

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

TORONTO, ONTARIO

JUNE 3RD - JUNE 8TH, 2001

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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.

OFFICERS OF THE 127TH GENERAL ASSEMBLY

Moderator: The Rev. Dr. Joseph W. Reed
 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
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,	Donald 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., 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
2000 Hamilton	H. Glen Davis, B.A., B.D., M.Th., D.D., Agincourt, 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.	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. Stephen Kendall, B.Eng., M.Div.	July 1, 1998 -

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator: Convener	Rev. E. Morales
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
Chief Financial Officer	Mr. D.A. Taylor
Atlantic Missionary Society: President	Mrs. J.C. Cho
Business, Committee on, 2001 Assembly: Convener	Dr. 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	Mr. D. Mitchell
Life and Mission Agency: Convener	Rev. Dr. M. Caveney
General Secretary	Rev. J.P. Morrison
Associate Secretaries:	
Canada Ministries	Rev. G.R. Haynes
Education for Discipleship	Rev. J.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. C.I. MacLean
Pension and Benefits Board: Convener	Mr. C. Laing
Administrator	Ms. 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	Mr. C. Burns
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. J.I. Instance
Executive Director	Rev. S.Y.M. Kim

THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

2001 REMITS which are sent down to presbyteries under the Barrier Act. Please note: reports on these remits are to be sent by each presbytery to the Clerks of Assembly in terms of Book of Forms sections [257](#) and [297.3](#). (Note: In view of the length of the 2001 Remits, what follows is a summary, with page references to the Acts and Proceedings, 2001).

Remit A, 2001 (Committee on Remits, Rec. No. 1, p. [47](#)):

Re: Limiting the creation of non-geographic presbyteries to bounds of ethnicity, and language or culture.

Remit B, 2001 (Assembly Council, Rec. No. 14, p. [215](#), [37](#))

Re: Plans regarding remaining assets in the matter of the amalgamation of congregations

Remit C, 2001 (Clerks of Assembly, Rec. No. 15, p. [278](#), [21](#))

Re: Obligation for congregational trustees to be professing members

Remit D, 2001 (Clerks of Assembly, Rec. No. 16, p. [278](#), [21](#))

Re: Redundant term “male and female”, re voting at congregational meetings

Remit E, 2001 (Clerks of Assembly, Rec. No. 17, p. [286](#), [22](#))

Re: Various changes regarding Latin terms

Remit F, 2001 (Clerks of Assembly, Rec. No. 18, p. [287](#), [22](#))

Re: Various changes re the term *fama*

Remit G, 2001 (Life and Mission, Rec. No. 14, p. [397](#), [40](#))

Re: Provision for interim minister

DECLARATORY ACTS

Re: Westminster Confession of Faith and the Pope

The following Declaratory Act with respect to sections [2](#) and [406.2](#) in the Book of Forms was adopted (Church Doctrine, Rec. No. 10, p. [239](#), [41](#)):

Although the Westminster Confession of Faith refers to the Pope as antichrist, we do not believe it is now warranted to do so. We deplore the legacy of hatred and violence generated by such theological invective. We recognize the work of the Holy Spirit in and through the Roman Catholic Church, among others, and are pleased that we have had and can anticipate good relations with our Roman Catholic brothers and sisters in our mutual desire to serve Christ and his Kingdom.

Re: Motion to Refer

The following Declaratory Act with respect to section [45](#) in the Book of Forms was adopted (Clerks of Assembly, Rec. No. 12, p. [273](#), [21](#)):

A motion to refer is debatable only with respect to whether or not it should be referred and to where it is referred. The substance of the motion that is being referred is not debatable during consideration of referral.

INTERIM ACT

Re: Provision for interim minister (See Remit G, 2001, above)

The following proposed additions (being considered under the Barrier Act), were approved as an Interim Act. (Life and Mission Agency, Rec. No. 15, p. [397](#), [40](#))

1. That a new section, 213.3 be inserted, to read:

When the presbytery considers the situation in a pulpit vacancy to require interim ministry, or when the minister has been placed on an extended leave of absence, presbytery may appoint an interim minister for a period not exceeding two years.

2. That present sections [213.3](#) and [213.4](#) be renumbered 213.4 and 213.5 respectively.

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” in the first sentence. 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)

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND TWENTY-SEVENTH GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT
TORONTO, ONTARIO
JUNE 3-8, 2001
FIRST SEDERUNT**

At the city of Toronto, Ontario, and within York University there, on Sunday the third day of June in the year of our Lord two thousand and one, at seven-thirty o'clock in the evening.

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

Public worship was a blend of contemporary and traditional worship. The service opened with a drama team under the direction of The Rev. Olwyn Coughlin, made up of children and youth from St. Andrew's Church, Molesworth and Knox Church, Gorrie, who presented a liturgical dance and drama entitled "Pentecost". The call to worship was given in nine different languages, representing the diversity of languages at Pentecost. Youth and Young Adult Representatives marched in carrying thirty-six banners from across Canada, which were dedicated at the service. Music was provided by the choir of Glenview Presbyterian Church, Toronto and members of the Mississauga Choral Society, under the direction of Chris A. Bentley, with organist Ian Sadler. Trumpet and drums added to the majesty of the music. The choir sang a special anthem commissioned for the occasion entitled "The Gates of Righteousness", composed by David Passmore. Prayers were offered by Elder Coulson Malloy and Miss Brenna Ho, both from Glenview Church; the readers modelled the FLAMES Initiatives of laity equipping and youth.

The Rev. Dr. H. Glen Davis, Moderator of the 126th General Assembly, preached the sermon, based on Isaiah 64:1-9 and entitled "Why Don't You Rip Open The Heavens And Come Down?". The celebration of the Lord's Supper then took place, with The Rev. Dr. Robert Fourney, minister of Glenview Church and H. Glen Davis officiating. Communion servers were youth and members from churches within the Presbytery of East Toronto. The service reflected the rich diversity of The Presbyterian Church in Canada within the metropolitan area of Toronto.

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, H.G. Davis, constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church.

ROLL OF ASSEMBLY

The Moderator called on the Principal Clerk to present, in a printed list and subject to corrections, the names of those commissioned by the several presbyteries of the Church. The roll 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)

Lloyd A. Murdock, Baddeck
Shirley F. Murdock, Baddeck

Duncan J. MacDonald, Baddeck
Angus D. MacVicar, Glace Bay

2. Presbytery of Newfoundland (Newfoundland)

John C. Duff, St. John's

Jennifer M.L. Whitfield, St. John's

3. **Presbytery of Pictou (Nova Scotia)**
 Glen Matheson, New Glasgow
 Donald M. Shephard, New Glasgow
 Kevin H. Steeper, Pictou
 Gerrie Akkerman, Stellarton
 James E. Baillie, River John
 Elizabeth M. Byers, Scotsburn
4. **Presbytery of Halifax-Lunenburg (Nova Scotia)**
 L. George Macdonald, Halifax
 D. Laurence Mawhinney, Lunenburg
 Murray W. Alary, Halifax
 Ann L. Taylor, LaHave
5. **Presbytery of St. John (New Brunswick)**
 Kent E. Burdett, Hampton
 Steven C.H. Cho, St. Stephen
 Ruth N. Houtby, Sackville
 Margaret J. Leonard, Fredericton
 Rudy J. Tucker, L'Etete
 Ray C. Williston, Lower Coverdale
6. **Presbytery of Miramichi (New Brunswick)**
 Murdo Mackay, Millerton
 Robert G. McKay, Miramichi
7. **Presbytery of Prince Edward Island (Prince Edward Island)**
 Steven A. Boose, Alberton
 Blaine W. Dunnett, Charlottetown
 Thomas J. Hamilton, Charlottetown
 Malcolm MacKenzie, Montague
 Sterling E. MacRae, North Wiltshire

II. SYNOD OF QUEBEC & EASTERN ONTARIO

8. **Presbytery of Quebec (Quebec)**
9. **Presbytery of Montreal (Quebec)**
 Ronald A. Benty, Pincourt
 Joseph W. Reed, Montreal
 Peter M. Szabo, Montreal
 Hui-Chi Tai, Montreal
 Glynis R. Williams, Montreal
 Stanley R. Chassagne, St. Lambert
 Bert De Koning, Montreal
 Daisy Grenier, St. Lambert
 Jean Macdonald, LaSalle
 Campbell W. Oliver, Huntingdon
10. **Presbytery of Seaway-Glengarry (Ontario)**
 Mark R. Bourgon, Finch
 Geoffrey P. Howard, Iroquois
 C. Ian MacLean, Prescott
 Earl Fourney, Martintown
 James F. Gursby, Oxford Station
 Judy A. Messenger, Kemptville
11. **Presbytery of Ottawa (Ontario)**
 Anthony Boonstra, Richmond
 Daniel H. Forget, Ottawa
 Ian A. Gray, Ottawa
 Wally Hong, Nepean
 John G. Davidson, Manotick
 M. Joan Forsythe, Aylmer (PQ)
 Nancy E. Pinck, Ottawa
 Kathy Sullivan, Ottawa
12. **Presbytery of Lanark & Renfrew (Ontario)**
 * Hugh N. Jack, Carleton Place
 * Larry R. Paul, Perth
 * Alexander J. McCuan, Carleton Place

III. SYNOD OF TORONTO & KINGSTON

13. **Presbytery of Kingston (Ontario)**
 Chen-Chen Abbott, Stirling
 Lincoln G. Bryant, Kingston
 Dorothy Hickey, Madoc
 Michael B. Mundell, Inverary
14. **Presbytery of Lindsay-Peterborough (Ontario)**
 Douglas G. Brown, Cobourg
 Roger S.J. Millar, Norwood
 David J. Whitecross, Lindsay
 Ruth J. Anderson, Sunderland
 Elizabeth A. Honeyford, Cannington
 Cecilia A. Morris, Cobourg
15. **Presbytery of Pickering (Ontario)**
 David A. (Sandy) Beaton, Port Perry
 Mary E. Bowes, Toronto
 Gerard J.V. Bylaard, Toronto
 H. Glen Davis, Agincourt
 Susan Shaffer, Toronto
 Alena Job, Toronto
 Harold A. Lamb, West Hill
 Ruth V. Oliver, Ashburn
 Elizabeth J. Thorsen, Toronto
 Carl Wienecke, Oshawa

16. Presbytery of East Toronto (Ontario)

Jean S. Armstrong, Toronto
 Philip E. Chiang, Toronto
 Thomas W. Eng, Toronto
 Rodger Hunter, Toronto
 Peter T. Ma, Markham
 H. Alan Stewart, Toronto
 Charlotte M. Stuart, Toronto

June I. Beattie, Toronto
 Kenneth R. Craigie, Toronto
 Stan French, Toronto
 Kwan H. Kao, Toronto
 Herbert Popkie, Mississauga
 Judy A. Soong, Pickering
 Lorna M. Teare, Toronto

17. Presbytery of West Toronto (Ontario)

George E.C. Anderson, Toronto
 John Bigham, Toronto
 Lawrence J. Brice, Port Rowan
 Paulette M. Brown, Toronto
 Sarah Yong Mi Kim, Mississauga
 Elias Morales, Toronto

Janet E. Brewer, Toronto
 Roy W. Ferris, Toronto
 Andrew Gyongyossy, Mississauga
 William McWhinnie, Toronto
 Hildy Stollery, Toronto
 Renee Wright, Toronto

18. Presbytery of Brampton (Ontario)

Kathy J. Brownlee, Malton
 Edward S. Dowdles, Brampton
 W. Grant Johnston, Brampton
 Fairlie A. Ritchie, Hillsburgh
 Peter D. Ruddell, Oakville
 Allyson A. Voo, Orangeville

Scott Cooper, Mississauga
 Maureen Kelly, Brampton
 Richard F. Kirk, Oakville
 Fred J. Stewart, Mississauga

19. Presbytery of Oak Ridges (Ontario)

Laura J. Duggan, Newmarket
 Bryn E. MacPhail, Beeton
 Donald G.A. Muir, Stouffville
 David E. Sherbino, Woodbridge

Isabelle A. Bottoms, Bolton
 Marilyn Compton, Newmarket
 Peter M. McKinnon, Schomberg
 Linda A. Patton-Cowie, Aurora

20. Presbytery of Barrie (Ontario)

H. Douglas L. Crocker, Stroud
 Thomas T. Cunningham, Barrie
 John A. Fraser, Barrie
 Robert J. Graham, Alliston
 A.R. Neal Mathers, Nottawa

Don Doner, Collingwood
 Evelyn I. Horne, Orillia
 Cam Steele, Phelpston
 Helen Zoschke, Penetanguishene

21. Presbytery of Temiskaming (Ontario)

Jeffrey E. Smith, Kapuskasing

Clare Harrison, Kapuskasing

22. Presbytery of Algoma & North Bay (Ontario)

Leslie Drayer, Burk's Falls

William J. Hunter, Sundridge

23. Presbytery of Waterloo-Wellington (Ontario)

E. Brooke Ashfield, Waterloo
 Wayne Dawes, Cambridge
 Carolyn B. McAvoy, Mississauga
 Donald P.J. McCallum, Guelph

Beth M. Evans, Cambridge
 Robert J. Renton, Guelph
 Robert D. Seim, West Montrose
 Anna Marie Toner, Palmerston

45. Presbytery of Eastern Han-Ca

Jin Sook Ko, Toronto
 Young Min Koh, Toronto

Kwang Yong Ha, London

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

Robert C. Dawson, Burlington
 Charles J. Fensham, Hamilton
 J. Mark Lewis, Hamilton
 Stephen R. Lindsay, Stoney Creek
 Robert B. Sim, Hamilton
 John Peter Smit, Hamilton

Brent Ellis, Hamilton
 William J. Feunekes, Dundas
 Susan M. Hammond, Stoney Creek
 William J. Lyall, Dundas
 Alan J. Morton, Ancaster
 Peter Shewchenko, Burlington

- 25. Presbytery of Niagara (Ontario)**
 J. Cameron Bigelow, Fort Erie
 Elizabeth S. Kidnew, Fonthill
 Maria Papp, Welland
 Douglas U. Schonberg, Niagara Falls
 Donna M. Bachur, St. Catharines
 Jim Cleat, Fonthill
 Lynn M. Hurd, Niagara Falls
 Mary Lou Johnston, Dunnville
- 26. Presbytery of Paris (Ontario)**
 J. Stanley Cox, Paris
 Kathryn A. Strachan, Brantford
 Jo-Ann Dickson, Brantford
 Arnold H. Ward, Norwich
- 27. Presbytery of London (Ontario)**
 Duncan A. Colquhoun, Rodney
 Edward W. Musson, Thorndale
 James H.L. Redpath, London
 Mark Turner, London
 Karen L. Brown, Wallacetown
 Ruby E. Cromwell, Fingal
 Don Lamond, St. Marys
- 28. Presbytery of Essex-Kent (Ontario)**
 Charles N. Congram, Tecumseh
 Jeffrey F. Loach, Windsor
 W. Scott McAndless, Leamington
 Clare C. Brown, Tilbury
 Robert McLean, Amherstburg
 Barbara Sargent, Chatham
- 29. Presbytery of Sarnia (Ontario)**
 H. Christine O'Reilly, Thedford
 Philip M. Wilson, Corunna
 Harold G. Ebert, Sarnia
 Elaine M. Heath, Sarnia
- 30. Presbytery of Huron-Perth (Ontario)**
 Catherine Calkin, St. Pauls
 J. Andrew Fullerton, Stratford
 John M. Zondag, Listowel
 Clifford J. Coultes, Belgrave
 Neal A. Nickles, Goderich
 Mac Thompson, Listowel
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**
 John E. Baker, Kincardine
 Bruce J. Clendening, Wiarton
 Pearl Vasarhelyi, Holstein
 John P. Vaudry, Wingham
 Audrey L. Dick, Wiarton
 Carl E.R. Remus, Walkerton
 Archie Purdon, Wingham
 Edward (Ted) H. Stewart, Tiverton
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 32. Presbytery of Superior (Ontario)**
 Bert Vancook, Thunder Bay
 John M. Conrod, Thunder Bay
- 33. Presbytery of Winnipeg (Manitoba)**
 Charles S. Cook, Thompson
 R. Ian Shaw, Winnipeg
 Richard Graydon, Winnipeg
 Joanne I. Instance, Winnipeg
- 34. Presbytery of Brandon (Manitoba)**
 Gladys M. Anderson, Neepawa
 Patricia Mullins, Brandon
- VI. SYNOD OF SASKATCHEWAN**
- 35. Presbytery of Assiniboia (Saskatchewan)**
 John C. Ferrier, Weyburn
 Gordon K. Cameron, Briercrest
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**
 Thomas C. Brownlee, Saskatoon
 Eric A. Muirhead, Melfort
 Fred J. Grant, Glenbush
 Jean L. Jones, Saskatoon
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 37. Presbytery of Peace River**
 Willem H. van de Wall, Fort St. John
 Lorna D. Price, Dawson Creek
- 38. Presbytery of Edmonton-Lakeland (Alberta)**
 J. David W. Leggatt, Lloydminster
 John C. Rhoad, Edmonton
 Kenneth M.L. Wheaton, Sherwood Park
 Peter Fairbridge, Edmonton
 Shirley L. Jay, Edmonton
 Kalman Kovacs, St. Albert

- 39. Presbytery of Central Alberta (Alberta)**
Robert D. Wilson, Sylvan Lake
Connie M. Madsen, Rocky Mountain House
- 40. Presbytery of Calgary-Macleod (Alberta)**
Marion R. Barclay, Calgary
David M. Crawford, Banff
Victor S.J. Kim, Calgary
Doreen M. Hall, Calgary
Lesley A.E. McNutt, Banff
Gordon R. Ritchie, Calgary
- VIII. SYNOD OF BRITISH COLUMBIA**
- 41. Presbytery of Kootenay (British Columbia)**
Douglas W. Maxwell, Kimberley
Gavin L. Robertson, Trail
Daniel A. Boateng, Montrose
Janet H. Deeney, Kimberley
- 42. Presbytery of Kamloops (British Columbia)**
Colin J. Cross, Penticton
Ina E. Golaiy, Kitimat
Edward F. Millin, Vernon
Sepkje Lind, Kamloops
Berna D. Porter, Kamloops
Kevin Waite, Prince Rupert
- 43. Presbytery of Westminster (British Columbia)**
S. Bruce Cairnie, Langley
Katharine J. Michie, Chilliwack
Paul A. Myers, Vancouver
N. Elaine Nagy, Vancouver
Richard E. Sand, Vancouver
Ian McGlashan, Surrey
Herb H. McIlveen, Langley
Barbara Marshall, Surrey
Janet R. Tremblay, Burnaby
Charles C. Yang, Richmond
- 44. Presbytery of Vancouver Island (British Columbia)**
Brian J. Crosby, Victoria
Ruth M. McCowan, Victoria
Wayne H. Stretch, Victoria
John Lee, Victoria
Lana MacCharles, Port Alberni
William R. Stuart, Sidney
- 46. Presbytery of Western Han-Ca**
Young Taik Cho, North Vancouver
Duck Yeun Chang, Velmount

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The Moderator called on the Principal Clerk to present, in a printed list, the names of Young Adult Representatives and Student Representatives to the 127th General Assembly. The court agreed to list within these minutes the names of these representatives as follows:

Young Adult Representatives

- | | |
|---------------------------|------------------------------------|
| 2. Newfoundland | John Graham, Mount Pearl, NF |
| 4. Halifax-Lunenburg | Scott Fraser, Dartmouth, NS |
| 6. Miramichi | Bryan MacMinn, Bathurst, NB |
| 8. Quebec | Melissa Fafard, Richmond, PQ |
| 10. Seaway-Glengarry | Michael Stark, Kemptville, ON |
| 12. Lanark & Renfrew | Jeffrey Murray, Whitelake, ON |
| 13. Kingston | Jonathan Dennis, Picton, ON |
| 15. Pickering | Jonathan Agg, Toronto, ON |
| 16. East Toronto | Eric Paradis, Toronto, ON |
| 18. Brampton | Kim Lingen, Milton, ON |
| 19. Oak Ridges | Sofie Pauwels, Aurora, ON |
| 23. Waterloo-Wellington | Carrie Bellamy, Guelph, ON |
| 25. Niagara | Alison Kennedy, St. Catharines, ON |
| 29. Sarnia | Jessica Henderson, Strathroy, ON |
| 31. Grey-Bruce-Maitland | Katie Pettigrew, Wingham, ON |
| 34. Brandon | Blaine Foley, Brandon, MB |
| 36. Northern Saskatchewan | Brooke Klassen, Martensville, SK |
| 40. Calgary-Macleod | Deanne Lomheim, Calgary, AB |
| 42. Kamloops | Kyle Trask, Prince Rupert, BC |
| 44. Vancouver Island | Janine Edgerton, Ladysmith, BC |

Student Representatives

- | | |
|---------------------------------|----------------------|
| 1. Knox College | Sarah Travis |
| 2. Presbyterian College | Alexander Sutherland |
| 3. Vancouver School of Theology | Thomas Kim |

INTRODUCTION OF FORMER MODERATORS

The Moderator introduced former moderators and their spouses, as follows: The Rev. Dr. Kenneth McMillan (1979), and Mrs. Isabel McMillan, The Rev. Dr. Tony Plomp (1987), The Rev. Dr. Harrold Morris (1989) and Ms. Jeanette MacDonald, The Rev. Dr. Earle Roberts (1993) and Mrs. Dorothy Roberts, The Rev. Dr. George Vais (1994) and Mrs. Faith Vais, The Rev. Dr. Alan McPherson (1995) and Mrs. Maureen McPherson, The Rev. John Congram (1997) and Mrs. Liz Congram, The Rev. Dr. William Klempa (1998), The Rev. Dr. Arthur Van Seters (1999) and Mrs. Rowena Van Seters. All were warmly welcomed by the Assembly.

The Moderator announced the recent death, in Victoria, British Columbia, of The Rev. Dr. Alexander F. MacSween, Moderator of the 1980 Assembly.

INTRODUCTION OF ECUMENICAL OVERSEAS VISITORS

The Moderator recognized the presence of a number of overseas ecumenical visitors as follows: a group from the Presbyterian Church of Korea, a group from the Korean Christian Church in Japan, representatives from the Blantyre and Livingstonia Synods of the Church of Central Africa (Presbyterian), The Rev. Dr. Kenneth Uche Elu of the Presbyterian Church of Nigeria, The Rev. Rodney Curpanen of the Presbyterian Church of Mauritius, and Pastor Ciwas So, wife of the Moderator of the Presbyterian Church of Taiwan. In welcoming these guests, the Moderator noted the ecumenical visitors would be more formally introduced at a future time and that some would address the Assembly.

ELECTION OF THE MODERATOR

H.G. Davis called upon the Assembly to choose a Moderator to preside over its deliberations. He called on F.R. Kendall, convener of the Committee to Advise with the Moderator. F.R. Kendall handed in the committee's report, as printed on p. [200](#). In accordance with the method determined by the 95th General Assembly, F.R. Kendall, on behalf of the Committee to Advise with the Moderator, placed the name of The Reverend Joseph W. Reed in nomination as Moderator of the 127th General Assembly.

The Moderator called for nominations from the floor. There were no further nominations. On motion of C. Steele, duly seconded and adopted, nominations were closed. E. Moralies moved, seconded by J.M.L. Whitfield, that The Rev. Joseph W. Reed be declared elected as Moderator. Adopted. H.G. Davis declared Joe Reed elected Moderator of the 127th General Assembly.

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

During this time, H.G. Davis spoke to the Assembly in a humorous fashion, verbally presenting "moderatorial awards".

INSTALLATION OF THE MODERATOR

J.W. Reed was conducted to the chair by E. Morales and J.M.L. Whitfield. H.G. Davis asked J.W. Reed the appointed questions and installed him as Moderator of the 127th General Assembly. Deputy Clerk T. Plomp escorted H.G. Davis to his seat.

MODERATOR ADDRESSES ASSEMBLY

The newly installed Moderator addressed the court. He thanked the Church as a whole for electing him as Moderator and paid special tribute to the staff of International Ministries: Marjorie Ross, Wilma Welsh, Mary Beth McLean and Gladys Stover. J.W. Reed spoke movingly of missionaries who had gone before him and then described to the Assembly the names and faces of some people from Central America. He closed by paying tribute to a number of individuals from that region who had influenced and moved him.

COMMITTEE TO ADVISE WITH THE MODERATOR

The Moderator called on F.R. Kendall, convener of the Committee to Advise with the Moderator, to continue with the report.

Recommendation No. 1 (p. [200](#)) was moved by E. Morales, duly seconded. Adopted.

Recommendation No. 2 (p. [200](#)) was moved by E. Morales, duly seconded. Adopted.

Recommendation No. 3 (p. [200](#)) was moved by E. Morales, duly seconded. Adopted.

Report as a Whole

E. Morales moved, duly seconded, that the report as whole be adopted. Adopted.

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 126th General Assembly, the several synods and the Assembly Council, that they might be placed in the hands of such committees as may be appointed to examine them. The Principal Clerk announced that all the minutes and records were available for examination. (see p. [48](#))

COMMITTEE ON BUSINESS

The Assembly called for the first report of the Committee on Business, as printed on p. [229-33](#), which was presented by K.R. Craigie, convener. On motion of K.R. Craigie, duly seconded, the report was received and its first eleven recommendations were considered together as one.

Recommendation Nos. 1 through 11 (p. [229-33](#)) were moved by K.R. Craigie, duly seconded and adopted.

Notices of Motion

K.R. Craigie gave notice that, at a future sederunt, he would move or cause to be moved that the terms of reference for the Ecumenical Relations Committee be reconsidered (Ecumenical Relations Committee, Rec. No. 1, p. [300](#)). (cont'd on p. [40](#))

K.R. Craigie gave notice that, at a future sederunt, he would move or cause to be moved that the duties of the Treasurer be reassigned (Assembly Council Rec. No. 15, p. [217](#)) and that it be redesignated as Chief Financial Officer and Treasurer (Assembly Council Rec. No. 16, p. [217](#)), be reconsidered. (cont'd on p. [37](#))

K.R. Craigie gave notice that, at a future sederunt, he would move or cause to be moved that the terms of reference for the Committee on Theological Education be reconsidered (Committee on Theological Education Rec. No. 1, p. [538](#)). (cont'd on p. [24](#))

K.R. Craigie gave notice that, at a future sederunt, he would move or cause to be moved that the Agreement Among St. Andrew's Hall, Vancouver School of Theology and The Presbyterian Church in Canada be reconsidered (Committee on Theological Education Rec. Nos. 2 and 3, p. [538](#) and [540](#)). (cont'd on p. [24](#))

K.R. Craigie gave notice that, at a future sederunt, he would move or cause to be moved that Book of Forms Appendix [B-1](#) be reconsidered (Assembly Council Rec. No. 7, p. [212](#)). (cont'd on p. [23](#))

K.R. Craigie gave notice that, at a future sederunt, he would move or cause to be moved that Book of Forms [Appendix G](#) be reconsidered (Committee on History Rec. No. 3, p. [310](#)). (cont'd on p. [37](#))

(cont'd on p. [14](#))

COMMITTEE TO NOMINATE

The Assembly called for the report of the Committee to Nominate, which was handed in by L.N. Robinson, convener. On motion of C.I. MacLean, duly seconded, 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, the Rev. Linda N. Robinson; to the Secretary, The Rev. C. Ian MacLean; or Ms. Terrie-Lee Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 5, 2001. 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. [31](#))

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario on Tuesday, June fifth, two thousand and one at nine-thirty o'clock in the morning, of which public intimation was given.

SECOND SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Tuesday, June fifth, two thousand and one at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator informed the commissioners that during the week, various commissioners would be conducting prayers in their own languages. He then invited Commissioner Elder Sepkje Lind of the Presbytery of Kamloops to offer the opening prayer in the Dutch language. She did so, including prayers for the Moderator, the China Christian Council and the extension work in Kitimat, British Columbia. The Moderator then constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. [13](#))

The Assembly called for the report of the Committee on Business, which was presented by K.R. Craigie, convener. He moved, duly seconded, that the docket be approved as printed. Adopted.

K.R. Craigie moved, duly seconded, that permission be granted to the Committee on Bills and Overtures to circulate their report. 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 J.I. Instance, convener. She moved, duly seconded, that the report be received and considered. Adopted.

The convener noted that R. Morden, Presbytery of West Toronto, has been commissioned to replace R. Wright. No replacements have been named for commissioners L.R. Paul, H.N. Jack and S. McCuan, Presbytery of Lanark and Renfrew, all of whom have sent regrets.

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

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was handed in by C.B. McAvoy, convener.

Receive and Consider

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

Recommendation No. 1 was moved by C.B. McAvoy, duly seconded.

That Overture No. 13 (p. [560-61](#)) re providing courses on youth ministry within diaconal education be referred to the Committee on Theological Education. Adopted.

Recommendation No. 2 was moved by C.B. McAvoy, duly seconded.

That Overture No. 14 (p. [561](#)) re changing Life and Mission Agency advisory committees to standing committees be referred to the Life and Mission Agency, to consult with the Assembly Council. Adopted.

Recommendation No. 3 was moved by C.B. McAvoy, duly seconded.

That Overture No. 15 (p. [561](#)) re using the 1994 statement on human sexuality as basis of work for the Special Committee on Sexual Orientation be referred to the Special Committee on Sexual Orientation. Adopted.

Recommendation No. 4 was moved by C.B. McAvoy, duly seconded.

That Overture No. 16 (p. [561-62](#)) re membership terms on special General Assembly and Board and Agency committees be referred to the Assembly Council, to consult with the Clerks of Assembly. Adopted.

Recommendation No. 5 was moved by C.B. McAvoy, duly seconded.

That Overture No. 17 (p. [562](#)) re review of minimum stipends be referred to the Assembly Council. Adopted.

Recommendation No. 6 was moved by C.B. McAvoy, duly seconded.

That Overture No. 18 (p. [562](#)) re requesting the Special Committee re Sexual Orientation to present a final report to the 128th General Assembly be not received on the basis that the 1998 Assembly set terms of reference for the Special Committee including a non-specific timeframe, and two subsequent Assemblies have already declined to constrain or amend that timeframe. This is in keeping with the 1967 Declaratory Act of Assembly. (Book of Forms section [308](#), [67.1](#) and Declaratory Act 1967: When the subject of an overture has already been dealt with by an Assembly within the previous five years, authority is given to the Assembly's Committee on Bills and Overtures to recommend to Assembly that the overture be rejected in whole or in part.)

Motion to Refer

R.I. Shaw moved, duly seconded, that the overture be referred to the Committee on Sexual Orientation.

The motion to refer was defeated.

Recommendation No. 6 was adopted.

Recommendation No. 7 was moved by C.B. McAvoy, duly seconded.

That Overture No. 19 (p. [563](#)) re communicating to the government concerning the traditional understanding of marriage be referred to the Committee on Church Doctrine. Adopted.

Recommendation No. 8 was moved by C.B. McAvoy, duly seconded.

That Overture No. 20 (p. [563](#)) re concerns to be considered for the Policy and Procedures for Interim Ministry be referred to the Life and Mission Agency (Ministry and Church Vocations). Adopted.

Recommendation No. 9 was moved by C.B. McAvoy, duly seconded.

That Overture No. 21 (p. [563-64](#)) re movies about Paul Bernardo and Karla Homolka be referred to a Special Committee of this Assembly consisting of five commissioners, preferably with experience in the areas of violence, censorship and media, to report to a future sederunt. Adopted. (see p. [26](#), [46](#))

Recommendation No. 10 was moved by C.B. McAvoy, duly seconded.

That Overture No. 22 (p. [564](#)) re establishing supplemental employment benefit plan and clear terminology for remuneration policies be referred to the Pension and Benefits Board. Adopted.

Recommendation No. 11 was moved by C.B. McAvoy, duly seconded.

That Overture No. 23 (p. [564-65](#)) re persecuted and suffering Christians be referred to the Life and Mission Agency (Justice Ministries) to consult with the Committee on International Affairs. Adopted.

Preamble to Recommendation No. 12

The Committee on Bills and Overtures notes that Overture No. 24 (p. [565](#)) is virtually the same as both Petition No. 1 (p. [573-74](#)), and the final section and recommendation of the International Affairs Committee report to this Assembly (p. [321](#)). The Committee on Bills and Overtures wishes to ensure that only one body deals with this matter and that there are not multiple referrals. Further, the Committee observes that an independent review panel is unknown in our polity. What appears to be requested is a meeting of interested parties to discuss the work of International Affairs. This can take place at any time at the request of the Committee, and without the need for an independent review panel.

Recommendation No. 12 was moved by C.B. McAvoy, duly seconded.

That Overture No. 24 (p. [565](#)) and Petition No. 1 (p. [573](#)) re future co-ordination of the work relating to international affairs be answered in terms of the response of the Assembly to Recommendation No. 6 in the report of the International Affairs Committee (p. [321](#)), which is the same. Adopted.

Recommendation No. 13 was moved by C.B. McAvoy, duly seconded.

That Overture No. 25 (p. [566](#)) re prepare study document on the theology and practice of ordination to the ruling and teaching eldership be referred to the Committee on Church Doctrine, to consult with the Life and Mission Agency (Ministry and Church Vocations). Adopted.

Recommendation No. 14 was moved by C.B. McAvoy, duly seconded.

That Overture No. 26 (p. [566-67](#)) re Declaratory Act re transmitting a complaint against a minister or diaconal minister be referred to the Clerks of Assembly. Adopted.

Recommendation No. 15 was moved by C.B. McAvoy, duly seconded.

That Overture No. 27 (p. [567](#)) re costs of and invoicing of financial requirements of congregations be referred to the Assembly Council (Support Services). Adopted.

Recommendation No. 16 was moved by C.B. McAvoy, duly seconded.

That Overture No. 28 (p. [567-68](#)) re opening of shopping malls on Sundays be referred to the Life and Mission Agency (Justice Ministries). Adopted.

Recommendation No. 17 was moved by C.B. McAvoy, duly seconded.

That Overture No. 29 (p. [568](#)) re representation at presbytery by congregations without a half and full time minister be referred to the Clerks of Assembly. Adopted.

Recommendation No. 18 was moved by C.B. McAvoy, duly seconded.

That Overture No. 30 (p. [568-69](#)) re requesting Special Committee on Sexual Orientation to report to the 128th General Assembly be not received on the basis that the 1998 Assembly set terms of reference for the Special Committee including a non-specific timeframe, and two subsequent Assemblies have already declined to constrain or amend that timeframe. Adopted.

Recommendation No. 19 was moved by C.B. McAvoy, duly seconded.

That Overture No. 31 (p. [569](#)) re encouraging young people to consider full-time ministry be referred to the Committee on Theological Education, to consult with the Life and Mission Agency (Ministry and Church Vocations). Adopted.

Preamble to Recommendation No. 20

Overture No. 33, 2001 (p. [570-71](#)) raises a matter that has been considered and determined by a previous Assembly through a Special Commission. The 1999 Assembly received a petition from the Presbytery of East Toronto, asking that the matters related to the dismissal of Ms. Lee McKenna duCharme be considered by the Assembly. This request was granted in the appointment of a Special Commission named to deal with that petition. The Special Commission worked for one year and gave answer to the petition in its findings, ruling and judgement. This was reported to the 2000 Assembly (A&P 2000, p. [269-74](#)). A Special Commission has the authority of the General Assembly, and the law of the Church makes it clear that its ruling is final and must be obeyed (Book of Forms sections [290](#), [290.4](#)). There is provision, if it can be clearly shown that a Special Commission has exceeded its terms of reference or acted beyond its legal authority, for the Assembly to which the Commission reports its findings, to set the work aside, or not receive it. (Book of Forms section [290.4](#))

At the 2000 Assembly, commissioners from the Presbytery of East Toronto sought to have the work of the Special Commission deemed beyond the law of the Church. The Assembly refused to do so, and therefore determined that the Special Commission had acted and reported properly.

This overture alleges that the Special Commission's work was either unjust or incompetent. Such action is unprecedented. When the highest court of the Church has made a ruling, it must be respected. In presenting this overture to yet a third Assembly, a great disservice is done to the integrity of the General Assembly. Section 308 of the Book of Forms grants to the Committee on Bills and Overtures the determination of whether or not overtures are part of the legitimate work of the Assembly. In this case, the Committee finds that the work called for in this overture, namely to re-examine a matter that has been put to rest by previous Assemblies, it is not legitimate work for the Assembly.

Recommendation No. 20 was moved by C.B. McAvoy, duly seconded.

That Overture No. 33 (p. [570-71](#)) re requesting a commission on truth and reconciliation be not received on the basis that the overture seeks to review and overturn a decision of a Special Commission of the 1999 General Assembly, whose decision and sentence is final and must be obeyed (Book of Forms sections [290](#), [290.4](#)). Adopted.

Preamble to Recommendation No. 21

Overture No. 32, 2001 (p. [570](#)) asks the Assembly, to take steps to ensure that the rules of natural justice are applied to the work of the courts of the Church. In presenting this request, however, a matter that has been dealt with by a previous Assembly is raised, in such a manner that it calls into question the integrity of the Special Commission appointed by the Assembly to deal with Petition No. 1, 1999 re Lee McKenna-duCharme. It is inappropriate to draw this connection when the Assembly has, in good order, already given its final judgement on the matter. The Committee on Bills and Overtures has the authority to recommend that those portions of an overture that have been dealt with already be not received by the Assembly (Declaratory Act 1967, see Rec. No. 6 above, p. 15). However, the Committee is conscious of the spirit of the overture regarding natural justice.

Recommendation No. 21 was moved by C.B. McAvoy, duly seconded.

That Overture No. 32 (p. [570](#)) re rules of natural justice be received with the removal of the fifth "Whereas" and the third "Therefore", and be referred to the Clerks of Assembly. Adopted.

Preamble to Recommendation No. 22

Overture No. 34, 2001 (p. [571-72](#)), in referring to litigation before several denominations refers (the sixth "whereas") to "acts" of sexual abuse against aboriginal students committed by employees at residential schools. It is true to say that such "acts" have been proved with respect to certain denominations, but there have been no such convictions with respect to our denomination. Therefore it is appropriate at this point to speak only of "allegations" and not "acts".

Recommendation No. 22 was moved by C.B. McAvoy, duly seconded.

That Overture No. 34 (p. [571-73](#)) re racism and requesting a policy on racial harassment be received with the words "acts" in the 6th "Whereas" changed to the word "allegations", and be referred to the Life and Mission Agency (Justice Ministries). Adopted.

Recommendation No. 23 was moved by C.B. McAvoy, duly seconded.

That Memorial No. 1 (p. [573](#)) re ensuring sessions comply with the Church's understanding of having women elders be referred to the Clerks of Assembly. Adopted.

Preamble to Recommendation No. 24

The decision P.G. Bush wishes to appeal is the defeat of a motion at presbytery that would have denied the ability of any congregation within the bounds to apply for funds whose income contains gambling money.

The grounds are that the Church has consistently been opposed to gambling in all its forms and so denying the taking of money that was generated by gambling is a logical step. One might say that the grounds for the appeal are theological. The procedures taken by the presbytery in defeating the motion are not in question.

An appeal of a defeated motion of this kind is rather confusing and irregular. When a court defeats a motion it is not always saying the exact opposite of what it is saying when it adopts a

motion. In the case of passing a motion, a court takes a specific action. In the case of a defeated motion, a court normally has decided nothing. There are cases, such as a request to approve a building program that a court might defeat, which may reasonably be appealed. But in this case, the court may simply be tired of dealing with the same motion that has come before it three or four times. Hence defeating the motion may be saying the court does not wish to deal with the motion; it may not necessarily be saying that the court fully disapproves of the motion. Defeating a motion is one way of simply disposing of a matter without final determination. The same cannot be said for approving a motion, which is always a statement of action or new policy or position.

P.G. Bush likely does not qualify as a “party in a cause” (cf. Book of Forms section [93](#)) in this case, and thus may not have the privilege of appeal. He clearly demonstrates that he is theologically offended by the decision (or non-decision), but neither he nor his congregation was directly related to this matter. If a representative elder of the congregation that can now apply to the fund held Mr. Bush’s view and was offended that his own congregation was going to apply, there could be a more compelling ground for appeal.

There is no claim that any individual injustice done to Mr. Bush.

Finally, this is a matter that fits perfectly the definition of an overture: “An overture is a formal proposal made by a lower court, or by a member of the court ... seeking enactment of a law or rule, or some executive action of a general kind, competent to the court overtured and binding upon all within its jurisdiction.”

An overture requesting that the Assembly enact a rule that congregations be prohibited from applying for such funds, would be in proper order, would be referred to an appropriate body by General Assembly, and answered in good order, and without the considerable expense, time and travel for a Special Commission. This is the usual and the best way that our Church can deal with this concern.

Recommendation No. 24 was moved by C.B. McAvoy, duly seconded.

That Appeal No. 1 (p. [574](#)) from The Rev. Peter G. Bush re against a decision of the Presbytery of Huron-Perth be not received on the basis that it is properly the basis of an overture and not of an appeal. Adopted.

Recommendation No. 25 was moved by C.B. McAvoy, duly seconded.

That Appeal No. 2 (p. [574](#)) from The Rev. Adam Lees re appeal against a decision of the Presbytery of Prince Edward Island to deem an appeal frivolous and vexatious be referred to a Commission of three persons. Adopted. (see p. [26](#), [43](#))

Preamble to Recommendation No. 26

This dissent and complaint raises the matter of a point of law requiring interpretation. This same issue is raised at this General Assembly through Overture No. 26 (p. [566-67](#)) and is also replied to in the body of the report of the Clerks of Assembly (p. [273](#)).

Recommendation No. 26 was moved by C.B. McAvoy, duly seconded.

That Appeal No. 3 (p. [574](#)) from The Rev. Murdo Mackay re dissent and complaint against a decision of the Synod of the Atlantic Provinces be answered in the terms of the Assembly’s action on Clerks of Assembly’s Recommendation No. 13 (p. [273](#), [21](#)). Adopted.

Preamble to Recommendation No. 27

In reviewing the text of this dissent and complaint, the Committee on Bills and Overtures notes that although a principle in dispute is stated, the dissenters fail to indicate the substance of the case that is their complaint. Appropriate grounds for the dissent and complaint are not present in the text of the appeal and so the Committee is unable to determine what the case is about.

Recommendation No. 27 was moved by C.B. McAvoy, duly seconded.

That Appeal No. 4 (p. [574](#)) from The Rev. Dr. Philip Crowell and The Rev. Murdo Mackay re dissent and complaint against a decision of a Special Commission of the Synod of the Atlantic Provinces be not received on the grounds that the dissenters fail to indicate the substance of the case that is their complaint. Adopted.

Report as a Whole

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

MODERATOR OF THE 126TH GENERAL ASSEMBLY

The Moderator invited The Rev. Dr. H.G. Davis, Moderator of the 126th General Assembly, to address the court. He noted five concerns across our denomination which he has observed during the past year. First, there is a consuming concern about the survival of congregations for the next ten to fifteen years. To focus on survival is, he said, “the kiss of death”. He noted the statement of Jesus Christ that those who would save their lives will lose them. Secondly, he spoke of the discouragement of rural and remote communities who cannot understand why so few ministers in our denomination are not interested in ministering among them. The past moderator’s third observation was to offer praise to volunteers who minister, teach and lead children and youth. Fourthly, he told the Assembly that he was astonished by the gifts of young people to which he had been exposed. Lastly, he spoke of the timidity of our denomination to be the conscience of the state and referred to the story of David and Nathan. He stated that politics is the way we order our lives and affairs and the Church needs to speak against policies which are contrary to the tenets of the kingdom of God. The Church must stand up for justice and act as the state’s conscience.

In conclusion, H.G. Davis thanked all who had made his moderatorial year so meaningful. He paid special tribute to his co-minister, chaplain and spouse, The Rev. Joyce Davis.

The Moderator thanked H.G. Davis for his service.

LIFE AND MISSION AGENCY COMMITTEE

The Assembly called for the report of the Life and Mission Agency Committee, which, as printed on p. [329-443](#), was handed in by M.F. Caveney, convener.

Receive and Consider

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

(cont’d on p. [24](#))

LIFE AND MISSION AGENCY COMMITTEE ON EDUCATION AND RECEPTION

M.F. Caveney invited J.A. Fullerton, convener of the Life and Mission Agency Committee on Education and Reception, to introduce the report of that committee (p. [437-43](#)). J.A. Fullerton did so.

(cont’d on p. [44](#))

COMMITTEE ON INTERNATIONAL AFFAIRS

The Assembly called for the report of the International Affairs Committee, which, as printed on p. [310-29](#), was handed in by C. Smith, convener.

Receive and Consider

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

Recommendation No. 1 (p. [316](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 2 (p. [316](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 3 (p. [316](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 4 (p. [316](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 5 (p. [320](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 6 (p. [321](#)) was moved by R.J. Graham, duly seconded.

Amendment

J.C. Duff moved an amendment, duly seconded, to replace the words after “That” with the following:

the International Affairs Committee be encouraged to facilitate consultation with the Life and Mission Agency (International Ministries, PWS&D, Justice Ministries), the Women’s Missionary Society, the Atlantic Mission Society and the new ecumenical organization, CCJP, including persons experienced in international affairs, and to recommend to the 128th General Assembly a plan for future co-ordination and action to assist The Presbyterian Church in Canada to make an effective public witness on international affairs.

The amendment carried.

Recommendation No. 6 was adopted as amended.

Recommendation No. 7 (p. [324](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 8 (p. [324](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 9 (p. [325](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 10 (p. [325](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 11 (p. [325](#)) was moved by R.J. Graham, duly seconded. Adopted.

Recommendation No. 12 (p. [325](#)) was moved by R.J. Graham, duly seconded. Adopted.

Additional Motion

G.R. Williams moved, duly seconded, that the Moderator of the 127th General Assembly write to the Minister of Immigration, Elinor Caplan, urging the Government to significantly increase the number of persons sponsored as refugees from Sudan, in light of the gross human rights violations being perpetrated on the peoples of that country.

The motion was adopted.

Additional Motion

G.R. Williams moved, duly seconded, that the congregations of The Presbyterian Church in Canada be urged to consider the private sponsorship of Sudanese refugees, who have been the victims of the extreme persecution which the Sudanese government has practiced against the peoples particularly of central and southern Sudan, noting that PWS&D will be pleased to assist in this initiative.

The motion was adopted.

Report as a Whole

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

The Moderator thanked C. Smith, on the completion of her term as convener.

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the following reports having no recommendations:

Receive and Consider

K.R. Craigie moved, duly seconded, that the following reports without recommendations be received. Adopted.

Atlantic Mission Society (p. [228-29](#))

Special Commission re Appeal No. 2, 2000 and Appeal No. 3, 2000 (p. [290-99](#))

Special Committee re Evaluation of Han-Ca Presbyteries (p. [533-34](#))

Special Committee re Sexual Orientation (p. [534-35](#))

Special Committee re Review of Chapter 9, Book of Forms (p. [535-36](#))

Trustee Board (p. [551-52](#))

Commission re Matters Left Uncared For or Omitted (p. [290](#))

Nominations (p. [503](#))

Statistical and Financial Report (p. [601](#))

ECUMENICAL VISITOR

S. Allen introduced The Rev. Dr. Richard C. Crossman, Principal Dean of Waterloo Lutheran Seminary. He thanked the Assembly for its gracious invitation and for the hospitality offered to him at the banquet. Dr. Crossman, a minister of the Evangelical Lutheran Church in Canada, shared some thoughts on issues of biotechnology that Christians and Canadians are facing. The Evangelical Lutheran Church in Canada will hold a major forum on the subject within the next month.

Referring to Genesis 21, "God created humankind in God's image", he noted that Christians are called to mirror that image in our lives and so become accountable to God, to each other, to

creation and to future generations. The call is made manifest in the biblical call to justice. We are to seek God's vision for the future, even as we work creatively.

