Th.D., D.D.) 116 Briar Hill Dr., Toronto, ON, M4R 1H9  
38 **Wheaton, Kenneth M.L.**, (B.A., M.Div.) 9920 - 67 St., Edmonton, AB, T6A 2R2  
14 **Whitecross, David J.**, (B.Sc., M.Div.) 40 William St. North, Lindsay, ON, K9V 4A1  
A 20 **Whitehead, David A.**, (B.A., M.Div.) 1194 Everton Rd., Midland, ON, L4R 5J2  
A 20 **Whitehead, Linda L.**, (B.A., M.Div.) 1194 Everton Rd., Midland, ON, L4R 5J2  
A 23 **Whitehead, Robert R.**, (B.A.Sc.) Box 151, South River, ON, P0A 1X0  
25 **Whitton, Mary L.**, (M.Div., A.L.C.M.) 602 Metler, R.R. #3, Fenwick, ON, L0S 1C0  
D 33 **Whittaker, Warren**, (B.A., Dip.C.E.) 151 Gilia Dr., Winnipeg, MB, R2V 2V4  
15 **Whitwell, Lois E.**, (B.A., M.Div.) c/o 32 Wilson Rd. N., Oshawa, ON, L1G 6C8  
A 15 **Whyte, Wallace E.**, (B.A., B.D., D.Min.) 20 Guildwood Parkway, Ste. 1104, Toronto, ON, M1E 5B6  
37 **Wiest, Harold M.**, (B.A., M.Div.) 1501-108th Ave., Box 843, Dawson Creek, BC, V1G 4H8  
A 40 **Wilcox, Keith E.W.**, (B.A., B.D.) 129 - 2945 26th Ave. S.E., Calgary, AB, T2B 2N5  
31 **Wild, Kenneth C.**, (B.A., B.Th., M.Div.) Box 404, Southampton, ON, N0H 2L0  
12 **Wiley, Edward R.**, (B.Sc., M.Div.) c/o CFB, Petawawa, ON  
DA40 **Wilkins, Lyla**, (Dip.C.E., B.P.E.) 404-1235 17th Ave. SW, Calgary, AB, T2T 0C2  
40 **Wilkinson, Donald G.**, (L.Th.) 2316 Edmonton Tr. NE, Calgary, AB, T2E 3M6  
40 **Wilkinson, Fiona**, (B.A., M.Div.) Box 566, Bassano, AB, T0J 0B0  
A 18 **Will, Bruce V.**, (B.A., B.D.) UNKNOWN  
9 **Williams, Glynis R.**, (B.Sc.N., B.Th., M.Div.) 1410 Guy St., #25, Montreal, PQ, H3H 2L7  
A 10 **Williams, Gordon E.**, (B.A., B.D.) 6598 Windsong Ave., Orleans, ON, K1C 6M9  
A 17 **Williams, Joseph E.**, (M.Div.) c/o 190 Medland St., Toronto, ON, M6P 2N7  
DA11 **Williams, Margaret**, 215 - 220 Viewmount Dr., Nepean, ON, K2E 7M5  
DA27 **Willis, Barbara**, UNKNOWN  
31 **Wilson, Alice E.**, (B.A., M.Div.) Box 20004, Midtown P.O., Hanover, ON, N4N 3T1  
11 **Wilson, Charlene E.**, (B.A., B.Th., M.Div.) 579 Parkdale Ave., Ottawa, ON, K1Y 4K1  
A 34 **Wilson, David S.**, (B.A., B.Ed., B.D.) 22 Linden Blvd., Brandon, MB, R7B 1B9  
DA24 **Wilson, Donna**, 127 Fairleigh Ave. S., Hamilton, ON, L8M 2K4  
DA25 **Wilson, Dorothy**, 306-6563 Drummond Rd., Niagara Falls, ON L2G 4N6  
17 **Wilson, Garth B.**, (B.A., B.D., Th.D.) 127 Riverhead Dr., Rexdale, ON, M9W 4H1  
A 15 **Wilson, George E.**, (B.A.) 25 Marshall St., Apt. 209, Richmond Hill, ON, L4C 0A3  
43 **Wilson, G. Grant**, (B.A., M.Div.) 2725 Fir St., Vancouver, BC, V6J 3C2  
11 **Wilson, John R.**, (B.A., M.Div.) 579 Parkdale Ave., Ottawa, ON, K1Y 4K1  
A 24 **Wilson, Kenneth J.**, (B.A., B.D.) 127 Fairleigh Ave. S., Hamilton, ON, L8M 2K4  
L 36 **Wilson, Margaret**, (B.Sc.N.) 323 6th Ave. N., Saskatoon, SK, S7K 2S3  
29 **Wilson, Philip**, (B.A., M.Div.) 437 Colborne St., Box 1381, Corunna, ON, N0N 1G0  
39 **Wilson, Robert D.**, (B.Comm., B.D., M.Div.) 5020 48th St., Sylvan Lake, AB, T4S 1C6  
30 **Wilton, Lillian J.**, (R.N., B.A., M.Div.) c/o 68 Main St. S., Exeter, ON, N0M 1S1  
A 38 **Winiawsky, W.**, (Degree) 4634 - 116 Ave., Edmonton, AB, T5W 0X4  
2 **Wishart, Ian S.**, (C.D., B.A., B.D., M.Th.) 5 Chestnut Place, St. John's, NF, A1B 2T1  
A 36 **Witt, Ronald G.**, Box 18, Site 6, R.R. 1, Amherst, NS, B0N 1M0  
35 **Woensdregt, Yme**, (B.Mus., M.Div., D.Min.) 2170 Albert St., Regina, SK, S4P 2T9  
43 **Wong, Morgan T.S.** (B.A., B.Th., M. Div.) 6137 Cambie St., Vancouver, BC, V5Z 3B2  
A 9 **Woo, Wm.**, (B.Th.) 46 Copperwood Square, Toronto, ON, M1V 2C1  
24 **Wood, Carol**, (B.Sc., M.Div., D.Min.) 116 Sterling St., Hamilton, ON, L8S 4J5  
DA16 **Woodruff, Barbara**, (Dip.C.E.) 607-23 Thorncliffe Park Dr., Toronto, ON, M4H 1H7  
34 **Woods, Dale S.**, (B.A., M.Div., M.C.S.) 339 - 12th St., Brandon, MB, R7A 4M3  
A 15 **Wotherspoon, David C.**, (B.A., M.A., B.D.) 146 Bayshore Dr., R.R. #3, Brechin, ON, L0K 1B0  
A 7 **Wright-MacKenzie, Barbara**, R.R. #2, Montague, PE, C0A 1R0  
A 9 **Wu, John**, (Th.D., Th.M., M.Div., Th.D.) 7 Lynedock Cres., Toronto, ON, M3A 2A7  
A 33 **Wyber, J. Robert**, (B.A., B.D.) 1284 Valley Dr., Kenora, ON, P9N 2W9  
A 23 **Wyllie, James J.**, (B.A., M.Div.) 119 Oakhurst Cres., Kitchener, ON, N2B 3K0  
42 **Wyminga, John P.**, (B.A., M.Div.) 1365 11th Ave. N., Williams Lake, BC, V2G 2N1  
5 **Wynn, Bonnie M.G.**, 2410 Route 3, Harvey York Co., NB, E6K 1P4