The Moderator thanked Dr. Crossman for his insights and presented him with gifts.

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

K.R. Craigie moved, duly seconded, that the report of the Clerks of Assembly be added to the agenda. Adopted.

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

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which, as printed on pages [264-90](#), was handed in by Deputy Clerk Tony Plomp.

Receive and Consider

E.S. Kidnew moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [265](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 2 (p. [265](#)) was moved by E.S. Kidnew, duly seconded.

Amendment

R.I. Shaw moved, duly seconded, that the prayer of the overture be granted for the reasons given above.

The amendment was defeated.

Recommendation No. 2 was adopted.

Recommendation No. 3 (p. [265](#)) was moved by E.S. Kidnew, duly seconded.

Motion to Refer

J.F. Loach moved, duly seconded, that the Clerks of Assembly reconsider Overture 11, 2000 re session quorum, with a view to amending section [122](#) of the Book of Forms to read, in part, "... the moderator and twenty-five percent of ruling elders on the session, or two, whichever is greater, constitute a quorum ..." and report back to the 128th General Assembly.

The motion to refer was adopted.

Recommendation No. 4 (p. [266](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 5 (p. [267](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 6 (p. [267](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 7 (p. [268](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 8 (p. [269](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 9 (p. [270](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 10 (p. [270](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 11 (p. [272](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 12 (p. [273](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 13 (p. [273](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 14 (p. [275](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 15 (p. [278](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 16 (p. [278](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 17 (p. [286](#)) was moved by E.S. Kidnew, duly seconded.

Amendment

H.G. Davis moved, duly seconded, that the word "session" replace the word "sederunt" when it refers to a sitting of a court.

The amendment was defeated.

Recommendation No. 17 was adopted.

Recommendation No. 18 (p. [287](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Recommendation No. 19 (p. [289](#)) was moved by E.S. Kidnew, duly seconded. Adopted.

Report as a Whole

E.S. Kidnew moved, duly seconded, that the report as a whole be adopted as amended. Adopted.

ADJOURNMENT

Announcements having been made, the Moderator invited Mark Gordon to offer prayer including the Presbyterian Church in Mozambique and the Portuguese Ministry in Toronto. He then adjourned the Assembly, to meet in the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Tuesday, June fifth, two thousand and one at two o'clock in the afternoon, of which public intimation was given.

THIRD SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, on Tuesday, June fifth, two thousand and one at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator invited Chen-Chen Abbott to pray in Chinese for the Presbyterian Reformed Church in Cuba, for the United Mission to Nepal and for work with Aboriginal Canadians, especially at the Kenora Fellowship Centre. The Moderator then constituted the court.

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

The Assembly called for the report of the Committee on Business, which was presented by K.R. Craigie, convener. K.R. Craigie moved, duly seconded, that the agenda for the third sederunt be approved as projected on the screen. Adopted.

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

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was presented by J.I. Instance, convener.

She moved, duly seconded, that H.C. Tai of the Presbytery of Montreal, be granted leave to withdraw for the balance of the Assembly. Adopted.

(cont'd on p. [27](#))

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on p. [525-26](#), was handed in by T. Thomson, convener.

Receive and Consider

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

Recommendation No. 1 (p. [526](#)) was moved by J.I. Instance, duly seconded. Adopted.

Minute of Appreciation for The Rev. Dr. Robert G. MacMillan

Recommendation No. 2 (p. [526](#)) was moved by J.I. Instance, duly seconded. Adopted.

Report as a Whole

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

SPECIAL COMMITTEE RE CELEBRATE

The Assembly called for the report of the Special Committee re Celebrate, which, as printed on p. [529-33](#), was handed in by W.F. McLean, convener.

Receive and Consider

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

W.F. McLean spoke to the report, mentioning various features of the celebrations.

Recommendation No. 1 (p. [532](#)) was moved by R.D. Wilson, duly seconded.

Additional Motion

R.D. Wilson moved, duly seconded, that the committee be discharged with the thanks of the court. The Moderator thanked the convener and the steering committee for their work. Adopted.

Report as a Whole

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

ECUMENICAL VISITOR

B.J. Crosby introduced The Rev. Rodney Curpanen, Moderator of the Presbyterian Church of Mauritius, with whom he had worked while on the overseas staff of International Ministries. After the Presbyterian Church of Mauritius gained its independence from the Church of Scotland in 1979, it sought help with the training of lay and ordained leadership. One of the first Mauritians whom B.J. Crosby and his wife met was Rodney Curpanen, at that time a young building inspector and lay preacher. Subsequently R. Curpanen studied theology in South Africa and the United States. He was ordained in 1994.

R. Curpanen addressed the Assembly, calling for a new kind of partnership which would include an exchange of young people. He thanked The Presbyterian Church in Canada for supporting him while he was studying theology in the United States. As well, he suggested ways in which the two denominations can work together in the future and in particular by The Presbyterian Church in Canada forwarding funds raised by the Church in Mauritius for the Gujarat project in India. The Moderator presented R. Curpanen with gifts and thanked him for his words.

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council, which as printed on p. [201-27](#), was presented by D. Jennings, convener.

Receive and Consider

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

Recommendation No. 1 (p. [206](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 2 (p. [206](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 3 (p. [207](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 4 (p. [207](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 5 (p. [208](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 6 (p. [210](#)) was moved by C. Steele, duly seconded. Adopted.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt (p. [13](#)), K.R. Craigie moved, duly seconded, that Appendix [B-1](#) of the Book of Forms be reconsidered. Adopted.

Recommendation No. 7 (p. [212](#)) was moved by C. Steele, duly seconded.

Motion to Refer

J.C. Duff moved, duly seconded, that this recommendation be referred to the Clerks of Assembly and the Special Committee to Review Chapter 9 of the Book of Forms, to be considered in conjunction with their study of Overture 32, 2001 re rules of natural justice. Defeated.

Amendment

M. MacKay moved, duly seconded, that the words “any right of appeal ... be waived in lieu of this process” be deleted. Defeated.

Recommendation No. 7 was adopted.

Dissent

M. MacKay asked that his dissent be recorded, with reasons given as follows:

No employee of the Church should be denied due process. Those who have no standing as members or adherents still have rights. The Church should never be perceived to deny anyone natural justice, least of all to those who do not have standing within the Church.

Recommendation No. 8 (p. [212](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 9 (p. [212](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 10 (p. [212](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 11 (p. [212](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation No. 12 (p. [213](#)) was moved by C. Steele, duly seconded.

Amendment

E.B. Ashfield moved, duly seconded, that the following sentence be added: “The Church notes that for operative purposes, the only difference between a stipend and a salary is that a stipend is paid at the beginning of the month and that with a salary it is usually paid at the end of the month.” Defeated.

Recommendation No. 12 was adopted.

(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. [536-51](#), was handed in by M.R. Barclay, convener.

Receive and Consider

M.R. Barclay moved, duly seconded, that the report be received and considered. Adopted.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt (p. [13](#)), K.R. Craigie moved, duly seconded, that terms of reference for the Committee on Theological Education be reconsidered. Adopted.

Recommendation No. 1 (p. [538](#)) was moved by M.R. Barclay, duly seconded. Adopted.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt (p. [13](#)), K.R. Craigie moved, duly seconded, that the Agreement Among St. Andrew's Hall, Vancouver School of Theology and The Presbyterian Church in Canada be reconsidered. Adopted.

Recommendation No. 2 (p. [538](#)) was moved by M.R. Barclay, duly seconded. Adopted.

Recommendation No. 3 (p. [540](#)) was moved by M.R. Barclay, duly seconded. Adopted.

M.R. Barclay then called on I. Nichol to introduce two new members of the faculty of Knox College, Professor Nam Soon Song (Ewart Professor of Christian Education) and Professor Bradley McLean (Associate Professor of New Testament Language and Literature). The Assembly welcomed them warmly.

Report as a Whole

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

LIFE AND MISSION AGENCY (cont'd from p. [19](#))

Discussion resumed on the report of the Life and Mission Agency, with M.F. Caveney, convener, reporting.

Recommendation No. 1 (p. [330](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 2 (p. [336](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 3 (p. [337](#)) was moved by M. Kelly, duly seconded. Adopted.

Dissent

E.S. Dowdles asked that his dissent be recorded.

Recommendation No. 4 (p. [338](#)) was moved by M. Kelly, duly seconded.

Amendment

H.G. Davis moved, duly seconded, that the following words be added: “and that Canada Ministries be encouraged to provide a reasonable degree of stable funding to the Cariboo Territorial Ministry”.

Motion to Refer

J.D.W. Leggatt moved, duly seconded, that Recommendation No. 4 be referred back to the Life and Mission Agency Committee and that the Committee report back before the end of the 127th General Assembly.

The motion to refer was defeated.

The amendment was defeated.

Recommendation No. 4 was adopted.

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

ECUMENICAL VISITOR

W. Welsh introduced The Rev. Chung Sik Park, Moderator, the Presbyterian Church of Korea. She also noted that The Rev. Park was accompanied by his wife, Mrs. Hee Ok Lee, the recording secretary of the Presbyterian Church of Korea, The Rev. Choon Ki Cho and his wife Mrs. Yeon Ja Lee. The Moderator invited The Rev. Park to address the Assembly and presented him with gifts.

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the first sederunt were ready for distribution. He asked that any corrections be given to the staff at the Assembly Office.

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

ADJOURNMENT

Announcements were made. The Moderator announced the kidnapping of Kimy Pernia Domico, a human rights leader in Colombia.

The sederunt closed with prayer by the Moderator, who prayed for the courageous work of defenders of human right in Colombia and around the world, for native people around the world and especially for Kimy Pernia Domico. He remembered the important work of the Interchurch Coalition on Human Rights in Latin America. He then invited commissioner J.M.L. Whitfield from the Presbytery of Newfoundland to pray for the Middle East Council of Church, the Presbyterian Church of Taiwan and for Youth in Mission at Mistawasis.

The Moderator adjourned the Assembly to meet in the Main Gym, Tait McKenzie Building, York University, Toronto, on Tuesday, June fifth, two thousand and one, at seven o'clock in the evening, of which public intimation was given.

FOURTH SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Tuesday, June fifth, two thousand and one, at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator invited Daniel Forget to offer prayer, in French, for the Presbyterian Church in Mauritius, the Church of Central Africa Presbyterian, and for the work of Action Refugees de Montreal. The Moderator thereafter constituted the Assembly.

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

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

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

(cont'd on p. [27](#))

MODERATOR NAMES SPECIAL COMMITTEES

H.G. Davis reported on behalf of the Committee to Confer with the Moderator. The Moderator then named the following committees:

Committee on Terms of Reference

P.D. Ruddell (convener), M.W. Alary, E.M. Heath, with Clerks of Assembly as consultants. (see p. [43](#))

Committee re Bills and Overtures Rec. 9 re Overture No. 21, 2001 (p. [563-64](#))

J.S. Armstrong (convener), I.A. Gray, J.M.L. Whitfield, J.I. Instance, S. Travis, with K. Knight as consultant. (see p. [46](#))

Special Commission re Appeal No. 2, 2001 (p. [574](#), [18](#))

J.C. Bigelow (convener), C.M. Stuart, L.A. Patton-Cowie, and J.G. Davidson, with the Clerks of Assembly as consultants.

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

Moderator Left the Chair

The Moderator asked H.G. Davis to assume the chair.

(cont'd on p. [27](#))

ECUMENICAL VISITOR

M. Ross introduced The Rev. Duk Kwa Kim, Moderator of the Korean Christian Church in Japan, and those accompanying him.

The Moderator offered congratulations to the General Assembly and prayed for God's richest blessings on it. He noted that The Presbyterian Church in Canada (PCC) has been a true friend and partner in Christian ministry. There are now a hundred congregations in Japan and the PCC has offered much help in training young leadership for the Korean Christian Church in Japan (KCCJ). He noted that some members of the KCCJ are presently studying at the Vancouver School of Theology. He observed that the KCCJ owes a great debt to the PCC; the denominations are part of one family, those who have received the gospel of the cross and resurrection to which we are called to be witnesses.

Mr. Kim noted the presence of Drs. Jack and Clarabeth McIntosh, who were sent to Japan in 1961 and said that they were mutual witnesses for Christ. The McIntoshes were in the forefront in bringing change to the discrimination faced by Koreans living in Japan. One of the fruits of their ministry were new and revised regulations for the General Assembly of the KCCJ. He spoke of the great witness of both of these wonderful servants of Christ. They gave up their youth, their whole life, and they give glory to the God of grace. He asked God for the miracle of healing and comfort for Jack, who is now in poor health, and that the relationship between the two churches will grow closer. In conclusion, Mr. Kim thanked the Assembly for its warm and loving welcome.

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

Minute of Appreciation for The Rev. Dr. Jack and Dr. Clarabeth McIntosh

Recommendation No. 32 (p. [436-37](#)) was moved by M. Kelly, duly seconded. Adopted.

The Assembly rose and expressed their fond appreciation for Jack and Clarabeth with sustained applause.

Presentations

H.G. Davis spoke highly of the ministry of the McIntoshes. The Moderator of the Korean Christian Church in Japan (KCCJ) presented a plaque of appreciation, as did the representative from the women's organization of the KCCJ.

Dr. J. McIntosh spoke movingly about his life and work in ministry and lovingly about his partnership with Beth. In touching upon the life of the Church, he noted that "without the laity, there is no church". His motto in life was "to serve the people" and Beth's was "education is a life-long pursuit". Although there have been times of tribulation, he was sustained with his prayer, "Lord, give me light; Lord, give us peace; Lord, give us joy". He quoted several scripture passages, including John 15:1-11; Hebrews 12:1-2; Luke 8:37-38, focussing on God's faithfulness and the fruitfulness of the Master. He spoke lovingly of the joy of Jesus, the joy of being His, the joy that comes from life that is lived faithfully. It is the joy, not only in our accomplishment, but that our name is written in God's book in heaven.

The Assembly gave the McIntoshes a standing ovation as they left the Assembly.

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

Moderator Resumed the Chair

J.W. Reed returned to the chair. He invited H.G. Davis to close the sederunt with a prayer in Korean for the Korean Christian Church in Japan, the Presbyterian Church in Korea and the Korean congregations in Canada.

ADJOURNMENT

The Moderator adjourned the Assembly, to meet in the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario on Wednesday, June sixth, two thousand and one, at ninety o'clock in the morning, of which public intimation was given.

INTRODUCTION OF FLAMES THEME ON LAITY EQUIPPING

Hugh Donnelly introduced the theme of the laity, picking up on the phrase coined by Jack McIntosh, "without the laity there is no church".

During the celebration, commissioners and guests enjoyed music, dancing and inspirational testimonials from the following three lay people: Catherine Inglis, Martha McLean and Alison Coke.

Appreciation was expressed to Jo Morris for organizing the evening event and for Hugh Donnelly for his energizing presence as master of ceremonies.

FIFTH SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Wednesday, June sixth, two thousand and one at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator invited commissioner Pearl Vasarhelyi, Presbytery of Grey-Bruce-Maitland, to pray. She offered prayers for the Guyana Presbyterian Church, and for new church development in Abbotsford, British Columbia, and in Stoney Creek, Ontario. The Moderator then constituted the Assembly.

COMMITTEE ON BUSINESS (cont'd from p. [25](#))

The Assembly called for the report of the Committee on Business, which was presented by K.R. Craigie, convener. He moved, duly seconded, that the agenda as printed be adopted. Adopted.

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

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [22](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by J.I. Instance, convener.

J.I. Instance moved, duly seconded, that the following commissioners be given permission to withdraw:

Fifth sederunt: G.J.V. Bylaard; J.S. Armstrong; P.M. McKinnon; J.A. Fraser.

Sixth sederunt: G.J.V. Bylaard; C.W. Wienecke; J.A. Fraser.

Adopted.

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

PRESBYTERIAN RECORD INCORPORATED

The Assembly called for the report of the Presbyterian Record Inc., which, as printed on p. [527-28](#), was handed in by G. McNaughton, convener.

Receive and Consider

P. Shewchenko moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [527](#)) was moved by P. Shewchenko, duly seconded. Adopted.

Report as a Whole

The report as a whole was moved by P. Shewchenko, duly seconded. Adopted.

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. [233-63](#), was handed in by R.I. Shaw, convener.

Receive and Consider

R.I. Shaw moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. [234](#)) was moved by R.I. Shaw, duly seconded.

Motion to Refer

D.U. Schonberg moved, duly seconded, that Overture 33, 1998 be referred back to the Committee on Church Doctrine, for the purpose of creating a more complete resource for congregations, to report to the 128th General Assembly. Defeated.

Amendment

M. Mackay moved, duly seconded, that points 1, 2, 3, 4 in Recommendation No. 1 be deleted. Defeated.

Amendment

G.E.C. Anderson moved, duly seconded that a) the above guidelines be the response to Overture No. 33, 1998; b) ministers, diaconal ministers and elders be encouraged to study the Church of Scotland's Panel of Doctrine Report of 1989 - The Church and Freemasonry (including Appendix 1 and 2) and these be available at Church Offices; and c) that active freemasons, who are church leaders are called to prayerfully examine their involvement in the lodge and how this affects their life and ministry under our Lord Jesus Christ in this Church, using the report's guidelines and questions.

Immediate Vote

L.G. Macdonald moved, duly seconded, that an immediate vote be taken. Adopted.

The amendment was defeated.

Recommendation No. 1 was adopted.

Dissents

P. Fairbridge asked that his dissent be recorded.

M. Mackay, also asked that his dissent be recorded as follows:

I offer the following reasons for my dissent:

1. Freemasons are not Deists.
2. Freemasons do not compromise their religious faith whether Jewish or Christian by being Masons.
3. Freemasons within the Lodge and as Masons do not use the Bible divorced from its reading within the Church.
4. Freemasons typically influence others in a manner that is highly positive.
5. The motion is loaded with innuendo and constitutes an offence to the Christian Freemason.
6. Whether or not to be a Freemason or a member of the Eastern Star is a matter of civil liberties guaranteed to Canadians under the Charter of Rights and Freedoms.

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

ECUMENICAL VISITOR

J. Congram introduced The Rev. Howard M. Nkhoma, General Secretary of the Church of Central Africa, Presbyterian, Livingstonia Synod. He spoke of the scope of Mr. Nkhoma's work, noting that the Synod of Livingstonia comprises one hundred and thirteen congregations, one thousand prayer houses, three hundred thousand members and only eighty-five active clergy. The year of the laity came to Malawi long ago. J. Congram paid tribute to the Church's example of being the conscience of that nation, mentioning in particular a pastoral letter addressed to all the churches of Malawi and confronting the state's political and economic policies.

Howard Nkhoma is a close friend of Dr. Vera Chirwa, well known to our denomination, who was a prisoner of conscience for ten years. With her, he shares a passion for the gospel and the desire that all the people of Malawi be treated with justice and equity.

Mr. Nkhoma addressed the Assembly. After bringing greetings and giving thanks for the partnership existing between our denominations, he gave a brief history of missionary involvement. He told the commissioners that forty percent of education and health services are provided by the churches of Malawi. The Livingstonia Synod operates primary and secondary schools. Moving on to the scourge of HIV/AIDS, he stated that there is a serious shortage of teachers, doctors and nurses and told the Assembly that the crisis has affected almost every family in Malawi. This has led to a large number of orphans and the collapse of the extended family system. The life expectancy in Malawi is now thirty-six years.

Economically, Malawi is one of the world's poorest countries. Citizens are grateful for the freedom of expression which has existed for six years. In conclusion, Mr. Nkhoma appealed for Canadian teachers, doctors and nurses in support of Malawi's HIV/AIDS program.

The Moderator thanked The Rev. Nkhoma for his moving words and presented him with gifts. Mr. Nkhoma gave the Moderator a copy of the pastoral letter.

Additional Motion

J.C. Duff moved, duly seconded, that the pastoral letter referred to by The Rev. Howard Nkhoma be spread in the minutes. Adopted. (reconsidered on p. 31)

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. [503-25](#), was handed in by C. Laing, convener.

Receive and Consider

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

Recommendation No. 1 (p. [505](#)) was moved by P.A. Myers, duly seconded. Adopted.

Recommendation No. 2 (p. [506](#)) was moved by P.A. Myers, duly seconded. Adopted.

Recommendation No. 3 (p. [506](#)) was moved by P.A. Myers, duly seconded. Adopted.

Resignation of Assistant Administrator, Pension and Benefits Board

The convener noted the resignation and service of Mrs. Patti Walmsley, Assistant Administrator, Pension and Benefits Board, whose employment with the Board dates back to 1982 and acknowledged her fine service.

Report as a Whole

P.A. Myers moved, duly seconded, that the report as a whole be adopted. Adopted.

NOTICE OF MOTION

J.C. Duff gave notice that at a future sederunt, he would move or cause to be moved that the motion to spread the pastoral letter from the Church of Central Africa, Presbyterian on the minutes of Assembly be reconsidered.

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

ATLANTIC MISSION SOCIETY

The Moderator invited J. Cho, President of the Atlantic Mission Society, to speak to the report of the Society which, as printed on pages [228-29](#), had previously been received by the Assembly (p. [20](#)).

She assured the Moderator that the Society would continue to pray for him and for his work in Central America. She acknowledged the one hundred twenty-fifth anniversary of the Society that will be celebrated from September 21-23, 2001 in Calvin Church, Miramichi East, New Brunswick. Finally, she announced that a nursing student bursary for a student in India has been established in honour of the fiftieth anniversary of the missionary service of Dr. Pauline Brown. P. Brown came forward to receive a presentation.

The Moderator expressed appreciation to P. Brown and noted with pleasure that she was recently the recipient of the Order of Canada. The Assembly responded by rising with grateful applause.

WOMEN'S MISSIONARY SOCIETY

The Assembly called for the report of the Women's Missionary Society which, as printed on pages [552-54](#), was handed in by the immediate past president, M. Moorhead.

Receive and Consider

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

Minute of Appreciation for The Rev. Charlotte Brown

Recommendation No. 1 (p. [554](#)) was moved by J.I. Instance, duly seconded. Adopted.

Introduction of New President

M. Moorhead noted that J.I. Instance, a commissioner to this Assembly, is the new president of the Women's Missionary Society and asked her to stand and be recognized.

Report as a Whole

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

LIFE AND MISSION AGENCY (cont'd from p. [26](#))

Recommendation No. 5 (p. [339](#)) was moved by M. Kelly, duly seconded.

Motion to Refer

W.S. McAndless moved, duly seconded, that Recommendation No. 5 of the Life and Mission Agency report be referred to the Life and Mission Agency to consult with the Committee on Theological Education and the colleges in order that they may fully explore possible solutions to the difficulty faced by congregations that have great difficulty attracting an ordained minister, including changes in how we train ministers and consideration of distance education. Adopted.

Recommendation No. 26 (p. [430](#)) was moved by M. Kelly, duly seconded. Adopted.

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

FIRST PRESBYTERIAN-REFORMED CHURCH OF HAVANA

The Moderator read a letter of greeting from Pastor Hector Mendez, pastor of the congregation of First Presbyterian-Reformed Church of Havana and recipient of the 1999 E.H. Johnson Award "for service on the cutting edge of mission".

ADJOURNMENT

Announcements having been made, the Moderator invited commissioner Charlotte Stuart, Presbytery of East Toronto, to offer prayer for the Church of North India, the Presbyterian Church of East Africa, and for the Ghanaian congregation in Toronto.

The Moderator then adjourned the Assembly to meet in the Main Gym, Tait McKenzie Building, York University, on Wednesday, June sixth, two thousand and one, at two o'clock in the afternoon, of which public intimation was given.

SIXTH SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Wednesday, June sixth, two thousand and one, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator called upon commissioner Elias Morales, Presbytery of West Toronto, to pray in the Spanish language. E. Morales prayed for the Baptist Federation of El Salvador, the Baptist Convention of Nicaragua and new church expansion in Calvin Church, Abbotsford, British Columbia. The Moderator then constituted the Assembly.

COMMITTEE ON BUSINESS (cont'd from p. [27](#))

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

Motion to Reconsider (cont'd from p. [29](#))

Pursuant to notice of motion given by J.C. Duff at the fifth sederunt, J.M. Zondag moved, duly seconded, that the matter of spreading the pastoral letter in the minutes be reconsidered. Adopted.

Additional Motion

J.C. Duff moved, duly seconded, that all the words after “that” in the previous motion (p. [29](#)) be deleted and replaced by “reference to the pastoral letter be included in the minutes and that its text be made available to the Church on our web page or in other ways”. Adopted.

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

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [27](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by J.I. Instance, convener. She reported that the following commissioners have asked for permission to withdraw: R.B. Sim; H.D.L. Crocker, K.J. Michie.

J.P. Smit moved, duly seconded, that permission for leave to withdraw be granted to the above commissioners. Adopted.

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

COMMISSIONER'S OVERTURE

M. Kelly moved, duly seconded, the following Commissioner's Overture.

Whereas, The Presbyterian Church in Canada, through its long participation in the Inter Church Committee on Human Rights in Latin America (now part of Canadian Churches of Justice and Peace) has frequently protested the abuse of human rights in Latin America, and

Whereas, the human rights situation in Colombia has deteriorated sharply over the past few years with abductions and extra-judicial killings used as instruments of terror and intimidation against indigenous leaders and grass-roots groups seeking to protect their rights, and

Whereas, Kimy Pernia Domico is a respected leader of the Embero Katio people whose land has been devastated by a large dam built on the river on which they depend for their living, and

Whereas, the case of the Embero Katio people was part of the Canadian Ecumenical Jubilee Initiative's Global Land Rights Action Campaign for which a video was prepared profiling the leadership of Kimy Pernia Domico which was widely distributed throughout Canada, and

Whereas, Kimy Pernia Domico is a man of great personal integrity who has visited Canada and is personally known to ecumenical staff and Presbyterian representatives on the Inter Church Committee on Human Rights in Latin America,

Therefore, that a letter be sent by the Moderator before the conclusion of the 127th General Assembly to the President of Colombia calling for the safe return of Kimy Pernia Domico, an indigenous leader abducted June 2, 2001, with a copy to be sent to The Hon. John Manley, Minister of Foreign Affairs.

When put to a vote, the Assembly granted the prayer of the Commissioner's Overture.

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

The second report of the Committee to Nominate was handed in by L.N. Robinson, convener.

Recommendation No. 4

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

The Moderator and Clerks Stepped Down (cont'd on p. [36](#))

Rise From Committee of the Whole

C.I. MacLean moved, duly seconded, that the Assembly move out of Committee of the Whole. Adopted.

Recommendation No. 5

C.I. MacLean moved, duly seconded, that the Committee on International Affairs name its convener from among its members at its regularly scheduled meeting of June 22, 2001. Adopted.

Recommendation No. 6

C.I. MacLean moved, duly seconded, that the report of the Committee to Nominate be adopted as follows. Adopted.

GENERAL ASSEMBLY STANDING COMMITTEES - 2001-2002

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

Two Years - Rev. James T. Hurd, Woodstock, NB (1997); Rev. Helen W. Hartai, Oshawa, ON (2000); Rev. Peter D. Ruddell, Oakville, ON (2000).

Three Years - Mr. David Jennings, North Vancouver BC, (Convener)(1998); Mrs. Maureen Kelly, Brampton, ON (1998); Mr. R.W. (Dick) Ford, Sarnia, ON (2001).

Category 2: 15 persons appointed by Assembly for a term of three years, one from each of 15 different presbyteries, selected from among those nominated by presbytery, rotating every three years by alphabetical order of presbyteries and alternating between clergy and non-clergy each time a presbytery's turn comes in the rotation.

One Year - Algoma & North Bay - Ms. Hilda Hunter, Sudbury, ON (1999); Assiniboia - Rev. Catherine M. Dorcas, Whitewood, SK (2000); Barrie - Mr. Cam Steele, Phepston, ON (1999); Brampton - Rev. Pieter Van Harten, Acton, ON (1999); Brandon - Mr. William Hamilton, Brandon, MB (1999).

Two 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).

Three Years - Seaway-Glengarry - Mrs. Norma Bowers, Prescott, ON (2001); East Toronto - Rev. Charlotte M. Stuart, Toronto, ON (2001); Hamilton - Rev. Thomas G. Vais, Caledonia, ON (2001); Edmonton-Lakeland - Mr. Kalman Kovacs, Edmonton, AB (2001); Western Han-Ca - Rev. Alfred Heung Soo Lee, Port Coquitlam, BC (2001).

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

One Year - Atlantic Provinces - 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).

Two 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).

Three Years - Alberta and The Northwest - Rev. Kirk T. Summers, Calgary, AB (2001); British Columbia - Ms. Helen Pigott, Vancouver, BC (2001).

Category 4: 4 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 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 and Treasurer; a representative of the Committee on Theological Education; and the Principal Clerk of the General Assembly who will be Secretary of the Council.

Church Doctrine, Committee on

One Year - 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, Manotick, ON (1999)
Rev. Dr. H.D. Rick Horst, St. Marys, ON (2000)

Two 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)

Three Years - Rev. Dr. Charles J. Fensham, Hamilton, ON (1998); Rev. R. Ian Shaw, Winnipeg, MB (Convener) (1998); Rev. Dr. Patricia Dutcher-Walls, Toronto, ON (1998); Dr. Gerry Kraay, Saskatoon, SK (2001); Rev. Dr. William J. Klempa, Wentworth, PQ (2001).

By Correspondence Ms. Wendy Adams, Calgary, AB (2001)
Rev. W.G. Sydney McDonald, Halifax, NS (2001)

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

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

Three Years - Rev. Maria Papp, Welland, ON (2001); Rev. Robert W. Cruickshank, Calgary, AB (2001).

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

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

History, Committee on

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

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

Three Years - Rev. Dr. A. Donald MacLeod, Trenton, ON (1998); Dr. Andy den Otter, St. John's, NF (2001).

By correspondence - Mr. Harold Flett, Saskatoon, SK (2001); 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. Dr. Catherine Chalin, Toronto, ON (1999); Rev. Zoltan Vass, Toronto, ON (1999).

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

Three Years - Rev. Dr. Donald W. MacKay, New Glasgow, NS (2001); Ms. Joyce Nsubuga, Oakville, ON (2001).

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. 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).

Two 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).

Three Years - Ms. Linda Shaw, Winnipeg, MB (1998); Rev. D'Arcy Wm. Lade, Comox, BC (1998); Rev. John Peter Smit, Hamilton, ON (2001); Rev. Ian A. Gray, Ottawa, ON (2001).

Assembly Council appointments - Mrs. Marlene duCharme, Nepean, ON (2000); Ms. Donna Wilkinson, Regina, SK (2000). Power to issue has been granted to the Assembly Council to fill one appointment at its first meeting in 2001.

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

Maclean Estate Committee

One Year - Mr. Gary Flaxbard, Kitchener, ON (1999); Ms. Marilyn Repchuk, Ancaster, ON (Convener) (1998); Mrs. Marjorie G. Bethune, Guelph, ON (2001); Rev. Dr. John A. Johnston, Hamilton, ON (1999).

Two Years - Ms. Lynn Becker, Kitchener, ON (1998); Rev. Susan Kerr, Waterdown, ON (2000); Rev. Howard T. Sullivan, Burlington, ON (2000); Rev. William G. Johnston, Kitchener, ON (2000).

Three Years - Rev. Nan L. St. Louis, Mount Forest, ON (2001); Rev. John R. Bannerman, London, ON (2001); Mr. Paul Lingen, Milton, ON (2001); Mr. George Gingrich, Cambridge, ON (2001).

Nominate, Committee to, for the 2002 General Assembly

Convener, Rev. C. Ian MacLean, Prescott, ON (2000); Secretary, Mrs. Clare Harrison, Kapuskasing, ON (2001); others as appointed by synods as per Book of Forms sections [301.2-301.5](#).

Pension and Benefits Board

One Year - Mr. Crawford Laing, West Vancouver, BC (Convener) (1997); Rev. Dr. J.J. Harrold Morris, Toronto, ON (1999); Mr. Robert Bethune, Mississauga, ON (1999).

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

Three Years - Rev. Elizabeth A.M. Forrester, Campbell River, BC (1998); Mr. Robert Simpson, London, ON (1998); Rev. Dr. D. Laurence DeWolfe, Halifax, NS (2001).

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

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

Three Years - Ms. Mary Wilson, Toronto, ON (1998); Mrs. Peggy Humby, Moncton, NB (1998); Mr. Michael Cobb, Simcoe, ON (2001).

Trustee Board

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 Marlatt, Oakville, ON (1999).

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

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

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

Theological Education, Committee on

One Year - 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).

Two Years - Rev. Katherine Jordan, Huntingdon, PQ (1997); Rev. Dr. Beverly Cushman, Saskatoon, SK (2001); Ms. Joyce Harrison, Beamsville, ON (2000); Mr. Brian Cass, Toronto, ON (2000).

Three Years - Rev. Cathrine E. Campbell, Brussels, ON (1998); Rev. Dr. Phillip D. Crowell, Miramichi, NB (2001); Dr. Peter N. Ross, Aurora, ON (2001); Rev. Patricia L. Van Gelder, Cobden, ON (2001).

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

Governing Board of Knox College

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

One Year - Rev. Carolyn B. McAvoy, Mississauga, 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).

Two 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).

Three Years - Mr. Donald Elliott, Toronto, ON (1998); Mr. Brian Westlake, Toronto, ON (1998); Rev. Kirk D. MacLeod, Keswick, ON (2001); Rev. Heather J. Vais, Caledonia, ON (2001); Ms. Tina Lin, Toronto, ON (2001).

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 - 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, Mispec, NB (1999).

Two 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).

Three Years - Dr. Herre de Groot, Town of Mount Royal, PQ (1998); Mr. Ian MacDonald, Pointe Claire, PQ (1998); Rev. Bonnie M.G. Wynn, Harvey, NB (2001); Rev. John C. Duff, Paradise, NF (2001); Rev. Dr. Donovan Neil, Montreal, PQ (2000); Dr. Michael Pettem, Montreal, PQ, (1998).

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

Board of St. Andrew’s Hall

One Year - Janette MacIntosh, Vancouver, BC (2000); Mr. Mark Davis, Vancouver, BC (2000); Ms. Jean Lawrence, West Vancouver, BC (1996); Rev. Paul Meyers, West Vancouver, BC (2001).

Two Years - Mr. Allen Lind, Vancouver, BC (2000); Mr. Charles Burns, Sechelt, BC (Convener) (2000); Rev. Meridyth Robertson, Trail, BC (1997); Rev. Anthony Pfaff, Surrey, BC (2000).

Three Years - Rev. Gyeong-Jin Kim, Vancouver, BC (2001); Rev. David M. Crawford, Banff, AB (2001); Rev. Dr. L.E. (Ted) Siverns, New Westminster, BC (2001); Ms. Joyce Bates, Chilliwack, BC (2001).

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).

Report as a Whole

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

Moderator Resumed the Chair

The Moderator resumed the chair and the Clerks of Assembly took their places.

FUND FOR MINISTERIAL ASSISTANCE

The Assembly called for the report of the Fund for Ministerial Assistance which, as printed on p. [303-04](#), was handed in by J.J.H. Morris, convener.

Receive and Consider

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

Recommendation No. 1 (p. [304](#)) was moved by B. Vancook, duly seconded. Adopted.

Report as a Whole

B. Vancook moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. [304-10](#), was handed in by P.G. Bush, convener.

Receive and Consider

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

The convener congratulated the Moderator and noted that J.W. Reed is the fourth overseas missionary to serve as Moderator. The others were George Leslie MacKay (1894), Murdoch Mackenzie (1913) and John Buchanan (1928).

Recommendation No. 1 (p. [306](#)) was moved by C. Calkin, duly seconded. Adopted.

Recommendation No. 2 (p. [307](#)) was moved by C. Calkin, duly seconded. Adopted.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt (p. [13](#)), K.R. Craigie moved, duly seconded, that Book of Forms [Appendix G](#) be reconsidered. Adopted.

Recommendation No. 3 (p. [310](#)) was moved by C. Calkin, duly seconded. Adopted.

Report as a Whole

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

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

Discussion continued on the report of the Assembly Council.

Recommendation 13 (p. [213](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation 14 (p. [215](#)) was moved by C. Steele, duly seconded. Adopted.

Motion To Reconsider

Pursuant to notice of motion given at the first sederunt (p. [13](#)), K.R. Craigie moved, duly seconded, that duties of the Treasurer be re-assigned and that it be re-designated as Chief Financial Officer and Treasurer, be reconsidered. Adopted.

Recommendation 15 (p. [217](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation 16 (p. [217](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation 17 (p. [217](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation 18 (p. [217](#)) was moved by C. Steele, duly seconded. Adopted.

Recommendation 19 (p. [219](#)) was moved by C. Steele, duly seconded. Adopted.

Report as a Whole

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

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

K.R. Craigie moved, duly seconded, that the Assembly continue with the report of the Committee on Church Doctrine. Adopted.

K.R. Craigie moved, duly seconded, that the Minute of Appreciation for Jo Morris, read on Tuesday evening, be spread in the minutes of Assembly. Adopted.

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

MINUTE OF APPRECIATION

The Life and Mission Agency wishes to express thanks for the enthusiastic, organized and committed leadership of Jo Morris during the FLAMES years of Children Youth and Young Adults. Jo ably co-ordinated and supported two major events this year - Canada Youth 2000 and the garden party held prior to this Assembly. In addition, Jo has for several years, co-ordinated and led in the Presbyterian Youth Triennium, attended by nearly seven hundred of our youth across Canada. Tonight, as year three of the FLAMES Initiative is introduced, you will again see Jo's organizational skills at work. Our Church is indebted to Jo and appreciative of her gifts for conference leadership.

COMMITTEE ON CHURCH DOCTRINE (cont'd from p. 28)

Additional Motion

J.D.W. Leggatt moved, duly seconded, that a) the Committee on Church Doctrine produce study documents for the use of all church congregations on the issue of Freemasonry and b) that the Committee on Church Doctrine consult both Masons and non-Masons. Defeated.

Recommendation No. 2 (p. 235) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 3 (p. 235) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 4 (p. 235) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 5 (p. 236) was moved by R.I. Shaw, duly seconded.

The Moderator asked the Principal Clerk to explain the implications of section 307 of the Book of Forms in connection with this recommendation.

Statement by the Principal Clerk

Section 307 stipulates that in all matters before the Assembly where there may be overlapping or conflicting interests of the work of the various agencies or committees, that interest must be indicated between the agencies and handed in to the Clerks, who shall notify the Assembly. Such notification has been presented both to the Committee on Church Doctrine and to the Clerks, with respect to this motion.

The Principal Clerk noted that this motion, if adopted, will endorse the principle that lay missionaries conduct sacraments and will refer the creation of legislation to a committee for future implementation. Commissioners need to be aware that on page 382 of the report of the Life and Mission Agency Committee, the Ministry and Church Vocations portfolio reports that it is in the midst of receiving, and has received a large number of responses from the courts of the Church on the same matter, in their study of the ministry of word and sacraments. The Life and Mission Agency is reporting that it needs time to study the responses, and will be ready to report by next Assembly.

Motion to Refer

J.P. Smit moved, duly seconded, that Recommendation 5 be referred back to the Committee on Church Doctrine in consultation with Ministry and Church Vocations to report to the 2002 Assembly. Defeated. (reconsidered on p. 42, 45)

Discussion on Recommendation 5 was suspended.

Recommendation No. 7 (p. 238) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 8 (p. 238) was moved by R.I. Shaw, duly seconded.

The convener, who had moved the motion, and the seconder, asked permission for the reference to Overture No. 38, 1998 to be removed from the recommendation.

The court gave its permission.

Recommendation No. 8 was defeated.

The Moderator noted that the implication of the defeat of this motion is that Overture No. 4, 1999 is still in the hands of the Committee on Church Doctrine.

Recommendation No. 9 (p. 238) was moved by R.I. Shaw, duly seconded. Defeated.

Recommendation No. 10 (p. 239) was moved by R.I. Shaw, duly seconded.

Amendment

J.P. Vaudry moved, duly seconded, that in sentence 1, add “now” before “warranted”, and in sentence 3 before “We recognize ...”, add the words “while significant differences remain,”.

Amendment to the Amendment.

W.S. McAndless moved, duly seconded, that the portion beginning with “sentence 3” onwards be removed. Defeated.

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

ECUMENICAL VISITOR

P.M. Wilson, convener of the Committee on Ecumenical Relations, informed the Moderator that expected visitor Fr. Tom Rosica, National Director of the Catholic World Youth Days 2002, had been unavoidably detained. In his place, P.M. Wilson introduced Kevin MacDonald, National Director of Volunteers of the staff of Catholic World Youth Days 2002. K. MacDonald showed a video showing the interaction of youth with the Pope and which noted the theme of World Youth Days 2002: “You are the Salt of the Earth, You Are the Light of the World”. Festivals and events will take place across Canada from July 18-28, 2002, concluding with a celebration with the Pope in Toronto on July 28, 2002.

ADJOURNMENT

The Moderator invited commissioner H.C. O'Reilly, to offer prayers on behalf of the All Africa Council of Churches, the South Africa Council of Churches and the work at Flora House, Winnipeg. She prayed for the officers of Assembly, for all those who had made arrangements for commissioners and then led the Assembly in a litany of the Holy Spirit.

Announcements were then made.

The Moderator then adjourned the Assembly, to meet in the Main Gym, Tait McKenzie Building, York University, on Thursday, June seventh, two thousand and one, at nine-thirty o'clock in the morning, of which public intimation was given.

SEVENTH SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Thursday, June seventh, two thousand and one, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator invited Wilma Welsh to offer the opening prayer. She offered prayer for the Presbyterian Church of Nigeria and its Principal Clerk, and for tolerance between different faiths in that nation. As well, prayer was offered for Arlene Randall Onuoha, a staff person working in Nigeria, on the recent accidental death of her husband, David.

The Moderator then constituted the Assembly.

DEATH OF THE REV. DR. JOHN (JACK) MCINTOSH

The Moderator announced, with sadness, the death of Jack McIntosh at four-thirty am, June seventh. His younger daughter, Gwyneth, who had arrived last night, was with him. Beth McIntosh emphasized Jack's joy at being able to be present at the Assembly on Tuesday evening. Their other children arrive from Japan tonight.

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

The Assembly called for the report of the Committee on Business, which was presented by K.R. Craigie, convener. He moved, duly seconded, that the agenda as presented be adopted. Adopted.

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

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [31](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw, which was presented by J.I. Instance, convener. She moved, duly seconded, that permission for leave to withdraw be given to P.M. McKinnon, Presbytery of Oak Ridges and J.M. Lewis, Presbytery of Hamilton. Adopted.

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

PRAYER OF THANKSGIVING FOR THE LIFE OF JACK MCINTOSH

The Moderator offered prayer for the life and service of Jack McIntosh. He thanked God for the witness and faithfulness of his family as they grieve but also as they rejoice that he is alive in the Lord. The Moderator thanked God that for Jack there is no more suffering, rejoicing in his witness and in his example.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. [502-03](#), was handed in by M. Repchuk, convener.

Receive and Consider

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

Recommendation No. 1 (p. [503](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 2 (p. [503](#)) was moved by J.P. Smit, duly seconded. Adopted.

Report as a Whole

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

COMMITTEE ON ECUMENICAL RELATIONS

The Assembly called for the report of the Committee on Ecumenical Relations which, as printed on p. [299-303](#), was handed in by P.M. Wilson, convener.

Receive and Consider

P.M. Wilson moved, duly seconded, that the report be received and considered. Adopted.

Motion to Reconsider

Pursuant to notice of motion given at the first sederunt (p. [13](#)), K.R. Craigie moved, duly seconded, that the Terms of Reference for the Committee on Ecumenical Relations be reconsidered. Adopted

Recommendation No. 1 (p. [300](#)) was moved by P.M. Wilson, duly seconded. Adopted.

Recommendation No. 2 (p. [302](#)) was moved by P.M. Wilson, duly seconded. Adopted.

Report as a Whole

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

LIFE AND MISSION AGENCY (cont'd from p. [30](#))

Recommendation No. 6 (p. [347](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 27 (p. [435](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 28 (p. [435](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 29 (p. [435](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 30 (p. [435](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 7 (p. [358](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 8 (p. [361](#)) was moved by J.P. Smit, duly seconded. Adopted.

Minute of Appreciation for Mr. George Loom

Recommendation No. 31 (p. [436](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 9 (p. [383](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 10 (p. [384](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 11 (p. [384](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 12 (p. [389](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 13 (p. [396](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 14 (p. [397](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 15 (p. [397](#)) was moved by J.P. Smit, duly seconded. Adopted.

Recommendation No. 16 (p. [398](#)) was moved by J.P. Smit, duly seconded.

Amendment

T. Boonstra moved, duly seconded, that the amount of \$600 be amended to \$750.

The Principal Clerk noted that a motion with financial implications must be referred to the Assembly Council before final determination. (Book of Forms section [296.6](#))

The amendment was defeated.

Amendment

S.B. Cairnie moved, duly seconded, that the word “minimum” be inserted between “the” and “continuing”.

It was agreed by the Assembly to add this word and thus the motion on the amendment was not placed in front of the Assembly.

Recommendation No. 16 was adopted with the above addition.

(cont'd on p. [45](#))

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

Discussion continued on the amendment to Recommendation No. 10, the amendment to the amendment having been defeated during the sixth sederunt (p. [39](#)).

The amendment was defeated.

Recommendation 10 was adopted.

Recommendation No. 11 (p. [239](#)) was moved by R.I. Shaw, duly seconded.

Motion to Refer

W.S. McAndless moved, duly seconded, that Recommendation No. 11 be referred back to the Committee on Church Doctrine. Defeated.

Recommendation No. 11 was adopted.

Recommendation No. 12 (p. [254](#)) was moved by R.I. Shaw, duly seconded.

Amendment

K.R. Craigie moved, duly seconded, to replace the words after “that” with “the catechism printed above be considered and tested for use as a teaching resource for a three year period”.

Amendment to the Amendment

M. MacKay moved, duly seconded, that “a six year period” replace “a three year period”. Defeated.

Discussion resumed on the amendment.

The Assembly agreed to permit the removal, within the amendment, of the words “for use”.

The amendment as reworded was adopted.

Recommendation No. 12 was adopted as amended as follows:

That the catechism printed above be considered and tested as a teaching resource for a three year period.

Recommendation No. 13 (p. [254](#)) was moved by R.I. Shaw, duly seconded. (cont'd on p. [45](#))

The Moderator directed that the Assembly move to the next recommendation.

Recommendation No. 14 (p. [255](#)) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 15 (p. [260](#)) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 16 (p. [260](#)) was moved by R.I. Shaw, duly seconded.

The convener asked permission of the Assembly to reword the recommendation. The Assembly gave permission.

The recommendation now read:

That the use of the formula, “Father, Son and Holy Spirit’ in the re-affirmation of baptismal vows for new and transferring members (see Book of Common Worship, p. 140) be encouraged.

Recommendation No. 16 was adopted.

Recommendation No. 17 (p. [263](#)) was moved by R.I. Shaw, duly seconded. Adopted.

Recommendation No. 18 (p. [263](#)) was moved by R.I. Shaw, duly seconded. Adopted.

Discussion resumed on Recommendation No. 5

The Moderator invited S. Shaffer, Associate Secretary for Ministry and Church Vocations, to comment on the overlap between the work of the Committee on Church Doctrine and that of a task group of the Life and Mission Agency (p. [382](#)) on the matter of lay missionaries conducting the sacraments.

Amendment

B.W. Dunnett moved, duly seconded, that the words following “be” be deleted and the following be inserted:

“Referred to sessions, presbyteries and synods for study and comment to the Committee on Church Doctrine not later than November 30, 2002.”

Before the Moderator deemed that the amendment was before the Assembly, the following notice of motion was presented.

Notice of Motion

P.M. Wilson gave notice that at a future sederunt he would move or cause to be moved the reconsideration of the motion to refer defeated in the sixth sederunt (p. [38](#)). (see p. [45](#))

Suspend Debate on Recommendation No. 5

The Assembly agreed, on a vote put by the Moderator, to suspend further debate on the recommendation until a future sederunt. (cont'd on p. [45](#))

(cont'd on p. [45](#))

ECUMENICAL VISITOR

R. Fee introduced The Rev. Kenneth Uche Elu of the Presbyterian Church of Nigeria. He noted that Mr. Elu comes from a nation of one hundred and ten to one hundred and twenty million people (the last accepted census was conducted in 1966) all living on a land mass the same size as British Columbia. There are roughly 345 major tribal/linguistic groupings.

R. Fee noted that Ken Elu is a solid, faithful proclaimer of the good news of Jesus Christ who represents the spiritual and evangelical renewal of the Presbyterian Church of Nigeria. His ministry has had an emphasis on renewal, restoration and church growth. He is presently a graduate student in the field of church history at Cincinnati Bible Seminary, Ohio and is also working on a dissertation for a Doctor of Ministry degree for San Francisco Theological Seminary, California. R. Fee was the officiating clergy person at Rev. Elu’s wedding.

Mr. Elu congratulated the Moderator on his election and brought greetings from the Moderator of the Presbyterian Church of Nigeria. He said that Nigeria is one of the many countries which have been blessed in many ways through the evangelistic ministry of The Presbyterian Church in Canada. He paid tribute to the dedication and hard work of those missionaries which our denomination has sent to Nigeria over the years, saying that “their commitment and love touched, changed, and continues to challenge many young people and adults to accept the call of Christian service”. The moderatorial visit of Professor Art and Mrs. Rowena Van Seters in 1999 emphasized this friendship, which has taken many forms over the past forty-seven years.

In conclusion, Mr. Elu spoke of Nigeria as a country which is still struggling to have a stabilized democracy. He noted the issue of religious differences and conflicts which are a part of daily life in his homeland. The Presbyterian Church of Nigeria has chosen this present decade to launch out in evangelistic campaigns to reach non-Christians who have not yet heard the Gospel of Christ and to rekindle the flame of faith for those who have lost it. The church believes this outreach will help to build bridges leading to peace, mutual understanding and reconciliation

between Christians and Muslims. He thanked The Presbyterian Church in Canada for its financial support and asked for prayers for his nation.

COMMITTEE ON TERMS OF REFERENCE

The Assembly called for the report of the Committee on Terms of Reference, which was handed in by P.D. Ruddell, convener.

Receive and Consider

P.D. Ruddell moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1

P.D. Ruddell moved, duly seconded that the terms of reference as follows be adopted.

That the terms of reference for the Special Commission re Appeal No. 2 Adam Lees against the Presbytery of Prince Edward Island.

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 parties 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.
4. The Commission shall be empowered, in the first instance, to determine whether Presbytery erred in reaching its decision that the original appeal was frivolous and vexatious.
5. Should the Commission uphold the appeal against the Presbytery’s decision to deem the original appeal frivolous and vexatious, the Commission shall be empowered to hear the original appeal with a view to using “all possible diligence and tenderness ... (in bringing) all persons to harmonious agreement (Book of Forms section [214.1](#)).
6. The Commission shall be given authority to call for and examine the judicial record and any other records it deems relevant and to be relevant, and to cite the parties to appear before it.
7. The Commission shall meet expeditiously and, after its review and judgment, bring the matters to a conclusion.
8. The Commission shall report its action to the 128th General Assembly, and shall use, in so far as is possible and appropriate, the following framework:

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

Recommendation No. 1 was adopted.

Report as a Whole

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

PRESENTATION OF MINUTES (cont’d from p. [25](#))

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

(cont’d on p. [48](#))

MODERATOR NAMES SPECIAL COMMITTEES (cont’d from p. [26](#))

The Moderator named the following committee:

Committee to Advise with the Moderator

E. Morales (Convener), J.I. Davis, P.S. Han, E. Paquette, C.J. Vais, A. Van Seters; by correspondence: I.D. Fraser, J.F. Porret, J. Speckeen, W. Wilson; S. Kendall (consultant), T. Hamilton (secretary).

ADJOURNMENT

Announcements having been made, The Moderator invited Commissioner Peter Ruddell to offer prayer. He remembered the workers in the International Assistance Mission of Afganistan. As well, he gave thanks for the initiatives of the ecumenical Jubilee, remembering especially the Aboriginal peoples of Canada.

The Moderator then adjourned the Assembly, to meet in the Main Gym, Tait McKenzie Building, York University, on Thursday, June seventh, two thousand and one, at two o'clock in the afternoon, of which public intimation was given.

EIGHTH SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Thursday, June seventh, two thousand and one, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator invited Peter Szabo to lead the Assembly in prayer. In prayer he remembered the Reformed Church of Hungary and native ministries in Edmonton at a time of change and transition.

The Moderator then constituted the Assembly.

DEATH OF THE REV. DR. JOHN (JACK) COOPER

The Moderator announced the death earlier in the day of The Rev. Dr. John (Jack) Cooper, at his home in Elmvale, Ontario. He was ordained to the ministry of word and sacrament in 1954, and served the congregations of Elmvale and Knox, Crossland until 1959. He was then appointed to the Church Offices, serving in various capacities until his retirement in the early 1980s, when he was General Secretary of the Board of Ministry. He was predeceased by his wife Helen in 1998 and is survived by sons David and Glenn and daughter Rachel.

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

The Assembly called for the report of the Committee on Business, which was presented by K.R. Craigie, convener. He moved, duly seconded, that the agenda as presented be adopted. Adopted.

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

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [39](#))

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by J.I. Instance, convener.

She moved, duly moved, duly seconded, that E.A. Muirhead of the Presbytery of Northern Saskatchewan be granted leave to withdraw. Adopted.

(cont'd on p. [49](#))

COMMITTEE ON EDUCATION AND RECEPTION (cont'd from p. [19](#))

M.F. Caveney, convener of the Life and Mission Agency Committee, introduced J.A. Fullerton, convener of the Committee on Education and Reception, who presented the recommendations.

Recommendation No. 33 (p. [441](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 34 (p. [441](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 35 (p. [441](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 36 (p. [441](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 37 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 38 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 39 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 40 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 41 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 42 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 43 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 44 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 45 (p. [442](#)) was not presented to the court, since the candidate has withdrawn.

Recommendation No. 46 (p. [442](#)) was moved by M. Kelly, duly seconded. Adopted.

The Moderator thanked J.A. Fullerton, who was completing his term as convener, for his service on the committee.

LIFE AND MISSION AGENCY (cont'd from p. [41](#))

Recommendation No. 17 (p. [399](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 18 (p. [400](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 19 (p. [400](#)) was moved by M. Kelly, duly seconded. Adopted.

Minute of Appreciation for The Rev. James Peter Jones

M.F. Caveney invited Captain Bob Sparks to come forward to read the minute of appreciation.

Recommendation No. 20 (p. [403](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 21 (p. [403](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 22 (p. [405](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 23 (p. [419](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 24 (p. [419](#)) was moved by M. Kelly, duly seconded. Adopted.

Recommendation No. 25 (p. [426](#)) was moved by M. Kelly, duly seconded. Adopted.

Report as a Whole

M. Kelly moved, duly seconded, that the report as a whole was adopted. Adopted.

COMMITTEE ON CHURCH DOCTRINE (cont'd from p. [42](#))

Motion to Reconsider

Pursuant to his notice of motion given in the seventh sederunt (p. [42](#)), P.M. Wilson moved, duly seconded, to reconsider the motion to refer Recommendation No. 5 back to the Committee on Church Doctrine, which was defeated in the sixth sederunt (p. [38](#)). Adopted.

Reconsideration of the Motion to Refer Recommendation No. 5

P.M. Wilson moved, duly seconded, that Recommendation No. 5 be referred back to the Committee on Church Doctrine. Defeated.

Amendment to Recommendation No. 5

B.W. Dunnett moved, duly seconded, that the following phrase be added between "endorsed" and "and": "with permission granted to presbyteries to offer lay missionaries training in Reformed theology and liturgy surrounding the celebration of the sacraments". Defeated.

Immediate Vote

J.P. Smit moved, duly seconded that an immediate vote be taken. Adopted.

Recommendation No. 5 was defeated.

Recommendation No. 6 (p. [236](#))

In the light of the defeat of Recommendation No. 5, the convener did not present Recommendation No. 6.

Comment from Principal Clerk

The Moderator invited the Principal Clerk to comment on the significance of the defeat of Recommendation No. 5. S. Kendall noted that since the Assembly declined to refer Recommendation No. 5 back to the Committee and defeated the motion to endorse the matter, the matter is decided.

Discussion resumed on Recommendation No. 13 (p. [41](#))

Amendment

E.A. Muirhead moved, duly seconded, that the words “January 31, 2004” be changed to “June 3, 2004”. The amendment was defeated.

Amendment

M. MacKay moved, duly seconded, that “no later than January 31, 2004 be deleted and “with expediency” be substituted. Defeated.

Amendment

R.E. Sand moved, duly seconded, that the word “colleges” be inserted after “synods”. Adopted.

Amendment

R.E. Sand moved, duly seconded, that “including comment on the content of the Catechism” be added after the word ‘suitability’”. Adopted.

Recommendation No. 13 was adopted as amended as follows:

That sessions, presbyteries, synods and colleges be invited to make comments about the catechism’s usefulness and suitability including comment on the content of the catechism to the Committee on Church Doctrine and respond no later than January 31, 2004.

Additional Motion

D.H. Forget moved, duly seconded, that French and Korean versions of the catechism be prepared and made available to the Church. Adopted.

Additional Motion

J.M. Zondag moved, duly seconded, that the Committee on Church Doctrine be directed to propose an appropriate re-wording of Chapter 25, Article 6 and any other portions of the Westminster Confession of Faith which refer to the Roman Catholic Church and the Pope, for consideration by the 128th General Assembly. Defeated.

Report as a Whole

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

SPECIAL COMMITTEE OF THE 127TH ASSEMBLY ON OVERTURE NO. 21, 2001

The Assembly called for the report of the Special Committee re Overture No. 21 (p. [563-64](#)) re movies about Paul Bernardo and Karla Homolka, which was handed in by J.S. Armstrong, convener.

Receive and Consider

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

The prayer of this overture is that the 127th General Assembly “urge the Government of Canada and the provincial governments of Canada to disallow the commercial distribution or the internet down-loading of Paul Bernardo and Karla Homolka movies in Canada”.

We affirm the sentiments behind this overture and express our deepest concern for the families and friends of those who have been victimized by the criminal acts of killers. There is a wide spectrum of difficult issues raised by this overture including censorship vs. freedom of expression, suffering of innocent victims of crime and their families vs. commercial profit from the pain of others, also pornography and the perils of prejudging a movie.

These significant issues are ones that must be dealt with by the church at large after due consideration and understanding. Resources are available from Justice Ministries.

Recommendation No. 1

J.S. Armstrong moved, duly seconded, that those Presbyterians who feel strongly about this issue contact the producers of this particular film and express their concerns. Adopted.

Recommendation No. 2

J.S. Armstrong moved, duly seconded, that Overture No. 21, 2001 be answered in the above terms. Adopted.

Report as a Whole

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

COMMITTEE ON REMITS

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

Receive and Consider

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

The court gave its permission for the report on Remit A, 2000 to be circulated.

The Committee on Remits notes that twenty-three out of forty six presbyteries responded to Remit A in the affirmative and six presbyteries responded in the negative (p. [529](#)). Seventeen presbyteries did not respond. However, the Committee notes that six of these latter presbyteries voted in the affirmative on this remit the previous year. They not only represent a significant number of presbyteries but also represent almost twenty percent of presbyters as related to section [293.4](#) of the Book of Forms. If these presbyteries had replied again in the same way as they did the previous year, the Committee on Remits would recommend that these revisions be approved and become the law of the Church. As it is, the twenty-three presbyteries voting in the affirmative this year do not represent the requisite majority under section [293.4](#) of the Book of Forms. Therefore, the Committee on Remits cannot recommend that these changes be enacted as the law of the Church.

This poses a dilemma for the Committee on Remits. The proposed changes in legislation merely drop the words “such as” from the two sections [177.1](#) and [259.1](#) of the Book of Forms with the addition of the amendment made by the 125th General Assembly changing “of ethnicity, language and culture” to “of ethnicity and language or culture”. While the Clerks of Assembly acknowledge that their recommendation to drop “such as” from the two relevant sections of the Book of Forms relates to a technical problem, they feel it is of crucial importance and not insignificant to decisions a future General Assembly might make with regard to creating other presbyteries.

As a result, the Committee on Remits recommends that these suggested changes to the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act for a third time. We would ask the Clerks of Assembly to emphasize to presbyteries that they are required to vote on this remit again, whether they had voted on it in either of the previous two years. We would also wish to emphasize that all presbyteries need to deal with the remits coming down under the Barrier Act. We would urge commissioners to do their best to see that this happens.

The Committee on Remits notes that over the years a significant number of presbyteries have not responded at all to the remits sent down by various Assemblies. One large presbytery representing 5 percent of all presbyters has not responded to any remits for well over ten years. We believe that when presbyteries do not respond, the work of the church is hindered. We would ask the Assembly, therefore, to instruct the Clerks of Assembly to review section [293](#) of the Book of Forms and report back to a future Assembly with any recommendations as to how the Assembly and presbyteries might be assisted in making changes to Church law which are sent down to presbyteries under the Barrier Act.

Recommendation No. 1

J.C. Bigelow moved, duly seconded, that the following changes to the Book of Forms be adopted and sent down to the presbyteries under the Barrier Act. Adopted. (see p. 5, Remit A, 2001)

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.

Recommendation No. 2

J.C. Bigelow moved, duly seconded, that the Clerks of Assembly be asked to review section [293](#) of the Book of Forms with respect to the Church's procedures for making changes in the law of the Church that require legislation being sent down to presbyteries under the Barrier Act and report back to a future Assembly. Adopted.

Report as a Whole

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

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

K.R. Craigie moved, duly seconded, that the following reports be added to the agenda: Committee to Examine the Records and an additional motion re presbyteries whose commissioners did not attend the Assembly. Adopted.

(cont'd on p. [49](#))

COMMITTEE TO EXAMINE RECORDS

The Assembly called for the report of the Committee to Examine Records which was handed in by C.M. Stuart, convener.

Receive and Consider

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

Recommendation No. 1

C.M. Stuart moved, duly seconded, that the minutes of the General Assembly, the Synods of the Atlantic Provinces, Saskatchewan and Toronto-Kingston be attested as neatly and correctly kept. Adopted.

Recommendation No. 2

C.M. Stuart moved, duly seconded, that the minutes of the Assembly Council, and the Synods of Alberta and The Northwest, British Columbia, Quebec and Eastern Ontario, Manitoba and Northwestern Ontario, and Southwestern Ontario, be attested cum nota. Adopted.

Report as a Whole

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

ADDITIONAL MOTION

R.E. Sand moved, duly seconded, that this Assembly record its disappointment and dismay that the commissioners from two presbyteries did not appear at the meeting of this court, noting that young adult representatives from the Presbyteries of Lanark and Renfrew, and Quebec were present and active participants in the deliberations of the court, even though none of the appointed commissioners were present, and that a letter from the Moderator be sent to such presbyteries reminding these presbyteries that they have failed to uphold their responsibilities to take part in the Church's decision-making.

The additional motion was adopted.

PRESENTATION OF MINUTES (cont'd from p. [43](#))

The Principal Clerk announced that the minutes of the sixth sederunt were ready for distribution.

ADJOURNMENT

The Moderator invited Annemarie Klassen to lead in prayer for the Reformed Church of the sub-Carpathian Ukraine. Before offering prayer, she commented on the recent FLAMES tour to Eastern Europe and on the nurturing Holy Spirit through the long years of communist rule. In prayer, she remembered the staff person working there, David Pandy-Szekeres and all Christians in that economically deprived region.

Announcements were made.

The Moderator adjourned the Assembly, to meet in the Main Gym, Tait McKenzie Building, York University, on Friday, June eighth, two thousand and one, at nine-thirty o'clock in the morning, of which public intimation was given.

NINTH SEDERUNT

At the Main Gym, Tait McKenzie Building, York University, Toronto, Ontario, on Friday, June eighth, two thousand and one at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator invited commissioner John Vaudry to offer prayer. He prayed for smaller struggling congregations and presbyteries, and for remote congregations, as well as churches experiencing conflict.

The Moderator then constituted the Assembly.

COMMITTEE ON BUSINESS (cont'd from p. [48](#))

The Assembly called for the report of the Committee on Business, which was presented by K.R. Craigie, convener. K.R. Craigie moved, duly seconded, that the agenda as presented be adopted. Adopted.

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

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. [44](#))

Report as a Whole

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

STUDENT REPRESENTATIVES

The Assembly called for the report from the Student Representatives. Ms. Sarah Travis (Knox College), Mr. Alexander (Sandy) Sutherland (The Presbyterian College, Montreal), and Mr. Thomas Kim, (Vancouver School of Theology) addressed the Assembly. Sarah Travis told the Assembly that she was a former YAR, and pleased now to speak to the Assembly as a student for the ministry. She expressed her positive view of the General Assembly, its acts and proceedings and said that this Assembly has given her new hope for the future. Sandy Sutherland thanked the General Assembly for opening the court to young people. He thanked the Clerks and Moderator for their guidance and expressed appreciation to the Moderator for valuing the opinions of youth. As well, he acknowledged the support of the commissioners. Thomas Kim noted that he was "made in heaven and born in Korea". He shared what he had learned from this Assembly. Firstly, he gained an appreciation of the multicultural, ethnic nature of our denomination, with its great variety. Secondly, he was moved by the commitment of people such as Jack McIntosh. He asked for prayers for those who will be ministers in the future.

The Moderator thanked the student representatives for their contribution.

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the young adult representatives. They presented a mock General Assembly, complete with Moderator, Clerks, commissioners and ecumenical visitors. They offered a dramatic and humorous performance, presenting Presbyterian polity as they had seen it in action during the week. They highlighted the various subjects which had been debated and interpreted idiosyncrasies of commissioners with a light touch. In conclusion, the young adult representatives expressed thanks for their participation at Assembly, including their right to speak. The commissioners were amused by the presentation and on their behalf, the Moderator recognized the contribution made to the Assembly by this group of fine young people.

COURTESIES AND LOYAL ADDRESSES

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

Receive and Consider

M. Kelly moved, duly seconded, that the report be received and considered, and that Eric Paradis, young adult representative from the Presbytery of East Toronto, co-present. Adopted.

We of the 127th General Assembly thank all of the people who:

- lessened our confusion with physical and verbal signs to direct us,
- helped carry our bags,

- elevated our spirit with worship and music,
- inspired us with beautiful banners,
- comforted us with snacks and blankets,
- increased our understanding with auditory and visual aids,
- challenged us with stories of their own faith journey,
- gave us insight into the work of Christ in their country,
- reminded us of the importance of the cutting edge of Mission,
- prayed with us in the language of their birth,
- shared with us their disability and humour,
- included us in a celebration of life, making us a part of a “dying wish”,
- kicked off the year of encouraging the “Laity” by doing just that,
- continually dealt with administrative details and informed us of them, and
- created an easy way to buy books

We are deeply grateful for the thoughtful influence of our youth who challenged our attitudes and reminded us to stop and pray.

The Rev. Dr. Joe Reed, our Moderator, who led us with a keen sense of the delicate balance between the business of the meeting and the pastoral needs we all have.

We give thanks to God who directs our discussions and voting so that His will is accomplished.

To Her Majesty Queen Elizabeth II

The 127th General Assembly of The Presbyterian Church in Canada, meeting at York University in Toronto, Ontario, Canada express our loyalty to your Gracious Majesty. We admire your leadership in the world as you uphold Christian ideals in your reign as Queen.

We prayerfully lift up your Majesty, praying for God’s blessing on you and all those dear to you.

May God’s Peace and Mercy be with you always.

To Her Excellency, Adrienne Clarkson, Governor General of Canada

The 127th meeting of the General Assembly of The Presbyterian Church in Canada, gathering at York University in Toronto, Ontario, sends your Excellency respectful greetings and God’s blessings to you and your loved ones. May your work be guided by God’s Spirit in all that your high office entails. Our prayer is that God continues His love and protection over you, while you so gracefully fulfil the responsibilities of your office.

Peace be with you.

To The Right Honourable Jean Chretien, Prime Minister of Canada

We, the 127th General Assembly of The Presbyterian Church in Canada, meeting at York University in Toronto, in the province of Ontario, send greetings to you and to all the members of the House of Commons and the Senate.

As you proceed in your high responsibilities of office, we commend to you the guidance of the Bible, “pursue righteousness, godliness, faith, love, endurance, gentleness”. 1 Timothy, 6:11

We pray that the grace of God shine upon your actions, and guide you in the following year.

M. Kelly moved, duly seconded, that the report be adopted. Adopted.

MINUTE OF APPRECIATION

R.D. Seim moved, duly seconded, the following minute of appreciation.

On behalf of the Young Adult Representatives attending the 127th General Assembly, I’d like to offer a minute of appreciation for Mr. Will Ingram and Ms. Laura Alary. Will and Laura have been our guides and counsellors this week as we experience General Assembly. I should also add that they’ve been more than that to us all, as they’ve also been great friends. Whether it has been play Ultimate Frisbee at a suspiciously dark hour, participating in lively discussions, or helping us understand the many facets of the Assembly, both Laura and Will have approached the challenges with enthusiasm and

genuine interest. Throughout our many late night discussions and events, neither of them have lost their sense of humour, which is a necessary asset with this group. We not only appreciate the time and effort they've given us this week, but also the advance work they completed before any YARs arrived. Their organization, talent and passion were noticed by all involved. We thank Laura and Will for everything they've done for the YARs of the 127th General Assembly and pray that God's blessing is on them both in all their future endeavours.

The Moderator asked W. Ingram and L. Alary to come forward and thanked them for their leadership.

The minute of appreciation was adopted.

COMMITTEE ON BUSINESS (cont'd from p. 49)

K.R. Craigie, convener, paid personal tribute to the members of the Committee on Business, thanking them for their service during the week of Assembly.

Minutes of Assembly Adopted

K.R. Craigie moved, duly seconded, that the minutes of the first six sederunts be sustained, subject to corrections, and that the minutes of the remaining three sederunts be taken as read and sustained, subject to corrections. Adopted.

Appointment of Commission Re Matters Left Uncared for or Omitted

K.R. Craigie moved, duly seconded, that the Commission on Matters Left Uncared for or Omitted, consisting of the Moderator of the 127th General Assembly and the Clerks of Assembly, be established for 2001-2002. Adopted.

Report as a Whole

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

MODERATOR OFFERED THANKS

The Moderator offered thanks to the staff of the General Assembly, to all who had contributed to the logistics of the Assembly, and to the operator of the sound system.

ADJOURNMENT

The business being finished and announcements having been made, the Moderator led in prayer. He remembered Drs. Richard and Ling Schwartz and family who serve in Nepal, and for the people of Nepal, He prayed for those who grieve, in particular Beth McIntosh and her family as well as Arlene Randall Onuoha and her children. The Assembly then joined in the singing the One Hundred and Twenty-Second Psalm. 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 Cornwall, Ontario and within St. John's Church there, on the first Sunday in June, in the year of our Lord, two thousand and two, at seven thirty o'clock in the evening, local time.

REPORTS
OF
ASSEMBLY AGENCIES

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 127th General Assembly:

The Moderator of the 126th General Assembly, The Rev. Dr. Glen Davis, met with the Committee to Advise with the Moderator twice to establish his itinerary for the year. In September, he reported on his various activities over the summer. In April, when the Committee to Advise met to count the ballots, Dr. Davis was in Mexico as part of a church leaders delegation to observe human rights issues.

The Church's focus on the second year of the FLAMES Initiative: Children, Youth and Young Adults, provided a theme for Glen Davis throughout his visits to congregations, meetings in various gatherings and in his articles in the *Record*. One of his first events was attending Canada Youth 2000 in July. The cover of the summer 2000 *Record*, showing him with the youth group from Knox Church, Agincourt was a fine example of how he incorporated his concern for and appreciation of youth within the Church during this moderatorial year.

Glen Davis was invited to many presbytery and congregational celebrations, which he tried to honour while, at the same time, seeking to maintain his active ministry at Knox, Agincourt. As he endeavoured to fill his responsibilities as Moderator and congregational minister, Glen would often be with the congregation for Sunday morning worship and then participate in moderatorial events later in the day. Joyce, his wife and co-minister, provided much of the ministerial leadership in the congregation. They were joined by Donna Jackson, student minister, in creating a unique ministry team for this year.

His travels in Canada included visits to the provinces of Nova Scotia (especially Cape Breton), New Brunswick, Prince Edward Island, Newfoundland, Quebec, Manitoba, British Columbia and Ontario. Joyce was able to accompany him to British Columbia in the fall and to the Maritimes in the spring. Glen often attended two or more events in a day in order to meet and be with as many people as possible.

International Ministries and the Committee jointly sponsored the Davises international visit to Japan and Korean. They were able to renew friendships and contacts that were made during their years as missionaries in Japan, and for Glen from his time as a staff member with the Board of World Mission.

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

That the sincere appreciation of the Assembly be extended to The Rev. Dr. Glen Davis as he visited congregations, participated in ecumenical and denominational gatherings, visited presbyteries and met with individuals; and to The Rev. Joyce Davis for her support during this past year and her ministry with the people of Knox, Agincourt.

Recommendation No. 2 (adopted, p. [13](#))

That the thanks of the Assembly be extended to individuals, congregations, presbyteries, synods and organizations which received Glen and Joyce Davis with graciousness and kindness.

Recommendation No. 3 (adopted, p. [13](#))

That appreciation be expressed to the congregation of Knox, Agincourt for their support to Glen Davis during his moderatorial year.

REGULATION RE VOTING

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

Nomination for Moderator

In accordance with the procedure determined by the 1969 General Assembly, the Committee nominates The Rev. Joseph Reed as Moderator of the 127th General Assembly.

Ralph Kendall
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 127th General Assembly:

As a servant to General Assembly, Assembly Council has been charged by General Assembly with the duty both to co-ordinate the policies and activities of the Church as authorized by General Assembly and to present and affirm prophetically the visions of the Church that look to God for continual renewal. In its servant role, the Assembly Council has attempted this past year to assist effectively but not to usurp the role of General Assembly.

Over the past year, Assembly Council met twice, and its Executive and the various committees of Assembly Council met numerous times to carry out the work of the Church. Assembly Council carried out the initiation of a discussion on the meaning of “stipend”, as requested by the 126th General Assembly. The results of that Church-wide discussion and some recommendations are contained in this report. Also, as required by the 126th General Assembly, Assembly Council responded to Overture No. 4, 2000 regarding the relationship of General Secretary, Associate Secretaries and General Assembly, and the response is enclosed in this report.

This year saw the completion of the 2000-2001 FLAMES Initiative respecting a “Focus on Children, Teens and Young Adults”. Assembly Council hopes that this critical ministry is not abandoned as the new annual FLAMES Initiative commences, but will continue to grow in importance throughout our Church. The FLAMES Initiative for the 2000-2001 year is “Equipping the Laity”. The mission statement for this year is to encourage participation by the whole people of God in the mission of Jesus Christ. The Church can only benefit in a faithful response to this central goal of the Church.

The continuing work of the Residential Schools Working Group and discussions with the federal government, some of which has been reported in the media, requires an increasing sensitivity to and understanding of a complex social issue. Assembly Council has been taking the time and dedicating the resources to develop the Church’s awareness and involvement in this issue of justice and reconciliation.

The financial health of the Church also occupied much of the Assembly Council’s time. Despite the reduced *Presbyterians Sharing...* budget for 2000, Presbyterian congregations and individuals gave sacrificially this year, resulting in greater revenues than anticipated. That surplus was not used to “tear down barns” for laying up treasures for the Church, but instead was used to maintain the past and create new ministries provided by the Church to a hurting and suffering world. The response to Overture No. 14, 2000 seeks to restore the *Presbyterians Sharing...* budget to last year’s actual givings. Given the tremendous work Assembly Council has seen done by the Church through the Life and Mission Agency, it recommends that General Assembly support that overture.

In carrying out its duties during the past year, it is clear that its work was made much easier by those who have previously served and those who assist Assembly Council on a myriad of committees and with several tasks. We are grateful for the service of Mark Lewis, who retired as Convener of Assembly Council as of the 126th General Assembly after six years of service on Assembly Council, as well as the many other talented members of Assembly Council who have served over the past few years. Because of their work, there is much less “crises management” of the Church. Also, many people continue to serve faithfully and effectively on the 13 standing and several ad hoc committees that report to Assembly Council. Lastly, the Principal Clerk and the staff at the Assembly Office consistently provide the guidance and insightful reflection that serves the Church superbly. Assembly Council, and indeed the entire Church, owes them a debt of gratitude.

COMMITTEES OF COUNCIL

ARCHIVES AND RECORDS MANAGEMENT

Records Management

The Archives staff continues to develop the records management program. The staff is currently working on the records inventory phase of the program. A records management seminar for staff was presented in November 2000 and again in February 2001 at the Church Office. Some Knox College staff also attended this seminar. Future stages of the program will involve

forming records schedules, improved filing systems, creating and maintaining a database for the Records Centre and completing The Presbyterian Church in Canada Records management manual.

Microfilming

Filming is on the increase but it is still desirable to promote the importance of this project across the Church. The Archives staff will continue to keep the need to microfilm congregational, presbytery and synod records before Church members. Microfilm reader-printers assist us in making the film accessible to researchers and to assist with research for those in congregations. We have just secured a new reader-printer. These machines allow a paper copy to be printed from the microfilm.

Grants

The Department of Heritage awarded the Archives two grants in 2000. The first, sponsored by Young Canada Works was used last summer. Judith Pudden, a recent graduate of the archives program at the Faculty of Information Studies at the University of Toronto, was hired to catalogue several hundred photographs. These additional photos are now fully processed and available on the Archives database. Ms. Pudden was asked to stay on in the fall in order to complete the second project that was made possible with funding from the Canadian Council of Archives. This project entails cataloguing a large portion of the uncatalogued Women's Missionary Society collection currently housed in the Archives. The WMS also generously awarded the Archives additional funding to keep Ms. Pudden with us until Christmas. As a result of this extension, she was able to complete the cataloguing of all remaining archival records generated by the WMS. The Archivist applied for two additional government grants for the summer and fall 2001. Application has been made for additional government grants to catalogue more photographs and the PWS&D collection housed in the Archives. PWS&D kindly donated a sum of money towards this project.

"Step Into Your Archives"

This is our newsletter. We continue to produce issues on our current theme of preservation management. Our April 2001 issue details records management for congregational records. It is hoped that this series will help to educate those in the congregations who are the caregivers of their records. It is made available in the PCPak and upon request.

Major Archives Resource

This resource will detail all the services offered by the Archives. Thus far we have drafted the table of contents and are beginning to create the text. It is our plan to have this resource produced this fiscal year. It will initially be made available in the PCPak.

Disaster Preparedness Manual

This manual is presently being prepared by the Archivist and will be presented to the Management Team for their initial review by summer 2001.

Conferences/Travel

The Archivist and Assistant Archivist travelled to Chatham in November 2000 for the Synod meeting. The Archivist gave two presentations on the matter of preservation management and microfilming records. It was a useful encounter with members of the Church as a good deal of information relating to the care of records and the Archives operation was exchanged by way of questions and answers. The Assistant Archivist travelled to Edmonton in June for the Association of Canadian Archivists Conference. The Archivist travelled to Philadelphia this November to visit the Presbyterian Church (USA) history/archives/records centre. This June the Archivist will present a paper on designing archival facilities At the Association of Canadian Archivists Conference in Winnipeg. As well she will attend a conference in Montreal sponsored by the Association of Records Managers and Administrators. The Presbyterian Archives continues to maintain memberships in the Archives Association of Ontario, the Association of Canadian Archivists, Association of Records Managers and Administrators, and the Society of American Archivists.

Professional Exchange

The Management Team recently approved an exchange that would allow the Assistant Archivist to travel to Edinburgh for approximately four weeks in September in order to work in their Archives as the Assistant Archivist. In return, an Archivist would come to the Presbyterian

Archives to replace Bob Anger for that period of time. This is meant to be a unique educational experience for young archivists. The premise of approval is that this will not cost the Church any funds as travel and all expenses would be looked after by the Assistant Archivist. It is hoped that this means of professional development will be supported by our respective Scottish and Canadian archival associations so that a similar opportunity can, in future, be promoted to other archives. The British archival standard is similar to the Canadian standard that will enhance the learning experience.

Volunteers

The Archives continues to benefit from the assistance of Margaret Waterman, Betty Arnold and Roy Arnold who volunteer in the Archives each week. In 2001 Tom Allen joined our volunteer staff component. Each person is assigned a specific work project and is supervised by the Archivist.

New Accessions

The following collections are highlights recently accessioned into the Archives' holdings: The Rev. Dr. David Hay's papers, The Rev. Dr. Charles Hay's papers, The Rev. Dr. Robert Mathewson's papers, The Rev. Mark Young Stark's (first minister in Hamilton) personal letters, The Rev. Dr. Deane Johnston's sermons, The Rev. Dr. Geoff Johnston's working papers and lecture notes and The Rev. Alexander MacMillan's papers.

Committee on History Archives

The Archives staff will make arrangements with Dr. John Johnston, Hamilton, to gather and transport to the Archives approximately 50 years worth of records relating to the Archives and the Committee on History. In essence this material is the Archives' "archives" and is important for our own department's records management.

Detailed Fee Schedule

There are various situations that surround charging administrative fees to users of the Archives. There is a fee structure currently in place but it is being reconsidered. Some revision has been done: \$10.00; fee for ½ research, \$25.00; for one hour of research up to a maximum of 2 hours research. We charge a modest fee for photocopies over 10 pages. The GST is charged on our research service. Due to the high volume of requests we have had to limit our service to 2 hours in order to keep up with the requests. The volunteers look after 50 percent of the incoming correspondence as it relates to genealogy.

Policies for borrowing documents from the Archives

There are many situations that regularly crop up in the daily life of the Archives regarding requests for "borrowing" files and documents. Our goal is to provide the best service while at the same time ensuring the security of the records. A formal policy is currently being worked out.

Regional deposit agreements for Presbyterian records

It is agreed that there is a desire to care for and store Church records locally across the country as The Presbyterian Church in Canada Archives cannot possibly take in all historically significant records. While our microfilming program adds to the national character of our collection, there remains a concern for the original record books. Often there is a desire on the part of session to store their records in a local archival environment. This issue is being investigated but we do know that most archives across the country are reluctant to take records of any kind without transferring ownership to them. The Archivist is gathering policies that exist on these issues from a sampling of established archives across the country. Ownership of Presbyterian records cannot be transferred to another body, and so this is an important issue to be considered in discussion with other archives.

Oral History

Peter Bush, Convener of the Committee on History and a member of the Archives and Records Committee, is currently compiling an information pamphlet on techniques for producing oral histories. The Committee on History is taking this project on and will ultimately monitor the volunteer interviewers in order to ensure quality products. Every tape will come to the Archives

and a transcript will be made by volunteers of each tape in order to provide greater accessibility to the information.

Brochure for Deposit of Personal Papers

Peter Bush is also preparing a pamphlet on the subject of personal papers deposit as a promotional tool to assist the Archives and the Church.

BENEVOLENCE COMMITTEE

This Committee of Council oversees the administration of the benevolent funds and bursary funds that have been entrusted to the Assembly Council. There are 10 benevolent funds with a total capital of \$3,050,000. From the income of these funds, approximately 21 persons received monthly support in 2000. Other emergency grants were made on a confidential basis totalling \$11,500. There are 23 bursary funds with a total capital of \$996,000. Approximately \$52,000 of income from these funds was awarded to some 50 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 2000-2001 school year, up to \$55,000 in student bursaries have been approved. The Secretary calls for applications from the colleges at the start of each term. The colleges compile the applications and forward them to the Assembly Office, where the applications are dealt with and grants made.

COMMISSION ON ASSETS OF DISSOLVED AND AMALGAMATED CONGREGATIONS

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

Presbyteries are reminded that in the case of amalgamations of congregations, guidelines regarding the disposition of assets are found in Appendix [B-5](#) of the Book of Forms. Further, Book of Forms section [200.11](#) stipulates that presbyteries present the plan for amalgamation to the Assembly Council for study and report.

COMMITTEE ON CHURCH ARCHITECTURE

The Committee on Church Architecture met 10 times in 2000 receiving 17 submissions and 12 resubmissions 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.

Correspondence may be directed to Gordon Haynes, the secretary for the committee.

EXECUTIVE

The Executive of the Assembly Council meets regularly to guide the work of the Council and to deal with emergent matters. In January 2001, a letter of resignation from the convener of the Board of St. Andrew's Hall, Vancouver, was referred by the Principal Clerk to the Assembly Council. This referral was made in view of allegations contained with the letter regarding the financial management of the Hall. The Executive acted on this information by appointing (in consultation with the Committee on Theological Education) a small investigating committee to determine if there were any grounds to the allegations. This four-person team travelled to Vancouver, conducted interviews, considered detailed documentation and obtained appropriate legal guidance. This committee reported to the Executive that no criminal activity was found, and that a final report containing constructive recommendations would be forthcoming. It should be noted that the Board of St. Andrew's Hall was fully co-operative in this investigation.

It is anticipated that by the time of the Assembly, the final report will be ready to be presented to the Executive of the Council and the Board of the Hall.

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. As this report is being written, the Experimental Fund has now entered its twentieth year. The donor continues to express interest in the progress of the Experimental Fund.

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 2000 stood at \$312,890. 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 www.presbycan.ca/exfund.

Since its inception, there have been 153 projects reviewed by the directors, 70 of these have been approved to date and over \$100,000 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.

There were 14 applications received in 2000. This was double the number received in the previous year, but comparable to other years. The directors encourage individuals or groups to make known their creative ideas. Every proposal is given due consideration. While it is true that income for disposition to projects is currently rather limited, they still invite applications. They look forward to the day when, the capital base being enlarged, substantial income will be available to meet the needs of more ambitious projects.

The directors were aware that the Synod of British Columbia has now launched its Presbyterian Innovative Ministries (BC) Ltd. Fund, which makes loans and grants to individuals or groups for innovative projects and ministries occurring within the Province of British Columbia. On several occasions, applications to the Experimental Fund have been referred to this Fund, if their projects arise within the province. Presbyterian Innovative Ministries (BC) Ltd. currently has a much larger capital base than the Experimental Fund, and hence more income to distribute. Besides these two funds, the directors are not aware of any other sources across the Church that could be approached to support creative ideas for Christian ministry.

Among projects receiving grants in 2000, were a congregational "Safe Haven" venture, a Presbytery Theological School, Youth and Children's Evangelism, and the Flin Flon Institute, a projected Centre for focus on Rural and Remote ministry within The Presbyterian Church in Canada. The directors have agreed to support this latter project with funding for 3 years, once it is fully established. Projects receiving support must ensure that proper credit is given to the Experimental Fund, in print or other advertising, once the project is completed.

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) and Mrs. Noreen Marshall (2001) (dates indicate end of term). Mr. Glen Crockford completed his two terms of three years each (the maximum allowed by the Constitution of the Fund) and the directors express their sincere appreciation for his contribution of time and energy while in office. The directors anticipate his place will be taken by Mr. Lawrence Pentelow, whose mother-in-law, Mrs. Margaret Taylor, was active in the early years of the Fund's formation.

The Directors of the Fund continue to be very appreciative of the beneficence of the donor, and on behalf of the Church, publicly record here their gratitude for his initial vision, continuing encouragement and annual augmentation the capital base.

FINANCE COMMITTEE

2000 Financial Information

Referring to pages 221 and 222, the Finance Committee is pleased to report that 2000 was a successful year from a financial point of view.

Revenues totalled \$9,467,775 compared to a budget of \$9,020,000. *Presbyterians Sharing...* closed at \$8,599,968 up \$600,000 over the reduced budget prescribed by the 1999 General Assembly. Income from other sources totalled \$867,907 compared to a budget of \$1,020,000. Deferred Bequests were very small at \$28,260.

There is still concern for the future flow of *Presbyterians Sharing...* . When following up at the year-end a larger than usual number of congregations had completed their giving. It will take another year or two to develop a new trend for givings and provide a measure of confidence on which to project future givings.

Expenditures for the General Assembly Office were almost on budget; the Life and Mission Agency and Support Services were well below the approved budget.

Audit Committee

The Audit Committee reported to the Finance Committee in March 2001 stating that it had met with the Auditors, PricewaterhouseCoopers and reviewed in depth the financial statements at December 31, 2000 for the Church and the Pension Plan. The financial statements, approved by the Assembly Council, through its executive, are presented for information below. The Finance Committee has reported to the Assembly Council its satisfaction with the auditing services of PricewaterhouseCoopers, who will be appointed as auditors once again this year.

Financial Statements for The Presbyterian Church in Canada at December 31, 2000

The financial statements for The Presbyterian Church in Canada at December 31, 2000 will be presented in the supplementary package as they need to be approved by the Executive. (see p. [220-22, 218](#))

Recommendation No. 1 (adopted, p. [23](#))

That the financial statements for The Presbyterian Church in Canada at December 31, 2000 be received for information.

That Assembly Council concurred in a request from the Pension and Benefits Board that the Convener of the Pension and Benefits Board co-sign the financial statements for The Presbyterian Church in Canada - Pension Fund (p. [223-24](#)) along with the officers of the Assembly Council. These statements will be presented in the supplementary package. (see p. [223-24](#))

Recommendation No. 2 (adopted, p. [23](#))

That the financial statements for The Presbyterian Church in Canada - Pension Fund at December 31, 2000 be received for information.

J.B. Maclean Bequest

Financial Statements for the J.B. Maclean Bequest fund where received for information by the Finance Committee.

2002 Budget

The proposed budget for 2002 is set out on page 227, including revenue from *Presbyterians Sharing...* at \$8,700,000. This is an increase of \$100,000 over the actual 2000 results that Council believes to be a small but attainable stretch. Income from the Women's Missionary Society and the Atlantic Mission Society continues as in previous years, however, we note that the WMS are considering their future contributions. Other revenues have been reduced in light of actual experience to \$550,000 from \$730,000. This is an attainable revenue budget.

On the expenditure side we have held the existing programs as they are, in order to assure personnel both within the organization as well as those on the missionary frontiers of constancy. We have introduced a reserve against the spending of Canada Ministries of \$200,000 as

consistently over the past 10 years. They have underspent their budget since some projects, which must be pre-approved, did not start when anticipated.

In effect, this means we propose a deficit budget for the year 2002 that will partially offset the surplus generated over the past two years. Rather than attempt to use this surplus for special projects we believe that it is more important to smooth the plans for the operating departments over the next few years to ensure a steady operation, until there is a measure of assurance as to the flow of the revenues in the future.

Recommendation No. 3 (adopted, p. 23)
That the budget for the year 2002 be approved.

Recommendation No. 4 (adopted, p. 23)
That the revenue and expenditure forecast for the years 2003 to 2005 as set out on page 227 be received for information.

Continuing Education Allowance

The Assembly Council understands that the Life and Mission Agency Committee will be bringing a recommendation to this General Assembly to increase the continuing education allowance from \$500 to \$600 per year effective January 1, 2002. (see p. 398) The Council has reviewed the proposal from a financial point of view and believes the proposal to be sound and within our capabilities for each agency/department to handle the increase. Therefore the Council is pleased to concur with this recommendation.

LIVE THE VISION

Regular reports on Live The Vision are provided to the Assembly Council. The flow of revenues has now trickled to a very small sum. The books will remain open for a number of years to facilitate those who wish to continue sending in donations. A balance of \$76,184 is yet to be distributed, and will be monitored by the Assembly Council on recommendations from the Life and Mission Agency.

LENDING FUND COMMITTEE

Financial Services manages funds available to congregations for the building and renovation of churches and manses. The Lending Fund Committee requires completion of an application form and an environmental questionnaire for all applications. Congregations and presbyteries should forward applications to the Co-ordinator Lending Services at the Church Offices at least one month before the statutory meetings of the committee in March and November.

LONG RANGE PLANNING COMMITTEE

In the years 1998-1999 and 1999-2000, the committee produced videos in order to promote the FLAMES Initiative. In the year 2000-2001, the committee will promote FLAMES with a four page insert in the May issue of the *Record* rather than with a video. We believe that the *Record* may reach more people than did the videos.

The committee will continue to make the promotion of the FLAMES Initiative a central concern. However, we are starting to ask the question, "What comes after the FLAMES?"

The committee has concluded the FLAMES song-writing contest and will introduce a new contest in the May Record. The new contest is entitled "Who FANNED your FLAMES?" The contest will seek out stories about people who have had a positive effect on the faith development of others. The desired outcome of the contest is that a book of twelve stories about faith development may be published and distributed as a way of partially answering the question "What does it mean to be an equipped lay person?"

The remaining FLAMES priorities to be highlighted in the following years are:

- | | |
|-----------|-------------------|
| 2001-2002 | Laity Equipping |
| 2002-2003 | Active Evangelism |
| 2003-2004 | Spirituality |
| 2004-2005 | Education |

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 meets regularly to develop policy related to the staff of the Church Offices. The Committee wishes to acknowledge the work of Lorraine Irvine on this committee. Her personnel expertise offered in the formative work and consultation has proven very valuable as the committee progressed through the development and implementation of several revised policies for the staff at Church Offices.

A Personnel Policy Handbook has been completed and was circulated in January 2001. At the same time, a new compensation plan was implemented for the support staff. The Assembly Council stipulated that the new compensation plan cost no more than 5 percent above the current salary budget, and this was achieved. New or revised policies regarding Exit Interviews, a Pastoral Support Team for staff, and Vacation have recently been developed. The Pastoral Support team was put in place in response to the directives of the Special Commission re Petition No. 1, 1999 (A&P 2000, p. 273). An appeal policy has been refined and communicated to the staff, also in response to a directive from that Special Commission.

The committee is currently addressing the following items, which will be considered by the Assembly Council during the coming year: summer student stipends, minimum stipends, professorial stipends, reworking of the Sexual Abuse and/or Harassment Policy of the Church to fit the structure of the Church Office working environment.

Minimum Stipend for 2002

In 1989, the Assembly determined a method for the calculation of minimum stipends and allowances once a percentage increase had been decided (A&P 1989, p. 213). This is the method that is currently applied. As soon as the cost of living allowance figure is available after August 31, 2001, this schedule of stipends will be prepared and sent to presbyteries.

Recommendation No. 5 (adopted, p. 23)

That the 2002 adjustment to minimum stipends and allowances be equal to the annual adjustment in the consumers price index for Canada as of August 31, 2001.

RESIDENTIAL SCHOOLS WORKING GROUP

At the request of the Assembly Council, the Residential Schools Working Group has had conversations with the National Native Ministries Committee (NNMC) of Canada Ministries on how the Assembly Council and Aboriginal members of the Church might best discuss the residential schools issue. The outcome of this discussion is the agreement for the Assembly Council Executive to hold its May meeting in Winnipeg and to give extra time to meeting both with the NNMC and a forum of Aboriginal people. This is the first step in ongoing discussions between the Assembly Council and Aboriginal church members.

The working group is also working with the WMS and the Life and Mission Agency in trying to put together a meeting of former residential school staff. It is hoped that this meeting will take place in the fall of this year.

“Journey to Wholeness” Healing Fund

The amount in the “Journey to Wholeness” Healing Fund as of December 31, 2000 is \$172,965. The Spending Committee has received its first set of applications. A decision on which projects to fund will be made before the General Assembly meets. The next set of applications is due on September 30, 2001. Application forms are available from the Journey to Wholeness Spending Committee, 50 Wynford Drive, Toronto, ON M3C 1J7, Attn L. J. Stevenson, or they can be copied from the website: www.presbyterian.ca/residentialschools/jtw.