## Y

- DA36 **Yando, Beth Anne**, (B.A., C.E., M.R.E.) Box 514, Prince Albert, SK, S6V 5R8  
36 **Yando, George B.**, (B.A., M.Div.) Box 514, Prince Albert, SK, S6V 5R8  
A 45 **Yoo, John**, (B.A., M.Div., B.Sc.) 30/32 Longdon Place, Colombo, Sri Lanka  
A 45 **Yoo, Young Sik**, (M.Div., M.L.S.) 900 Dundas St. W., Unit 21, Mississauga, ON, L5C 3B3

- A 45 **Yoon, Tae Gon**, (B.Sc., M.Div.) UNKNOWN  
 39 **Yoos, John D.**, (B.A.) 5023 47A Avenue, Sylvan Lake, AB, T4S 1G8  
 44 **Young, Barbara A.**, (M.Div.) 9296 East Saanich Rd., Sidney, BC, V8L 1H8  
 37 **Young, D. Allan**, Box 170, Dixonville, AB, T0H 1E0  
 26 **Young, Donald N.**, (B.A., M.Div.) 11 Whiteoaks Ave., Brantford, ON, N3R 5N8  
 A 23 **Young, F. Norman**, (B.A.) 394 - 224 Janefield Ave., Guelph, ON, N1G 2L6  
 20 **Young, James A.**, (M.Div.) 435 Jamieson Dr., Orillia, ON, L3V 4Y6  
 23 **Young, John P.**, (B.A., M.Div.) 685 Highpoint Avenue, Waterloo, ON, N2V 1G7  
 31 **Young, Linda G.**, 42 Clyde St., Bluevale, ON, N0G 1G0  
 A 24 **Young, Wilbert L.**, (B.A., B.D.) 322 Green Cedar Dr., Hamilton, ON, L9C 7K6

**Z**

- DA23 **Zimmer, Denise**, 469 Whitelaw Rd., Guelph, ON, N1K 1L4  
 11 **Zimmerman, George L.**, (B.Sc., M.Div., C.D.) 1188 Highcroft Ave., Box 297, Manotick, ON, K4M 1A3  
 DA38 **Ziniewicz, Jill**, Box 139, Myrnam, AB, T0B 3K0  
 30 **Zondag, John M.**, (B.Sc., M.Div.) 12 - 441 Elizabeth St. E., Listowel, ON, N4W 2P7  
 42 **Zook, Elizabeth M.**, (B.A., B.R.E., M.A., M.Div.) 6364 Cornell Pl., Prince George, BC, V2N 2N7  
 A 11 **Zugor, E.J.**, (B.A., B.Th.) 1539 Prestwick Dr., Orleans, ON, K1E 1S4

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