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 were the four denominations that participated together with the Government of Canada in residential schools. The working group has continued to be in contact with representatives from the Government of Canada and

local Aboriginal groups on issues around the attempts to find Alternate Dispute Resolution methods. This has not been very successful. The meetings between the Government of Canada and the Oblate Fathers of Manitoba are at a standstill. We were attending these meetings as observers. This working group arranged a successful meeting with Grand Chief Matthew Coon Come of the Assembly of First Nations. The Moderator of the 126th General Assembly, Glen Davis and Ian Morrison attended this meeting. Others are planned.

The working group has been instrumental in asking the Government of Canada to consider a broader framework for the resolution of the legacy of residential schools.

REFERRALS FROM GENERAL ASSEMBLY

OVERTURE NO. 16, 1999 (A&P 1999, p. [467, 16](#); A&P 2000, p. [212, 35](#))

Re: Revise statistical forms to include deductions for capital expenditures and special funding raising

The prayer of Overture No. 16, 1999 asks that the congregational statistical reports be amended to include a deduction for capital expenditures and special fundraising projects and to adjust the calculation of the dollar base accordingly.

The overture states that the financial obligations that arise from the congregational statistical reports place financially vulnerable congregations at a disadvantage. While we support measures that support financially vulnerable congregations, the prayer of the overture would in fact exacerbate the troubles of the most financially troubled congregations.

Congregational statistical reports are prepared in part to assist the Church in calculating a fair allocation of congregational contributions to *Presbyterians Sharing...*. Given that General Assembly approves the overall budget of *Presbyterians Sharing...*, the overture is only seeking an amendment to the formula used to calculate a congregation's specific allocation.

The present dollar base formula is calculated on the income earned by a congregation. The formula examines the "total dollars received by a congregation from all sources for use in the year under review", less the "amount remitted to *Presbyterians Sharing...* and mission purposes" and less "debt repayment (principal and interest) in the current year". This formula was brought into use in the early 1980s and has continued to the present. An alternative model would examine the value of congregational assets or congregational membership, but neither would provide a basis of determining an ability to pay the *Presbyterians Sharing...* allocation. Only annual income provides a reasonable measurement of the congregation's ability to pay the *Presbyterians Sharing...* allocation in a just and equitable method.

In order to raise the amount of funds required by General Assembly, the formula can either (i) allow for a large number of deductions from the dollar base used in the *Presbyterians Sharing...* formula, and then increase the allocation rate on the remaining dollar base or (ii) limit deductions from the dollar base in order to keep the allocation rate lower on the larger dollar base. The Church has chosen for a long time to limit the number of deductions allowed to the dollar base. It is agreed that congregations have been allowed to deduct from their dollar base revenue earned from sale of properties and received for accumulation in other funds, such as endowment funds, as well as Canada Ministries grants to aid receiving congregations. As well, congregations are permitted to deduct principal and interest payments on debt incurred by a congregation. Each of these deductions were permitted to address the concern set out in the prayer of the overture, namely, to assist the most financially troubled and precarious congregations or unique situations.

The premise of the overture is that further deductions should be permitted to the dollar base used in the formula including deductions for church repair, maintenance and window restoration or any other capital expenditure. While initially appealing, the proposed further deductions would result in a smaller aggregate dollar base from which General Assembly would require the same amount of contributions for *Presbyterians Sharing...*. Therefore, the formula would need to increase the allocation rate per dollar in the dollar base. The congregations that will hurt the most by such proposed action in the overture would be the same congregations the overture attempts to help. Those congregations that are not financially able to incur capital expenditures or to maintain large sanctuaries would have significantly smaller deductions than most wealthier congregations to their dollar base while at the same time their allocation rate would be increased.

While the present policy may appear to be improperly penalising congregations that fundraise rather than borrow funds for capital expenditures, the policy can be justified. The present policy presumes that a congregation that is able to raise funds for its own maintenance and capital improvement is able to assist the wider Church proportionately for one year in the calculation of the dollar base. A new or financially precarious congregation that cannot fundraise but instead needs to borrow funds for such expenditures is, on an equitable basis, more deserving of a deduction for its debt repayment while in its early years. In order to honour the concern for financially vulnerable congregations expressed in the overture, such a distinction appears appropriate.

No formula is able to take all unique congregational situations into consideration. That is why the Church asks each presbytery to examine local needs and situations when adjusting the *Presbyterians Sharing...* allocation for each congregation. It is hoped that such a policy combines the general equitable principle of wealthier congregations assisting financially vulnerable congregations in supporting the work of the Church, while allowing for unique situations to be addressed by the presbyteries.

In the interest of honouring the requirements of General Assembly for funding the work of the Church in a fair and equitable manner, we respectfully believe that the prayer of the Overture should be denied.

Recommendation No. 6 (adopted, p. [23](#))

That the prayer of Overture No. 16, 1999 be not granted.

OVERTURE NO. 4, 2000 (A&P 2000, p. [516-17](#), [212](#), [35](#))

Re: Positions of general and associate secretaries at Church Offices

Overture No. 4, 2000 called upon the 126th General Assembly to address questions concerning the relationship between the positions of general secretary and associate secretary and the General Assembly, specifically with attention to the following four points: 1) the right of appeal of incumbents to the General Assembly; 2) equality with respect to stipend increases; 3) approval of changes in job description; and 4) the conduct of services of induction to such positions.

The overture was referred to an ad hoc committee of the Assembly Council comprised of non-staff members and charged to consult with the Committee on Church Doctrine and the Personnel Policy Committee of the Assembly Council. The convener of the ad hoc committee was invited by the convener of an ad hoc sub-committee of the Committee on Church Doctrine to meet, and the overture was studied in detail. The Committee on Church Doctrine at its meeting in February 2001, received and adopted the report of its ad hoc sub-committee. The ad hoc committee of the Assembly Council met via teleconference considered the response from the Committee on Church Doctrine, and also a written response from the convener of the Personnel Policy Committee, who had convened a meeting of a group of members of that committee to discuss the matters raised in the overture.

The Assembly Council makes the following observations concerning matters raised in or related to Overture No. 4, 2000.

The “seeming concentration of more and more power in fewer and fewer hands” which is stated to be one of the motivating reasons for the overture is a by-product of the restructuring process which came about partly because of a budgetary shortfall. The placement of associate secretaries and support staff within the national Church structures has always included some “fiscal tension” between what the Church would like to be able to do and what the Church’s financial resources allow. One of the principles undergirding the restructuring effort was to consolidate some committees of the General Assembly and enable the new Life and Mission Agency to have flexibility in the assigning of staff to address many different components of the work sanctioned by the General Assembly, and to ensure that a team approach to the doing of the work be developed.

To avow that the job descriptions of associate secretaries not be changed except by permission of the General Assembly would deny agencies and committees of the General Assembly present or future the flexibility that the restructuring process and its results has provided. Disputes would go unresolved until the annual meeting of the General Assembly, with the potential to severely cripple the work of the agency or committee.

The Committee on Church Doctrine, while respecting the responsibility of the Assembly Council to address, on behalf of the General Assembly, the matters concerning administrative oversight of the work of the Assembly touched upon in the overture, has identified one key doctrinal concern about the relationship of ordained ministers to the courts of the Church. In the case of a minister in a congregation or pastoral charge, a dispute concerning job description or work performance is under the jurisdiction of the presbytery, and the minister can apply to the presbytery (and appeal to the synod and General Assembly) for resolution of the matter. Overture No. 4, 2000 raises the point that to deny ordained ministers who are serving as associate secretaries the right to appeal to the General Assembly to resolve difficulties of a similar nature is to deny them rights enjoyed by parish ministers.

The Assembly Council finds the analogy between ministers in cognate work such as district directors for the Canadian Bible Society or chaplains in the armed forces, and ministers serving as associate secretaries of agencies or committees of the General Assembly, to be helpful. Clearly a minister accepting a position as a district director of the Canadian Bible Society or as a chaplain in the army voluntarily gives up the right of appealing to the presbytery of the bounds for resolution of difficulties concerning job description or work assignment, for which he or she is accountable to the employing agency. With respect to life or doctrine, and the fulfilling of the vows of ordination, such ministers remain accountable to the presbytery with which their certificates are lodged.

There is confusion and the possibility for dispute concerning the relationship of ordained ministers serving as associate secretaries, and the committee believes it wise to ensure that this confusion is cleared up as far as possible. Clearly, in 1994, an associate secretary did appeal to the General Assembly concerning a dispute with an agency of the General Assembly, and the Assembly heard and adjudicated that dispute. Some of the affirmations of the 120th General Assembly, however, were set aside by the 124th General Assembly as being in fact at variance with the previous practices. Further, it would appear that the text of the present Personnel Policy Handbook indicates that an appeal process is in place that precludes any appeal by an associate secretary to the General Assembly. The Council believes that a clear statement, sanctioned by the General Assembly and available to all as part of the relevant appendix to the Book of Forms, is needed to address and resolve this confusion.

The first four parts of Recommendation No. 7 below (p. [212](#)) address typographical or editorial errors or inconsistencies discovered in the existing text of Appendix [B-1](#) of the Book of Forms, and the fifth part is a proposal to address and resolve the matter raised in Overture No. 4, 2000 and identified in the report of the Committee on Church Doctrine.

The Life and Mission Agency, under whose aegis the ministries of most of the associate secretaries is carried on, has sought to relate to its staff in the same way, regardless of whether the incumbents have been ordained ministers, members of the Order of Diaconal Ministries, or lay persons, and regardless of whether, if ordained ministers, they have been Presbyterians or otherwise.

Legislation aimed at addressing the question of 'pay structure' is not advisable; the General Assembly retains the right and responsibility to address as required and after consideration by the Assembly Council, stipend levels for national staff.

The conduct of services of induction or recognition is, in our polity, a function of the presbytery. Any warrant to have the General Assembly conduct it would be a significant departure from the wont and usage of the Church.

The law of the Church is clear on the matter of presbytery oversight with respect to matters directly related to ministerial function: "Every minister of the Church is under the care and subject to the authority of the presbytery with which is lodged his/her certificate of ordination and of presbyterial standing, and which is responsible for his/her conduct and due discharge of his/her ministry." (Book of Forms section [249](#))

One question which is not specifically addressed in either the overture or the proposed solution, but which is germane to the discussion is: "How does an ordained minister or member of the Order of Diaconal Ministries serving as an associate secretary resolve any tension which might appear between expectations of the Agency in work assignments, on one hand, and the demands of a presbytery, on the other?" Ministers in parishes are expected to accept assignments from presbytery as interim moderators, conveners of visitation committees, or members or commissions (at either the presbytery or higher level), and if there is a dispute with the session

concerning the fulfilling of such responsibilities, the presbytery is clearly the body to adjudicate same. The Council suggests that no legislation in this area would be advisable, but we would assert that there needs to be ongoing consultation between the agency or committee to which an associate secretary is accountable for his or her work for the agency or committee, and the presbytery concerned, to which the individual is also accountable and which is responsible 'for his/her conduct and due discharge of his/her ministry'.

Recommendation No. 7 (adopted, p. [23](#))

That the following changes be made to Appendix [B-1](#) in the Book of Forms.

1. That in the sixth paragraph, the words 'respective Agency' be replaced with 'respective Agency or Committee'.
2. That the paragraph beginning, 'Executive Staff', be reworded as follows: 'Executive Staff (the office having been established by Assembly and the appointment made by Assembly in the case of general secretaries, or the respective agency or committee in the case of associate secretaries) will be appointed after nominations have been received from presbyteries. In the event of an office falling vacant between Assemblies owing to death, resignation or any other circumstance, the respective agency or committee concerned is authorised to call for nominations from presbyteries for action by the following Assembly.'
3. That the words 'other than as set forth in points 1 and 2' in the paragraph beginning 'When an Agency or Committee desires ...' be struck and in their place inserted the following: 'other than as set forth in the preceding two paragraphs'.
4. That in section [3.2](#), the words 'Agency of Committee's' in line one be changed to 'Agency or Committee's', and the word 'Agency' in line two be changed to 'Agency or Committee'.
5. That the following new paragraph, number 7, be added to the end of section B-1:

Any person, including an ordained minister or member of the Order of Diaconal Ministries, accepting an appointment to an executive staff position at the level of associate secretary, other than to a position which includes designation as a clerk or deputy clerk of the General Assembly, will be accountable to the agency or the committee for his or her work. The mechanism for the resolution of any dispute concerning the job description, work assignment and performance, will be by way of appeal first to the general secretary of the Agency, then to the respective committee or agency of the General Assembly, and finally to the Assembly Council. Any right of appeal to the courts of the Church concerning the job description, work assignment and performance will be waived in lieu of this process.

Recommendation No. 8 (adopted, p. [24](#))

That the action of Recommendation No. 7 above be the answer to point 1 of the prayer of Overture No. 4, 2000.

Recommendation No. 9 (adopted, p. [24](#))

That points 2, 3, and 4 of the prayer of Overture No. 4, 2000 be not granted.

OVERTURE NO. 14, 2000 (A&P 2000, p. [521](#))

Re: To restore Presbyterians Sharing... requested givings from congregations to at least \$8,650,000.

The action taken by this General Assembly in considering the operating budget for 2002 addresses the concern of Overture No. 14, 2000. (see p. [207](#))

Recommendation No. 10 (adopted, p. [24](#))

That the prayer of Overture No. 14, 2000 be granted in terms of the action taken by this General Assembly.

OVERTURE NO. 11, 2001 (p. [559](#))

Re: Co-ordinating issues for international affairs

Overture No. 11, 2001 arrived immediately prior to the meeting of the Assembly Council in March and therefore there was not sufficient time to give consideration to it.

Recommendation No. 11 (adopted, p. [24](#))

That permission be granted to report to the 128th General Assembly on Overture No. 11, 2001.

ADDITIONAL MOTION (A&P 2000, p. [24](#))**Re: Church Doctrine Committee budget**

The Assembly Council, though its Finance Committee has considered this additional motion and has included an increase in the budget of the Committee on Church Doctrine from \$8,000 to \$12,000 in the 2002 budget.

ASSEMBLY COUNCIL REC. NO. 20, 1999 (A&P 1999, p. [55](#), A&P 2000, p. [214](#))**Re: A discussion on Meaning of Stipend**

Recommendation No. 20, 1999 was adopted as follows by the 1999 General Assembly:

That the Assembly Council initiate a free and open discussion of the meaning of stipend within The Presbyterian Church in Canada.

This recommendation arose pursuant to discussion concerning Overture No. 10, 1996 {and Memorial No. 1, 1996. An interim report was presented in 1997 (A&P 1997, p. [209](#)).

The response to this overture by the Assembly Council at the 125th General Assembly followed consultation with Ministry and Church Vocations and the Committee on Church Doctrine. The response affirmed that "stipend" relates to our understanding of ministry and affirmed our historic and theological understanding of stipend as provision for freeing "the minister financially to fulfil her/his gospel call and accountability to presbytery without dire financial worry."

That response made reference to the response of the Clerks of Assembly to this issue in 1960 and 1966, 1990 (A&P 116, p. 210, 70) and in 1992 (A&P 118, p. 210, 24, 47-49) and the response to Memorial No. 1, 1996. All of these responses underlined our historic and theological approach to stipend in distinction to salary.

The Assembly Council's response to the 125th General Assembly did not conclude the matter, as that Assembly called for "a free and open discussion". In response to that directive the Assembly Council prepared and circulated a tool to aid in the study of this matter. Fifty-one congregations and four presbyteries representing a fair cross-section of the Church responded to the questionnaire by November 2000. Based on those responses the Assembly Council has drawn several conclusions:

1. The majority response clearly favoured retention of the name and practice of providing a stipend rather than "salary".
2. The responses did not generally reflect direct theological or historical consideration but often implied that this was the basis for the conclusions.
3. The matter has been before General Assembly on a number of occasions but keeps reoccurring. This fact may suggest confusion between the theological consideration of stipend and the sometimes personal or pressing economic issues with "stipend" being the acceptable term to raise these issues.
4. While the discussion about stipend need not continue, a number of economic issues cited in responses to the Assembly Council questionnaire could benefit from further consideration. These issues include: student debt loads, manse versus housing allowance, the provision of expenses, review of the incremental system of remuneration, stipend reporting method and practice, the practice of "fee for service" for weddings, funerals, role of interim-moderator and the way in which calls are prepared as they reflect stipend and expenses.
5. There is also the matter of all Christians and certainly ministers of the gospel providing an example of, in Calvin's words, "frugality to others" for the sake of the poor. In our time this might be called a call to a counter-cultural lifestyle.

Recommendation No. 12 (adopted, p. 24)

That the above be the answer to Recommendation No. 20, 1999 and that the Assembly reaffirm the meaning and use of stipend as an allowance provided for freedom to serve.

Recommendation No. 13 (adopted, p. [37](#))

That the Committee on Church Doctrine prepare in consultation with the Life and Mission Agency, a publication outlining our historic and theological understanding of stipend.

ASSEMBLY COUNCIL REC. NO. 6, 2000 (A&P 2000, p. [209, 37](#))**Re: Proposed revisions for Book of Forms 200.11 re assets of amalgamated congregations**

The responses from the courts of the Church to the proposal presented to the 126th General Assembly (A&P 2000 p. [208-209](#)) have been studied by the Assembly Council. Thirteen responses were received from presbyteries and 10 from sessions. Of these, 7 presbyteries and 8 congregations were in favour of the proposed changes without comment. The remaining respondents, while largely in favour of the changes in principle, raised questions, and provided suggestions that helped guide the following revised proposal.

Questions raised in the responses related to the following areas:

1. Who makes the final decision about assets? (for example: another Christian community)
2. Clarity about the definition of the amalgamated congregation and whose debts could be settled by the proceeds of a sale.
3. How far back must the presbytery go to determine which grants that were historically made need to be returned? (Such as, is this proposal retroactive? The original sum?)
4. Various other "what-if" scenarios were raised. (cf. 200.11) (sanctuary furniture, etc.)

The intention and response of the Assembly Council with respect to each of the above points follows:

1. The proposal places the responsibility for preparing a plan for the utilization of all remaining assets with the presbytery. Presbytery has an obligation to consult with the Assembly Council and the congregations involved, but has the ultimate decision making authority. To make this clearer, the words "prior to final decision" after the words "the presbytery" are now included. This would also make it clear that the presbytery determines whether another Christian community can use the facility and, if so, under what conditions. (For example, there is no obligation for a surplus building to be sold below fair market value, but that option can exist at the will of the presbytery.)
2. The proposal is intended to be straightforward with respect to how indebtedness is to be paid off. Hence the wording that the first charge is any indebtedness on the property being sold, and the second being any indebtedness on the congregation (meaning the pre-amalgamated congregation) whose assets are being sold. The idea here is that if there is a congregation entering an amalgamation whose assets are able to assist the church, that congregations' debts should first be paid in full prior to a contribution being made either to the new amalgamated body or the Church at large. Some respondents pointed out that this should also cover the debts of the amalgamated congregation. The Assembly Council suggests that this point is one that should be left to the presbytery and not stipulated in the legislation. This legislation is not intended to stipulate, for example, that it is automatic that a large congregation with a major capital improvement under way should have its capital project paid by the proceeds of a congregation whose assets, being sold, become available to the amalgamation. Once the first and second charge debts (the critical ones in the estimation of the Council) are covered, and capital grants have been returned, the presbytery ought to be guided by the new section [200.11](#) which establishes the principle that their main responsibility is to "... show how they (the remaining assets) may be used to further Christ's work in the local community and/or beyond. This principle calls on the presbytery to consider and weigh the local and national mission needs of the Church and make an appropriate determination thereon.
3. In the matter of historic grants, several suggestions were made about how far back this should take effect. Like all legislation, unless otherwise specified, there is no retroactivity. Only grants made following the date of this legislation would be subject to return, and this would be written into future agreements with Canada Ministries, at original dollar (not present day) values. This is intended to address the possibility that a significant capital grant of, for example, land, is made to a new work, and the new work does not flourish and the presbytery chooses to amalgamate the congregation with an established church. That land, when sold, should be available for other similar work, rather than be turned over, say, to the existing strong congregation that may benefit unduly from the amalgamation. Further, the legislation is clear in stating that it is capital grants to a congregation whose assets are being sold that are to be returned and so this is applied to the pre-amalgamated congregation whose assets are being sold, not to the post-

amalgamation combined body. The principle is to clear debts on a congregation whose assets are being sold prior to determining how remaining assets might be used.

4. Respondents also raised several specific “what-if” questions. For example, “What if there are not enough dollars available to satisfy the first and second charges?” Once again, we would point to the principle established in the new section [200.11](#), which places the furtherance of Christ’s work as the determining factor in coming to a reasonable decision with respect to assets. Each situation will be unique, and this legislation, when considered in the light of that principle, will, we believe, be appropriate for many different circumstances within the life of our Church.

Recommendation No. 14 (adopted, p. [37](#); see Remit B, 2001, p. 5)

That the following legislation be approved and remitted to presbyteries under the Barrier Act:

200.11 In the matter of amalgamation of congregations, the presbytery, prior to final decision, 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.

ASSEMBLY COUNCIL REC. NO. 21, 2000 (A&P 2000, p. [215, 47](#))

Re: Review the role of Moderator of General Assembly

In response to the direction given by the 126th Assembly to review the role of the Moderator, the Assembly Council has struck a committee made up of members of the Council, former Moderators and staff, to study the matter and report to the Assembly Council. Their work will be reviewed and reported to the 128th Assembly. The terms of reference for this committee are as follows:

1. Examine and summarize recent and past statements of the Assembly Council and the General Assembly including but not limited to:
 - When the Church Speaks statement
 - Moderator’s handbook as kept by the General Assembly Office
 - Policy on stipend for Moderator and amendments
 - Report on travel budget for Moderator
 - Administrative Council review work done in the 1980s
2. Consult as widely as necessary
3. Review our polity with respect to the Moderator
4. Bring a report, and possibly recommendations to the Assembly Council

SEARCH COMMITTEE FOR TREASURER

In response to the action of the 1998 General Assembly, the Assembly Council established a Search Committee for Treasurer of The Presbyterian Church in Canada in November 1999. The 126th General Assembly granted power to issue to the Assembly Council to fill this position and attend to any necessary interim arrangements. (Assembly Council Rec. Nos. 25 and 26, A&P 2000, p. [219, 50](#))

Presbyteries were circulated for nominees. None were received.

The Committee canvassed knowledgeable individuals in order to identify candidates, however, there were not many names offered. Those considered suited to the position were approached and all declined. Contacts were made with acquaintances in several Toronto area congregations and no further candidates were identified.

It has become apparent that the responsibilities as outlined in the position description are onerous for a volunteer position, particularly one of a six-year term. On review, The Presbyterian Church in Canada was extremely fortunate in having two such qualified and dedicated individuals, Grant Jones and Russ McKay, fill this position over the last two terms.

The Church's management structure has changed over the last few years, and accordingly the position and related duties are no longer appropriate as currently set out:

- The Chief Financial Officer is a senior management position and it is inappropriate that he/she require supervision by a volunteer on behalf of Assembly Council.
- A six-year term with the responsibilities described is inappropriate by today's standards.
- Given the complexity of the Church's operations and the current management structure, it is inappropriate that a volunteer performs an oversight role.
- Many of the duties described in the current job description would normally be managed by the Finance Committee (and in some cases the Audit Committee). It is recognized that, in the absence of the current Treasurer role, it would be important that some nominees to the Finance Committee be experienced financial professionals.

The job description as approved by the 122nd General Assembly is as follows (A&P 1996, p. [206-07, 40](#)):

Position

The Treasurer is the person appointed by the General Assembly on nomination of the Assembly Council whose role is to oversee the financial affairs of the Church by serving as Convener of the Finance Committee and by virtue of the working relationship with the Chief Financial Officer.

Duties

1. Convener of Finance Committee.
2. Supervision of Chief Financial Officer on behalf of Assembly Council with respect to the management of financial affairs.
3. Audit Committee - receive any reports and recommendations from the committee and report thereon to the Assembly Council.
4. Financial Statements
 - recommends to the Assembly Council for approval the year end audited financial statements
 - upon approval, co-signs the said financial statements with the Convener of the Assembly Council
5. Fulfill other appointments
 - Member ex-officio of Assembly Council
 - Member of Strategic Planning Committee
 - Member (Treasurer) of Trustee Board
 - Ad hoc committees as required

Qualifications

A member in good standing of The Presbyterian Church in Canada.

An experienced financial executive preferably with a designation in accounting (CA, CGA or CMA) and working knowledge of the financial affairs of a not-for-profit organization.

An individual who has discretionary time to devote to the affairs of the Church in attending meetings and to perform the oversight role described above, who has functioned in leadership roles and has a record of accomplishment.

Term - Six years (non-renewable)

The committee has reached the conclusion that the position of Treasurer as described is no longer necessary.

Duties which would be re-assigned are:

- Convener of the Finance Committee to be named by Assembly Council through recommendation of its Nominating Committee.

- Chief Financial Officer to report directly to Assembly Council.
- Audit Committee would continue to report to the Finance Committee.
- Finance Committee would recommend to Assembly Council:
 - Approval of the year end audited financial statements
 - Upon approval, the Convener of the Finance Committee would co-sign the said financial statements together with the Convener of Council and the Convener of the Pension Board as appropriate.

The Assembly Council, therefore, recommends that the position of Treasurer as outlined in the job description above, be concluded and the duties of that office reassigned as proposed above. It further recommends this without, in any way, intending to diminish the extremely valuable contribution made by those who have previously held the position.

In making this change, the Council consulted with legal counsel, who assisted in interpreting the Trustee Act as it relates to the position of treasurer (cf. Book of Forms Appendix [B-6](#)). They have advised, and the Council wishes to recommend that, in order to facilitate this transition, the position of Chief Financial Officer, be re-named Chief Financial Officer and Treasurer. In effect, the Chief Financial officer functions in this capacity now, and by making this re-designation, any functions required in law by The Treasurer, of The Presbyterian Church in Canada, can be easily facilitated.

The Treasurer is named as a member of the Trustee Board. However, if the Treasurer is a paid official, (as proposed below) the Trustee Act provides that the chair of the Finance Committee hold this office.

Further, this proposal will require amendments to the Terms of Reference for the Assembly Council as proposed in Recommendation No. 15 below. The Assembly Council will accordingly amend the terms of reference for its Finance Committee such that the convener is named from among the membership of the Assembly Council.

Recommendation No. 15 (adopted, p. [37](#))

That the duties of the Treasurer be re-assigned as set out above.

Recommendation No. 16 (adopted, p. [37](#))

That the position of Chief Financial Officer be re-designated as Chief Financial Officer and Treasurer.

Recommendation No. 17 (adopted, p. [37](#))

That the terms of reference for the Assembly Council be amended by removing “The Treasurer of The Presbyterian Church in Canada” from the list of ex-officio members of Council.

OTHER ASSEMBLY COUNCIL MATTERS

TERMS OF REFERENCE FOR THE ASSEMBLY COUNCIL

The Terms of Reference for the Assembly Council were printed in its report in 1999, so will not be re-printed here. They are available at any time from the Assembly Office. Provisional minutes of Assembly Council meetings are posted on the website after each meeting at www.presbyterian.ca/assemblyoffice/council/index.html

128TH GENERAL ASSEMBLY

An invitation from the Presbytery of Seaway-Glengarry to host the 128th General Assembly in June 2002 has been gratefully received.

Recommendation No. 18 (adopted, p. [37](#))

That the 128th General Assembly be hosted by the Presbytery of Seaway-Glengarry and held in Cornwall.

LEGAL MATTERS

The Presbyterian Church in Canada continues to be named as defendant in a number (approximately 18) of lawsuits related to our Church’s participation in two residential schools. The Government of Canada created these schools as part of its policy on education 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 continues to pursue a reasonable defence under the direction of our legal counsel, Cassels, Brock and Blackwell. In addition to the legal defence, the Assembly Council is monitoring the progress of discussions between the Federal Government and the four churches involved in residential schools. These discussions, which will also involve aboriginal peoples, are seeking ways by which the claims may be resolved outside of the courtroom such that healing and reconciliation, as well as just compensation where appropriate, is achieved. The Assembly Council is supportive of these efforts to come to a broad social policy based solution. The Presbyterian Church in Canada is represented by the Principal Clerk and the General Secretary of the Life and Mission Agency at these discussions. Prior to signing a denominational agreement arising from these negotiations, the Assembly Council will give careful consideration according to principles agreed by the churches, such as cost, comprehensiveness, and the extent to which an agreement will lead to healing and reconciliation.

LIFE AND MISSION AGENCY

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. At the March 2001 meeting, the Council was pleased to hear from both Ian Morrison, General Secretary, and Dwight Browns, Co-ordinator for Equipping the Laity, on how the Life and Mission Agency will be supporting the 2000-2001 FLAMES Initiative: Equipping the Laity.

Canadian Churches for Justice and Peace

A Memorandum of Agreement has come to fruition among several Canadian churches that brings together eleven coalitions under the umbrella Canadian Churches for Justice and Peace. This new body will facilitate, in a clear and co-ordinated way, the work of the coalitions. These coalitions have historically been supported in part by The Presbyterian Church in Canada, and through the Life and Mission Agency and PWS&D. Since the agreement has legal implications for all the signing churches, the Assembly Council reviewed the document in order to recommend that it be signed by the Trustee Board. More information on this process itself can be found in the Life and Mission Agency report (p. [333-34](#)).

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: Druse Bryan, Maureen Kelly, Gordon Ritchie, Clay Khun, Lew Ford, Brian Ross, David Jennings, John Hogerwaard, Alan Goh, Ted Sivers, Gayle Ewin, Joan Cho, Mary Moorhead and Art Van Seters.

SUPPLEMENTARY REPORT

FINANCIAL STATEMENTS

The financial statements for The Presbyterian Church in Canada at December 31, 2000 have been approved by the Executive of the Assembly Council, having been granted power to issue by the Council to do so, and are presented on pages 220-22. The recommendations for receiving the statements are in the main report on page 206.

PERSONNEL POLICY COMMITTEE

Stipend for Summer Students

The Church has had a history of summer student appointments dating back to the time when it was necessary, as part of the preparation for ministry to serve on at least two such appointments to graduate. This was also a time when course tuition fees were borne by the Church.

Times have changed. The requirement for serving on student appointments has gone and the student now pays tuition fees (approximately \$5,000 per year plus housing of another \$6,000). What has not changed is the value of students serving on such appointments.

Below is a short summary of how stipends for summer appointments, student yearly appointments and minimum stipends have changed.

	Summer appointments	Students yearly appointments	Minimum stipend, 1st increment
1981	\$100/week + housing + travel	\$7,405/annum + housing + travel	\$10,800/annum + housing + travel
1985	\$145/week + 75 + travel	\$10,195/annum + +	\$15,185/annum + +
1986	\$155 +80 + travel	\$11,340 ++	\$15,340 ++
1987	\$165 + 85 +	\$11,910 ++	\$16,110 ++
1988	\$175 + 90 +	\$12,510 ++	\$16,920 ++
1989	\$185 + 95 +	\$15,825 + housing	\$21,385 + housing
1990	\$185 + 95 +	\$16,800 +	\$22,690 +
1993	\$198 + 100	\$18,417 +	\$24,307 +
1994	\$201 + 100	\$18,322 +	\$24,760 +
2001	\$201 + 100	\$20,433 +	\$27,599 +

The relationship between the stipend paid to a summer student and the other two positions has become rather skewed. In fact, if one worked the amount paid to a summer student based on a 45-hour week the rate paid is below the Ontario hourly rate minimum. The rate paid to a yearly student appointment is over \$13.00 per hour plus housing.

It is recommended that the rate for a summer student be changed to fit more closely in with the other two rates. For a 16-week appointment at \$405 this would work out to \$6,480 which would cover tuition and some of the housing costs for the academic year. Where housing is provided, this figure could be reduced by \$100 per week. The Personnel Policy Committee intends to review this figure annually.

Recommendation No. 19 (adopted, p. 37)

That the summer student rate be set at \$405 or \$305 plus housing per week (the choice to be made by the congregation) and travel to be paid as applicable, effective January 1, 2002.

CONVERSATIONS WITH ABORIGINAL PEOPLES WITHIN THE CHURCH

The Assembly Council has recognized that as it discusses matters related to the residential schools legacy, and other matters related to First Nations Peoples within our Church and our country, the voices of Aboriginal peoples have not been present.

We are very much aware as a Church that there is much to do in the area of reconciliation and healing with our Aboriginal brothers and sisters in Christ. As a first step in seeking to establish a conversation with Aboriginal peoples within the Church, the Executive of the Assembly Council held its May 2001 meeting in Winnipeg, which is the centre of most of our work with First Nations Peoples. Meetings were held with the National Native Ministries Committee, an advisory committee to Canada Ministries, which represents our five First Nations ministries. In addition, a sharing circle was held in which some of the stories of our Aboriginal brothers and sisters were shared.

The Executive of the Assembly Council will report on these meetings to the full Assembly Council in November 2001, and we will seek God’s guidance for wisdom in ascertaining a helpful and appropriate direction to take in order to continue the conversation.

2002 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

The 2002 minimum stipend schedule, and various related notes, is to be sent to each congregation by the Financial Services office following the announcement of the August cost of living increase figure. It may also, thereafter, be obtained on request from that office.

David Jennings
Convener

Stephen Kendall
Secretary

CONDENSED FINANCIAL INFORMATION AS AT DECEMBER 31, 2000

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
 J. B. MacLean Bequest Fund
 The Presbyterian Church in Canada - Pension Fund
 The Presbyterian Church Building Corporation
 Knox College, Toronto
 Ewart 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, 2000
(unaudited)

	Operating Fund	Restricted Funds	Endowment Funds	2000 Total	1999 Total
Assets					
	\$	\$	\$	\$	\$
Current assets					
Cash and short-term investments	62,390	5,555,960	9,101,733	14,720,083	12,082,767
Accounts receivable	1,132,216		6,614	1,138,830	1,338,516
Accrued interest		316,118		316,118	310,778
Prepaid and deposits	676,792		2,339	679,131	515,278
Loans/Mortgages receivable-current		291,498		291,498	330,101
Executive staff mortgages receivable-current		182,880		182,880	72,713
	1,871,398	6,346,456	9,110,686	17,328,540	14,650,153
Investments		25,076,494	14,727,465	39,803,959	37,990,186
Loans/mortgages receivable		3,808,151		3,808,151	3,447,047
Executive staff mortgages receivable		1,129,484		1,129,484	1,283,206
Capital assets		1,460,260	830,950	2,291,210	2,407,678
Properties held for congregational use		6,835,291		6,835,291	5,961,911
Inter fund loan		(275,000)	275,000		
Other assets		55,528	12,000	67,528	193,287
		38,090,208	15,845,415	53,935,623	51,283,315
	1,871,398	44,436,664	24,956,101	71,264,163	65,933,468
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	417,448	413,343	64,485	895,276	883,566
Gift annuities - current		142,307		142,307	128,262
Mortgages/loans payable - current		31,964		31,964	32,332
	417,448	587,614	64,485	1,069,547	1,044,160
Gift annuities payable		1,762,030		1,762,030	1,555,507
Mortgages/loans payable		531,635		531,635	612,506
	417,448	2,881,279	64,485	3,363,212	3,212,173
Fund balances	1,453,950	41,555,385	24,891,616	67,900,951	62,721,295
	1,871,398	44,436,664	24,956,101	71,264,163	65,933,468

The Presbyterian Church in Canada - Operating Fund
Statement of Revenue, Expense and Fund Balance
For the year ended December 31, 2000 (unaudited)

	<u>2000</u>	<u>1999</u>
	\$	\$
Revenue		
Contributions from - congregations	8,599,868	8,600,623
- individuals	99,878	142,697
Income from - investments	317,980	387,472
- estates	26,442	14,569
Contributions received from:		
Women's Missionary Society	150,000	150,000
Atlantic Mission Society	60,000	60,000
Income from other sources	112,721	287,016
Bequests received for current use	77,279	582,948
Gifts received for current use	(4,653)	53,573
Total Revenue	<u>9,439,515</u>	<u>10,278,898</u>
Expense		
General Assembly and its Council		
General Assembly	354,893	361,701
Assembly Council & its committees	58,884	64,834
Secretary's Office	445,481	419,550
Archives	14,198	10,869
	<u>873,456</u>	<u>856,954</u>
125th Anniversary Committee	105,609	71,229
	<u>979,065</u>	<u>928,183</u>
Life and Mission Agency		
Administration	1,806,173	1,512,633
Ministry & Church Vocations	43,380	30,487
EFD - Team	49,278	46,531
EFD - Mission Education	42,327	46,311
EFD - Education for the Faith	13,385	16,616
EFD - Youth and Young Adult Ministries	64,806	55,775
EFD - Stewardship	51,158	51,650
EFD - Worship	4,981	8,973
EFD - Evangelism	9,802	3,772
Justice Ministries	29,469	24,602
Canada Ministries	1,780,481	2,296,547
International Ministries	1,374,728	1,306,364
Stewardship of Accumulated Resources	80,333	57,040
Resource Production/Communications	56,718	38,194
	<u>5,407,019</u>	<u>5,495,495</u>
Support Services		
Administration	608,902	790,236
Human Resources	2,348	7,888
Building Maintenance	297,345	336,600
Missionary Residence	24,786	12,327
Financial Services	81,944	126,409
RPC - Sales	49,536	49,754
RPC - Resource Distribution	(2,764)	7,561
RPC - Printing	58,248	61,932
	<u>1,120,345</u>	<u>1,392,707</u>
Other		
Contingencies	328,095	291,211
Grants to Colleges	841,596	800,003
Total Expense	<u>8,676,120</u>	<u>8,907,599</u>
Excess of Revenue over Expense for the Year	763,395	1,371,299
Inter Fund Transfers	(382,260)	(498,484)
Fund Surplus (Deficit) - Beginning of Year	1,072,815	200,000
Fund Surplus (Deficit) - End of Year	<u>1,453,950</u>	<u>1,072,815</u>

The Presbyterian Church in Canada
Statement of Revenues and Expenses and Changes in Fund Balances
For the year ended December 31, 2000
(unaudited)

	Operating Fund	Restricted Funds	Endowment Funds	2000 Total	1999 Total
Revenues					
Contributions	\$	\$	\$	\$	\$
Presbyterians Sharing - congregations	8,599,868	-	-	8,599,868	8,600,623
- individuals	99,878	-	-	99,878	142,697
Women's Missionary Society	150,000	-	-	150,000	150,000
Atlantic Mission Society	60,000	-	-	60,000	60,000
Presbyterian World Service & Development	-	2,323,052	-	2,323,052	2,913,132
Donations, bequest and gifts	72,626	3,055,858	648,619	3,777,103	6,882,325
	8,982,372	5,378,910	648,619	15,009,901	18,748,777
Other revenues					
Income from investments	317,980	1,934,171	59,641	2,311,792	2,456,950
Income from other sources	139,163	-	523,768	662,931	820,730
Dissolved Congregations	-	1,906,689	-	1,906,689	110,066
Property dispositions gain	-	1,847,910	-	1,847,910	775,066
	9,439,515	11,067,680	1,232,028	21,739,223	22,911,589
Expenses					
Operating agencies					
General Assembly and Assembly Council	979,065	-	-	979,065	928,183
Life & Mission Agency	5,407,019	-	-	5,407,019	5,495,495
Support Services	1,120,345	-	-	1,120,345	1,392,707
	7,506,429	-	-	7,506,429	7,816,385
Distributions and other					
Fund distributions	-	9,391,394	-	9,391,394	10,520,814
Other Distributions	328,095	-	566,788	894,883	785,570
Grants to colleges and residence	841,596	-	-	841,596	800,003
Amortization of capital assets	-	66,962	51,963	118,925	114,436
	8,676,120	9,458,356	618,751	18,753,227	20,037,208
Excess of revenues over expenses before net change in unrealized market value of investments	763,395	1,609,324	613,277	2,985,996	2,874,381
Net change in unrealized market value of investments	-	1,065,204	1,128,456	2,193,660	3,062,463
Excess of revenues over expenses for the year	763,395	2,674,528	1,741,733	5,179,656	5,936,844
Inter fund transfers	(382,260)	382,260			
Balance - beginning of year	1,072,815	38,498,597	23,149,883	62,721,295	56,784,451
Balance - end of year	1,453,950	41,555,385	24,891,616	67,900,951	62,721,295

The Presbyterian Church in Canada - J. B. MacLean Bequest Fund
Balance Sheet as at December 31, 2000
(unaudited)

	Operating Fund	Building Fund	McTavish Fund	2000 Total	1999 Total
Assets	\$	\$	\$	\$	\$
Current Assets					
Cash and term deposit	92,177	\$ 1,191	30,237	123,605	72,531
Accounts receivable	13,026	-	-	13,026	25,976
Prepaid insurance	2,339	-	-	2,339	2,286
	107,542	1,191	30,237	138,970	100,793
Share of consolidated portfolio of The Presbyterian Church in Canada	1,398,872	-	-	1,398,872	1,332,840
Capital Assets	830,950	-	-	830,950	881,213
	2,337,364	1,191	30,237	2,368,792	2,314,846
Liabilities	\$	\$	\$	\$	\$
Current Liabilities					
Accounts payable and accrued liabilities	24,423	-	-	24,423	29,238
Deferred revenue	40,062	-	-	40,062	35,406
Total Liabilities	64,485	-	-	64,485	64,644
Capital and Funds					
Capital and Fund Balances					
Capital, beginning of year	1,678,040	-	-	1,678,040	1,582,753
Net change in unrealized market value of investments	66,032	-	-	66,032	95,287
Capital, end of year	1,744,072	-	-	1,744,072	1,678,040
Fund balances	528,807	1,191	30,237	560,235	572,162
	2,272,879	1,191	30,237	2,304,307	2,250,202
	2,337,364	1,191	30,237	2,368,792	2,314,846

The Presbyterian Church in Canada - Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31, 2000
(unaudited)

	2000 \$	1999 \$
Assets		
Investments, at market value		
Bonds and convertible debentures	61,918,416	52,932,541
Stocks	71,184,843	72,245,042
Mortgage	353,177	365,231
Short-term notes, at cost which approximate market value	6,389,898	5,804,074
	139,846,334	131,346,888
Contributions receivable	798,574	1,108,949
Accrued interest and dividends receivable	588,736	468,515
Cash	473,501	1,850,847
	141,707,145	134,775,199
Liabilities		
Accounts payable and accrued liabilities	(740,585)	(747,747)
Net Assets Available for Plan Benefits	140,966,560	134,027,452

The Presbyterian Church in Canada - Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
For the year ended December 31, 2000
(unaudited)

	<u>2000</u>	<u>1999</u>
	\$	\$
Income and Receipts		
Investment Income		
Interest and dividends	6,261,550	4,406,576
Net realized gain/loss on investments	10,622,958	(483,506)
	<u>16,884,508</u>	<u>3,923,070</u>
Contributions		
Plan members	1,669,465	1,584,922
Employers	2,152,947	1,807,917
	<u>3,822,412</u>	<u>3,392,839</u>
Other Receipts		
Estate Income	44,288	12,129
	<u>20,751,208</u>	<u>7,328,038</u>
Total Income and Receipts		
Costs and Disbursements		
Benefits		
Termination refunds	812,845	422,296
Benefits to Retirees	2,900,616	1,028,803
Benefits to Retirees – non-recurring	2,693,998	-
	<u>6,407,459</u>	<u>1,451,099</u>
Administrative Expenses		
Managers administrative charges	482,291	426,188
Salaries	160,990	172,599
Other	82,729	81,338
Actuarial	200,814	80,912
Audit	16,055	8,646
	<u>942,879</u>	<u>769,683</u>
Total Costs and Disbursements	<u>7,350,338</u>	<u>2,220,782</u>
Excess of Income and Receipts Over Costs and Disbursements for the Year	13,400,870	5,107,256
Change in Market Value	(6,461,762)	11,828,659
Net Assets Available for Plan Benefits - Beginning of year	134,027,452	117,091,537
Net Assets Available for Plan Benefits - End of year	<u>140,966,560</u>	<u>134,027,452</u>

The Presbyterian Church Building Corporation
Balance Sheet
As at December 31, 2000
(unaudited)

	<u>2000</u>	<u>1999</u>
	\$	\$
Assets		
Cash	236,125	134,838
Accrued interest and accounts receivable	115,281	37,886
Notes receivable	154,836	162,326
Mortgages receivable	483,471	475,839
Investments	2,601,110	2,597,156
Capital Assets	878,319	952,972
	4,469,142	4,361,017
Liabilities and Equity		
Liabilities		
Accrued liabilities	35,437	12,033
Promissory notes payable	1,103,851	1,157,851
	1,139,288	1,169,884
Net Assets:		
Invested in capital assets	878,319	952,972
Restricted for endowment purposes	190,000	186,000
Internally restricted	1,093,306	1,157,616
Unrestricted	1,168,229	894,545
	3,329,854	3,191,133
	4,469,142	4,361,017
Contingent Liabilities:		
Guarantees of bank loans to congregations	8,768,726	9,411,825
	8,768,726	9,411,825

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
For the year ended December 31, 2000
(unaudited)

	<u>2000</u>	<u>1999</u>
	\$	\$
Revenue		
Interest and investment income	283,690	290,195
Rental income	65,340	67,150
Donations	72,992	2,100
Gain on sale of capital asset	3,128	49,060
	425,150	408,505
Expenditure		
Salaries and benefits	138,251	83,753
Interest on promissory notes	50,061	56,628
Housing expenses and rent subsidies	74,693	69,423
Professional fees	11,650	10,608
Office expenses	5,209	7,805
Travelling Expenses		
General Manager	4,464	8,938
Directors	4,287	7,182
Annual meeting	1,814	1,206
	290,429	245,543
Excess of revenue over expenditure	134,721	162,962

Colleges
Knox, Ewart, Presbyterian and St Andrew's Hall
As at December 31, 2000
(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>2000</u> <u>Totals</u>	<u>1999</u> <u>Totals</u>
	\$	\$	\$	\$	\$	\$
Assets						
Current Assets	495,350	84,302	396,842	269,900	1,246,394	1,107,162
Investments	11,040,216	1,932,894	2,502,865	927,476	16,403,451	13,641,666
Capital Assets	511,893		358,350	5,663,875	6,534,118	6,719,440
Total Assets	<u>12,047,459</u>	<u>2,017,196</u>	<u>3,258,057</u>	<u>6,861,251</u>	<u>24,183,963</u>	<u>21,468,268</u>
Liabilities and Funds/Surplus Balances						
Liabilities	384,467	49,863	340,418	6,107,671	6,882,419	6,573,860
Funds/Surplus Balances	<u>11,662,992</u>	<u>1,967,333</u>	<u>2,917,639</u>	<u>753,580</u>	<u>17,301,544</u>	<u>14,894,408</u>
Total	<u>12,047,459</u>	<u>2,017,196</u>	<u>3,258,057</u>	<u>6,861,251</u>	<u>24,183,963</u>	<u>21,468,268</u>
Note:						
Excess of revenue over expenses for the year	<u>216,409</u>	<u>144,493</u>	<u>(53,072)</u>	<u>48,625</u>	<u>356,455</u>	<u>405,080</u>

THE PRESBYTERIAN CHURCH IN CANADA
FINANCIAL INFORMATION FOR THE YEARS AS INDICATED
 Prepared on March 1, 2001

	Actual \$ (unaudited)			Budget \$			Forecast \$		
	1998 actual	1999 actual	2000 actual	2000 budget	2001 budget	2002 budget	2003 budget	2004 budget	2005 budget
STATEMENT OF REVENUE AND EXPENDITURE									
Revenue									
Contributions from congregations	8584404	8600623	8599868	8000000	8600000	8700000	8750000	8800000	8850000
Presbyterians Sharing from individuals		142697	99878						
Income earned from - investments	320127	387472	317980						
- estates	24352	14569	26442						
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	247384	287016	112721	730000	730000	550000	550000	550000	550000
	9386267	9642377	9366889	8940000	9540000	9460000	9510000	9560000	9610000
Bequests received for current use	214363	84464	77279	50000	50000	50000	50000	50000	50000
Deferred Bequest		552057	28260						
Gifts received for current use	503	0	-4653	30000	30000	30000	0	0	0
Total Revenues	9601133	10278898	9467775	9020000	9620000	9540000	9560000	9610000	9660000
Expenditures									
First Charges									
Grants to Colleges and Residences	789997	800003	841596	841596	842800	811798	827320	820440	822160
Operating Agencies									
GAO	881571	928183	979065	970454	996827	1038799			
L&M	4587402	5495495	5534541	6144581	5923238	6520702			
Underexpenditures						-200000			
SS	1331641	1392707	1346823	1412603	1425066	1593160			
Unspecified Expenditures			0	766					
	6800614	7816385	7860429	8528404	8345131	8952661	8553000	8603000	8653000
Contingency Expenditures	85469	291211	356355	300000	300000	400000	400000	400000	400000
	6886083	8107596	8216784	8828404	8645131	9352661	8953000	9003000	9053000
Total Expenditures	7676080	8907599	9058380	9670000	9487931	10164459	9780320	9823440	9875160
Expenditure over Revenue(-), Revenue over Expenditure (+)									
Normal Operations	1925053	1371299	409395	-650000	132069	-624459	-220320	-213440	-215160
Interfund transfers	-2014882	-498484	-28260	0	0				
Fund Balance - Beginning of Year	289829	200000	1072815	1072815	1453950	1586019	961560	741240	527800
Adjustment to Prior Years									
Fund Balance - End of Year	200000	1072815	1453950	422815	1586019	961560	741240	527800	312640
NOTE: "A\$"=Actual Dollars; "B\$"=Budget Dollars									
% of Total Expenditures									
GAO		10.4	11.0	10.0	10.5	10.9			
L&M		61.7	62.1	63.5	62.4	68.7			
SS		15.6	15.1	14.6	15.0	16.8			
COLLEGES		9.0	9.4	8.7	8.9	8.6			

ATLANTIC MISSION SOCIETY

To the Venerable, the 127th General Assembly:

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.

MEMBERSHIP

There are presently 128 auxiliaries and affiliated adult groups in eight presbyteries, with a total of 1,277 members and 626 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 124TH ANNUAL MEETING

The 124th Annual Meeting of the Atlantic Mission Society was held in St. David's Church, St. John's, Newfoundland, September 22-24, 2000, with the theme, "Christ, the Solid Rock". The meetings were attended by 91 delegates and visitors.

Special guests were The Rev. Glen Davis, Moderator of the 126th General Assembly and The Rev. Christopher Jorna, on deputation from Guyana. Also participating in the meetings were The Rev. John Duff, host minister, The Rev. David Sutherland, Moderator of Synod and minister of St. Andrew's Church, St. John's, and Bishop Sunil Cak, Diocese of Jabalpur, Church of North India.

The constitution and bylaws, which have been under revision for several years, were accepted and subsequently printed for distribution in October.

It was decided not to seek an Executive Secretary for the immediate future. Many of those duties have been absorbed by various members of the Executive.

At the request of the Executive, the male AMS members in attendance selected an AMS Men's Offering Project for the current year. "Bikes for Evangelists" (Something Extra IMKE01, IMMO01, and IMMA01) was chosen and early reports indicate that it has been accepted with enthusiasm.

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 about 1,700. *The Message* includes study materials, mission information, worship resources and Synod news. Extra copies of the October issue are printed for free distribution to all Home Helpers. It was felt necessary to raise rates this year to ten dollars for group subscriptions and twelve dollars for individual subscriptions.

EDUCATION

The study theme for the current year is "Living as a Jubilee People", written by Anne Saunders.

"Discovery Days", a weekend of study, worship and fellowship, is to be held in Truro, Nova Scotia May 4-6, 2001, with the theme "Celebrate the Journey - Upwards and Onwards". The Rev. Tom and The Rev. Paula Hamilton will be Bible study leaders. For the first time, a youth track for 15-25 year-olds will be held under the direction of Mrs. Pat Allison, Synod Youth Worker.

Much positive feedback came from the first Mission Awareness Sunday, as designated by the 125th General Assembly, with many members participating in worship. Worship resources were prepared by the Mission Education Convener, Ann Taylor, who has distributed a new packet for use of auxiliaries and congregations on Mission Awareness Sunday, April 29, 2001.

AUXILIARIES AT WORK

In addition to regular mission givings, members have given financial support for camps, youth events, food banks, shelters, and disaster relief. Many members carry on a lay ministry of

hospital and nursing home visitation as well as providing leadership, babysitting and transportation for church events.

CHILDREN'S AND YOUTH WORK

Learning/Sharing packets, "Partners - Meeting Friends in Cuba", were distributed last year to weekday groups, Sunday Schools and congregations. The current Learning/Sharing study is "Partners - Meeting Friends in Malawi" with the offering designated to provide treated anti-malaria mosquito netting.

BURSARIES

Four bursaries valued at \$400 each are presented annually. In 2000, they were awarded to Michael Henderson, Kelly MacPhail, Calvin Crichton and Gail Johnson. An additional education grant of \$400 was given to Clara Henderson for her post-graduate work.

AMS WEB SITE

Visitors are welcome at.

FINANCES

Total receipts for the period June 30, 1999 to June 30, 2000, amounted to \$161,958.91. In addition to the \$104,949.58 given by auxiliaries and presbyterials, \$5,244.15 came in for specific mission projects in Malawi, India, Taiwan, Central America and Canada. The Children's Learning/Sharing Project total of \$6,006.85 was raised to help provide Christian Education materials for children in Cuba. An additional \$1,061.85 was added to the previous year's Learning/Sharing Project for scholarships in Guatemala.

Total Disbursements amounted to \$107,026.46. The Atlantic Mission Society annually sends \$60,000 to *Presbyterians Sharing...*. In addition, in 1999-2000, support was given to various projects, including church camps, Canada Youth 2000, Canadian Girls in Training and disaster relief.

The budget of \$110,500 for 2000-2001 includes \$3,000 for Triennium and \$500 for the FLAMES Initiative.

A complete financial statement can be found in the 124th Annual Report of the Society.

The 125th Annual Meeting will be held in Calvin Church, Miramichi East, New Brunswick, September 21-23, 2001.

Joan C. Cho
President

COMMITTEE ON BUSINESS

To the Venerable, the 127th General Assembly:

The Committee on Business presents the following report.

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

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

Recommendation No. 2 (adopted, p. [13](#))

That the sederunts of Assembly be on Tuesday from 9:30 am to 12:00 pm, Tuesday from 2:00 pm to 5:30 pm, Tuesday from 7:00 pm to 7:30 pm, Wednesday 9:30 am to 12:15 pm, Wednesday 2:00 pm to 5:00 pm, Thursday 9:30 am to 12:15 pm, Thursday 2:00 pm to 5:30 pm, Friday 9:30 am to 12:15 pm, Friday 2:00 pm until the business of the Assembly is completed; all sederunts to be held in the main gym of the Tait McKenzie Building at York University.

Recommendation No. 3 (adopted, p. [13](#))

That the agenda for the first and second sederunts be approved.

Recommendation No. 4 (adopted, p. [13](#))

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

Recommendation No. 5 (adopted, p. [13](#))

That in order for the Assembly Office to prepare reports for projection, commissioners who have knowledge that they will be presenting additional motions or amendments be required to prepare them in a preceding sederunt for presentation to the Business Committee.

COMMITTEES OF THIS ASSEMBLY

Recommendation No. 6 (adopted, p. [13](#))

That the Committees of Assembly be constituted as follows:

Committee on Bills and Overtures (see p. [14-18](#))

Convener: Carolyn B. McAvoy

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

Ministers/Diaconal: L. George Macdonald, Douglas W. Maxwell, Robert D. Wilson

Elders: Doreen M. Hall, Elaine M. Heath, Richard F. Kirk

Commissioners who are clerks of presbytery or synod: Jeffrey F. Loach, Murdo Mackay, Peter D. Ruddell, Jeffrey E. Smith

Student Representative: Thomas Kim

Committee on Business

Convener: Kenneth R. Craigie

Ministers/Diaconal: Kent E. Burdett, Ruth M. McGowan

Elder: William J. Lyall, Barbara Marshall

Young Adult Representatives: Alison Kennedy, Kim Lingen

** (Secretary from presbytery where the Assembly next meets)

Committee on Roll and Leave to Withdraw

Convener: Joanne I. Instance

Minister/Diaconal: N. Elaine Nagy, H. Alan Stewart

Elders: John G. Davidson, Jennifer M.L. Whitfield

Young Adult Representative: John Graham

Committee on Courtesies and Loyal Addresses (see p. [49-50](#))

Convener: Maureen Kelly

Minister/Diaconal: D. Laurence Mawhinney

Elder: Sepkje Lind, Carl Wienecke

Young Adult Representative: Eric Paradis

Committee to Confer with the Moderator

Convener: H. Glen Davis

Members: Marion R. Barclay, Young Taik Cho, Daniel H. Forget, Shirley F. Murdock, H. Christine O'Reilly, Lorna M. Teare

A Clerk of the General Assembly

Committee on Remits (see p. [47-48](#))

Convener: J. Cameron Bigelow

Minister/Diaconal: Wally Hong

Elder: Murray W. Alary

Student Representative: Sarah Travis

Committee to Nominate Standing Committees

(Membership named by synods)

Convener: Linda N. Robinson

Secretary: C. Ian MacLean

Ministers: George E.C. Anderson, John C. Ferrier, Ian A. Gray, Glen Matheson, Jeffrey E. Smith, Philip M. Wilson

Elders: Janet E. Brewer, Clifford Coultres, Brent Ellis, Clare Harrison, Lynn M. Hurd, Margaret J. Leonard, Gordon R. Ritchie

Committee to Examine the Records (see p. [48](#))

Supervisor: Charlotte M. Stuart

Minutes of the 126th General Assembly:

Victor S.J. Kim, Sterling E. MacRae, M. Joan Forsythe

Minutes of the Assembly Council:

Catherine Calkin, Anthony Boonstra, Kalman Kovacs

Synod of the Atlantic Provinces:

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

Richard Graydon, Patricia Mullins, Charles S. Cook

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of Saskatchewan)

Thomas C. Brownlee, Gordon K. Cameron, Jean L. Jones

Synod of Toronto and Kingston:

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

Lesley A.E. McNutt, Connie M. Madsen, Kenneth M.L. Wheaton

Synod of Southwestern Ontario:

(examined by Commissioners from the Synod of British Columbia)

Edward F. Mullin, John Lee, Janet R. Tremblay

Synod of Manitoba & Northwestern Ontario:

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

Blane W. Dunnett, Elizabeth M. Byers, John C. Duff

Synod of Saskatchewan:

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

Earl Fourney, Jean Macdonald, Larry R. Paul

Synod of Alberta and the Northwest:

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

Stan French, Mary E. Bowes, Evelyn Horne

Synod of British Columbia:

(examined by Commissioners from the Synod of Southwestern Ontario)

Robert McLean, Arnold H. Ward, Kathryn A. Strachan

LEAVE TO SIT

Recommendation No. 7 (adopted, p. [13](#))

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

AGENDA DOCUMENTATION

The following have been distributed at registration:

1. Original reports: Financial Statements; Committee on Business; Ecumenical Visitors
2. Supplementary reports: Assembly Council; International Affairs; Life and Mission Agency; Committee on Theological Education; Women's Missionary Society
3. Replacement pages: Roll of Assembly; Agenda; Assembly Council
4. Motion Papers: There are two copies of yellow motion sheets located at the end of the front section in each Book of Reports which are to be used for any motions such as amendments, procedural motions or additional motions. Commissioners are asked to print legibly and to submit these to the Business Committee. Additional sheets can be found on the tables or from the Clerks of Assembly.

Recommendation No. 8 (adopted, p. [13](#))

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

CONVENERS OF COMMITTEES AND STAFF

Each year, many of the conveners of committees and staff members of committees and agencies of the Church are not commissioners. In such cases the General Assembly has granted permission for them to speak to issues during the presentation of their reports.

Recommendation No. 9 (adopted, p. [13](#))

That conveners and staff members of committees and agencies be given permission to speak during their reports.

YOUNG ADULTS REPRESENTATIVES AND STUDENT REPRESENTATIVES

The 1997 General Assembly adopted a recommendation from the Clerks of Assembly report requesting the Business Committee to ensure that a recommendation is presented to each successive General Assembly permitting young adult representatives and student representatives to participate in the debates of the Assembly but without vote. (A&P 1997, p. [261](#), [24](#), Rec. No. 6)

Recommendation No. 10 (adopted, p. [13](#))

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

PERMISSION TO MEET - PRESBYTERY

The Presbytery of Kamloops has requested permission to meet on Monday, June 4, 2001, during the General Assembly, to consider a call to a minister from one of their congregations.

Section [8](#) of the Book of Forms forbids lower courts to sit during meetings of higher courts, unless permission is requested and granted, stating the reasons for the meeting.

Recommendation No. 11 (adopted, p. [13](#))

That the Presbytery of Kamloops be granted permission to meet on Monday, June 4, 2001.

REFERRED OVERTURES

The referred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery with a request that they be sent to one of the committees of the General Assembly. The following twelve overtures have been received by the Committee on Business and forwarded on to the referred committee (the first page reference is the overture and the second reference is where a committee has reported on it):

- No. 1, (p. [555](#)) from the Session of Cariboo Church, British Columbia re establishing a category of territorial ministries as unique mission work (Referred to Life and Mission Agency, p. 337-38, 25)
- No. 2, (p. [555-56](#)) from the Synod of Manitoba & Northwestern Ontario re re-instituting the ordained missionary system (Referred to Life and Mission Agency, p. 339, 30)
- No. 3, (p. [555](#)) from the Session of Heart Lake Community Church, Brampton, Ontario re policy concerning transferring manses to congregations upon becoming self-supporting (Referred to Life and Mission Agency's Canada Ministries, p. 336-37, 24)
- No. 4, (p. [556](#)) from the Session of Richmond Church, Richmond, British Columbia re develop program for reception of candidates for ministry who have work experience in the Church (Referred to Life and Mission Agency's Committee on Education and Reception, p. 384, 40)
- No. 5, (p. [556-57](#)) from the Presbytery of Waterloo-Wellington re including personal and marital counselling in the health and dental plan (Referred to Pension and Benefits Board in consultation with Life and Mission Agency, p. 400)
- No. 6, (p. [557](#)) from the Presbytery of Waterloo-Wellington re producing a resource containing annotated Westminster Confession of Faith and related statements (Referred to Clerks of Assembly to consult with Church Doctrine, p. 268, 21)
- No. 7, (p. [557-58](#)) from the Sessions of Knox Church, Monkton and Knox Church, Cranbrook, Ontario re reducing costs of and possible restructuring of costs for smaller congregations (Referred to Pension and Benefits Board)
- No. 8, (p. [558](#)) from the Presbytery of Oak Ridges re adjusting course requirements for those being received through Education and Reception (Referred to Life and Mission Agency's Committee on Education and Reception, p. 384, 40)

- No. 9, (p. [558-59](#)) from the Session of Weston Church, Toronto, Ontario re revisions to Book of Forms section [200.8](#) concerning definition of church property (Referred to Clerks of Assembly, p. 268-69, 21)
- No. 10, (p. [559](#)) from the Presbytery of Westminster re computer and internet service for the Church as a whole (Referred to Life and Mission Agency)
- No. 11, (p. [559-60](#)) from the Presbytery of Western Han-Ca re special committee to co-ordinate issues relating to international affairs (Referred to Assembly Council, p. 212, 24)
- No. 12, (p. [560](#)) from the Session of St. Stephen's Church, Peterborough, Ontario re copying and distribution of session minutes (Referred to Clerks of Assembly, p. 269-70, 21)

LATE OVERTURES

Normally, each year, the Assembly Office receives late overtures or petitions which arrive after the April 1st deadline that is set annually by the Clerks of Assembly and is indicated to each presbytery. (Book of Forms section [297.5](#)). This year, none were received.

In 1967 (A&P, p. 407) the Assembly determined that all overtures (and business) must be circulated in the "stitched minutes" (sic - Book of Reports) prior to the Assembly so that they could be in the hands of all commissioners. In order for this to take place, a deadline for overtures (Book of Forms section [297.5](#)) is necessary.

In 1986, in a report on how overtures are received, the Assembly re-affirmed that there ought to be a "deadline" to insure that this circulation of business may take place. Section [297.5](#) provides for this deadline to be determined by the Clerks of Assembly and circularized to all presbyteries. This deadline has been set for many years as April 1. This provides sufficient time for the Book of Reports to be prepared.

Late overtures are noted by the Business Committee, and returned to the sending presbytery following the Assembly for re-submission. Presbyteries are reminded that they can choose to refer their overtures, in which case the body to which it is referred may begin to study it as soon as it is received. It need not wait for the next Assembly for referral. The Clerks of Assembly, in responding to an overture about the deadline for overtures, proposed new procedures two years ago (A&P 1999, p. [246-47](#)). The Church has studied these proposals, and the Clerks are preparing legislation that will clarify and, we hope, facilitate, the handling of all overtures, even those that arrive late.

Kenneth R. Craigie
Convener

CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 127th General Assembly:

The Committee on Church Doctrine has met twice since the last Assembly to consider the business that has been placed before it and presents the following report to the General Assembly.

OVERTURE NO. 33, 1998 (A&P 1998 p. [535-36](#); A&P 1999, p. [237-38](#); A&P 2000, p. [237](#))

Re: A study on the Freemasonry

The prayer of Overture No. 33, 1998 is as follows: that a study of Freemasonry be undertaken "to determine whether or not its belief systems and/or spiritual commitments are compatible with the ordination vows of ministers, ruling elders and diaconal ministers of the Church."

The committee has carefully considered a selection of materials with respect to this matter for the last three years. We are grateful for those in the Church who have contributed submissions as well as the detailed issues outlined in the overture itself. The amount of material notwithstanding, we believe that the following concise counsel is the most appropriate response for The Presbyterian Church in Canada to make on the matters raised.

In view of the diversity of belief, understanding, and practice within freemasonry, we acknowledge that it is very difficult to make a definitive statement about the "belief systems and/or spiritual commitments" of individual freemasons. Nevertheless, by way of counsel and guidance, it is urged that the following be seriously considered:

To the extent that any ministers, diaconal ministers and elders of The Presbyterian Church in Canada who are freemasons:

1. believe in Deism and hence are committed to the view that knowledge of God comes through reason rather than revelation; and/or
2. compromise their witness to the Lordship of Christ, to whom alone the church is bound as its King and Head (Living Faith, 5.1); and/or
3. use the Bible as the church's rule of faith and life divorced from its reading within the Christian community, (Living Faith, 5.1, 5.3); and/or
4. might influence the Christian community through their secret brotherhood.

We urge such ministers, diaconal ministers and elders of The Presbyterian Church in Canada to hear their call to Christ's invitation to singular commitment to Christ's reign in their lives and in the church.

Recommendation No. 1 (adopted, p. [28](#))

That the above guidelines be the response to Overture No. 33, 1998.

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.

While it opens with a broad statement about the spiritual gifts of all the people of God, Memorial No. 1, 1999 quickly narrows its focus to the specific gifts of preaching and teaching. Noting that, "throughout the history of The Presbyterian Church in Canada people other than ministers of word and sacraments have exercised their Spirit-given gifts of preaching and teaching to the benefit of the Church and to the glory of the Triune God," the memorial then proceeds to make three requests:

1. that the Church affirm that gifts of preaching and teaching have been given not only to ministers of word and sacraments, but also to some ruling elders and some lay people;
2. that the response of the 124th General Assembly to Memorial No. 1, 1997 be reconsidered in light of the above affirmations;
3. that the conversation around the role and ministry of lay people in the Church be intentionally broadened and deepened;

A Brief Overview: Memorial No. 1, 1999 in Context

In responding to this memorial we must begin by affirming, with joy and thanksgiving, the generosity and freedom of the Spirit in pouring out gifts upon the people of God for the building up of the Church. However, Memorial No. 1, 1999 asks for more than a general affirmation. By requesting a specific statement on whether the Church recognizes the gifts of preaching and teaching given to non-ordained people, this memorial enters the difficult theological territory of the meaning and significance of ordination to word and sacraments. While the memorial itself says nothing about sacraments, the question is raised implicitly, since in our denomination ordination to the ministry of the word is not separated from ordination to the ministry of sacraments.

Over the past few years, the Committee on Church Doctrine has dealt with a number of memorials and overtures pertaining to the larger issues of the doctrine and ministry and the meaning of ordination. Memorial No. 1, 1999 and the earlier Memorial No. 1, 1997 (A&P 1997, p. [509, 19](#); A&P 1998, p. [239-40, 37](#)) to which it refers both deal with the issue of lay preaching, though from differing perspectives. Overture No. 41, 1998 (A&P 1998, p. [540, 20](#); A&P 1999, p. [237, 24](#); A&P 2000, p. [234-35, 39](#)) addresses the related issue of the role of lay people in the celebration of the sacraments. While such memorials and overtures tend to arise in response to practical and pastoral needs (e.g. filling pulpits when ordained supply is not readily available, maintaining sacramental life in remote areas), they also have profound theological implications. Like tributaries flowing into a larger river, they feed directly into the study and discussion surrounding the doctrine of ministry which is currently taking place in the Church.

The State of the Discussion: An Update

The liveliness of the debate over the doctrine of ministry is reflected in the varying responses of the Committee on Church Doctrine to the memorials and overtures presented to it in recent years. Recognizing the importance of the issue and the diversity of convictions within the Church, the committee readily acknowledges the need for deeper study and discussion, including a careful consideration of relevant scriptural, theological, pastoral and contextual issues.

In its response to Memorial No. 1, 1997 the Committee on Church Doctrine referred to the work of the Muskoka Task Group on the production of detailed statements on ordained and designated offices within the Church. In co-operation with Ministry and Church Vocations and in consultation with the Committee on Church Doctrine, the Muskoka Task Group is continuing its study of various ministries within the Church (e.g. ministry of word and sacraments, ministry of the laity, the diaconate and ruling eldership). The following study papers have been completed and are available for study:

- The Ruling Elder (1996)
- The Office of Deacon (1997)
- The Ministry of the Laity (1998)
- Ministry of Word and Sacraments (2000)
- Diaconal Ministry (2000)

It is the goal of the Muskoka Task Group to produce a single document on ministry in The Presbyterian Church in Canada. This document will be ready by 2002, at the earliest. Meanwhile, the Muskoka Task Group awaits responses to the study papers already prepared. Similarly, the Committee on Church Doctrine has received responses to its interim proposal concerning the celebration of the sacraments by lay missionaries (see A&P 2000, p. [234-35](#), [29](#), response to Overture No. 41, 1998). As more sessions and presbyteries undertake study and discussion of these issues, the conversation will indeed be broadened and deepened.

Recommendation No. 2 (adopted, p. [38](#))

That sessions and presbyteries be encouraged to study the documents already produced by the Muskoka Task Group.

Recommendation No. 3 (adopted, p. [38](#))

That this be the response to the prayer of Memorial No. 1, 1999.

OVERTURE NO. 17, 2000 (A&P 2000, p. [523](#), [16](#))

Re: Presbytery of Waterloo-Wellington's support of the ecumenical chaplaincy at University of Guelph

Overture No. 17, 2000 requests that support for the ecumenical chaplaincy at the University of Guelph be withdrawn. The main focus of the concern are some of the public pronouncements of the chaplain, The Rev. Lucy Reid.

The Committee on Church Doctrine did extensive background research on this particular matter and while doctrinal issues are significantly involved, we believe that the burden of the prayer is more of a judicial and pastoral nature. While these are not to be separated from doctrine, we do not believe such oversight comes under the mandate of our committee. Therefore we believe this matter ought to be referred to the Clerks of Assembly.

Recommendation No. 4 (adopted, p. [38](#))

That Overture No. 17, 2000 be referred to the Clerks of Assembly

OVERTURE NO. 41, 1998 (A&P 1998, p. [540](#), [20](#); A&P 2000, p. [234](#), [35](#), [29](#))

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.

Last year the Committee on Church Doctrine presented a report to the 126th General Assembly and requested that presbyteries and sessions study the proposal and report back to the Committee on Church Doctrine. We received 22 responses of which 15 were supportive of the proposed change; 6 were opposed and one requested further time for reflection.

The responses not in favour of the proposed change were primarily concerned about the loss of clarity such action might create with regard to the theology of word and sacrament; and the

tendency for temporary measures to become permanent practice without significant review. The responses supportive of the proposal indicated that the changes were a beneficial combination of pastoral, polity and practical concerns. With this wide discussion in view the committee places the following before the 127th General Assembly.

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 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. 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.
3. 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.
4. The administration of the sacraments would be under the supervision of the interim moderator.
5. 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.
6. 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 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. 5 (defeated, p. 45)

That the above report be endorsed and that the next steps of preparing the necessary amendments to the law of the Church to facilitate such permission including the procedural and practical guidelines be referred to a working group composed of representatives of the Clerks of Assembly, Ministry and Church Vocations and Committee on Theological Education and that the Clerks of Assembly report to the 128th General Assembly.

Recommendation No. 6 (not presented, p. 45)

That the above statement be the response to Overture No. 41, 1998.

OVERTURE NO. 38, 1998 (A&P 1998, p. [539](#), [20](#); A&P 2000, p. [235-37](#), [29](#))

Re: Westminster Confession of Faith, section 35:6.145

OVERTURE NO. 4, 1999 (A&P 1999, p. [461](#), [234](#), [36](#); A&P 2000; p. 235-37, 29)

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; 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 of 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 judgement 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 judgement on these matters at this time. For these reasons we recommend that the prayer of the overture be not granted.

The committee agrees 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 No. 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 I 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 county; 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 historic 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 the common task of preaching the gospel of life to all people of the world.

Recommendation No. 7 (adopted, p. [38](#))

That the above statement be the answer to the prayers of Overture No. 38, 1998 and Overture No. 4, 1999.

Recommendation No. 8 (reworded with permission and defeated, p. [38](#))

That, because the Westminster Confession of Faith is an historical document which our Church has never amended or altered, it should not be changed lest it lose its historical integrity; the request of Overture No. [38](#), 1998 and Overture No. 4, 1999 to amend and alter the text of The Westminster Confession of Faith be not granted.

OVERTURE NO. 20, 2000 (A&P 2000, p. [524, 16](#))

Re: Request to amend the Westminster Confession of Faith, chapter 25, article 6

The Presbytery of Newfoundland has overtured the General Assembly to amend Chapter XXV, Article VI of The Westminster Confession of Faith by omitting everything except the statement, "There is no other head of the church but the Lord Jesus Christ."

Our Church has never amended the Westminster Confession of Faith. It is a historical document which we believe we cannot change without violating its integrity. We have already declared, "It is no longer appropriate in our time to refer to the Pope as antichrist. It is, however, appropriate to affirm the Lordship of Christ ... 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." (A&P 2000, p. [237](#))

Moreover, that same Assembly declared, "That it does not believe it is warranted to refer to the Pope as antichrist and that it express(es) 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." (A&P 2000, p. [43](#))

Recommendation No. 9 (defeated, p. 38)

That these responses be held to express the mind of the Church on this issue today and that the Westminster Confession of Faith expresses the mind of the Church when it was written.

Recommendation No. 10 (adopted, p. [41](#))

That the following Declaratory Act with respect to sections [2](#) and [406.2](#) in the Book of Forms be adopted:

Although the Westminster Confession of Faith refers to the Pope as antichrist, we do not believe it is now warranted to do so. We deplore the legacy of hatred and violence generated by such theological invective. We recognize the work of the Holy Spirit in and through the Roman Catholic Church, among others, and are pleased that we have had and can anticipate good relations with our Roman Catholic brothers and sisters in our mutual desire to serve Christ and his Kingdom. (c.f. Book of Forms sections [2](#) and [406.2](#))

CHURCH DOCTRINE, REC. NO. 3, 2000 (A&P 2000, p. [237](#), [29](#))**Re: Language used in reference to the Pope and Roman Catholics in the Westminster Confession of Faith**

In response to the motion to refer back to the Committee on Church Doctrine Recommendation No. 3 (virtually the whole report) 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 (in The Westminster Confession of Faith) to the Pope and the Roman Church', we point out the following:

1. The whole Westminster Confession of Faith would have to be studied and commented on because the Westminster Confession of Faith was written at a time of reaction against the Roman Catholic Church so that the Reformation of the Church in England and Scotland could go forward. References, direct and indirect, to the Papacy and Roman Catholicism permeate almost every chapter.
2. For the Committee on Church Doctrine to write a commentary on the Westminster Confession of Faith would be to duplicate good work already done, such as George Hendry, *The Westminster Confession for Today, A Contemporary Interpretation of The Confession of Faith*, Richmond, Virginia, John Knox Press, 1960, and *Firm Foundations, A Faith for Today's Church, A Study Manual on the Westminster Confession of Faith*, published by the Board of Evangelism and Church Training, Presbyterian Church in Ireland, 1994.
3. Such a task would be both expensive and time consuming and beyond the resources of the Committee on Church Doctrine as it is presently financed.
4. The Committee on Church Doctrine has answered extensively Overture No. 38, 1998 and No. 4, 1999, the consideration of which prompted this referral. As well, the committee has considered a similar matter raised in Overture No. 20, 2000 and have proposed the adoption of a Declaratory Statement to this Assembly, which responds well to the essential concerns raised. We do not consider the further work requested by the referral merits the time, effort and money it will require to address.

Recommendation No. 11 (adopted, p. [41](#))

That the above be the response to the referral.

CHURCH DOCTRINE COMMITTEE, REC. NO. 4, 1997 (A&P 1997, p. [232](#), [31](#); A&P 1998, p. [238](#); A&P 1999, p. [237](#); A&P 2000, p. [237](#))**Re: New Catechism for the Church**

For several years the Committee on Church Doctrine has been reviewing and guiding the work of a task force preparing a catechism for the purposes of education and instruction. As promised last year we are prepared to present the results of this work to the 127th General Assembly.

The committee presents it as a carefully prepared document ready for use; but also as a work in progress. Our hope is that the Church will agree to use it extensively for the next 30 months, and make comments to us with a view to increased precision and effectiveness.

Following this time of use and reflective comment, we intend to present a catechism to the Church for adoption as an approved teaching tool. Subject to the decision of this Assembly steps will be taken to make this document available to the Church.

The New Presbyterian Catechism

Preface

The New Presbyterian Catechism is presented to the Church to be used for the instruction of young people proceeding to profession of faith. It is also intended for use by adult study groups, new membership classes and by individuals who may wish to have a “question and answer” introduction to the main beliefs of the Christian faith. This catechism is written by and for Presbyterians, yet it contains, as John Calvin said, “articles of faith common to all Christians.” It is intended that like *Heidelberg Catechism*, this new catechism will be divided into 52 sections and used in church bulletins and worship services each Lord’s Day.

What justification is there for rehabilitating a form of instruction that has long since fallen into disuse? There are several reasons: First, by focussing on the Apostles’ Creed, the Ten Commandments and the Lord’s Prayer, catechisms are useful manuals of instruction in the Christian ABCs for young people and lay people in general. Secondly, the catechetical form of instruction is a time-honoured method that goes back to ancient Israel (Exodus 12:26-27), was used widely in the early church and became particularly popular at the time of the Protestant sixteenth century Reformation to address and overcome the problem of widespread ignorance of basic Christian teaching. Thirdly, where the catechetical form of instruction is still followed in churches, such as the Roman Catholic, the Christian Reformed and some Presbyterian churches, a higher level of knowledge of Christian teaching is generally the case.

Arguably, many churches have failed to do a creditable job of educating their children, young people and adults in basic Christianity. Hand in hand with the study of scripture, a catechism may prove, once again, to be an effective instrument for passing on “the faith that was once for all entrusted to the saints”. (Jude 1:3)

Creed, commandments and cult are the three staples of most catechisms and in this respect *The New Presbyterian Catechism* resembles earlier ones. But it also engages more recent questions such as faith in a secular age, science and religion, the care of the earth, concern for the poor, Christianity and world religions, to mention only a few.

Where the framework has permitted, particularly of the Apostles’ Creed, a Biblical narrative approach has been employed. Each answer draws as much as possible on the language of the Bible. Scripture and the resources of the Christian tradition, including quotations from earlier catechisms, are incorporated into a number of the answers. We are the grateful heirs of a long and strong catechetical history which can still instruct us in our own day.

It is not intended that the catechism should be committed to memory although it is hoped that the Apostles’ Creed, the Ten Commandments and the Lord’s Prayer will be memorized. A helpful way of using the catechism is to read the question, use it as a basis for discussion, then to read the answer and to ask whether it is an appropriate and helpful one. The answers are intended as a guide to thinking about what we believe, what we ought to do and what we may hope rather than as dogmatic, definitive answers. At the same time, great care was taken to formulate the answers in faithfulness to the Christian tradition and its contemporary relevance.

Introduction

Question 1. What is God’s purpose for our lives?

We have been made for joy: joy in knowing, loving and serving God; joy in knowing, loving and serving one another; joy in the wonder of all God’s works.

Question 2. What does it mean to know, love and serve God?

We know God in Jesus Christ witnessed to in scripture. We love and serve God in worship and in the care and compassion we show for all creation. Worship draws us into the work of Christ. In union with him we pray and work for the healing and salvation of the world. Christ calls us to a life of kindness and generosity. How can we love God, whom we cannot see, without loving those whom we can see?

Question 3. Yet some people no longer believe there is a God. Why do we believe in God?

We believe in God because we are part of a community of faith which through the preaching of Christ’s gospel and the work of the Holy Spirit creates and nourishes faith.

We believe in God because of revelation. God is revealed in the history of Israel and supremely in Jesus Christ. Through God alone can God be known.

We believe in God because the universe poses the question: "Where did all of this come from?" We reply: "It came from God. God made it. God is creator. The world is charged with the glory of God and the universe points to its maker."

We believe in God, because we are made in the divine image and our hearts are restless until they find their rest in God.

Question 4. Do the results of science conflict with faith in God?

No. The Christian faith welcomes the discoveries of science. All that is true comes from God: both true science and true religion. Christians should welcome scientific insights into the origins and development of the cosmos.

Question 5. What as Christians are we to believe?

We are to believe the gospel, a summary of which is contained in the Apostles' Creed. While not written by the apostles this brief confession of the church's essential faith had its origins in the first century and has instructed and guided Christians through the years connecting us in a common faith with the earliest Christian communities.

I. The Apostles' Creed

Question 6. What is this summary of the faith?

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried:
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Question 7. Into which three parts is the Apostles' Creed divided?

The first is about God the Father, including our creation; the second is about God the Son, including the history of our redemption; and the third is about God, the Holy Spirit, including the church and the Christian hope.

Question 8. Since there is only one God, why do we speak of God the Father, God the Son and God the Holy Spirit?

We believe in one, true, eternal God, as witnessed to in scripture and in the earliest Christian confessions. This one God is revealed as eternally Father, Son and Holy Spirit, creating, rescuing and guiding us. God is eternal Trinity, three in one, one in three, equal in power and majesty.

Question 9. Each of the three parts of the Creed begins with the words, "I believe". What does it mean to believe?

Belief or faith is a wholehearted trust in God, created in us by the Holy Spirit through hearing the gospel of Jesus Christ. It involves confessing Jesus Christ as our Lord and Saviour, repenting of our sin, and resolving by the power of the Holy Spirit to live the Christian life. Faith is nurtured and renewed by worship, hearing the proclaimed Word, celebration of the sacraments of baptism and the Lord's Supper, prayer and the reading of scripture.

Question 10. Does faith exclude all doubt?

Faith is often assailed by doubts and anxieties. Like the man who came to Jesus and sought healing for his son, we also say, "Lord, I believe. Help my unbelief." (Mark 9:24) The strength of our faith may vary but we are assured by Jesus that if we have faith as a grain of mustard seed, it will grow and increase through communion with him, on whom faith depends from start to finish.

Question 11. Are faith and reason contradictory?

No. Faith uses reason and always seeks to understand. Not only are we commanded to love God with all our mind as with all our heart and soul, but we are also counselled to be ready at any time to give an answer to anyone who wants a reason for the hope that we have in us.

God the Father

Question 12. What do we believe when we say, "I believe in God, the Father almighty"?

Believing is more than agreeing that there is a Supreme Being. In believing we trust in and commit ourselves to the God who is declared in the scriptures of the Old and New Testaments and revealed in Jesus Christ. The Creed affirms that God is the Father and that God is almighty.

Question 13. Why do we call God "the Father"?

The word "Father" identifies God as the Father of our Lord Jesus Christ. Jesus Christ is God's only Son, begotten by his Father in eternity. In calling God "my Father and your Father" Jesus invites all humanity to acknowledge and to share with him the privilege of being God's child.

Question 14. In calling God "Father" do we mean that God is male?

No. God is Spirit and is neither male nor female. Scripture speaks of God as Father but also represents God as saying, "As a mother comforts her child, I will comfort you" (Isaiah 66:13; see also Isaiah 49:15).

Question 15. What does it mean to confess that God is "Almighty"?

We affirm that God is mighty in all things. After speaking of God as great and powerful, Jeremiah exclaims, "Nothing is too hard for you" (Jeremiah 32:17, 27). The prophet connects God's power with God's steadfast love. God is a God of love and this love is powerful beyond measure. God's great love was revealed in Jesus' death on the cross and God's power was shown in raising him from the dead (Romans 4:24).

God, Creator and Ruler

Question 16. What do we affirm when we say that God is "creator of heaven and earth"?

We affirm that in the beginning, out of nothing, God created all that is. God spoke and all things came into being. Men and women were created in God's image. Everything that God made was very good.

Question 17. What does it mean that all people are created in the image of God?

The image of God is our capacity to relate to God, to one another and to the whole of creation. It is expressed in our ability to think, to imagine, to will and to love. These have been given to us to mirror God's goodness, holiness and love as they have been revealed in the life and ministry of Jesus Christ.

Question 18. Why did God make us male and female?

God created us male and female for our mutual help, comfort and joy. God also gave us the gift of marriage for the birth and nurture of children, for the joy of family life and the well-being of human society. Our creation as sexual beings is God's loving purpose for all of us. Married or single, as male and female, we complement, depend on and need each other.

Question 19. What responsibility do people have for the care of the earth?

We are not owners but stewards of God's good earth. We are to care for it by not exhausting its resources or polluting its atmosphere, soil or water. We are to protect the earth, share its resources and conserve it for future generations.

Question 20. What do we believe about God's providence?

The story of salvation as told in the Bible reveals a God who continually maintains and nourishes all creation. From the beginning God has actively upheld and preserved the existence of the universe, provided for all creatures and cared for humankind.

Question 21. Does God rule the world?

All events in this world are under the care of God. But there is a difference between what God permits and what God causes. We do not know how divine care and human freedom intersect but proclaim a God of love who watches over us and works all things for good.

Question 22. If God rules why is there evil and suffering?

Evil and suffering are a mystery and fill us with anguish. History reveals the grim march of human cruelty through the ages including our own. We behave horribly to one another, nation to nation, race to race, religion to religion, person to person. Disease and disaster also add to the toll of suffering.

In such a world only a God who has entered into our sufferings can help. As we ponder our Saviour upon the cross, we know that God is with us in our pain.

Question 23. What comfort is it that God rules?

We can be patient when things go against us, thankful in all circumstances, and confident that nothing can separate us from God's love.

Sin and Salvation

Question 24. What is sin?

Sin is turning against God. It is breaking or failing to fulfill the laws of God; the missing of God's intention for our lives. Sin is exposed by the perfect life of Christ: our pride by his humility, our sloth by his obedience, our falsehood by his truth. The power of sin is present in all of life, including the societies in which we live. As sinners, we participate in the indifference, injustice and violence of our world.

Question 25. What is the effect of sin?

The effect of sin is spiritual death, that is, it has marred but not destroyed the image of God in us. It infects and distorts all our relationships with others and with ourselves. While we have not lost our distinctive human capacities they are subject to the corruption of sin. We are enslaved by our sin and are helpless to save ourselves.

Question 26. How did God respond to sin?

God responded to sin in judgment by condemning it and in grace by establishing a covenant with humanity, promising after the flood never again to destroy all life. Then God chose the people of Israel to become partners in a covenant promising to Abraham and Sarah, our forebears in faith, to be Israel's God. In return, they promised to be God's people, to love, worship and serve God alone.

Question 27. How did God keep the covenant with Israel?

When the people of Israel became slaves in Egypt God heard their cry and freed them. Through Moses, God led the people through the wilderness, fed and cared for them and gave them the gift of the law to guide them. At last, God brought Israel to the promised land and raised up judges, kings and priests to be leaders among them so that they would live as faithful people.

Question 28. Did Israel keep its covenant with God?

Israel often broke the covenant with God. No sooner had the people been liberated from Egypt, than they fashioned a golden calf and worshiped it. In the promised land they often abandoned the worship of God for other gods and were led astray into sin. They also failed to act justly, to love mercy and to walk humbly with their God.

Question 29. Did God break the covenant with Israel?

No. Though grieved and angered by the people's sin, God continued to love Israel and remained faithful to the covenant. In grace and patience, God gave kings to rule in justice, priests to offer atoning sacrifices and prophets to proclaim God's word. The people were called to repent and to return to God.

Question 30. Did the people turn back to God?

No. They continued to break the covenant and the law. The people hardened their hearts to the message of the prophets, rejected their summons and even acted violently against them. In a severe judgment, God handed them over to enemies who devastated the city of Jerusalem, destroyed the temple and took many of the people into exile in a foreign land.

Question 31. How then did God keep covenant with Israel?

God sent prophets to them announcing a message of comfort and hope, a promise of return and reconciliation. Jeremiah proclaimed the hope of a new covenant where the law would be written on people's hearts. Isaiah spoke of a Servant of the Lord who would free the captives and suffer for their sins. Ezekiel prophesied that Israel would be resettled on its own soil; God's Spirit would dwell in their hearts and they would know that God is God.

Question 32. How did God keep these promises?

God led the people out of exile and brought them back to their own land. A suffering and persecuted people, they looked for the coming of God's anointed one, the Messiah, to restore and renew their life and hope. His coming would continue the story of salvation which began in creation and unfolded throughout Israel's history. The Promised One would fulfill the covenant and begin a new chapter in the story of salvation.

Question 33. Whom did God send as Messiah?

Jesus, God's only begotten Son, came as the Messiah. To call Jesus Messiah or Christ (both words mean 'anointed one') is to claim that he is prophet, priest and king. As prophet, he speaks most clearly the word of God; as priest, he offered himself for us; as king, he rules over us. He is the one promised by God, anointed to save us from sin and death.

Faith in Jesus Christ

Question 34. What do we affirm when we say Jesus is God's only Son?

To call Jesus the Son of God is to say that he is truly God, not created in time, but with God eternally. To see Jesus is to see God incarnate. To know the Son is to know the Father.

Question 35. What do we affirm in saying Jesus was "conceived by the Holy Spirit and born of the Virgin Mary"?

Jesus was truly God and truly human. He was not born of a human father. His conception was a miraculous event. To say "conceived by the Holy Spirit" is to declare the divinity of Christ; to say "born of the Virgin Mary" is to declare the humanity of Christ.

Question 36. What is the significance of confessing that Jesus is truly God?

Jesus, God's only Son, with the Father and the Holy Spirit, is worthy of worship. He is the revelation of God and the Saviour of the world. God alone can reveal God to us and save us from sin.

Question 37. What is the significance of affirming that Jesus is truly human?

Jesus was human in every respect in order that from within our humanity our sin may be redeemed. Tried and tested as we are, yet without sin, Jesus is able to help all those who are being tested.

Question 38. How can Jesus be both truly God and truly human?

Jesus' divine-human unity is a mystery. He was fully divine and fully human. His humanity and divinity were neither mixed nor divided but joined in one person. How this can be, eludes our comprehension. Yet only someone who is truly God and truly human can be our mediator bridging the distance between God and ourselves.

Question 39. How did Jesus bridge that distance?

By assuming, fulfilling and transforming the ancient offices of prophet, priest and king, Jesus reconciled us to God.

Question 40. How did Jesus fulfill the office of prophet?

A prophet is one who speaks for God. Jesus is himself God's Word to a needy and broken world. He proclaimed and lived God's love and justice, spoke God's truth, and announced God's coming reign.

Question 41. How did Jesus fulfill the office of priest?

A priest is one who acts before God on behalf of the people. Jesus became both priest and sacrifice for us. In his obedient life and death on the cross, Jesus offered himself once for all, the innocent one for the guilty.

Question 42. How does scripture describe Jesus' death for our sins?

Biblical descriptions include atonement by a priest, the sacrifice of a lamb, the ransom of a slave, punishment in our place, payment of a debt, and victory over the powers of evil. These express God's great love for the world, reveal the enormity of our sin, and emphasize the cost of our Lord's sacrifice and the sure achievement of his reconciling work.

Question 43. How did Jesus fulfill the office of king?

Jesus was a servant king. His royal power was shown in his mastery over sickness, sin and death, yet revealed in weakness, lowliness, and the apparent defeat of the cross. As the exalted and resurrected Son of God, he reigns as King over all creation.

Question 44. What does Jesus ministry teach us about God?

In his ministry of healing the sick, feeding the hungry, freeing people from bondage to demons and proclaiming the reign of God, Jesus revealed a loving God who is concerned with all of life. In sharing meals with outsiders, showing mercy to sinners and even forgiving those who nailed him to the cross, Jesus revealed a God who embraces all and whose salvation extends to the ends of the earth.

Question 45. Why does the Apostles' Creed emphasize that Jesus "suffered under Pontius Pilate"?

First, it locates God's saving act in history. Secondly, it teaches us that the Judge was judged in our place, so that through him we might stand acquitted before God. Thirdly, it reminds us of the complicity of people of authority in the death of Jesus.

Question 46. What does the Creed mean when it says that Jesus was "crucified, died, and was buried"?

It emphasizes that Jesus really died. His death was God's judging and saving act in that God was in Christ, reconciling the world to himself. God did not lay the burden of our guilt on another, but bore it himself.

Question 47. What does the Creed mean by "he descended to the dead"?

To say "he descended to the dead" or "he descended into hell" means that Jesus not only suffered death for us but also experienced the agony of separation from God, and in his anguish cried, "My God, my God, why have you forsaken me?" (Mark 15:34, Matthew 27:46) In our severest trials we are assured that Jesus Christ has redeemed us "from hellish anxieties and torments by the unspeakable anguish, pains and terrors which he suffered ..." (Heidelberg Catechism, Answer 44).

Question 48. What do we confess in saying, "on the third day he rose again from the dead"?

Jesus was raised by the mighty act of God. The loving Father did not forsake the Son. Jesus appeared to Mary Magdalene and "the other Mary" at the tomb, to the disciples in and near Jerusalem and in Galilee, and also to over five hundred persons at one time. The resurrection is God's victory over death, and the core of our faith; "if Christ be not raised, we are of all people most to be pitied".

Question 49. Why is Jesus' resurrection so important?

It means that death is not final and that we too will have life after death. In a way beyond our imagining, God will raise us up and care for us eternally.

Question 50. What does it mean to confess, "he ascended into heaven and is seated on the right hand of God"?

With his return to heaven, Jesus' ascension marks the end of his resurrection appearances to his followers. To say he sits at God's right hand is to affirm that Jesus rules since the one seated at the right hand of a king occupied the place of highest power. Jesus keeps his promise to be with us always. He prays for us and the world, and, with the Father, sends his Spirit and is preparing a place for us. The Lamb who was slain is glorified, ascended and is worthy of worship.

Question 51. What does it mean to confess that "he will come to judge the living and the dead"?

Confident that our Judge is none other than our Saviour, we confess that Christ will come again in God's good time and judge us. We do not know when, nor do we know how Jesus will come. We must keep alert, watch and pray, "Amen. Come, Lord Jesus!"

Salvation, Predestination and Saving Faith

Question 52. Why do we say that salvation is by God's grace alone?

God chose us in Christ before the foundation of the world. We do not earn or deserve to be saved; this is God's gracious gift.

Question 53. How do we receive God's gift of salvation?

God's gracious gift is received through faith alone. "If we confess with our lips that Jesus is Lord, and believe in our hearts that God raised him from the dead, we will be saved." (Romans 10:9)

Question 54. What is predestination?

Predestination is God's decision from eternity to move savingly towards us in Jesus Christ in whom and by whom we are chosen. As such, it is gospel, good news. We are chosen for a purpose, to be like Christ and to serve God. (Romans 8:29)

Question 55. Are those who do not believe, then not chosen?

Though we know that there are some who do not believe and who reject God, God's love continues to invite them to faith. God wills the salvation of all and excludes no one from the reach of his love.

Faith in the Holy Spirit

Question 56. What is the third part of the Apostles' Creed?

"I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

Question 57. What do we believe when we confess our faith in the Holy Spirit?

We believe the Holy Spirit is the Spirit of the triune God and is one with the Father and the Son. The Holy Spirit brooded over the waters of creation, and gave life to all living things; raised up and inspired leaders and prophets of Israel; conceived Jesus Christ in the womb of the Virgin Mary; witnesses to Jesus Christ and enables us to confess him as Lord. The Spirit is the counselor who opens our hearts to Jesus Christ and the comforter who has been promised by him to be with us always, leading us into all truth.

Question 58. When was the Holy Spirit given to the Church?

The Holy Spirit was bestowed on the Church on the day of Pentecost. Luke speaks of a strong driving wind and tongues like flames of fire to describe the experience of receiving the Spirit. The fainthearted disciples were given courage and power to understand and proclaim the gospel of salvation.

Question 59. What is the significance of Pentecost?

Beginning with Pentecost, God's Spirit came to dwell with the Church in a new and ever-present way. All Christians share in the Spirit, being baptized into one body. By the Holy Spirit, Christ's church comes alive, is sustained, and guided. And the Spirit also works freely in the world bringing goodness and justice.

Question 60. What does the Holy Spirit give to the Church?

A variety of gifts is given to individuals in the church. These gifts fall into three main groups: those concerned with preaching and teaching, those concerned with service, and those concerned with leadership. Each Christian has his or her own gift and is called to exercise it in the service of Christ.

Question 61. How should we regard the gift of speaking with tongues and of healing?

Scripture gives conditions for the exercise of all gifts (charisma). The Apostle Paul did not forbid the exercise of these gifts but counselled that everything be done in propriety. What is important is that these gifts witness to Jesus Christ, build up the Christian community and be motivated by love.

Question 62. How can we tell when the Holy Spirit is present?

The evidence for the presence of the Holy Spirit is best seen not in the spectacular and the unusual but in what the Bible calls "the fruit of the Spirit": love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.

The Bible

Question 63. Did the Holy Spirit inspire the Bible?

Yes. The Bible itself testifies to the Spirit's inspiration of its writings. The Holy Spirit also guided the church in the selection of the canon, and leads us by an inner witness to accept the scriptures as God's written word to us. Holy Scriptures are necessary, sufficient and reliable for our salvation, revealing Jesus Christ, the living Word.

Question 64. What does it mean to call the Bible the word of God?

It means that God speaks to us through the Bible and calls us to faith and obedience. At the same time the Bible is also a human word and its writing was conditioned by the language, thought and setting of its time.

Question 65. What authority does the Bible have in the Church?

The Bible is the primary rule of faith and life. It is the standard of all teaching in the church by which we test any word that comes to us from tradition, world, or inner experience. To it no other writings are to be added.

Question 66. How do we interpret the Bible?

Both Old and New Testaments were written within communities of faith and accepted as scripture by them. Those who seek to understand the Bible need to stand within the church and listen to its teaching. The Bible is understood in the light of the revelation of God's work in Christ, and best read in its historical context. We interpret scripture properly as we compare passages, seeing the two Testaments in light of each other, and listening to commentators past and present. Relying on the Holy Spirit, we seek the application of God's word for our time.

Question 67. Should Christians read the Bible?

Yes. The regular reading and study of scripture, together with the hearing of the Word in public worship, are some of the richest joys of Christian commitment.

The Church

Question 68. Why does the Apostles' Creed emphasize belief "in the holy catholic church"?

It does so to emphasize that the church is essential to Christian belief and practice. The church is holy in that it is set apart by God to be a chosen people in the world. The church is catholic in that it is universal, including all people of all time who affirm the Christian faith. To belong to a congregation is to belong to the holy catholic church.

Question 69. How does the Bible speak of the Church?

The New Testament uses many images, including Bride of Christ, flock, the elect, salt, light, yeast, branches of a vine, living stones, people of God, body of Christ, and fellowship of the Holy Spirit. These all emphasize the union of Christ and his church.

Question 70. How is the church related to the “people of God” of the Old Testament?

The Biblical image of the “people of God” connects the community of the Old Testament with the community of the New Testament. The church continues and renews the ancient covenant people through Christ’s fulfillment of a new covenant prophesied by Jeremiah. All believers are the people of God.

Question 71. What does it mean that the church is the “body of Christ”?

It means that Christ indwells his church as its head, and that believers are “in Christ”. We belong to Christ and to one another. By baptism we are joined to Christ and in the Lord’s Supper we share in his body and blood. The church is his body even though it clearly has many flaws and failings.

Question 72. How is the church “the fellowship of the Holy Spirit”?

As the church is related to God and to Jesus Christ, it is also related to the Holy Spirit. The Spirit’s work is to create fellowship or community. Christian fellowship means oneness and solidarity: the strong have responsibility for the weak, the rich for the poor, the healthy for the ill, and the joyful for those who weep.

Ministry

Question 73. What is the ministry of the Church?

The Lord continues his ministry in and through the church. All Christians are called to participate in the ministry of Christ. As his body on earth we all have gifts to use in the church and in the world to the glory of Christ, our King and Head.

Question 74. Why then does the church have ministers?

While all believers have the same status before God and the same task to share the gospel, not all have the same office or function. Christ has given his church ministers of word and sacrament to equip it for its ministry in the world and to build up his body.

Question 75. Why are they called “ministers of word and sacrament”?

The word ‘minister’ means ‘servant’. As servants of God, ministers are called in Christ’s name, to present God’s message, celebrate his sacraments, and care for God’s people. To this office Christ calls both men and women. The church’s task is to confirm the validity of this call, to educate and examine candidates for the office and work of the ordained ministry.

Question 76. Why does the Presbyterian Church have elders?

The Greek word for elder is “presbyter” from which the Presbyterian Church derives its name. Elders were chosen in ancient Israel to join with the priests and Levites to govern the people. Paul appointed and ordained presbyters and instructed Titus to appoint elders in every city. Elders are elected and ordained to share with the minister in the leadership, pastoral care and oversight of the congregation. Their rule is exercised not individually but corporately through church courts: sessions, presbyteries, synods and General Assembly.

Question 77. Why does the Presbyterian Church also have a diaconal order?

The early church had deacons as well as presbyters. The word comes from the Greek “diakonia” which refers to the church’s service in the world. The Bible names Phoebe and Stephen among others as those specially appointed to serve the poor. Today deacons are still designated in the church to care for the sick, the suffering, and the needy but in practice very few congregations have deacon’s courts.

Question 78. Who are the needy?

All of us stand in need of God’s grace and healing. But in particular, the needy are those identified in Jesus’ parable of the Last Judgement (Matthew 25:31ff); the hungry, the thirsty, the stranger, the naked, the sick and those in prison. In these and others in need, we encounter our living Lord. The church proclaims the good news of salvation not only by word but also by action.

The Sacraments

Question 79. What is a sacrament?

In obedience to our Lord's command and example, we observe two sacraments, baptism and holy communion. Sacraments are visible expressions of the gospel and are given as means of entering and sustaining the Christian life. By baptism we are initiated into the Christian community and begin our Christian pilgrimage. Through the Lord's Supper we receive food for our journey and are strengthened in faith.

In baptism and the Lord's Supper there is a sacramental union between the sign and the thing signified. Water signifies forgiveness and new life in Christ; bread and wine, the body and blood of the Lord. The grace effective in the sacraments comes not from any power in them but from the work of the Holy Spirit. Rightly received, in faith and repentance, the sacraments convey that which they symbolize.

Question 80. What is baptism?

Baptism is a sign and seal of our union with Christ and his body, the church. Through it, by faith and the work of the Spirit, we are washed and cleansed from sin, share in the death and resurrection of Jesus Christ, receive the gift of the Holy Spirit, and are commissioned to Christ's service. Baptism assures us that we belong to God. Our great comfort in life and in death is that we belong to our faithful Saviour Jesus Christ who protects us from all harm and assures us of eternal life. (Heidelberg Catechism, 1)

Question 81. Who may be baptized?

Those who believe, repent of their sins and commit themselves to Christ, may be baptized. Infants of believing parents are also members of the covenant of grace and share in the hope of the gospel. They are to be received into the Christian community by baptism, nurtured in the faith, and confirmed by their own profession of faith when they grow older. It is the duty of parents and those who present children for baptism to confess the faith in which they are to be baptized and to promise to bring them up in that faith.

Question 82. In which name are we baptized?

Jesus said, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit". Baptism is by use of water and in the name of the Holy Trinity.

Question 83. What is the Lord's Supper?

The Lord's Supper, Holy Communion, or the Eucharist is eating bread and drinking wine in remembrance of Christ's body broken and his blood shed for us. The cup is a sharing in Christ's blood and the bread a sharing in his body. The real presence of Christ does not come through some change in the bread and wine or through Christ being in or under the elements, but rather we are lifted up into the presence of Christ through the power of the Holy Spirit.

Question 84. Who may participate in the Lord's Supper?

All those who love the Lord Jesus and belong to any Christian church may participate. We come to the Lord's table not because any individual goodness gives us a right to come, but because Christ welcomes us. He loved us, gave himself for us, and invites us to receive his body and blood to our spiritual nourishment and growth in grace. Baptized children may participate if they have their parent's permission, the session's approval, and have received instruction in the meaning of the Lord's Supper.

Question 85. What do we affirm when we speak of "the communion of saints"?

As believers we have communion with God the Father and with his Son Jesus Christ through the Holy Spirit. In Jesus Christ we are "saints"; that is, we share in holy things, such as Holy Communion, and we are united with all the saints past, present and future. Indeed, we are surrounded by a "great cloud of witnesses" who inspire us to run with determination the race that is set before us.

The Church and Religion

Question 86. Is Jesus Christ the only way to salvation?

Yes. Jesus Christ, is the Way, the Truth, and the Life through whom we come to God. When we witness to others we point not to a religion or an institution but to a person, Jesus Christ. Decisively and uniquely, God has spoken his word in him and we are compelled to share this good news.

Question 87. Should we proclaim the gospel to people of other religions?

Yes. The good news of God's love in Jesus Christ is for all people, including those who practice other religions. Yet we also hold that God's Spirit is at work in people of all religions producing truth and inspiring goodness. When we approach them with the gospel we address them not in a spirit of arrogance but in humility, "like beggars telling others where food is to be found."

Question 88. What then is the eternal destiny of those who have not believed in Christ?

It is not for us to say how God will deal with people of other beliefs or of no belief. Three things are clear: first, God loves universally; secondly, God will not override our freedom to accept or reject the offer of salvation; thirdly, the destiny of all people is in the hands of God, whose mercy and justice we trust.

Forgiveness of Sins

Question 89. What is the forgiveness of sins?

Forgiveness is God's costly act in Jesus Christ to pardon sinners and to restore our broken relationships both with God and with one another. Faith, repentance and baptism are the means by which we receive forgiveness. In forgiving others we share the peace of Christ.

Question 90. Which two other words are sometimes used to express the wonder and reality of forgiveness?

The Bible speaks of "justification" and "sanctification". They describe God's gracious work of forgiveness, a work which is one and inseparable and yet has two distinct aspects to it.

Question 91. What is justification?

We often try to justify ourselves before others and before God by our own efforts, virtues, or success. Justification means that we are put right with God not because of any goodness we can achieve but by the goodness of Christ. God justifies the ungodly. We receive the grace of justification by union with Christ through faith.

Question 92. What is sanctification?

Sanctification is God's work in us by which we grow in conformity to the image of Jesus Christ, and bring forth the fruits of the Spirit. The process of sanctification is never completed in this life.

Question 93. How are God's forgiveness of our sins and our forgiveness of others related?

It is exceedingly difficult to forgive. Yet when we are forgiven by God, and helped by the Holy Spirit, we are enabled to forgive others. We are to forgive even as we are forgiven. The Christian community is called to be an oasis of forgiveness in the contemporary desert of resentment and rage, vengeance and hatred.

Resurrection of the Body and Our Christian Hope

Question 94. What do we believe regarding "the resurrection of the body"?

Resurrection means transformation. Just as God raised up Jesus from the dead into a new form of being, so too shall we be raised. The resurrection of the body means that at our death we shall be transformed into a condition fit for eternal life with God.

Question 95. What is the nature of our Christian hope?

We hope for a better world here and now in which justice will roll down like waters and righteousness like an ever-flowing stream. We also hope for heaven, when death will be no more, and crying and pain will have passed away.

Question 96. Does this hope make us indifferent to the sufferings of the world?

No. God teaches us to take the world seriously. When we experience the contradiction between our hope of the heavenly kingdom and the suffering that exists in this world, we are spurred to action. Our Christian hope encourages us to work and pray for the coming of God's kingdom on earth.

Question 97. What do we believe concerning “the life everlasting”?

To believe in Christ is to have eternal life here and now, a life that continues and is not ended by death. Jesus is the resurrection and the life; those who believe in him, even though they die, will live.

Question 98. What will heaven be like?

Heaven is pictured in the Bible in different ways: an eternal kingdom, the Father’s house, a house with many rooms, a marriage feast, an unending day and the joy of God’s presence. Our deepest delights here on earth are only a dim reflection of the fullness of life that awaits us.

Question 99. Is there a hell?

Just as the Bible gives many images of union with God, it gives a number of images of separation from God. Among these are Hades, Sheol and Gehenna. While heaven describes life in the presence of God, these describe the life which rejects God and therefore stand under God’s fearful judgment. Hell is not primarily a place. It is a state of separation from God. Yet the Bible declares that even in Sheol we cannot escape God and that Christ proclaimed his redemptive work in the realm of the dead.

II. The Ten Commandments

Question 100. What are the Ten Commandments?

The Ten Commandments are God’s law for the direction of our lives. They teach us our covenant responsibility to God and to our neighbour.

Question 101. How are the Ten Commandments introduced?

They are introduced with the words, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery”. (Exodus 20:2) God freed the people of Israel from slavery in Egypt and gave them this great charter of freedom. They were to stand firm in the new liberty purchased for them. The introduction also makes clear that God’s grace always precedes God’s demand.

Question 102. What is the first commandment?”

“You shall have no other gods before me.” (Exodus 20:3; Deuteronomy 5:7)

Question 103. What do we learn from this commandment?

We learn that we are to give the highest honour and adoration to God alone and not to anyone or anything else.

Question 104. What is the second commandment?

“You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them”. (Exodus 20:4; Deuteronomy 5:8)

Question 105. What do we learn from this commandment?

We learn that we are not to make any image, either with our hands or our minds, with which to represent God. To do so is idolatry, that is, putting some created reality first in our lives worshipping the creature rather than the Creator. An excessive attachment to things or persons may result in idolatry.

Question 106. What is the third commandment?

“You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.” (Exodus 20:7; Deuteronomy 5:11)

Question 107. What do we learn from this commandment?

We learn that we are called to use God’s name with reverence, honour and awe. We abuse the name of God when we use it needlessly as in an expletive or curse, thoughtlessly as in a cliché, or selfishly to further our own desires.

Question 108. What is the fourth commandment?

“Remember the sabbath day, and keep it holy. Six days shall you labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work - you, your son or your daughter, your male or your female slave, your livestock, or the alien residents in your towns.” (Exodus 20:8-10; Deuteronomy 5:12-15)

Question 109. What do we learn from this commandment?

We learn that life, as God intends it, consists in a proper rhythm of work, rest from work and in worship. To neglect one of these is to get life out of balance. God established the "seventh day" that we may cease from our daily work. We keep it holy by not working, by gathering for worship, engaging in common prayer, studying scripture and witnessing to our faith by word and deed.

Question 110. Why do Christians worship on Sunday rather than on the sabbath?

Jesus was raised from the dead on Sunday. From earliest times Christians gathered on the first day of the week to worship and celebrate Jesus' resurrection.

Question 111. How do we summarize the first four commandments?

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matthew 22:37) is the way Jesus summarized them in what is called the first and greatest commandment.

Question 112. What is the fifth commandment?

"Honour your father and your mother". (Exodus 20:12; Deuteronomy 5:16)

Question 113. What do we learn from this commandment?

We learn that we owe proper respect to our parents and that we ought to be considerate of their needs especially when they are weak and elderly. Parents and children are tied together by a mutual giving and receiving of love and care in the bond of the family. This relationship is harmed as much by severe parents as by disobedient or neglectful children.

Question 114. What is the sixth commandment?

"You shall not murder." (Exodus 20:23; Deuteronomy 5:17)

Question 115. What do we learn from this commandment?

We learn that we ought to cherish human life as God's gift. This commandment forbids murder as well as suicide. It allows for lawful war and self-defense. Jesus emphasized that this commandment includes hatred, the angry word and the murderous thought. All acts of violence against the neighbour are prohibited.

Question 116. What is the seventh commandment?

"You shall not commit adultery." (Exodus 20:14; Deuteronomy 5:18)

Question 117. What do we learn from this commandment?

We learn that the unique unity of husband and wife in marriage is not to be imperilled or destroyed by the infidelity of either partner.

Question 118. What is the eighth commandment?

"You shall not steal." (Exodus 20:15; Deuteronomy 5:19)

Question 119. What do we learn from this commandment?

God forbids that we should take what rightly belongs to someone else. The eighth commandment includes every form of stealing from petty theft to robbery. It condemns bribery, fraudulent business dealings, manipulation of the economic system to the disadvantage of others, particularly the poor, and may be extended to stealing the goods of the generations to come.

Question 120. What is the ninth commandment?

"You shall not bear false witness against your neighbour." (Exodus 20:16; Deuteronomy 5:20)

Question 121. What do we learn from this commandment?

All forms of tampering with the truth are forbidden. The ninth commandment prohibits "whatever is prejudicial to truth, or injurious to our own or our neighbour's good name." (Westminster Shorter Catechism). Lying in the form of propaganda, false advertising, the distortion of the truth and stereotyping of racial and other groups are wrong as they corrupt our common life.

Question 122. What is the tenth commandment?

“You shall not covet your neighbour’s house; you shall not covet your neighbour’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.” (Exodus 20:17; Deuteronomy 5:21)

Question 123. What do we learn from this commandment?

The last commandment forbids any inward attitude or outward action that desires another person’s belongings, livelihood or status. When we covet what others have we neglect what we already have. Rather, we are to live before God with gratitude and joy, disciplining our inward desires and actions, sharing as God’s stewards the good things of this world.

Question 124. How do we summarize the last six commandments?

“You shall love your neighbour as yourself” (Matthew 22:39) is how Jesus summarized them in what he called the second commandment that is like to the first and greatest commandment. He noted, “On these two commandments hang all the law and the prophets”. (Matthew 22:40)

Question 125. What are the uses of the law?

The law, too, comes from the goodness of God and is for our benefit and freedom. It acts as a mirror to show us our sin, that we may seek our Saviour, Jesus Christ; it keeps our feet from wrongful or dangerous paths; it leads us to joy in knowing and following God’s way.

Question 126. Can we fulfill the demands of the law?

No. We fall far short of what God requires. The good news is that “if we freely admit that we have sinned, we find God utterly reliable and straightforward - he forgives our sins and makes us thoroughly clean from all that is evil”. (1 John 1:9 [J. B. Phillips])

III. The Lord’s Prayer

Question 127. What is prayer?

Prayer is conversation with God, the offering up of our desires in the name of Christ, by the help of the Holy Spirit. It is confession of our sins and thankful acknowledgment of God’s mercies (Westminster Larger Catechism, Answer 178). Prayer is seeking God’s blessing and making our requests known to God in the confidence that God hears and will answer. It is seeking, asking and accepting from God whatever we need.

Question 128. Is prayer a substitute for action?

While prayer can become a mere rote exercise and an excuse for doing nothing, true prayer involves offering our lives in love and service to God and to our neighbour. When we pray for the poor and needy, the lonely and the sorrowing, the homeless and dispossessed, we commit ourselves to doing what lies in our power to alleviate their sufferings.

Question 129. What is the relation of prayer to healing?

They are intimately related. The Apostle James asks: “Are any among you suffering? They should pray ... Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up” (James 5:13-15). Prayer with and on behalf of the sick is a medium of healing.

Question 130. How does God respond to our prayers?

True prayer is prayer that is sure of a hearing. Yet our prayers are answered not always as we desire but in accordance with God’s loving purpose for our lives and those of others.

Question 131. How should we pray?

Jesus gave us a model prayer commonly called the “Lord’s Prayer”:

Our Father in heaven,
Hallowed be your name
Your kingdom come
Your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us
Save us from the time of trial and deliver us from evil.
For the kingdom, the power and the glory are yours now and for ever. Amen.

Question 132. What is the structure of the Lord's Prayer?

The Lord's Prayer has an opening address followed by three petitions relating to God and then three petitions relating to our human needs. The prayer concludes with a "doxology" or word of praise.

Question 133. What is intended by addressing God as "Our Father in heaven"?

The word "our" indicates that our prayer is directed not to a private God but the God of the whole human family. We call God "Father" because Jesus addressed God as Father and made us brothers and sisters with himself. The phrase "in heaven" does not mean that God is "up there" but that God is above and beyond all visible reality.

Question 134. What is meant by the first petition, "Hallowed be your name"?

The first petition sets the goal and purpose of the whole prayer; that the name of God be hallowed (i.e. held as holy) by ourselves and others.

Question 135. What is meant by the second petition, "Your kingdom come"?

The kingdom of God is where God rules. To pray for God's kingdom is to seek the rule of God among us through faith, love and justice. It is also to commit ourselves to work for the coming of the kingdom of "righteousness and peace and joy in the Holy Spirit" (Romans 14:17) which God will bring into being one day.

Question 136. What is meant by the third petition, "Your will be done on earth as in heaven"?

We pray that in all of life God's will be done on earth as it is in heaven. May this be accomplished in our lives, in the church and in the power structures of our world!

Question 137. What is meant by the fourth petition, "Give us today our daily bread"?

This petition acknowledges our total daily dependence upon God and asks for provision of the necessities of life for all people, especially for the poor and needy.

Question 138. What is meant by the fifth petition, "Forgive us our sins, as we forgive those who sin against us"?

We pray for God's pardon and the grace to pardon others. In this petition, God's forgiveness and ours are closely connected. It is not that we gain the pardon of God by pardoning others, but rather that our failure to forgive makes us unreceptive to God's forgiveness. It is difficult to forgive those who have harmed us. We pray for God's grace to do so.

Question 139. What is meant by the sixth petition, "Save us from the time of trial, and deliver us from evil"?

In praying this petition we confess our weakness and inability to withstand the onslaughts of "the world, the flesh and the devil", and we ask that God will protect us in times of great trial and strengthen us so that we may be able to stand firm. We also ask that God will deliver us from the power and tyranny of evil.

Question 140. What is meant by the closing doxology, "for the kingdom, the power and the glory are yours now and forever"?

This clause is a later addition; a response of the early church in praise of God to whom we ascribe the kingdom, power and glory.

Question 141. What is the meaning of the little word "Amen"?

To cite the Heidelberg Catechism, "Amen" means that "this shall truly and certainly be. My prayer is much more certainly heard by God than I am persuaded in my heart that I desire such things from him" (Answer 129).

Revelation 22:18-19

Recommendation No. 12 (amended and adopted, p. 41)

That the catechism printed above be adopted as presented for use as a teaching resource for a three year period.

Recommendation No. 13 (amended and adopted, p. 46)

That sessions, presbyteries and synods be invited to make comments about the catechism's usefulness and suitability to the Committee on Church Doctrine and respond no later than January 31, 2004.

THE CHRISTIAN GOSPEL AND THE MARKET ECONOMY (A&P 1999, p. [235-54](#), [36](#); A&P 1998, p. [238-39](#); A&P 1999, p. [237](#); A&P 2000, p. [237](#))

Special funding has been approved to make this document available to the Church. The committee is exploring the best method(s) to do so and will continue to remain in dialogue with the Life and Mission Agency, Justice Ministries so the process can achieve the most potential benefit.

THEOLOGY OF ORDINATION

The committee continues to maintain a consultative role with the Muskoka Task Group of the Ministry and Church Vocations, Life and Mission Agency in its ongoing study of the Theology and Practice of Ministry. Comments and suggestions are forwarded to various study documents.

As well we are preparing a paper which focuses on the theology of ordination to submit to the Task Force as part of this wide ranging discussion in the Church.

ADDITIONAL MOTION (A&P 1998, p. [42](#))

Re: Nature and function of subordinate standards with particular reference to Living Faith/Foi Vivante

Following the adoption of Living Faith and Foi Vivante as subordinate standards, the 124th General Assembly instructed the Church Doctrine Committee “to prepare a study for sessions and presbyteries on the nature and function of a subordinate standard in the life of the courts and congregations of the Church, and on the documents Living Faith and Foi Vivante, in light of the nature and function of subordinate standards within The Presbyterian Church in Canada.” At its meeting in November 1998 the Church Doctrine Committee struck a small sub-committee to begin work on this study. As part of its work in preparing this study, the Church Doctrine now recommends the following questions:

1. How would you define a “subordinate standard”?
2. What is the purpose of a subordinate standard?
3. How does a subordinate standard function in relation to the Bible?
4. To what extent are the following confessional documents used in your congregation and/or presbytery in preaching, teaching, and worship? How often and in what ways are any such documents used?
 - a) The Westminster Confession of Faith
 - b) The Declaration Concerning Church and Nation
 - c) Living Faith/Foi Vivante
 - d) Other Reformed Creeds [e.g. Second Helvetic Confession, the Belgic Confession, the Gallican Confession (Confession of La Rochelle) and the Heidelberg Catechism] (please specify)
 - e) Any other statements of faith [e.g. Apostles; Creed] (please specify)
5. Would a published collection of our subordinate standards be useful for you or your congregation?
6. What do you think it means for ministers of word and sacraments, diaconal ministers and ruling elders to accept the subordinate standards of the Church?
7. Have the subordinate standards guided your ministry? If so how?
8. Are you able to access the subordinate standards?

Recommendation No. 14 (adopted, p. [41](#))

That the Church Doctrine be granted permission to circularize sessions, presbyteries, ministers of word and sacrament, diaconal ministers, and ruling elders concerning the understanding and use of subordinate standards in The Presbyterian Church in Canada; that the questions above be used as the basis for these responses; and that responses be submitted to the Church Doctrine Committee by March 31, 2002.

OVERTURE NO. 8, 2000 (A&P 2000, p. [519](#))

Re: Baptismal Formula

In response to Overture No. 8, 2000 from the session of St. Andrew’s Church, Trenton, Ontario, supported by the Presbytery of Kingston, re the baptismal formula, the Committee on Church Doctrine advises thus:

The only formula appropriate and adequate for use in baptism is "Father, Son and Holy Spirit". (Matthew 29:19) This formula, given by our Lord, together with the scriptural warrant to baptise, has become normative throughout the Church catholic. Scripture does occasionally speak of other baptisms (the baptism of repentance associated with John, the baptism of fire, ie. in the Holy Spirit, administered by Jesus) (Matthew 3:11, Acts 19:3-6) and baptism in other names ("in the name of Jesus Christ", "in the name of the Lord Jesus") (Acts 8:16, 19:5). Such variation as appears in the book of Acts, resulting in the (undesirable) multiplication of baptisms or rites of initiation into the fullness of the Christian life, was effectively eliminated by the introduction of the trinitarian formula. The primitive Church, by its arrival at the formula "Father, Son and Holy Spirit," judged that these words were singularly appropriate and adequate for the unfolding of the baptismal event in its fullness.

Modern objections to the formula "Father, Son and Holy Spirit" are mainly two: that it conceives of God in human gender categories, namely the male, and that it implies hierarchy within the Godhead. The attribution of (male) gender and hierarchy to God is seen to be a projection of our societies' patriarchy.

While The Presbyterian Church in Canada is committed to using language which "include[s] all worshippers"¹ and which appreciates the full range of Biblical imagery for God (A&P 1998, p. 256-61; A&P 1999, p. 251-52), we would wish to affirm that God's being as Father, Son and Holy Spirit is a revealed truth rather than a projected metaphor.² We do not regard the revealed language of "Father, Son and Holy Spirit" as merely an allusion to the God who is beyond all names, and therefore interchangeable with non-canonical language alluding to the Christian God. We consider that the exemplary mode of address used by Jesus for the first person of the Trinity (ie. Father)³ and the deictic language used by God in reference to the second person (ie. Son)⁴ is in some sense proper rather than analogical language and therefore part of the essential revelation around which the Church is constituted. "Father" and "Son" are the names by which the God of this particular story wishes to identify Godself. To decline from them is to generalise and abstract God from the narrative in which God is uniquely made known⁵ and which is the substance of baptismal confession.

As for hierarchy, the Church understands that it is the incarnation of the fully divine and equal Son which "cracks open" the secret and riches of the Trinity for God's people. While there is no hierarchy in God, there is a willing submission to incarnation (culminating in crucifixion) on the part of the second person (Luke 22:42, Philippians 2:5-8), which effects the parent-child relationship now obtaining between God and God's people (John 17:1-26, Romans 6:3-5, 8:10-17), and which is both the initiation and the form of life in the Spirit. The Christ into union with whom we are baptised is the crucified and resurrected one, the incarnate one, the Christ "who is less than the Father as touching his manhood"⁶ We recognise that it is the element of submission or passivity more generally in the rite of baptism that is problematic for some,⁷ to which we can only reply that baptism does indeed call us away from a death-dealing autonomy and commission us to new life which, in essence, is service. The words and imagery of the rite properly express this. Baptised Christians are enlisted to serve God and the neighbour, in a growing conformity with Christ, and are promised in such service, perfect freedom.

The above is a positive reasoning as to why "Father, Son and Holy Spirit" can and should continue in use as the Church's authorised baptismal formula, without being seen to implicate the Church de facto in the deification of the male or the stratification of the trinity. Because important issues in the doctrine of revelation are at stake, we have chosen to address the question in this more thorough way. However, the most practical argument for retaining the baptismal formula, "Father, Son and Holy Spirit," is the narrower, negative one that, in our judgment, no appropriate or adequate alternative has been found. In alternative formulae, attempts are made to preserve a trinitarian structure whilst avoiding the attribution of human gender categories to God. A trinitarian structure, however, does not guarantee an adequate naming of the trinitarian being of God and often proves as misleading as the hierarchical, male connotations of "Father" and "Son."

"Creator, Redeemer and Sustainer," the formula mentioned in the overture, while roughly corresponding to the economic functions of God in Trinity,⁸ is an inadequate expression of the immanent Trinity and defines God's being functionally rather than personally. Each of the persons of the Trinity could be described as functioning in each of these modes. Furthermore, as

there is not the essential connection between Creator and Redeemer that there is between Father and Son, this formula yields a partitive rather than co-inherent picture of the Godhead.

“Lover, Beloved and Love,”⁹ another alternative, while commended by the authority and antiquity of St. Augustine, does allude to the nature of the inner-trinitarian life but again reduces personhood to function. Moreover, if “Father” and “Son” are susceptible to unhelpful analogy with human fathers and sons, what of “lover,” “beloved” and “love” – in languages that have but a single word (love/aimer) for what Augustine could speak of very precisely?

“Source, eternal Word and Holy Spirit,” a formula suggested by a Franciscan order of the Anglican communion¹⁰ for use, not in baptism, but in lieu of the *gloria patri*, tries to use names which refer more to the immanent being than to the function of God. However, “the eternal Word” invokes the transcendent aspect of the second person and decidedly not his incarnation. This may be appropriate to the faith expressed in the *gloria patri*, but not to that of baptism, where we are joined to the dying and rising of Christ-in-the-flesh.

Manifestly, even if one cedes the need for an alternative formula, there is great difficulty in finding one that names the Christian God in particular, as opposed to more indeterminate notions of deity. Formulae that come closest to satisfying the requirements of orthodoxy tend to sacrifice the familiarity, the intimacy, which God extends to us in baptism. This is especially the case with periphrastic constructions which use vivid verbs to describe the activities of God but refuse to name the subject of these verbs in any definite way. In recent years The Presbyterian Church in Canada has seen a number of changes in liturgical language. Many of these, such as the English Language Liturgical Consultation versions of the Apostles’ and Nicene Creeds¹¹ and Lord’s Prayer¹², were never held open for examination by the church, whereas the wisdom of any change to these texts¹³ and the merit of the particular changes made¹⁴, are at least debatable. As the baptismal liturgy is perhaps the oldest and most confessional of all the language we use in church¹⁵, we must be especially discerning about any change proposed here. In our view, positive and negative arguments join the weight of scripture and tradition (ie. the historic, ecumenical consensus) to commend the formula “Father, Son and Holy Spirit”. We find this formula alone to be adequate for the fulfilling of our Lord’s command and appropriate for the expression of our baptismal and trinitarian theology.

The logical conclusion that baptisms using other formulae are inadequate and inappropriate must be balanced against the scandal of Christian division and the unorthodoxy of re-baptism. Our guidance to sessions in the matter of the means by which persons baptised using alternative formulae should be admitted to membership would be the following:

If the person holds a baptismal certificate from a recognised Christian congregation and the baptism has been performed in good faith as a Christian baptism¹⁶ then the process is one of transfer rather than profession of faith. However, the reception of new members whether by transfer or profession of faith should ideally take place in the context of a liturgy for the renewal of baptismal vows. This provides not only the candidates but the whole congregation with the opportunity to be confirmed in the grace and commission of baptism. When the formula, “Father, Son and Holy Spirit” is used on such an occasion it can be seen as the completion in word of that baptism performed earlier in water, for the sake of those, including the candidate, whose consciences may be troubled.

In offering this guidance we are sensitive to the challenges of the *Baptism, Eucharist and Ministry* document. While the document defines baptism as a sacrament “administered with water in the name of the Father, the Son and the Holy Spirit,”¹⁷ it is also most clear that “baptism is an unrepeatable act. Any practice which might be interpreted as ‘re-baptism’ must be avoided.”¹⁸ We are also called to provide occasions for the renewal of baptismal vows, given that the grace of baptism is not tied narrowly to the moment of its administration. “Baptism needs to be constantly reaffirmed.”¹⁹ Finally *Baptism, Eucharist and Ministry* reminds us, as a church in the paedobaptist tradition, that we need to “guard ... against the practice of apparently indiscriminate baptism and take more seriously [the] responsibility for the nurture of baptised”²⁰ persons. Although the response of The Presbyterian Church in Canada to this document made it clear that the document has no official status within our denomination, the three challenges mentioned above met with keen approval.

In the wider, ecumenical perspective it should be important to us not to break faith with our sacerdotal church brothers and sisters by performing baptisms using alternative formulae, nor by harbouring a group of transferred members who oppose baptism in the name of the Father, Son and Holy Spirit²¹. Neither would such a course commend us to our believer-baptist counterparts. Here we need to offer assurance that some confessional hoop has been placed before all when they come to the point of full membership. This, a service of reaffirmation of baptismal vows, would go somewhat toward satisfying. Chiefly it should be our concern to move toward the recognition of others' baptism whenever possible, lest this sacrament of unity fall victim to further diversification and individuation.

Endnotes

1. Book of Praise, 1998, p. vii.
2. While all revealed language is accommodated language, we believe that the fittingness of such language for God is determined not from below, ie. with human beings as the "primary signification", but from above, ie. with God as its "primary signification." This is the way such language has been historically understood viz. Thomas Aquinas, Karl Barth, William Placher versus Feuerbach.
3. Matthew 6:9ff, Luke 11:2ff, John 20:17ff. et al. The use of the familiar "Abba" was a new development in the Jewish religion and one which is attributed with certainty to the historical Jesus. The Trinity expresses a uniquely Christian understanding of God, which was dependent for its development upon the words of Jesus referring to the "Father" and the "Holy Spirit" as 'others'. We cannot therefore get past Jesus' own language as the source of our instruction about the Trinity.
4. Luke 3:22, Matthew 17:5. "Deictic," or "this is ..." language referring to Jesus as God's Son is as realistic as Biblical language can get. To deny its realism, to qualify its signification, for example, to say that it applies to Christ metaphorically or "in some sense" as it does to the non-divine David, in the enthronement psalm (Psalm 2:7), is to deny divine equality to Christ as the second trinitarian person. But if 'Son' here is realistic language, the use of the term in its primary signification, then it is also not replaceable as a simple metaphor might be.
5. Christopher Morse, in his *Not Every Spirit: A Dogmatics of Christian Disbelief* (Harrisburg PA: Trinity Press International, 1994) takes quite seriously the objection that "the doctrine of the Trinity attempts to deify the language 'Father', 'Son', and 'Holy Spirit' as irreplaceable masculine terms for God's being" (p. 117). He writes "the problem ... is how to reject the idolatry of deifying the generic meanings of the male images (nouns and pronouns) ... while at the same time not violating the gospel's storyline with its threefold reference expressed by verbs, prepositions and gerunds" (p. 134). He finds that "revised formulations such as 'in the name of God who is the Source of our life in Christ Jesus by the Holy Spirit', or 'in the name of God who through the Word and in the Spirit creates, redeems, and sanctifies,'" (p. 138) come nearest to satisfying this criteria. We are unconvinced, however, that God's subjectivity can be denoted so entirely in verbal terms without compromising the personal nature of God as revealed in Scripture and known in the Christian life. The gospels do guide us to identify God's being in personal terms (nouns and pronouns), as well as in active and directional ones (verbs, prepositions and gerunds).
6. Creed of St. Athanasius; viz. John 14:28.
7. Marjorie Proctor-Smith, for example, raises this objection in her book, *In Her Own Rite: Constructing Feminist Liturgical Tradition* (Nashville: Abingdon Press, 1990). "The emphasis on the primacy of God's work in baptism may obscure the prophetic and priestly demands laid on us by our baptisms, rendering the Christian passive rather than empowering her for action" (p. 145-46). To be passive in the sacraments of initiation (baptism) and sustenance (eucharist), Proctor-Smith argues, is to capitulate to the church as it is, ridden with clericalism, hierarchy and misogyny (p. 138). She calls for the reform of the church's rites so that they become "feminist emancipatory sacraments," affirming women's struggle for survival and dignity as a locus of revelation (p. 153). To a church such as ours which believes that the locus of revelation is in Christ and his story, such claims are problematic.
8. "Immanent" versus "economic" is a distinction classically invoked when elaborating the doctrine of the Trinity. Immanent refers to the relations among the persons themselves (per se or a se); economic refers to God's relation to the world (ad extra). In 1970, the Roman Catholic

theologian Karl Rahner famously stated that “the ‘economic’ Trinity is the ‘immanent’ Trinity and the ‘immanent’ Trinity is the ‘economic’ Trinity” (Karl Rahner, *The Trinity*, Joseph Donceel trans., New York: Herder & Herder, 1970, p. 22). This view, as Karl Barth would interpret it for the Reformed tradition, has more to do with epistemology (how we know God) than with metaphysics (how the being of God really is). It is true that we can have no idea of God’s nature a se, rather we know God through how God behaves toward us. The economic Trinity, on this view, reveals the immanent Trinity. While our knowledge of God, is not, therefore, direct or exhaustive, it is trustworthy, because our faith posits this consistency between who God is and what God does. Together with this twentieth century emphasis on a knowledge of God which is indirect, mediated objectively through the saving acts and subjectively through faith (analogia gratiae/fidei vs. analogia entis: a knowledge of God based on some direct correspondence between God’s immanent being and the immanent psychology of humans) comes an emphasis on the primacy of person over being in God’s nature (viz. John Zizioulas, *Being as Communion: Studies in Personhood and the Church*, London: Darton, Longman and Todd, 1985). We should not think of God as indeterminate divinity or necessary being, to which the realities of Father, Son and Spirit, are added as later refinements. Personhood should rather be understood as God’s way of being God. This emphasis on God’s acts as the key to God’s nature, and God’s perichoresis (dancing around) of persons as the key to God’s being, has generally resulted in a transformation of the words “nature” and “being” from something very static to something dynamic and relational. (It should be said at this point, lest the twentieth century think it is the first to develop a “dynamic” view of God, that Aquinas, Palamas and most of the great voices of historical orthodoxy were there long before). This is the context in which Rahner’s statement should be read. It does not imply that the ancient distinction between the immanent and economic Trinity is no longer meaningful – as if the acts and the personal being of God can now be confused, or the acts distributed among the persons, such that they are synonymous, one with the other.

9. The source is Augustine’s *De Trinitate* 8.10.

10. Celebrating Common Prayer, Society of St. Francis, 1992. It is significant that this is a suggested alteration to the *gloria patri* and not the baptismal formula. It should also be remembered that this prayer book, while it is endorsed in a foreword by the Archbishop of Canterbury, has no official standing in the Anglican communion. We include “Source, Eternal Word and Holy Spirit” in our considerations merely because it is another example of a gender-neutral formula which alludes to the Trinity.

11. Found at numbers 539 and 578 of the 1998 Book of Praise.

12. Found at numbers 469 and 577 of the 1998 Book of Praise; the translation in the public domain is included at number 831.

13. Change must not be resisted for the sake of mere conservatism. However, the multiplication of versions of a text such as “the family prayer” of Christians must always be considered undesirable. Today’s psychological models of learning, with the concept of “interference” confirm what Martin Luther in the sixteenth century already knew: that too many versions of a text make it impossible for any to stick in the mind. This has affective consequences for Christian identity. The Christian’s sense of competence in worship that comes from knowing the words, and her sense of belonging in any congregation where these words are said, are compromised. So high a price may indeed be justified when translations are found to be incorrect or no longer intelligible to the people, but that this is the case with the texts mentioned, is, we think, a point to be proven.

14. As the English Language Liturgical Consultation was not involved in the rewriting but merely the re-translation of texts, the changes must be accountable to the original. The decision-making process involved in translation, however, has theological implications, which ought to be debated nonetheless. With the texts of hymns, however, the editors of the 1998 Book of Praise were constrained by no such accountability. Often texts are altered to “correct” rather than to bring out the meaning of the originals, which in no sense is fair-dealing; nor was the theology which would guide these corrections agreed at any time through the courts of the Church or in consultation with its standing committees. The truth that “lex orandi est lex credendi” applies equally to the formative influence of sung theology upon Christian belief. Changes to the language used in all parts of our liturgy must be carefully and theologically considered.

15. The language used in a given baptism may not be any older or more confessional than other liturgical language, but as a genre, baptismal liturgies (always confessional in nature) are thought to be reflected in some of the New Testament epistles (eg. I Peter). This makes them some of the earliest Christian liturgy committed to record. The fact that this is so underlines the central importance of baptism and the words we use surrounding it to the church and its confession.

16. Viz. Book of Forms, 64. We notice an interesting concurrence here with the Roman Catholic theology of “baptism by desire.”

17. *Baptism, Eucharist, Ministry* V.17.

18. *Baptism, Eucharist, Ministry* IV. A.13.

19. *Baptism, Eucharist, Ministry* Comm. 14c.

20. *Baptism, Eucharist, Ministry* IV.C.16.

21. At the time of the Donatist controversy, sacraments performed by traditor-priests were considered valid baptisms on the grounds that the grace was in the act, mediated by word and element (in the power of the Spirit), not in the virtue of the priest. Douglas Farrow points out that whereas Romans, following an Augustinian theology, could conceivably, on the basis of a correct administration of the sacrament (if not the correct minister), accept our sacraments, if even the words are altered, this raises a whole other category of objections.

Recommendation No. 15 (adopted, p. [41](#))

That the response to Overture No. 8, 2000 be: the only formula appropriate and adequate for use in baptism is “Father, Son and Holy Spirit”.

Recommendation No. 16 (reworded with permission and adopted, p. [42](#))

That, to encourage the formula “Father, Son and Holy Spirit” to be used in the re-affirmation of baptismal vows for new and transferring members (see Book of Common Worship, p. 140).

OVERTURE NO. 19, 2000 (A&P 2000, p. [524](#), [16](#))

Re: An understanding of the reference to God in the Canadian Constitution

Overture No. 19, 2000 asks the Committee on Church Doctrine to set out the implications of the reference to “God” in the preamble to the Canadian Charter of Rights and Freedoms (Part I of the Constitution Act, 1982, being Schedule B to the Canada Act, 1982, (UK), 1982, c. 11) [hereinafter Charter] in relation to the understanding of The Presbyterian Church in Canada of the relationship of church and state under the headship of Christ. In particular, it asks that the committee delineate the implications of the reference to God from a theological, legal, moral and constitutional perspective and to produce both a “study document” for the use of other denominations and a “statement” for publication to the general public and for use in a “representation, at a suitable time” to the “Committee on Justice of the Canadian Parliament” (presumably the Standing Committee on Justice and Human Rights of the House of Commons).

Prior to delineating the implications of the reference, it is necessary to define the meaning and scope of the reference, and in that regard, there would appear to be at least four significant implicit assumptions in the prayer of the Overture: i) that a clear and unambiguous statement about the meanings both of God in the preamble to the Charter and of a single correct Reformed understanding of the relationship of church and state are possible; ii) that such a statement will be recognized at least as of persuasive authority, if not authoritative, by the Canadian courts to which the task of defining and applying the Charter has been delegated under the Constitution of Canada; iii) that it is the proper role of a Christian church, in particular, The Presbyterian Church in Canada, to instruct a branch of the civil state, the judiciary, in the meaning and application of a civil constitutional document, especially in a meaning favoured by that church; and iv) that other denominations share the same understanding of the relationship of church and state and would benefit from a study guide by The Presbyterian Church in Canada, notwithstanding the absence of a request for or any expressed interest by such unnamed denominations in the production of a study guide. The correctness of all four implicit assumptions is unproven.

Notwithstanding that it has not historically been a task for church courts to interpret the constitutional documents of civil courts, an understanding of how this denomination conceptualizes the relationship of church and state under the headship of Christ may assist clergy and laity in relating to the civil state in which they live and in living out their lives in fidelity to

the Gospel and in imitation of Christ in the society shaped by that civil state. It may also equip them to participate effectively in public discourse about the proper relationship of church and state.

The overture asks for a statement about the implications of the reference to God in the Charter from four perspectives, but these are more accurately reduced to two perspectives: legal and theological. Constitutional law is simply one branch of public law and any discussion of constitutional law is, ipso facto, legal. Likewise, from a Christian perspective, morality is simply a branch of theology, and any discussion of the moral implications of the reference to God in the Charter, is, ipso facto, a discussion of the theological understanding of the headship of Christ over church and state. The discussion, therefore, is reducible to two perspectives: legal and theological.

The Legal Understanding

The preamble to the Charter, one part of the Constitution of Canada, provides that: "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law." The original draft of the Charter presented to Parliament did not contain a preamble but the Liberal government of the day, and particularly the Prime Minister, Pierre Elliott Trudeau, agreed to add the preamble as a result of extensive lobbying by Evangelicals, especially from Western Canada, as one political compromise necessary to procure Western support for the Charter and the "patriation of the Constitution". From the outset, the preamble has been ignored as largely meaningless by both legislatures and courts for a number of reasons.

First, in law, preambles to legislation are not, strictly speaking, law. Rather, preambles are regarded by common law courts as one aid to the interpretation of the meaning of various sections of legislation, which alone are, strictly speaking, the law. Preambles are interpretative guides not substantive provisions. Although optional, where legislation is introduced by a preamble, the preamble may, at the discretion of a court, be used to determine the purpose of the legislation and the principles or policies the legislation seeks to implement. While preambles may be a source of legislative values and assumptions, courts have the discretion as to how much weight is to be attached to them. A preamble which is ambiguous or requires clarification is not used to clarify a substantive provision. Where there is a contradiction between a preamble and a substantive provision, the latter prevails; for example, the preamble to the Charter is contradicted by section 2(a) which guarantees the fundamental freedom of conscience and religion; by section 15(1) which guarantees equality regardless of religion; and by section 27 which requires that the Charter be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritages of Canadians. Considered solely as a part of legislation, a preamble has no legal force or validity apart from any assigned by a court. (Ruth Sullivan, *Driedger on the Construction of Statutes*, 3rd ed., 1994, 259-263).

Secondly, since the enactment of the Charter, Canadian courts have consistently treated the preamble as meaningless, and of no assistance in interpretation of the substantive provisions of the Charter. The difficulty in distilling meaning from the phrase "the supremacy of God" for legal purposes was conceded by constitutional scholars from the outset. (P.W. Hogg, *Canada Act 1982 Annotated*, 1982, 9; Dale Gibson, *The Law of the Charter*, 1986, 65-66). Unsurprisingly, the leading constitutional law text books contain no references to it whatsoever.

Thirdly, from the outset, the courts have stated on various occasions that the preamble is of no assistance in interpreting the Charter because of its ambiguity (*Zylberberg v. Sudbury Board of Education* (1989) 65 O.R. (2d) 644 (C.A.) per Brooke, Blair, Goodman and Robins at 657); its opposition to the democratic principles which undergird the entire Constitution (*R. v. Morgentaler* [1988] 1 S.C.R. 30 per Wilson J. at 178); its conflict with the fundamental secularity of the Canadian state and society (*O'Sullivan v. Canada* (1991) 84 D.L.R. (4th) 124 (F.C.T.D.) per Muldoon J. at 139; *Rodriguez v. A.-G.B.C.* (1993) 107 D.L.R. (4th) 342 (S.C.C.) per Lamer C.J.C. at 366); and its potential to cut down other provisions of the Charter (*Zylberberg* at 657). The preamble is now regarded by the courts as "a dead letter ... [which] can only be resurrected by the Supreme Court of Canada." (*R. v. Sharpe* (1999) 175 D.L.R. (4th) 1 (B.C.C.A.) per Southin J.A. at 47).

Fourthly, in addition to the aforementioned reasons, it may be anticipated that the courts will not employ the preamble to interpret the Charter in the foreseeable future because any interpretation

which is sympathetic to any religious perspective would be at fundamental variance with two interpretative trajectories now evident in the judicial interpretation of the Charter: (i) the courts have stated in virtually every section 2(a) “freedom of conscience and religion” case that the state is prohibited from the promotion of any religions or religious world view and that any attempt to coerce any religious view by the state will be struck down as unconstitutional; and (ii) the courts have adopted an expansive approach to the interpretation of sections 2(a), and 15(1) “equality rights” and section 27 “multicultural heritage”, which values individual conscience, equality, diversity, pluralism and multiculturalism, so that it is unlikely that a restrictive approach which attempts to limit these constitutional values will receive a sympathetic judicial hearing.

While the net impact of Charter jurisprudence to date has been to reduce state support for historical Christian privileges, the net outcome is the creation of an approximately level legal playing field for all religions and none. Thus, the public square is now brisker and more invigorating for Christians, whose challenge is the eternal challenge to seize the opportunities afforded by this more competitive environment to preach the gospel and save souls. The fact that both state and society in Canada have been deemed to be secular does not mean that they are necessarily non or anti-religious. Rather, as Mackenzie J.A. has stated in *Chamberlain v. Surrey School District No. 36* (2000) 191 D.L.R. (4th) 128 (B.C.C.A.) at 138-140:

Moral positions must be accorded equal access to the public square without regard to religious influence. A religiously informed conscience should not be accorded any privilege, but neither should it be placed under a disability ... [Strictly secular] can only mean pluralist in the sense that moral positions are to be accorded standing in the public square irrespective of whether the position flows out of a conscience that is religiously informed or not. The meaning of strictly secular is thus pluralist or inclusive in its widest sense ... No society could be said to be truly free where only those whose morals are uninfluenced by religion are entitled to participate in deliberations ... In my respectful view “strictly secular” so interpreted could not survive scrutiny in the light of the freedom of conscience and religion guaranteed by section 2 of the Charter and the equality rights granted by section 15.”

Moreover, it is salutary to recall how vigorous and thriving Christianity is in the United States of America, despite the fact that “God” does not feature at all in the American Constitution. Indeed, quite the opposite. In the Declaration of Independence of 1776, “Nature’s God” is portrayed as an Enlightenment God who endowed his creatures with certain inalienable rights and then left it to them to work out the social contract by which they would be self-governing. And, in the First Amendment, Congress is forbidden either to support or to prohibit religion, a position Canadian Charter jurisprudence has emulated since its inception. The American experience suggests that constitutional neutrality on the part of a state is perfectly consistent with a religiously vigorous society. Conversely, any religion which requires state privileges to survive, may be inept, enervated and impotent.

The Theological Understanding

Since, in the view of the courts, the Constitution should not be interpreted to sustain the legally privileged position enjoyed by Christianity in Canada, rather should be interpreted to ensure that the state neither supports nor coerces any single world-view, Christians are now as free as other religious and non-religious groups to shape their own destiny and to contribute to public debate about Canada’s destiny qua Christians. It is unrealistic to expect that the constitutional values expressed in the Charter will be amended or repealed in the foreseeable future, thus the task for Christians is how to be effective witnesses in the society in which they live, and in which there are, apparently, groups with considerable political influence and power who wish to use the state to diminish, even to the point of eradication, religious influences generally. What, then, are the theological implications of the post-Charter legal understanding of the relationship of church, state and society, from the perspective of The Presbyterian Church in Canada on the proper relationship of church and state as expressed in its definitive doctrinal statement, Declaration of Faith Concerning Church and Nation (Book of Forms, 1993 as am., [Appendix E](#))?

The most important observation about Declaration of Faith Concerning Church and Nation is that it is not theocratic in its conceptualization of church and state. Rather, it retains the historical Christian view of two separate kingdoms, church and state, each under the headship of

Christ and engaged in mutual co-operation. The Declaration expressly condemns the positions that the state be the political instrument of the church and that the church acts as a religious agent of the state (para. 7). While the Declaration assumes an homogeneously Christian society rather than a religiously and culturally pluralistic one, it does not expressly require the state to privilege Christianity over other world-views. Rather, it reminds the state of the limits of its authority (para. 5), but expects the state to ensure the civil peace and space within which the church may prosper (para. 10). The role of the church is to remind the state of the values it should uphold and to be a model for the state of how a human institution expresses these values (paras. 5, 6, 7, 8). But it is also under a divine duty to reject a state which becomes tyrannical or disavows divine values (para. 6). This is the classical position of Reformed theology on the proper relationship of church and state. (John Calvin, Institutes of the Christian Religion, 1559, IV 20; Karl Barth, Church and State, 1938 and The Christian Community and the Civil Community, 1946).

The assumption of Declaration of Faith Concerning Church and Nation, of an homogeneously Christian society where both church and state are at least nominally Christian in belief and membership, reflects the historical context within which it was drafted. It also reflects the post World War II European theological response to the profound evils perpetrated by European socialist states which were also nominally homogeneously Christian. However, it remains largely relevant to religiously pluralistic post-Charter Canada insofar as the prophetic and exemplary roles for the church posited by the Declaration are the same today as in Europe in the last century. While no religious institution can expect the material and legal support of the Canadian state implicitly contemplated by the Declaration (para. 10), all religious institutions, including the Christian church, enjoy the freedom to play prophetic and exemplary roles within Canadian society by virtue of the net outcomes of the Charter jurisprudence to date in neutralizing the state qua state and creating a level playing field for all world-views in society qua society. The present task for both the institutional church and its individual members is to exercise those freedoms by living faithfully and speaking faithfully in the public square, regardless of those who would attempt to silence Christian voices and who enjoy considerable access to political, judicial and media power to do so. When the state, by law, neither prohibits nor promotes any religion, all are equally free by law to advocate their respective world-views to both state and society. Freedom of expression must be continually exercised if it is to be continually enjoyed.

The theological implication of the reference to God in the preamble to the Charter as interpreted by the civil courts is clear: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Matthew 28:18-20).

Recommendation No. 17 (adopted, p. [42](#))

That the above statement be the answer to the prayer of Overture No. 19, 2000.

Recommendation No. 18 (adopted, p. [42](#))

That all Church courts, congregations and members be encouraged to study and reflect on the Declaration of Faith Concerning Church and Nation and use it as a principled basis for participation in the public square.

OVERTURE NO. 4, 2000 (A&P 2000, p. [516](#))

Re: Position of general and associate secretaries at Church Office

The Committee on Church Doctrine was consulted by the Assembly Council on Overture No. 4, 2000 and concurs with their response. (p. [210-12](#))

APPRECIATION TO RETIRING MEMBERS

With gratitude we express our thanks to Fred Wisse, Laura Alary, Charles Fensham, Ian Shaw, Philip Lee and John Vissers 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 Patricia Dutcher-Walls and Harold Wilson.

CLERKS OF ASSEMBLY

To the Venerable, the 127th General Assembly:

RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY

The three Clerks serve the General Assembly throughout the year and consult frequently with one another. Principal Clerk Stephen Kendall and Deputy Clerk Barbara McLean are based in the Assembly Office at 50 Wynford Drive, Toronto. Deputy Clerk Dr. Tony Plomp, who has held the office since 1988, is minister of a congregation in Richmond, British Columbia. His column, "You Were Asking?", appears in each issue of the *Presbyterian Record* and is appreciated by members of our Church, as he answers questions of interest to Presbyterians from coast to coast.

In October and March, the Clerks of Assembly meet to work on responses to referrals from the General Assembly and to discuss other matters of polity which are of concern to the Church as a whole.

Prior to and during the General Assembly, personal contact is made by Ms. McLean with first time commissioners, many of whom are elders. At the Assembly, the Clerks are responsible for advising the Moderator on procedure and ensuring that the official minutes are correctly recorded. The Principal Clerk, seated beside the moderator, consults with the Deputy Clerks on matters of polity or procedure. The Deputy Clerks record the minutes, one by hand and the other by computer. The three clerks meet together to check the draft minutes before they are distributed to the commissioners.

Following the Assembly, the minutes are carefully checked. Work then begins on the index to both the minutes and the reports from committees and bodies of the Church. By the middle of July, the completed Acts and Proceedings of the General Assembly is sent to the printer and prepared for electronic publication on CD-Rom; the book is distributed to elders and ministers by presbytery clerks, usually in September.

Service to the Courts of the Church

Part of the mandate of the Clerks' Office is to provide support to synods, presbyteries and sessions.

Presbyteries and synods are supported through ongoing contact with the clerks and by a biennial national consultation; the next Clerks' Consultation is in the planning stages and will be held in April 2002. The clerks of the lower courts are consulted about the program for these consultations; during the consultation a variety of workshops and presentations help to equip the clerks. As well, a Handbook for Clerks has been developed by Deputy Clerk Barbara McLean and is updated on a yearly basis. Clerks of the lower courts seek advice from the Clerks of Assembly on a multiplicity of matters, by e-mail, telephone, fax and letters. The clerks of presbytery and synod receive a newsletter entitled Clerks' Update several times a year. When situations of conflict arise and the Clerks of Assembly are asked for advice, they work closely with the Associate Secretary for Ministry and Church Vocations.

This year, the Principal Clerk was a resource person at a meeting of clerks who serve presbyteries within the Synod of the Atlantic Provinces; the synod clerk was also involved. The Principal Clerk also conducted a workshop for clerks of session at an elders' conference organized by the Synod of Southwestern Ontario. Ms. McLean conducted various workshops for elders and clerks of session.

Sessions are supported through the quarterly printed resource, "For Elders..." which is published in collaboration with Dorothy Henderson, an Associate Secretary in the Life and Mission Agency. As well, Barbara McLean is a member of the Advisory Council of the Elders' Institute based at St. Andrew's Hall, University of British Columbia.

The Clerks respond on a daily basis to questions from the lower courts and individuals. They serve as consultants to Special Commissions and Committees of the General Assembly and ensure that recommendations and referrals from the General Assembly to various committees, courts and bodies of the denomination are carried out.

RESPONSES TO OVERTURES AND MEMORIAL

OVERTURE NO. 12, 1997 (A&P 1997, p. [501-02](#))

Re: **Natural justice and procedural fairness in all Church court proceedings**

The Clerks gave a preliminary report on Overture No. 12, 1997 in 1999 (A&P 1999, p. [247](#)). We reported to the Church that a small task force was working on guidelines on judicial process and that the subject would be discussed at the consultation for clerks of presbytery and session scheduled for April 2000. As well, the Clerks consulted with the Committee on Church Doctrine.

Since the 1999 Assembly appointed a Special Committee to Review Chapter Nine of the Book of Forms, the points on polity and procedure raised by the overture have now been referred to that body.

This item remains on the agenda of the Clerks of Assembly. On a regular basis, the officers and clerks of the lower courts ask the Clerks of Assembly for advice regarding judicial process. This provides ongoing opportunities to emphasize the importance of natural justice and procedural fairness.

Recommendation No. 1 (adopted, p. [21](#))

That the above be the answer to Overture No. 12, 1997.

OVERTURE NO. 3, 2000 (A&P 2000, p. [241, 28](#))

Re: **Request for permission for synod to meet biennially**

The Clerks of Assembly are obliged to report that no responses were received concerning Overture No. 3, 2000 to the request made at the 126th General Assembly that sessions, presbyteries and synods discuss the merits or otherwise of allowing synods to meet biennially. (A&P 2000, p. [241, 28](#))

While we recognize that the absence of response does not necessarily mean absence of interest about this issue, we do not feel it is appropriate to proceed further toward change based on no response. The Clerks of Assembly therefore propose that no change be made and therefore synods continue to be obliged to meet as per section [261](#) of the Book of Forms, that is, not less than once per year.

Recommendation No. 2 (adopted, p. [21](#))

That the prayer of Overture No. 3, 2000 be not granted for the reasons given above.

OVERTURE NO. 11, 2000 (A&P 2000, p. [520, 15](#))

Re: **Session quorum, Book of Forms section [122](#)**

It is the prayer of Overture No. 11, 2000 that the current definition of a quorum for session meetings in section [122](#) of the Book of Forms ("the moderator and two other members of session...") be amended to read, in part, "the moderator and fifty percent plus one of the members constitute a quorum" The session presenting this overture believes that the business undertaken by the session should be supported by a larger number than the current definition allows.

The Clerks of Assembly sympathize with the concern of the session. They would note, however, that common sense and responsible stewardship dictates that normally no session should make crucial decisions affecting the life and ministry of the congregation with only the quorum, as currently defined, present. At the same time they believe that enlarging the quorum to the extent requested might unnecessarily tie the hands of many a session to accomplish routine business. Furthermore, what if the session has very few members to begin with and cannot reasonably expect full attendance. In such a situation, a session consisting of say, five members, would not be able to carry on even their routine, but important business if one or two elders were absent for good and sufficient reason.

Previous references to the subject of a session quorum can be found in: A&P 1983, p. [17, 503](#); A&P 1984, p. [290, 28-29](#); A&P 1985, p. [259, 52](#).

For these reasons, the Clerks recommend as follows:

Recommendation No. 3 (referred back, p. [21](#))

That the prayer of Overture No. 11, 2000 be not granted.

OVERTURE NO. 12, 2000 (A&P 2000, p. [520, 16](#))**Re: Representation of non-congregational missions at presbytery**

Overture No. 12, 2000 points out that established missions of The Presbyterian Church in Canada without organized sessions are not considered congregations and thus are not represented in “geographic presbyteries” by a ruling elder. As well, these missions are not required to employ professional staff who would be members of the “geographic presbytery” within whose bounds they are employed. The session asks the 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 would have the right to full representation with vote in their respective presbyteries.

As directed by the 126th General Assembly, the Clerks consulted with Canada Ministries on the points raised by the overture. In responding to the overture, the Clerks understand the wish of missions as well as other bodies in the Church, to be recognized, heard and respected. However, to agree that bodies other than constituted congregations governed by sessions should have a vote within the courts of the Church would be to change the basic tenet of the Presbyterian form of government. Our polity stipulates that only constituted congregations are represented with vote in the presbytery.

There are many ways in which presbyteries can meaningfully include established missions in their deliberations, decision-making and leadership to congregations. First of all, good will can be shown by holding a service of recognition for the leaders of these missions. An annual report to the presbytery can be sought, time given on the docket, diligent attention paid by presbyters to the contents of the report, questions offered and sincere interest shown by presbyters. In most cases, ruling elders from congregations within the bounds serve on the boards of established missions. These elders can be asked to attend presbytery; both they and the directors of missions can be placed on presbytery committees; they can be invited and encouraged to take an active role in committee work. As well, presbyteries could adopt a standing order giving these individuals the ongoing right to sit and correspond, thus granting them continuing voice in the deliberations.

The Clerks note that the right to vote appears to be paramount in the minds of many. Less formal ways of decision-making are finding their place in the Church courts. The Clerks urge presbyteries to intentionally make use of the gifts present in the leaders of established missions and to find ways of ensuring that they are included and valued.

Recommendation No. 4 (adopted, p. [21](#))

That the prayer of Overture No. 12, 2000 be not granted.

OVERTURE NO. 22, 2000 (A&P 2000, p. [525, 16](#))**Re: Changing regulations concerning revising the congregational roll during a vacancy**

Overture No. 22, 2000 requests that the Book of Forms be amended to permit interim moderators to revise a congregational roll within a period of six months, instead of the 12 months stipulated in section [125.5](#). The presbytery notes that where a congregation's roll has not been revised prior to a vacancy, the length of time required to carry out the revision could be longer than the vacancy itself and therefore would cause an undesirable delay.

The Clerks of Assembly are concerned that a reduction in the time allowed to revise the roll could limit the important pastoral care that sessions and congregations need to provide during this process. It is rarely pastorally adequate to simply send a letter to the non-attender saying that if the session receives no commitment within a year, they will be removed from the roll. Normally, with even basic pastoral contact beyond a letter, an indication of interest or otherwise may be obtained, and apart from a few exceptions, the revision of the roll can take place in a reasonable period of time - well under a year. The Clerks of Assembly further wish to note that it is not, in fact, the interim moderator who “purges the roll”. The interim moderator only ensures that it is carried out. This is an annual session responsibility that, according to Church law (125.4), must take place. Presbyteries should provide sufficient oversight to ensure that this revision is accomplished regardless of congregational vacancies.

In the case where a careful revision of the roll is taking place, but might not be complete before a call is extended, the interim moderator could certainly report this fact to the presbytery. If the

presbytery is satisfied that this is taking place, it is free, in exceptional cases, to process the call, giving reasons why a slightly lower percentage of signatories to the call documents is indicated.

In order that new legislation be not based upon the failure of sessions and presbyteries to abide by existing rules related to revising the roll, the Clerks recommend that the current allowance of one year for revising the roll remain.

Recommendation No. 5 (adopted, p. [21](#))

That the prayer of Overture No. 22, 2000 be not granted.

OVERTURE NO. 25, 2000 (A&P 2000, p. [526, 16](#))

Re: Taking attendance at communion

In Overture No. 25, 2000 the session notes the many reasons why “taking attendance” at communion no longer fits the reality of many congregations where children and other covenant members of the church participate in the sacrament, or where the use of “communion cards” has been discontinued or is haphazard and inaccurate. The session also points out that, whereas in previous times it was a demand that a member partake of Holy Communion at least once in several years in order not to be removed from the roll of membership “for neglect of ordinances”, today the session’s “... annual revisal 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” (Book of Forms section [125.5](#))

It is the prayer of the overture that the Assembly “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”.

The Clerks of Assembly agree with the session that for many of the reasons cited, and in particular because covenant members may now participate in the Lord’s Supper, that there is no longer any need to “take attendance”, although some sessions may wish to maintain it.

It is important, of course, for a roll of professing members to be maintained and this is assured by section [125.1](#) of the Book of Forms. The Clerks believe, however, that an amendment is in order within that section. It instructs that “There shall be a roll in each pastoral charge, made up and kept by the session of the charge, containing the names and addresses of the professing members, *with the dates on which they communicated duly marked ...*”. The Clerks believe that the clause in italics can be deleted in the light of the changing circumstances within the life of the Church. This action, if approved by General Assembly under the Barrier Act, would remove the necessity of “taking attendance” at communion. At the same time, sessions which wish to continue to monitor attendance at holy communion would be free to do so.

The Clerks have consulted with the Committee on Church Doctrine on this matter and received the committee’s concurrence.

Recommendation No. 6 (adopted, p. [21](#))

That the following amendment to the Book of Forms be sent to synods, presbyteries and sessions for study and report by January 31, 2002, with a view that this change in legislation be sent down to the Presbyteries under the Barrier Act:

To amend section [125.1](#) of the Book of Forms by deleting the words “with the dates on which they communicated duly marked”.

OVERTURE NO. 26, 2000 (A&P 2000, p. [526, 17](#))

Re: Placing retired ministers on the constituent roll of presbytery

Overture No. 26, 2000 sets out a number of factors relating to retired ministers. After listing these factors, the prayer of the overture asks that retired ministers be placed automatically on the constituent roll of presbytery, that ministers may request, upon retirement or later, to be placed on the appendix and that retired ministers be commissioners to General Assembly only when no other minister is available to serve as a commissioner.

Among the factors covered by the overture which relate to retired ministers are:

1. Retirements are now of longer duration.
2. The knowledge and experience of retired persons, both ministers and elders are a valuable resource.

3. The need of presbyteries to call upon retired ministers to serve as interim moderators, pastoral visitors and part-time ministers.
4. The absence of legislation regarding the ineligibility of ruling elders to serve on session due to age.

The subject of this overture has been before the Assembly in the past. In addition, it presents the argument that the Church of Scotland has recently altered its practice and now places the names of retired ministers automatically on the constituent roll.

Expanding the constituent roll to automatically include retired ministers would be a historic decision on the part of The Presbyterian Church in Canada and one that cannot be taken lightly. Many retired ministers do not wish to bear the burden that is required of ministers on the constituent roll. They feel that there is a time to serve and a time for others to assume responsibilities. There is also the issue, in larger presbyteries, of finding individuals to serve as equalizing elders. In four presbyteries, there are currently twenty-seven, twenty-one, twenty-one and nineteen retired ministers on the appendix to the roll.

Voting status in presbytery appears to be a yardstick by which some individuals measure their place in the courts of the Church and determine whether their contributions are respected. Yet there are many aspects of the work of presbyteries that do not depend on formal decision-making. A number of presbyteries encourage retired ministers to take a full part in the work of the court. They sit and correspond on a regular basis and are active members of presbytery committees. In most presbyteries, some retired ministers and representatives of the Women's Missionary Society attend meetings on a regular basis and are respected and valued for their contributions.

Presbyteries have the authority to place on the constituent roll for the period of the appointment, any minister who is appointed to work on at least a half-time basis. Retired ministers who are appointed to positions of stated supply or interim ministry are eligible to be placed on the constituent roll.

The Clerks intend to consult with the Committee on Church Doctrine on the issues raised by the overture and to give the matter further study. As well, they are consulting with the Church of Scotland about the alteration in its practice.

OVERTURE NO. 6, 2001 (p. [557](#))

Re: Producing a resource containing annotated Westminster Confession of Faith and related statements

The Clerks will need time to consider and consult on Overture No. 6, 2001, and therefore the following recommendation is made:

Recommendation No. 7 (adopted, p. [21](#))

That permission be granted to report on Overture No. 6, 2001 to the 128th General Assembly.

OVERTURE NO. 9, 2001 (p. [558](#))

Re: Revisions to Book of Forms section [200.8](#) concerning definition of church property

The Session of Weston Church notes in Overture No. 9, 2001 that the intention of section [200.8](#) in the Book of Forms is to protect and ensure the continuance of places of worship and other ecclesiastical properties. They also believe that since there is no clear definition of church property, conditions exist in which the presbytery is allowed to "unnecessarily exert its authority over the affairs of the local congregation."

200.8 No congregation may sell, mortgage, or otherwise contract debt upon the security of Church property or negotiate a loan for capital purposes, without first obtaining the sanction of the presbytery. The presbytery is enjoined to make minute inquiry into the circumstances of each case, the presbytery realizing its grave responsibility in the matter.

The Clerks of Assembly believe that the law of the Church is very clear with respect to the role of the presbytery in the life of the local congregation. Section [200](#) establishes the principle that "To the presbytery belongs the care and good order of the churches within the bounds." Section [199](#) empowers and requires the presbytery to "see how all things are administered within its bounds" and "inquire into the state of the congregation and its affairs generally".

This section (200.8), is even included twice in the Book of Forms, once here under the rules for presbytery, and also in section [151](#) under the rules which govern congregations. This attests to the importance of the responsibility of a) congregations to seek sanction of presbytery with respect to major decisions, and b) presbytery to “make minute inquiry into the circumstances of each case ... realizing its grave responsibility” (200.8).

It is not only to ensure the continuance of places of worship that this section is included in the Book of Forms. It also provides an important safeguard for congregations as they make important decisions that may significantly affect their future ministry. One of the strengths of our system of church government is that congregations are not alone in their decision making. They are supported and cared for by the higher courts of the Church.

The Clerks are surprised that this very important presbytery responsibility could be construed as “an unnecessary exertion of authority”. In fact it is an essential aspect of presbytery responsibility and authority to grant approval to the sale or mortgaging of church property.

Whether property is held for investment purposes, (which is quite rare indeed) or in the form of church buildings or manses, it is a longstanding part of our polity that the presbytery must sanction their sale, or the contracting of any debt thereon. The fact that there is no clear definition of church property should not be a hindrance in fulfilling this section. All circumstances are aptly covered by the provision that “inquiry into the circumstances of each case” is included in the legislation.

The Clerks also understand that there are times when it will seem, to a congregation, that their plans are being slowed or stalled by this presbytery process. Some presbyteries grant power to issue to a property committee to assist congregations with such requests for sale. If a presbytery does not meet frequently this may be a helpful suggestion. Pro re nata meetings are also possible to minimize delays. The Clerks believe that the existing legislation provides for appropriate safeguards and facilitates reasonable presbytery oversight.

For the above reasons, the following recommendation is made:

Recommendation No. 8 (adopted, p. [21](#))

That the prayer of Overture No. 9, 2001 be not granted.

OVERTURE NO. 12, 2001 (p. [560](#))

Re: Copying and distributing session minutes

Overture No. 10, 2001 asks that the law of the Church be changed to permit copying and distribution of the minutes of session meetings to all members of session. It specifies that this be permitted “where there is nothing in the minutes that the moderator and clerk deem to be unsuitable for distribution”. The session refers to section [27.10](#) of the Book of Forms, which provides for a summary of minutes to be prepared and distributed under the supervision of the moderator and clerk.

The Clerks agree that it is often necessary for members of session to refer to the minutes of the previous meeting(s). We are of the opinion, however, that the information required is usually substantive and does not normally include the list of elders in attendance nor the names of the mover and seconder of motions. To distribute full minutes that include this information risks revealing what could be rather sensitive inner dynamics of decision making. Moderators and clerks need to be vigilant about eliminating sensitive items which refer to individuals. From time to time, if such information is required or names of movers and seconders are needed by an elder or elders, inquiries can be made to the clerk of session.

The overture refers to minutes maintained on looseleaf pages. It does not specifically refer to minutes produced on a computer. The Clerks note that a photocopied summary of session minutes can be produced from handwritten minutes, from which a second copy eliminating names and any sensitive material can be made for distribution. A digest of computerized minutes is even easier to produce.

We remind the Church of the nature of session as a group of spiritual leaders in a congregation. In the Clerks’ report in 1995 (A&P 1995, p. [230](#)) we said:

... (elders) should always seek “the mind of Christ” and attempt to discern God’s will which may not always be the will of the majority.

We noted that it is inappropriate to disclose which elders initiated proposals and certainly not which elders were opposed, as this process can become a divisive force. We also said:

The Clerks of Assembly believe that the decisions of session should be arrived at like the decisions of a cabinet in our federal or provincial government. "Cabinet solidarity" is an important and wise feature in our civil government. "Session solidarity", with the session standing as one, is an equally prized feature in the polity of The Presbyterian Church in Canada.

Elders give reports on families in their districts and such personal information is deemed confidential.

The Church is also reminded of the response of the Clerks to Overture No. 4, 1994 and Overture No. 36, 1995 (A&P 1996, p. [242-43](#)), both of which dealt with the subject of session minutes.

The Clerks believe that the provision of a session digest, as described in paragraph two above, meets the needs outlined in Overture No. 10, 2001 while protecting the solidarity and confidentiality of session decisions.

For the above reasons, the following recommendation is made:

Recommendation No. 9 (adopted, p. [21](#))

That the prayer of Overture No. 12, 2001 be not granted.

MEMORIAL NO. 2, 2000 (A&P 2000, p. [529](#))

Re: Clarifying Book of Forms section [247.1](#)

It is the contention of Memorial No. 2, 2000 that although section [247.1](#) of the Book of Forms is "clear and unambiguous", it is "not well understood" and is often breached in practice.

Section [247.1](#) notes that all ministers "... before agreeing to undertake pastoral services ... in a congregation other than the one where they are the current incumbent, are required to consult with and receive permission in writing from the session of the local congregation."

This memorial expresses concern about those times when visiting or retired ministers "encroach" in the parish/pastoral charge of an incumbent minister in conducting funeral services from funeral homes and asks that "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 ...".

The Clerks of Assembly agree with the memorial that section [247.1](#) is clear and unambiguous and thus see no pressing need to draw up lists of exclusions or exceptions to this section. The Clerks request that the Assembly call upon all ministers and members of the Church to respect the intent of section [247.1](#) and in all times and places act graciously toward each other and thus fulfill the law of Christ.

Recommendation No. 10 (adopted, p. [21](#))

That the above be the answer to Memorial No. 2, 2000.

OTHER REFERRALS FROM GENERAL ASSEMBLY

CLERKS OF ASSEMBLY REC. NO. 6, 2000 (as amended); (A&P 2000, p. [243](#), [28](#))

CLERKS OF ASSEMBLY REC. NO. 9, 1999 RE OVERTURE NO. 3, 1999 (A&P 1999, p. [247](#), [29](#), [461](#))

Re: A revised date for receiving overtures, memorials and petitions to General Assembly

Two years ago, the Clerks of Assembly responded to Overture No. 3, 1999 and Clerks' Recommendation 9, 1999 regarding a revised date for receiving overtures to the General Assembly (A&P 1999, p. [246-47](#)), the Clerks proposed principles which sought to streamline the current procedures. These principles were sent for study and report, and were positively received by the Church. The Clerks then prepared legislative changes based on these principles (A&P 2000, p. [242-43](#)). These were initially intended to be sent down under the Barrier Act, but in view of an amendment from the floor of the Assembly, the Clerks were asked to send what would be amended legislation again for study and report. This amendment has given the Clerks of Assembly cause to reflect and report again this year.

The amendment was as follows: “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.” (A&P 2000, p. [28](#))

This amendment has the effect of providing legislation on an informal process. The Clerks of Assembly are concerned that this may be neither necessary nor desirable.

Courts of the Church can be assured that the Clerks of Assembly already provide this kind of advice on the propriety of form and transmission. We are happy to do this and would intend on continuing to do this as part of our service to the courts of the Church.

Currently, the formal approach to the General Assembly is not through the Clerks of Assembly. The Clerks are not “gatekeepers”. The Clerks “transmit and advise” but through the Business Committee (Book of Forms section [296](#)) and the Committee on Bills and Overtures (section [296.3](#)).

The Clerks of Assembly are concerned that legislation designed to include the Clerks in a more formal manner might give the impression that the Clerks have a more active role in “vetting” material than is the fact.

Nevertheless, if the General Assembly is convinced that new legislation on transmission of documents should include the formal naming of the Clerks of Assembly, they will not protest.

The Clerks of Assembly would therefore request that the initial legislation (without the amendment) be sent to sessions, presbyteries and synods for study and report, along with this preamble. By sending the material for study and report in this manner, the Clerks of Assembly will be able to ascertain if the initial or the amended proposal best suits the needs of the courts of the Church.

After the period of study and report, the Clerks of Assembly will prepare final legislation that could be presented to the 2002 General Assembly to be sent under the Barrier Act.

The initial legislative revisions are as follows:

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 1st, except in the case of un-referred overtures, which shall be April 1; 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 1st 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 1st 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 1st 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 1st will be held by the Clerks of Assembly for presentation to the Assembly in the following year, with the provision that the originator of the transmission be given an opportunity to request to which committee or agency it shall be referred for consideration in the meantime.

These transmissions include ...

297.2 ~~Overtures, References 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 1st in the case of referred materials and April 1st 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. 11 (adopted, p. [21](#))

That the above report be sent to sessions, presbyteries, synods and agencies and committees of the General Assembly for study and report back to the Clerks of Assembly by January 31, 2002.

CLERKS OF ASSEMBLY RECOMMENDATION NO. 7, 2000 (A&P 2000, p. [245](#), [28](#))

Re: Ministers contemplating legal action - study questions

The 126th General Assembly, while agreeing that the question of ministers in dispute contemplating legal action against the Church should be studied, also asked the Clerks of Assembly to prepare some accompanying study questions. Recommendation 7, 2000 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. (A&P 2000, p. [243-45](#), [28](#))

Study questions were sent to courts of the Church prior to Assembly. The responses of the Church will be carefully examined as they are returned to the Clerks of Assembly. A further report on this matter will be presented to the 128th General Assembly.

OTHER MATTERS

DECLARATORY ACT - RE MOTION TO REFER

Over the past few years, the Clerks of Assembly have indicated at the General Assembly that they are in favour of proposing a Declaratory Act related to motions to refer to a future Assembly. Moderators have agreed with the opinion of the Clerks of Assembly on this matter, and made their rulings consistent with the proposed Declaratory Act, below. None of these rulings have been challenged and, in fact, Assemblies have appeared to be well served by this interpretation.

It refers to the following section of the Book of Forms section [45](#):

Any subject with the motion and pending amendments may be referred to a committee for consideration and report.

Many commissioners have understood that a motion to refer is not debatable. The Book of Forms states explicitly that only motions to adjourn or to lay on the table are not debatable (sections [43](#), [44](#)). This understanding has sometimes meant that the motion to refer has become a way of closing debate prior to the court really wishing to do so. Sometimes when a motion to

refer is made, the court needs the opportunity to debate whether or not it should be referred. There may be implications to the corresponding delay brought about by a motion to refer that would not be able to be raised if the matter were put to a vote immediately. At the same time, the Clerks of Assembly agree with the usual understanding that the substance of the motion should not be debated during a discussion on a motion to refer.

Recommendation No. 12 (adopted, p. [21](#))

That the following Declaratory Act with respect to section [45](#) be adopted:

A motion to refer is debatable only with respect to whether or not it should be referred and to where it is referred. The substance of the motion that is being referred is not debatable during consideration of referral.

COMPLAINT AGAINST A MINISTER

The Clerks of Assembly are frequently consulted on the question of how members of a congregation can lay a complaint against their minister. This is, of course, a serious matter and the Book of Forms makes provision for it. Section [127.2](#) states that:

In the case of complaints against ministers and members of the Order of Diaconal Ministries, members of the Church have direct access to the presbytery.

It is the latter part of this section that appears to be confusing to many. What does “direct access” mean? How does that happen?

It seems to the Clerks that many minor complaints or other issues between a member of a congregation and the minister are often resolved either in direct mutual conversation or through the reconciling involvement of a member of session or the session as a whole. When the matters in contention are more deeply troubling, however, and private dialogue with the minister according to Matthew 18:15-17 does not bring forth a resolution of the matter, any member may petition the presbytery to intervene in the case. The access to presbytery, however, is, in the first instance, always through the session. The complaint must be laid by way of petition to the presbytery but “through the session”. It is when the session refuses to transmit this petition to the presbytery that the member or members may go directly to the higher court.

Some may ask why one should go “through the session” in the first place? It is a matter of common decency to alert the session and the minister to the fact that an official complaint is being lodged. The session in turn must transmit such a complaint without any comment to the higher court since “all processes against any minister ... are to begin before the presbytery to which he/she belongs, and not before the session of his/her own parish.” (section [127.1](#))

The Clerks of Assembly believe that in order to clarify this matter the phrase “through the session” should be added to section [127.2](#), and thus make the following recommendation:

Recommendation No. 13 (adopted, p. [21](#))

That for the sake of clarity, section [127.2](#) of the Book of Forms be amended to read as follows:

In the case of complaints against ministers and members of the Order of Diaconal Ministries, members of the Church have direct access to the presbytery through the session.

And that this be sent down to synods, presbyteries, and sessions for study and report by January 31, 2002, with a view to having this amendment sent down to presbyteries under the Barrier Act.

GROUND OF APPEAL

Grounds of Appeal is also an issue about which the Clerks of Assembly are frequently consulted.

The scenario in which this arises is when a court is trying to decide if an appeal is in fact an appeal, or whether it is reasonable to not receive it or disregard it for good reason.

The difficulty the Church has been having with respect to this subject often hinges on the wording of section [100](#) of the Book of Forms:

... But if the reasons for the complaint are deemed *frivolous or vexatious*, the court may resolve to disregard the complaint or appeal and proceed in the case; ... (italics added).

Nowhere has the Church defined exactly what frivolous or vexatious means, and so each time such a ruling is contemplated, the one whose reasons may be deemed such tends to become very distressed that their case could be considered frivolous or vexatious. Likewise, the adjudicating body, while needing to fairly determine whether or not it is proper for an appeal to proceed, is justifiably hesitant to apply these strong terms.

Obviously, if someone were to claim that a ground for appeal was that the decision was made on a Thursday instead of a Tuesday, a court would have no difficulty in calling the reason for the appeal frivolous. Or if an appeal claims that everyone in the court at the time of decision was incompetent, a court could deem that reason vexatious. But most real cases are far subtler.

The Clerks of Assembly would like to provide guidance to the Church in the receiving and transmission of appeals, and particularly in applying section [100](#). To that end, the following opinion is offered for study and report by lower courts. If the feedback received indicates a need or desire within the church for either revised legislation or a Declaratory Act on the matter, the Clerks of Assembly will proceed.

Opinion for study and report

When a lower court receives an appeal against a decision, with reasons, it will normally transmit it to the higher court for adjudication (Book of Forms sections [91-104](#)). A lower court may resolve, however, to not receive, or to disregard an appeal. The lower court may not dismiss an appeal. To disregard an appeal (cf. section [100](#)) is to not deal with it. To dismiss an appeal would be to pass judgement on an appeal against one of its own decisions. This difference between disregard and dismiss is important. When the appeal is transmitted to the higher court, the lower court may prepare answers to the points raised in the appeal, and may appoint members to represent the lower court's case at the higher court (section [96](#)).

A court may choose to not transmit an appeal for one of two reasons.

1. The appeal is out of order.
This could be any of the following:
 - a) The appeal was not made within the proper time frame (sections [91](#), [94](#), [95](#)).
 - b) The appeal is not in respectful language.
 - c) The appeal is not in proper form (see below).
 - d) The appellant is not a member of the lower court, nor a party in the cause (i.e. the decision being appealed must be directly about him/her).
2. The appeal is deemed frivolous or vexatious (section [100](#)).

In the case of deeming an appeal frivolous or vexatious, the court prepares reasons and reports them to the appellant. The appellant then has the option of appealing only the decision to disregard the appeal. Then that very simple appeal is forwarded to the higher court without further consideration. The higher court then decides whether the lower court erred in the decision to disregard the appeal. In deciding for the presbytery the matter rests. In deciding for the appellant, the appeal will be forwarded and the lower court held accountable for its decision.

If, however, the court is able to determine that the appeal is out of order, then the appeal is not received. The court making this determination should be careful to avoid hindering an appellant who may be confused about how to prepare an appeal. The court must prepare the reasons for not receiving an appeal and report them to the appellant.

Perhaps the most difficult determination is 1.c) above. On what basis can a court determine that an appeal is not in proper form? This raises the question of whether the appeal is in fact an appeal. If the grounds provided for the appeal are clearly invalid, it is reasonable to not receive the appeal, as it is not, in fact, an appeal.

If an appellant is personally unhappy about a decision of a court, they do not automatically have the right of appeal. Individual dissatisfaction is not a sufficient ground for appeal.

The Clerks of Assembly believe that the following are appropriate grounds for appeal:

1. Indication of a **procedural error** that might materially affect the outcome of the case.
2. Evidence that an **injustice** has occurred.
3. Indication of **error in relevant facts**.
4. Grounds of **doctrine**.

If the reasons given for appeal contain none of these grounds, then it seems reasonable to not receive the appeal on the basis that the appeal is out of order. In fact, it is therefore determined that it is not actually an appeal.

However, this raises a procedural problem if the appellant can show cause that the lower court has erred in not receiving the appeal because it is out of order. If a court does not receive an appeal, the matter normally rests there.

The Clerks of Assembly believe that in the interest of fairness, both the decision to disregard an appeal based on section [100](#), and the decision to not receive an appeal on the basis of it being out of order, should be open appeal. In this way, the decision of the lower court in the case may proceed, but, on further appeal, a higher court can be forced to review the action of the lower court in not receiving or disregarding the appeal.

The problem with allowing all appeals, regardless of their proper order, going forward, is that the original judgement is halted pending what can sometimes be a very long appeal process. In some cases, this is far from in the best interest of the Church and may be largely based on personal dissatisfaction rather than the possible occurrence of a true injustice.

Recommendation No. 14 (adopted, p. [21](#))

That the above summary be sent to sessions, presbyteries and synods for their response, with reports returned to the Clerks of Assembly prior to January 31, 2002.

CLERKS' OPINION ON PARTY IN A CAUSE

From time to time, questions about certain matters of polity that come to the attention of the Clerks of Assembly become themes of concern. The question of "party in a cause" (Book of Forms section [93](#)) has emerged as one of these.

The Clerks of Assembly do not feel it necessary to propose legislation, or even a Declaratory Act on this matter. What follows is a summary of their opinion on the matter in the hopes that it will help the courts of the Church as they deal with this issue when it arises.

The legislation surrounding this issue is section [93](#) in the Book of Forms and relates to who may appeal a decision of a court to a higher court.

A member of a lower court may also dissent and complain to the higher court. *A party in a cause* may appeal against a decision. Such dissent and complaint, or appeal must be made when the decision is announced. Extracts are craved at the same time. (italics added)

The concern about this section seems to be the definition of "party in a cause". The definition that the Clerks believe to be correct is that a party in a cause is not only a member of the court that made the decision, but also someone who can demonstrate an appropriate connection with the decision. For example, if a synod rules against a presbytery in a certain matter, only the presbytery is a party in the cause, and individual members of the presbytery do not have the right of appeal, since the presbytery itself is the body ruled against. The presbytery may, of course, appeal the decision.

The situation has emerged a number of times where an individual member of a congregation is dissatisfied with a decision of a presbytery and wishes to appeal the decision. Unless such a person is a representative elder, the Clerks of Assembly hold that the privilege of initiating an appeal should not be granted. The exception that we believe to be reasonable to this is the case where a presbytery decision is directly related to an individual member of a congregation. For example, if a presbytery decides to remove an elder from the session, that elder should have the right of appeal. But if a presbytery decides in a visitation report, for example, that a congregation must cease renting their building to a certain company, then only the session (through its minister or representative elder) could appeal that decision, not any member of the congregation.

A procedure that has been used to try to avoid this interpretation is that a dissatisfied member of a church will petition the presbytery through the session and lay their concerns about the congregation before the presbytery in that manner. When the presbytery reports and denies the petition, the aggrieved member then claims to be a party in a cause as the originator of the

petition and requests the right of appeal. The Clerks of Assembly maintain that it is reasonable that the presbytery be the body that gives a final answer to a member of a congregation who raises concerns about the congregation. It falls to the presbytery, as the overseeing body, to determine if such concerns should be carried further. Members of presbytery could appeal the decision of the presbytery, but not a member of the congregation. Although every member does have the right of access to each court of the Church (Book of Forms section [73](#)) it must be by proper process. Members have direct access only to the session and through it to other courts (section [73](#)).

DIRECTIVES FROM GENERAL ASSEMBLY COMMISSIONS

DIRECTIVES FROM SPECIAL COMMISSION RE APPEAL NO. 7, 1997 (A&P 1998, p. [263](#))

As a result of points raised by the appellants in the judicial case, the General Assembly Special Commission on Appeal No. 7, 1997 listed a number of directives to the Clerks of Assembly. Before reporting to the Assembly on progress made on individual directives, the Clerks wish to make a few general comments.

There is no doubt that special commissions often find that their work would have been made easier if various resources existed for the use of members of the denomination. However, special commissions do not have the authority to issue directives which have financial implications. Directives which have implications requiring long hours of additional work for the Clerks of Assembly beyond the special commission are not properly within the terms of reference of special commissions. In the case of the directives issued by the Special Commission on Appeal No. 7, 1997, the Clerks of Assembly were asked to accomplish a number of major tasks which can only be accomplished by the Church as a whole.

This being said, the Clerks see portions of the directives as part of their on-going service to the denomination.

Directive 16. The Clerks of Assembly are directed to develop a guide to the Book of Forms to increase its accessibility to Church members.

The Clerks are unsure as to the meaning of "accessibility". Each elder should own a copy of the Book of Forms and keep it up to date on an annual basis. Theological students study polity courses on the Book of Forms. It is expected that the teaching elders of the Church will do all in their power to make the spirit and detail of the Book of Forms understandable to session members. In turn, elders can then ensure that the people under their care know that the denomination has a constitution and church law that exists to help members of congregations, presbyteries and synods to live together in community.

If "accessibility" means "understanding", the Clerks note that a Special Committee of the General Assembly is reviewing Chapter Nine of the Book of Forms. It was set up partly in response to the expressed need that this chapter needs to be user-friendly. The Special Committee has solicited responses from presbyteries to a questionnaire and hopes to produce a guide to Chapter Nine when it presents its final report to a future Assembly. This in turn may lead to guides being written for other chapters.

The "For Elders" resource in PCPak and the courses given by the Elders' Institute are designed to deal with the responsibilities of elders as outlined in the Book of Forms. The first issue of "For Elders" was dated May 1997 and the first on-line course developed by the Elders' Institute at St. Andrew's Hall, Vancouver began in the fall of 2000. The Clerks are encouraging the use of these teaching tools, which are user-friendly and are designed to reach a large number of congregational leaders.

Directive 17. The Clerks of Assembly are directed to develop a handout to aid ordinary Church members and elders understand their rights and responsibilities regarding Church membership, voting procedures, requirements of attendance/regrets at congregational meetings, and procedures of appeal/dissent.

The Clerks are encouraging the editors of "For Elders" to produce materials on the topics mentioned above. As well, they will be in conversation with the newly appointed director of the Elders' Institute at St. Andrew's Hall in Vancouver to see if these topics can be placed on the

agenda for a future short course. It is important to note that teaching elders are responsible for ensuring that members and elders understand their rights and responsibilities.

Directive 18. The Clerks of Assembly are directed to study ways to educate Church officers about the hazards of dual relationships.

This topic was one of the points raised in a workshop on judicial process held during the consultation for clerks of presbytery and synod that took place in April 2000. The Clerks continue to caution clerks of the lower courts on this issue when they are asked for advice. This topic may be included in the planned guide referred to under Directive 16.

Dual relationships are usually necessary in small presbyteries where there are very few ministers. For example, sometimes the clerk of presbytery also serves as an interim moderator. When a call is processed, it is important that an individual fulfilling two roles remind himself or herself of the dual role he or she plays.

Directive 19. The Clerks of Assembly are directed, in consultation with Ministry and Church Vocations, to prepare guidelines helping Church courts avoid dual relationships where possible.

The Clerks are consulting those involved in the leadership of the "Called to Covenant" project of Ministry and Church Vocations, which deals with presbytery support of congregations. Leaders of this project gave a presentation at the Clerks' Consultation in 2000 and will be invited again in 2002.

Directive 20. The Clerks of Assembly are directed to prepare a guideline outlining the documents that should be routinely included in judicial records along with a standardized indexing system.

There is a piece on judicial records in the Handbook for Clerks of Presbytery and Synod. It is currently being updated.

DIRECTIVES FROM COMMISSION ON APPEALS 3 AND 4, 1999 (A&P 2000, p. [268-69](#))

Directive 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:

The matter of what documents should be included in a judicial record is covered above in the Clerks' response to Directive 20 from the Commission on Appeal No. 7, 1997. The question of what constitutes reliable evidence is currently being studied by the Clerks.

- 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.

The Clerks' statement on "Party in a Cause" is found elsewhere in this report (see p. [275-76](#)). The matter of how parties in a cause are heard or represented at a judicial hearing is currently being studied by the Clerks of Assembly.

BOOK OF FORMS REVISIONS

AMEND SECTION [149](#) RE TRUSTEES

The Clerks of Assembly have noted a discontinuity between section [149](#) and the index that refers to that section. Section [149](#) reads as follows:

The property of the congregation is held by trustees appointed by the congregation, in the manner provided for in the trust deed. Trustees *should* be professing members of the Church. Great care should be taken to define clearly the purpose of the trust and the powers, duties, obligations and mode of appointment of the trustees and their successors, and the perpetuation of the trust, this last point being specially important. (Declaratory Act: A&P 1991, p. [250](#), [37](#)) (italics added):

The index to this section reads: Trustees:

... *must* be professing members of the congregation ... [149](#) (italics added):

The Clerks of Assembly believe that the word *must* in the index is the correct word that should also be in the body of the legislation. Trustees act on behalf of the congregation and should therefore be accountable to that body through the session. Further, the Declaratory Act adopted in 1991 with respect to this section begins with the words: "1. If a trustee shall cease to be a member of the congregation she/he ceases automatically to be a trustee of that congregation." Clearly the intention is that trustees be members of the congregation.

The Clerks of Assembly therefore propose the following legislative change, which may, in reality, simply be a correction of the current wording. Since this change appears to the Clerks of Assembly to be very straightforward, they are recommending that it be sent directly down under the Barrier Act, rather than going through a period of study and report.

Recommendation No. 15 (adopted, p. [21](#); see Remit C, 2001, p. 5)

That the following amendment to the Book of Forms be sent down to presbyteries under the Barrier Act: change the words "Trustees should be professing members" to "Trustees must be professing members" in section [149](#).

AMEND SECTION [155](#) "MALE AND FEMALE"

The Clerks of Assembly believe that to include the designation "male and female" re right to vote, in section [155](#) of the Book of Forms is not only redundant, but may have an inappropriate connotation.

All professing members, *male and female*, have the right to vote at all congregational meetings ... (italics added)

The Clerks of Assembly therefore propose the following legislative change to correct the current wording. Since this change appears to the Clerks of Assembly to be very straightforward, they are recommending that it be sent directly down under the Barrier Act, rather than going through a period of study and report.

Recommendation No. 16 (adopted, p. [21](#); see Remit D, 2001, p. 5)

That the following amendment to the Book of Forms be sent down to the Presbyteries under the Barrier Act: remove the words "male and female" from section [155](#).

HISTORICAL NUMBERING

Members of the Church who carefully read their Acts and Proceedings will no doubt have noticed a change in the 2000 edition of the Acts and Proceedings. The practice of historical numbering of the minutes has been discontinued. Historical numbering refers to the numbers in brackets at the bottom of the page of the minutes of the sederunts. At the end of the 125th General Assembly, these had reached (9381). There are two reasons why this practice has been discontinued.

- a) We are not aware that they are or ever have been used. The standard for referring to pages in any section of the Acts and Proceedings has for many years been (A&P YYYY, p. XX). This is a very easy way to find any reference in the Acts and Proceedings, even across years.
- b) A separate software program, no longer supported, was needed to have different ascending page numbers at both the top and bottom of the page. With steps being taken toward electronic publishing, (we now send the entire A&P by electronic file in PDF format to the printer, and we publish the A&P on CD-Rom), any steps which streamline the publishing process are helpful. This is one such step.

The Clerks of Assembly trust that this is acceptable to the Church.

CHANGES RE LATIN TERMS

At the 125th General Assembly (1999), the Clerks of Assembly requested, and received permission to begin a project to replace Latin Terms in the Book of Forms with equivalent English terms. The Clerks of Assembly presented a draft of these changes last year to the 126th General Assembly, and that Assembly agreed to send them to presbyteries and sessions for study and report.

Fifteen responses were received from presbyteries and nine from sessions. The Clerks of Assembly are grateful for these responses and impressed with the quality and helpfulness of

many of the comments. The Clerks also note that since the full copy of the marked up version of the changes went to presbyteries late, some presbyteries and sessions appeared to have based their comments on only the report from the 126th Assembly and did not check the specific context of every occurrence of the term. For example, one presbytery was concerned that the term *nec tamen consumebatur* was being removed when, in fact, that term does not appear in the Book of Forms. Similarly there was some misunderstanding with respect to the term *simpliciter*, that does not appear in the Book of Forms except in the appendix. In reviewing the comments, the Clerks of Assembly were careful to check every comment from presbyteries and sessions with every occurrence of the term in the Book of Forms.

Of the 24 responses, all but three were in favour of the project to endeavour to make the Book of Forms more accessible by removing as many of the Latin terms as possible. One presbytery and two sessions wanted the Latin to remain largely untouched.

On this basis, the Clerks of Assembly have prepared the legislation necessary for the Barrier Act, in order to enact the proposed changes. This legislation has taken seriously all of the comments received, and on the basis of the feedback, several changes to the initial proposal have been made.

Two particular items of note are the matter of *fama* and *sederunt*. Two presbyteries were concerned that the matter of *fama* has broader polity implications than simply translation. The Clerks of Assembly agree with this concern and have from the start maintained that since shifts in language even apart from *fama* may have implications for meaning, all the changes would not only be subject to the scrutiny of study and report, but also go down under the Barrier Act. In view of the particular concern with respect to *fama*, this specific term has been removed from the main set of changes and will be dealt with as a separate item under the Barrier Act.

Secondly, several respondents prefer the term *sederunt*, and are not particularly taken with the proposed term “sitting” when referring to an individual business session of a Church court. The Clerks of Assembly take the point that “sitting” is not an elegant replacement for *sederunt*. The Clerks of Assembly are unable to propose another term to replace sitting, and are prepared to recommend that *sederunt* remain as it is with respect to specific sittings of courts. One presbytery very helpfully pointed out that *sederunt* has two meanings. It not only means sitting but it also means attendance list. Where *sederunt* refers in the Book of Forms to attendance the Clerks propose that the word attendance be used. (cf. sections [9](#), [194](#), Appendix [A-1](#) and [A-24](#)).

Summary of Changes to the Original Proposal (A&P 2000, p. [248](#))

Apud acta - Rather than “on the spot” as originally proposed, the suggested term “orally” is accepted. It conveys the full required meaning when taken in context.

Clamant - Rather than “serious” as proposed, the suggested term “urgent” is accepted.

Cum nota - The term “with notation” was suggested instead of “with a note regarding the irregularity”. The suggested term is appropriate for sections [27.2](#) and [147](#), but the originally proposed term is clearer in 82.2.

Prima facie - Rather than “the first” as proposed, the suggested term “sufficient” better conveys the meaning in context and is accepted.

Sederunt - Leave as “*sederunt*” when referring to a sitting of the court, but change to “attendance” when it refers to a list of those present at the meeting.

Sine die - The proposed change to “indeterminate” is changed to “without a stated duration” to reflect the suggestion that it be changed to “without a stated day” and to better fit with the context.

In reteritis - some changes were made to specific occurrences to the terms for clarity.

Complete List of All Proposed Changes to the Book of Forms (section by section):

The underlined sections represent new wording and the ~~struckthrough~~ sections represent that which will be removed.

4.2 For all emergent meetings, ~~at which attendance is optional~~ each member must receive notice of the business to be done.

5.1 Special meetings called by the moderator when business arises needing immediate attention between ordinary meetings (henceforth called emergent meetings: see section 190) ~~Pro re nata meetings~~ are exceptions to this rule.

9. Every meeting of a church court must be opened and closed with prayer, and such opening and closing must be minuted and the ~~sederunt~~ attendance recorded.

18.1 The appointment is not for life, unless explicitly stated. ~~except it is so stated explicitly, and then only ad vitam aut culpam.~~

27.2 Every page shall be signed by the clerk, and the record of each sederunt by the moderator and clerk. In case of the death or removal of the moderator or clerk, the record shall, when the minutes are confirmed, explain this fact, and be signed by the then acting moderator or clerk, ~~cum nota of the cause~~, in the presence of the court.

31. Minutes and other papers ~~in retentis which~~ are sealed and held separately by the clerk ~~are~~ listed in the presence of the court, and the seal may not be broken except by order of the court or its superior.

34. At the first assembling of the court, the roll is called and the ~~sederunt attendance~~ recorded. Members coming in afterwards have their names entered on reporting themselves to the clerk.

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; but overtures ~~ament in reference to~~ names on the constituent roll of presbytery may be forwarded later if the need arises. (see section 297.5)

82.2 The higher court, after inquiring into: the regularity of the proceedings minuted, the correctness of the record, whether the advices marked in former attestations have been observed, and whether the court has been diligent in executing all the acts and recommendations of the Assembly, orders the records to be attested, if necessary with a note regarding the irregularity ~~cum nota~~. In connection with such review, the higher court may give special instruction or admonition to the lower and may order any part of the record that is irregular to be cancelled or deleted; but a judicial sentence may not be reversed, nor in a matter affecting a private-party, may a question, the decision of which has become final, be revived.

91. Any member of a court who has voted on a question and is not satisfied with the decision is entitled to have his/her dissent recorded. By so doing he/she relieves himself/herself from responsibility for the decision and saves himself/herself from censure on account of it. The dissent must be given in when the decision is announced. Reasons for dissent given in at the time, or when the minutes are confirmed at the following sederunt, if in proper language, are entered in the minutes. If the reasons are given in at a later stage, or sent to the clerk within ten days, they are sealed and kept separately by the clerk, kept in retentis. When deemed necessary the court prepares answers which are disposed of by being entered in the minutes or added to the sealed minutes in the same manner as the original dissent, kept in retentis, according as the reasons have been entered or kept in retentis

115. The minister is *ex officio* (by virtue of office held) moderator of the session. Where there are two ministers they preside alternately, or as may be agreed between them.

115.2 The moderator of session is *ex-officio* (by virtue of office held) a member of all session and congregational committees, with voice but no vote. As an *ex-officio* member, his/her attendance is permitted, but not required.

116. In the absence of the moderator, or when, for prudential reasons, he/she deems it better not to preside, another minister of the church, having authority from him/her may act as moderator ~~pro tempore~~. When the minister has been removed by death or otherwise, or is under suspension, an interim moderator ~~pro tempore~~ is appointed by the presbytery.

121.2 An assessor (elder appointed to assist a church court) appointed by the presbytery must receive personal notice.

122. The moderator and two other members constitute a quorum. When from any cause, the number of elders is not sufficient to form a quorum, application is made to the presbytery for assessors (elders appointed to assist a church court) to act with the other members until new elders have been elected.

133. When an elder applies for and receives a certificate of transference, he/she thereby ceases to exercise his/her office *ipso facto* in that congregation.

138.1 Under the Book of Discipline, deacons meet with the session for consultation, but have no vote even as to matters of their own office. There is no enactment of later date in force in The Presbyterian Church in Canada. In 1846, the General Assembly of the Free Church passed an Act in reference to ~~amend~~ the duties of elders and deacons. A committee of the Presbyterian Church of Canada recommended congregations to conform to the requirements of that Act, but an overture to that effect, in 1856, was rejected by a majority of the presbyteries, and the proposal dropped. The regulations for deacons' courts, which have appeared in former editions of The Book of Forms, were those recommended by the committee, but rejected by the presbyteries.

147. When a member withdraws from the fellowship of the church and absents him/herself from public ordinances, or declines the jurisdiction of the session, or leaves the bounds of the congregation while under discipline, his/her name may be removed from the professing members roll, with a note ~~cum nota~~ of the cause.

180. In the absence of the moderator, his/her predecessor in office or any other constituent member chosen by the court may preside. Should the moderator appear at any stage of the proceedings, he/she must take the chair, and the fact is recorded. Also, when the moderator is a party concerned in any case before the court, the presbytery appoints another to take his/her place, who, for the time being, has all the rights and functions of moderator, but sign documents as "Acting Moderator". ~~in signing documents adds to his/her signature *pro tempore*~~

183. Three members, the moderator (or acting moderator *pro tem*) and two others, one of whom is a minister, form a quorum.

184. After the presbytery has been constituted, the roll is marked, and any alterations that may be necessary are made in it. The names of representative elders are put on the roll, on presentation of extract minutes of their appointment. It is competent for the presbytery at any meeting, ordinary, special or emergent ~~pro-re-nata~~, to put the names of elders on the roll.

189.1 The resolution to hold a special meeting for one purpose only ~~meet thus in *hunc effectum*~~ must specify the time and place of meeting, together with the business to be done.

190. If, during the interval between stated meetings of presbytery, business should arise requiring immediate attention, the moderator has power to appoint an emergent meeting *pro-re-nata*, either on his/her own motion or upon requisition by three or more members of the court. Such meeting is called by letter addressed to all the members of the court, issued either by the moderator or by the clerk on his/her authority. In these letters, the time and place of meeting and the business to be taken up are specified. They should be despatched at least ten days before the time fixed for the meeting. When the presbytery meets, it first considers the conduct of the moderator in appointing the meeting, and, if that is approved, proceeds to business, and the moderator's circular letter is entered in the minutes. No business other than that specified in the letter can be taken up. If the moderator, when a requisition has been presented to him/her, declines to call a meeting, his/her conduct may be considered at the next ordinary meeting.

190.1 When, at the next ordinary meeting, the minutes of an emergent meeting *pro-re-nata* are read, a member, who was on the roll at the time of meeting and absent, may call in question the propriety of calling the meeting, or the manner of calling it, and may complain to a higher court: but such complaint does not bring up the business itself for review, if it has been competently discharged.

191. Special and emergent ~~pro-re-nata~~ meetings may be adjourned if necessary to complete the business for which they have been called; but it is not competent to adjourn to a date beyond that of the next ordinary meeting of the court.

194.1 All the ministers present at the ordination of a minister are to join in the imposition of hands. Only members of presbytery shall be listed in the minutes should appear upon the sederunt, but where others were present, the record should show that they were invited to participate.

195. The Assembly or synod may appoint assessors (elders appointed to assist a church court) to sit with a presbytery for general or specific business, and with or without a vote, according to the terms of the resolution of appointment.

196. At each ordinary meeting, after the roll is called, and before the presbytery enters upon any other business, the minutes of the previous ordinary meeting, and of any intervening special or emergent ~~special or pro-re-nata~~ meeting, must be submitted. The presbytery must then either approve of these minutes as submitted, or correct them and approve of them as corrected. They cannot be altered at any subsequent stage except by the authority of a higher court.

196.1 The only question is the accuracy of the minutes as a true record of what was done. The actual business ~~res gestae~~ of the meeting may not be altered.

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

~~200.13.4 No law of the Church shall mutatis mutandis prevent the implementation of the tentative agreement.~~

213. When a congregation becomes vacant, the presbytery of the bounds appoints one of its ministers interim moderator ~~pro-tem~~ of the session of said congregation. The presbytery usually empowers the interim moderator to proceed to moderation in a call to a minister to fill the vacancy, as soon as he/she has satisfactory evidence that the congregation is ready to make a choice. Due notice of the moderation is given from the pulpit, and, wherever it is practicable, such notice is served on the congregation on two Sabbaths preceding the meeting. (see Appendix [A-34](#))

213.1 In as much as the interim moderator ~~pro-tem~~ must conserve the interests of both presbytery and congregation, great care should be taken in appointing such as shall be acceptable to both.

214. On the day appointed for moderating in the call, immediately after public service, the presiding minister states the purpose of the meeting. Having ascertained that due notice has been given, he/she asks the congregation if it is now prepared to proceed with the call. If the congregation is not prepared, procedure is suspended ~~sisted~~, and report is made of the facts to the presbytery. If the majority decides to proceed, the call is produced and read (see Appendix [A-8](#)), also the guarantee for stipend. The congregation then, by regular nomination and voting, determines what name shall be inserted in the call. The minister or certified candidate for ordination, who has a clear majority of the votes recorded, is declared elected and his/her name is inserted in the call, which is then read again. Thereafter it is signed and attested by the moderator. (see Appendix [A-11](#))

226. When the congregation calling is in the presbytery to which the minister called belongs, as soon as the call has been sustained the minister, if present is cited orally apud acta, or if he/she is not present, by letter, to appear at the meeting of presbytery, to be held not less than fifteen days thereafter, and the reasons for translation, together with a copy of the guarantee of stipend, are handed or sent to him/her. A member of presbytery is at the same time appointed to preach to his/her congregation and give notice of the call, lodging with them a copy of the reasons for translation, and citing them to appear for their interest at the next meeting of the presbytery, with certification that if they fail to do so they will be held as consenting to the translation of their minister.

228. Unless the minister called intimates to his/her presbytery his/her intention not to accept the call and procedure is thereupon ~~suspended~~ ~~sisted~~, the presbytery, at least ten days before it adjudicates thereon, cites his/her congregation to appear in their own interests and show cause if so advised against the translation. (Appendix [A-31](#))

229. If more than two Sabbaths intervene between the time when the clerk receives a call addressed to a minister belonging to his/her presbytery and the next meeting of the court, the clerk shall send notice that he/she has received the call, to the minister and the clerk of session of the congregation, and take steps to see that a meeting of the congregation be held to deal with the matter, and furnish them with the reasons for translation. If the time intervening be long and the case urgent, an emergent meeting, ~~pro re nata~~, may be called by the moderator.

232. If the presbytery grants the translation, it dissolves the connection between the minister and his/her congregation, to take effect at a date determined by the presbytery. It instructs the minister called to await the orders of the other presbytery; and transmits to it extracts of procedure. Also with all convenient speed the presbytery causes the congregation, whose minister has been so translated, to be declared vacant (Appendix [A-33](#)) and appoints an interim moderator of session ~~pro tempore~~. (Declaratory Act: A&P 1988, p. [285, 34](#))

232.1 Presbytery, when setting the date for the dissolving of the pastoral tie by call, appointment, resignation, retirement, etc. shall ascertain whether there are outstanding financial matters needing to be cared for as between the minister on the one hand and the congregation, presbytery or agencies of the Church on the other hand, and if there are such matters presbytery shall take proper action in reference to ~~amend~~ the same. When due to an oversight, a claim has not been dealt with at that time, it should be lodged with the presbytery within ninety days of the dissolving of the pastoral tie.

245. When a minister under the regulations concerning retirement or infirmity proposes to retire from the active duties of the ministry, he/she makes application in writing to the presbytery, furnishing whatever information may be necessary, and, in the case of infirmity a satisfactory medical certificate. The presbytery thereupon visits his/her congregation, and summons it to appear by commissioners at a subsequent meeting, that it may be heard for its interests and that the presbytery may confer with it in reference to ~~amend~~ a retiring allowance to the minister, to take effect on the acceptance of his/her resignation, and any other matters affected by his/her proposed retirement. It then considers the whole matter, records its judgment and if it is deemed proper, sends up the minister's application, its own judgment thereon, and all relevant documents to the General Assembly, through the Assembly's standing committee on the Pension Fund, which shall carefully consider the same and transmit them, with its opinion in reference to the case, to the Assembly for final determination. (see A&P 1987, p. [256](#), paragraph 2 re pastoral concern; also Declaratory Act: A&P 1988, p. [285, 34](#))

248. The Act in reference to ~~amend~~ the reception of ministers and certified candidates for ordination or licentiates of other Churches (A&P 1983) is as follows:

248.12.4 hold the minister's presbyterial certificate ~~in retentis~~ until the required examinations are satisfactorily completed;

248.12.6 Upon satisfactory completion of examinations in the history and polity of this Church, presbytery shall resolve that the condition placed on reception has been satisfied, that the restriction holding ~~in retentis~~ on the minister's presbyterial certificate be removed, and that the Committee on Education and Reception be advised accordingly. Where applicable, the presbytery may then proceed to induct, or recognize the appointment of, the minister and place his/her name on the constituent roll.

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

258.3 A presbytery may elect as an elder commissioner any elder of The Presbyterian Church in Canada, provided that he/she is ~~bona fide~~ an acting elder in some session. Any elder may be appointed and not merely a representative elder. (A&P 1887 and 1897)

260.1 The clerk of each presbytery shall send to the clerk of synod, at least eight days before each ordinary meeting, the certified roll of his/her presbytery; and such certified roll shall be sufficient prima facie evidence of the right of the ministers, members of the Order of Diaconal Ministries, and elders named to sit in synod.

260.1.1 If the synod has chosen the option of using presbytery commissioners, the clerk of each presbytery shall send to the clerk of synod, at least eight days before each ordinary meeting, the list of commissioners from his/her presbytery; and such certified roll shall be sufficient prima facie evidence of the right of the ministers, members of the Order of Diaconal Ministries and elders to sit in the synod.

260.3 Commissions of representative elders may be received at any meeting of synod, ordinary, special or emergent pro-re-nata.

265.1 The regulations for special such meetings held for one purpose only in hunc effectum are the same as in the case of presbyteries. (see sections 189 and 191)

266. An emergent meeting pro-re-nata may be called by the moderator, on his/her own motion, or by requisition, and such requisition shall be deemed sufficient when signed by fifteen, or one-fourth of the members on the roll, whichever may be the smaller number.

267.1 If the synod has chosen the option of using presbytery commissioners, the moderator (or acting moderator pro-tem) and twenty-five (25) percent of presbytery commissioners representing at least two of the several presbyteries, form a quorum.

269. The General Assembly may appoint ministers, members of the Order of Diaconal Ministries, and elders from other synods assessors (elders appointed to assist a church court) to sit with a synod for general or specific business, and with or without a vote, according to the terms of the resolution of appointment.

269.1 A synod may invite ~~associate with itself in its deliberations pro tempore,~~ any ordained minister of the Church or member of the Order of Diaconal Ministries who is present to join in the deliberations of the court, but he/she cannot vote upon any question before the court.

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

284. The moderator may express his/her views on any subject under discussion; but if he/she wishes to take part in debate or to submit a motion, he/she leaves the chair and calls another member of the court to take his/her place. Also, if he/she is a party in a case, or if the presbytery or synod to which he/she belongs is a party, he/she leaves the chair and, with the approval of the Assembly, names another commissioner who takes his/her place, and for the time being has all the powers and responsibilities of the office as acting moderator pro-tempore. (see sections 13-17)

285. The moderator of each General Assembly is, until the next Assembly sits, ex officio (by virtue of office held) a member of all agencies, boards or committees with the exception of those boards, the number of whose members is prescribed by the Acts of Parliament incorporating them. (A&P 1876)

290.4 The sentence of a commission of the General Assembly is final, and must be obeyed. Protest or complaint may be taken against such sentence, on the ground of its being beyond the legal authority of the court ultra vires, and the matter may be brought up to the next Assembly. But no such process will justify disobedience in the meantime.

294. As the supreme court of the Church, the General Assembly possesses the authority to known as the nobile officium, by virtue of which it may determine and order such things as are necessary to be done in a pending case and for which there is no legal provision. It cannot overrule law, but only supply the want of it when necessary.

326.1 Before proceeding to formal process, the court must define explicitly the matter proposed for inquiry, and resolve that it is one which warrants further action. At this stage, it is competent to complain or appeal against the resolution to proceed, but such complaint or appeal does not suspend ~~sist~~ procedure. It is also competent to complain or appeal against a resolution to refrain from taking action.

330. If the accused is present, he/she may at this stage be solemnly and affectionately dealt with in reference to the charge. If he/she confesses or admits the charge, the court proceeds to judgment. The confession is signed by the accused when deemed expedient by the court, sealed and held separately by the clerk ~~in retentis~~.

343. Citations are in writing, but any persons, either party or witness, who is present at a meeting of the court, may be cited apud acta. (~~Citation apud acta is given~~ orally from the chair and recorded in the minutes.) Citations must be served on parties in a case by some competent person appointed by the court. But citations to witnesses may be served by one of the parties. A certificate of the serving of citation shall in all cases be lodged with the court. Members of the Church are bound to obey the citation of any church court, as witnesses, and in case of refusal, are liable to censure. (Appendices A-18, A-19, and A-45)

344. When it is judged proper by a court to proceed by libel charge, a copy of the libel charge is delivered to the person accused in the presence of the court; if the accused is not present, a copy of the libel charge and of the citation, signed by the clerk, are delivered to him/her personally, or left at his/her place of residence, at least ten clear days before the time appointed for hearing the case.

345. Every such citation must specify: (1) the court before which the accused is to appear; (2) the time and place of appearance; (3) the name of the accused; (4) the name of the accuser; and (5) a general declaration of the offence charged. A first citation must be accompanied by a certified copy of the charge libel, and a list of witnesses and documents intended to be produced in evidence.

LIBELCHARGE

382. The presbytery, if it sees fit, appoints one of its members to act as prosecutor, but where the indictment is at the instance of a private party, such party may be required to prosecute. When the charge libel has been approved generally by the presbytery, a day is fixed for considering the relevancy thereof. The accused is duly notified of this meeting, and furnished with a copy of the libel.

383. A charge libel is held to be relevant when (1) the offence specified is properly a subject of Church censure and (2) the facts specified amount to the offence charged. When the presbytery meets, the accused is asked if he/she has any objections to the relevancy of the charge libel, and the court proceeds to consider the question. If found relevant, and further dealing with the accused fails to produce any satisfactory result, the charge libel is served on the accused, and he/she is furnished with a list of witnesses to be called, and of documents to be produced in probation. By consent of parties, the trial may at once proceed, or a day is fixed for this purpose. (For mode of procedure at trial, see preceding sections.)

383.1 While the question of relevancy is under consideration the minister, or member of the Order of Diaconal Ministries, concerned is still a member of the court, and entitled to take part in the discussion like any other member. If he/she objects to the resolution to serve the charge libel, his/her remedy is not by appeal, but by dissent and complaint.

383.2 If the charge libel is found irrelevant the case may take end, or a new charge libel may be framed. If part is found relevant, and part irrelevant, and no appeal or complaint is taken, the case proceeds, if the court thinks fit, upon the part which has been found relevant. An appeal or complaint suspends ~~sists~~ procedure till it is disposed of.

384. When in course of process a charge libel has been found relevant, the accused thereby ipso facto ceases to exercise the functions of his/her office until the charge libel has been finally disposed of.

386.1 If the word “suspension” is used above, only the court may re-open the case. If it is the phrase “suspension without a stated duration ~~sine die~~” either the court or the defendant may take steps to re-open the case.

387. Deposition of a minister, or suspension without a stated duration ~~sine die~~ involves the dissolution of the pastoral tie. The sentence of deposition or suspension is read before the congregation, and the charge is forthwith declared vacant. In suspension for a limited period, the presbytery decides whether dissolution of the pastoral tie shall take place or not.

Recommendation No. 17 (adopted, p. 22; see Remit E, 2001, p. 5)

That the above changes to the Book of Forms be approved and remitted to presbyteries under the Barrier Act.

Changes related to the term *fama*:

These 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.

The Clerks reported last year that they believe that it is time for the Church to consider a change in the term 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 the Clerks proposed 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. This proposal regarding fama was well received by the vast majority of respondents following study and report.

30. When any information, or complaint, related to actions contrary to the gospel or the constitution of the church ~~or a fama, or a scandal~~ committed by any person is brought before a court, either of first instance or of appeal, full minutes of the proceedings are kept by the clerk of the court, but no entry is made in the permanent record until the trial has been completed. Whatever verdict is reached, the charges, the answer and the judgment are recorded, and the whole minutes of the trial - including the citations and certificates of the service thereof, and the acts and orders of the court relating to the cause, and the evidence gathered - are attached together ~~and kept in retentis~~, sealed, and held separately by the clerk.

324. Judicial process is not entered on unless some competent party complains and undertakes to prove ~~the a~~ charge; or actions contrary to the gospel or the constitution of the church such a ~~fama~~ exists that the honour of religion requires the matter to be investigated; or some individual, suffering under alleged slander, requests a judicial investigation.

326. Before commencing process on the ground of allegations of actions contrary to the gospel or the constitution of the church, ~~a fama~~ the court must be satisfied that the allegations have a basis in fact and an individual is prepared to present a charge ~~such fama really exists~~.

327. The parties to a process are the accuser and the accused; and in process on the ground of an allegation contrary to the gospel or the constitution of the church ~~a fama~~, the court, if it deems proper, appoints one of its members to prosecute and act as accuser, or the court itself may so act. In case of appeal, the parties become appellants and respondents.

373. Special caution is to be exercised before entertaining an allegation ~~or fama~~ affecting an office-bearer; and the proceedings ought to be conducted with strict attention to form.

374. In the case of a minister or member of the Order of Diaconal Ministries, if an offence is alleged to have been committed without the bounds of the presbytery to which he/she belongs, it is the duty of the presbytery within whose bounds it has been committed, to send notice to the presbytery of which the offender is a member, stating the grounds of the charge. The presbytery thus notified proceeds as in the case of an allegation presented within its bounds (see section 327) ~~a fama~~.

378. When a charge against a minister, a member of the Order of Diaconal Ministries or a certified candidate for ordination is preferred in writing, accompanied with probable evidence, or when there is an allegation so urgent a fama so clamant as to demand judicial investigation, the presbytery, in the first place, institutes a private inquiry of precognition, either before itself, or by means of a committee respecting the charge or allegations fama. The party accused shall have ten days' notice of this inquiry, and have an opportunity of making explanations. If he/she wishes to be present during the inquiry, the presbytery may grant his/her request. Witnesses must not be precognosed in each other's presence.

379. It is a peculiarity in the position of ministers, members of the Order of Diaconal Ministries, and elders that they are usually members of the court which exercises discipline in their case, and share with the other members of it the responsibility of guarding the purity of the Church and the character of its office-bearers, including their own. It is their special duty, as members of the court, to give every facility for clearing up any allegation or charge fama affecting themselves.

381. When it appears from the inquiry that there exists probable ground for the charge, and the party accused, after having been closely and affectionately dealt with, denies, or makes insufficient admission of guilt, the presbytery resolves to proceed by charging the accused libel. (see Appendix [A-43](#)) The charges are prepared and presented by preferred in the libel are at the instance of the presbytery, when proceeding on the basis of serious allegations a fama; or of the accusers, when there are accusers.

Recommendation No. 18 (adopted, p. [22](#); see Remit F, 2001, p. 5)

That the above changes to the Book of Forms related to the term fama be approved and remitted to Presbyteries under the Barrier Act.

The Remaining Changes (not in the body of the Book of Forms) are Presented for Consideration:

A-1 Form of minutes of Session
Replace Sederunt with Attendance

A-2 Specimen minute in referring an ordinary case to the Presbytery
Remove the words "apud acta".

A-16 Specimen minutes when a fama has arisen or a charge been brought
Replace "fama [or, the charge]" with "the charge".

A-24 Form of minute of an ordinary meeting of Presbytery
Replace "sederunt" with "Attendance".

A-25 Form of minute of an emergent a pro re nata meeting of Presbytery
Replace "Sederunt" with "Attendance".

A-26 Minute of a return to a remit from the General Assembly under the Barrier Act
Remove the word "simpliciter"
Replace "Inter alia" with "Among other matters addressed"

A-27 Minute of a return to a referral from the Assembly not under the Barrier Act
Replace "Inter alia" with "Among other matters addressed"

A-28 Minute of an overture transmitted by a presbytery
Replace "Inter alia" with "Among other matters addressed"

A-37 Remove section.

A-39 Specimen minute when petition is presented against a Minister
Replace "in hunc effectum" with "for one purpose only".

A-40 Specimen minute when Presbytery has resolved to serve a libel-charge in their own name
Replace "libel" with "charge".

A-41 Specimen minute when a libel-charge is given in by a member of the congregation
Replace "libel" with "charge".

A-42 Specimen minute when the Presbytery has considered the relevancy of a charge libel
 Replace “libel” with “charge”.
 Replace “sist” with “suspend”.

specimen forms of libel-charge

A-43 Form of a charge libel
 Replace “libel” with “charge”.

A-43.1 A charge libel for Immorality.
 Replace “libelling” with “making a charge”.

A-43.2 A libel-charge for heresy
 Replace “libel” with “charge”.
 Replace “libelling” with “making the charge”.

A-43.3 A shorter form of charge libel
 Remove the words “(this, if by fama):”.

A-44 Order by the Presbytery to be endorsed on the charge libel
 Replace “libel” with “charge”.

A-45 Citation with charge libel
 Replace “libel” with “charge”.

A-47 Specimen minute in case of deposition of a minister
 Replace “libel” with “charge”.

A-47.1 Specimen minute in case of deposition of a member of the Order of Diaconal Ministries
 Replace “libel” with “charge”.

GLOSSARY (deleted)

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Recommendation No. 19 (adopted, p. 22)

That the above changes to the appendices and index of the Book of Forms be adopted.

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 126th General Assembly, met twice since the 126th Assembly rose, in order to deal with the following matters.

Special Commission on Appeal No. 2, 2000

Correspondence was received from Mr. Beung C. So, a member of the Special Commission re Appeal No. 2, 2000, requesting to resign from the Special Commission. The Commission accepted, with regret, the resignation and the Principal Clerk wrote to Mr. So, thanking him for his time and service to the Church. The Commission subsequently named elder B.J. Kim of Galilee Korean Presbyterian Church in Vancouver as a member of the Special Commission.

Special Committee re Sexual Orientation

Correspondence was received from The Rev. In Kee Kim requesting to resign from the Special Committee. The Commission accepted the resignation. After approaching a number of individuals to consider serving, the Commission met again by conference call and agreed that no one would be named to fill this vacancy and that the Special Commission, which concurred with this decision, be enabled and encouraged to carry on its work with the current membership.

Stephen Kendall, Barbara McLean, Tony Plomp
Clerks of Assembly

SPECIAL COMMISSION RE APPEAL NO. 2, 2000 AND APPEAL NO. 3, 2000

To the Venerable, the 127th General Assembly:

The Special Commission re Appeal No. 2, 2000 begs to submit the following report.

PREAMBLE

Appeal No. 2, 2000 was an appeal by Mr. Yung Keun Cho against a decision of the Presbytery of Eastern Han-Ca not to forward his appeal against the judgement of a Special Commission of the Presbytery of Eastern Han-Ca. As the following report discloses, the Special Commission of the 126th General Assembly, after due process, upheld Appeal No. 2, 2000. The consequence of this was to place the underlying appeal before the highest court of the Church. The Special Commission, acting within its terms of reference to "bring the matters to a conclusion", resolved to receive this appeal, which is denoted as Appeal No. 3, 2000. As the following report further discloses, the Special Commission, after due process, dismissed Appeal No. 3, 2000.

TERMS OF REFERENCE

The terms of reference for the Special Commission re Appeal No. 2, 2000 were established by the 126th General Assembly and are as follows (A&P 2000, p. [44-45](#)):

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 two 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 Presbytery of Eastern Han-Ca and any others it deems necessary.

MEMBERSHIP

The Special Commission as appointed by the 126th General Assembly was comprised of J.T. Hurd, convener; B.C. So, N.A. Gorham, V. Kim, and M. Moorhead, with the Clerks of Assembly as consultants.

At the first meeting of the Special Commission, Mr. B. C. So, elder, tendered his resignation, which was accepted by the Special Commission. This was reported to the Commission re Matters Left Uncared For or Omitted. The Clerk of that Commission communicated in writing on August 4, 2000, that the Commission had appointed B.J. Kim, elder, to serve in the place of B.C. So.

All members of the Special Commission attended all subsequent meetings.

The Special Commission elected M. Moorhead to serve as its clerk.

PROCEDURES

The Special Commission conducted its business in twenty sederunts, as follows: July 24, 2000 (two sederunts, in which the terms of reference were reviewed, the text of Appeal No. 2, 2000 studied, and the Special Commission determined what records would be called for and what parties would be cited); September 25 and 26, 2000 (four sederunts, in which the documents received were studied, questions for the parties prepared, parties were heard and dismissed, and the Special Commission deliberated); October 26, 2000 (two sederunts, in which a judgement in Appeal No. 2, 2000 was reached, Appeal No. 3, 2000 was received, and the Special Commission determined what further records would be called for and what parties would be cited); November 25, 2000 (four sederunts, in which documents received were studied, questions for the parties prepared, parties were heard and dismissed, and Special Commission deliberated); January 20, 2001 (two sederunts, for deliberation, which led to a call for missing documentation and the appointment of a further hearing); and February 3, 4, and 5, 2001 (six sederunts, in which the further documentation was reviewed, questions for the parties were prepared, parties were heard, including for a time in camera, and dismissed, the Special Commission deliberated, reached a judgement in Appeal No. 3, 2000, prepared its report to the parties, translated a portion of the report into Korean, and rendered the judgement to the parties, and the Special Commission approved minutes and disposed of records).

With the exception of the final hearing, which was held at St. Mark's Church, Toronto, and the rendering of the judgement in Appeal No. 3, 2000, which was done at the Toronto Korean Church, all meetings of the Special Commission were held at the Church Office.

REPORT, DECISION AND JUDGEMENT IN APPEAL NO. 2, 2000

The following decision in Appeal No. 2, 2000 was communicated to the parties in writing by registered mail dispatched November 2, 2000.

The Special Commission of the 126th General Assembly of The Presbyterian Church in Canada appointed to deal with Appeal No. 2, 2000 wishes to announce the following decision and give notice of the following directives:

1. The Special Commission re Appeal No. 2, 2000 examined Appeal No. 2 within the terms of reference as set down by the 126th General Assembly, reviewed the judicial record, and held a hearing on September 25, 2000 at which Mr. Yung Keun Cho, appellant, and representatives of the Presbytery of Eastern Han-Ca, respondent, were heard and questioned.
2. The Special Commission has concluded that Appeal No. 2 is an appeal against the action of the Presbytery of Eastern Han-Ca on December 14, 1999 (found at Documents Page D 96 of the judicial record) recorded as follows: "That the appeal from Mr. Yung Keun Cho against of the presbytery's decision of his petition be dismissed." Point No. 6 in "The Reasons to Appeal", set down on Documents Page D 5, states: "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 two 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 an legitimate meeting."
3. The Special Commission observes that, pursuant to the law of The Presbyterian Church in Canada, "a party in a cause may appeal against a decision" (as per section [93](#) of the Book of Forms). An appeal "brings up the lower court ... to the bar of the higher court". It is therefore competent only for the higher court to "dismiss" an appeal against the lower court. Without passing judgement on the merits or demerits of the original appeal itself, the Special Commission finds that the appeal of Mr. Yung Keun Cho dated October 5, 1999, against the decision of the Special Commission of the Presbytery of Eastern Han-Ca was properly lodged and therefore should have been transmitted to the higher court. The decision against which the original appeal was lodged was the decision of a Special Commission of the Presbytery of Eastern Han-Ca. That commission when constituted was given "all the power of the Presbytery", and therefore was acting as the Presbytery of Eastern Han-Ca. Any appeal against its actions, therefore, is in effect an appeal against the Presbytery of Eastern Han-Ca itself. The Special Commission finds that the Presbytery of Eastern Han-Ca had every right to appoint a committee to examine the reasons for the appeal, since the lower court is permitted to prepare answers to reasons of appeal, as per section [96](#) of the Book of Forms. The hearing of those answers, and the final disposition of the appeal, however, is the prerogative of the higher court. The Special Commission finds that the action of the Presbytery of Eastern Han-Ca in dismissing the appeal of Mr. Yung Keun Cho was not in order.
4. The Special Commission re Appeal No. 2, 2000 following due deliberation has come to the following judgement, unanimously:

That the Special Commission uphold Appeal No. 2, 2000 on the basis of point No. 6 in the grounds for the appeal: specifically that the vote of the Presbytery of Eastern Han-Ca on December 14, 1999, to dismiss the appeal of Mr. Yung Keun Cho was not in order, pursuant to sections [93](#) and [99](#) of the Book of Forms, which declare that only the higher court is competent to uphold or deny an appeal against the judgement of a lower court.

5. The Special Commission re Appeal No. 2, 2000 after further deliberation has concluded that the appeal of Mr. Yung Keun Cho dated October 5, 1999, against the decision of the Special Commission of the Presbytery of Eastern Han-Ca dated September 25, 1999, and rendered on September 28, 1999, which appeal was originally addressed to the Synod of Toronto and Kingston should have been transmitted to the Synod of Toronto and Kingston for the consideration of the Synod. Inasmuch as the appeal was not brought before the Synod, and inasmuch as the Synod is not now scheduled to meet until after the next meeting of the General Assembly, and inasmuch as the Special Commission re Appeal No.

2, 2000 is charged, as per the terms of reference, "to bring matters to a conclusion", the Special Commission has further resolved as follows:

That Appeal No. 3, 2000, being an appeal dated October 5, 1999, by Mr. Yung Keun Cho against the decision of the Special Commission of the Presbytery of Eastern Han-Ca rendered on September 28, 1999, and dated September 25, 1999, be received.

6. In order to proceed to deal with Appeal No. 3, 2000, the text of which appears on pages D 107-110 of the judicial record (in Korean) and on pages D 107-110 Translation (in English), the Special Commission advises as follows:

Citations to appear before the Special Commission will be issued to the appellant, Mr. Yung Keun Cho, and to the Respondent, the members of the Special Commission of the Presbytery of Eastern Han-Ca, with further citations to follow if necessary.

7. The Special Commission has further resolved "that the parties in Appeal No. 3, 2000 be cited to appear on Saturday, November 25, 2000, at ten o'clock in the forenoon, and within 50 Wynford Drive, Toronto, Ontario."

It is the prayer of the Special Commission of the 126th General Assembly that its decision will facilitate what the process of adjudication within the courts of the Church is designed to permit and enable: the right of the appellant to be heard, indicating why he believes the decision made was in error, and the right of the body which has made the decision to reply, indicating why it believes its decision was correct, both parties all the while seeking through the work of the highest court of the church humbly to comprehend and willingly to embrace God's will for the honour of Jesus Christ and the good of His church.

"Let all things be done decently and in order." (I Corinthians 14: 40)

REPORT, FINDINGS, AND JUDGEMENT IN APPEAL NO. 3, 2000

The following report on and judgement in Appeal No. 3, 2000 was rendered to the parties on February 5, 2001. By the authority of the Special Commission, the sections entitled, "Judgement", "Pastoral Comment and Counsel" were translated into Korean by elder B. J. Kim; signed copies of the whole were provided to the parties.

The Special Commission appointed to consider Appeal No. 2, 2000 announced to the parties in a written decision dispatched on November 2, 2000 that it had made the following judgement:

That the Special Commission uphold Appeal No. 2, 2000 on the basis of point No. 6 in the grounds for the appeal: specifically that the vote of the Presbytery of Eastern Han-Ca on December 14, 1999, to dismiss the appeal of Mr. Yung Keun Cho was not in order, pursuant to sections [93](#) and [99](#) of the Book of Forms, which declare that only the higher court is competent to uphold or deny an appeal against the judgement of a lower court.

The Special Commission further advised the parties on the same date in the same communication as follows:

That Appeal No. 3, 2000, being an appeal dated October 5, 1999, by Mr. Yung Keun Cho against the decision of the Special Commission of the Presbytery of Eastern Han-Ca rendered on September 28, 1999, and dated September 25, 1999, be received.

The effect of this action was to place before the Special Commission re Appeal No. 3, 2000, which the Special Commission sought to adjudicate within the terms of reference given to it by the 126th General Assembly.

The parties in Appeal No. 3 are Mr. Yung Keun Cho, Appellant, and the Special Commission of the Presbytery of Eastern Han-Ca, respondent. The appeal is against the report of the Special Commission of the Presbytery of Eastern Han-Ca, dated September 25, 1999, which report is the response of the Presbytery of Eastern Han-Ca to a petition addressed by Mr. Yung Keun Cho to the Presbytery of Eastern Han-Ca and dated March 10, 1999, and transmitted by the Session of the Toronto Korean Church. The petition had requested an investigation into certain aspects of the construction of the building for the Toronto Korean Church and the financial arrangements for the project. Subsequent to the filing of the petition, the Special Commission of the

Presbytery of Eastern Han-Ca had received on August 10, 1999, from the petitioner a further request for the investigation of the financial involvement of the minister of the congregation, alleging that perhaps there had been some wrongdoing. The report of the Special Commission of the Presbytery of Eastern Han-Ca concluded that while errors had been made in the administration of the project, there was no foundation to the subsequent allegations, and dismissed the matters raised in the petition as "a malicious fama".

In his appeal, the appellant alleges that the investigation carried out by the Presbytery of Eastern Han-Ca through its Special Commission was conducted neither impartially nor thoroughly.

PROCEDURES

The Special Commission of the 126th General Assembly, following its resolution to receive Appeal No. 3, 2000, began to review closely the judicial record which had been submitted in response to its earlier call for documentation in Appeal No. 2, 2000. The Special Commission arranged for the translation into English of portions of the judicial record which had been submitted only in Korean.

The Special Commission issued on November 2nd citations to Mr. Yung Keun Cho, appellant and to the four members of the five-member Special Commission of the Presbytery of Eastern Han-Ca still residing in North America. The fifth member had since returned to Seoul, Korea. A citation to the Presbytery of Eastern Han-Ca, with direction to name two representatives to appear on its behalf, was also issued.

Copies of the judicial record, including the portions translated, were provided to all parties.

At the hearing called for November 25, 2000, all parties cited appeared, with the exception of The Rev. Joong Hung Shin, who had served as moderator of the Special Commission of the Presbytery of Eastern Han-Ca, and who, in the process of seeking landed immigrant status in the United States of America to which he had moved and where he is presently serving a Korean congregation, was not lawfully able to leave the country, as per United States governmental regulations. Mr. Shin's written answer to the citation was received by the Special Commission, which resolved to excuse his absence for the good and sufficient reason provided.

The Appellant was assisted at the hearing by his advisor, The Rev. Dr. Earle F. Roberts, and by the appellant's wife, Mrs. Brenda Cho, whose participation in assisting her husband was approved by the Special Commission on the basis of medical necessity, supported by written documentation from the appellant's physician.

At the hearing on November 25, 2000, after the parties were called to the bar and the oath administered, the appellant was afforded opportunity to state and argue his case, which he did. The members of the Special Commission of the Presbytery of Eastern Han-Ca as the respondent, were heard in reply, and representatives of the Presbytery of Eastern Han-Ca were also heard. Questions to all parties were put by the members of the Special Commission, and the parties were granted opportunity to raise questions of each other.

An oral translator was engaged by the Special Commission to assist in communication during the hearing, although due to a mis-communication with the employing agency, the translator was unable to remain to the end of the proceedings. Members of the Special Commission, and members of the Presbytery of Eastern Han-Ca, further assisted in translation, to the apparent satisfaction of all parties. The Special Commission commends all parties for the co-operation in this regard.

In the course of the hearing, and in its subsequent deliberations, the Special Commission of the 126th General Assembly became aware that certain documentation sent to the Special Commission of the Presbytery of Eastern Han-Ca and properly forming part of the judicial record had not been sent up to the Special Commission of the 126th General Assembly. The Special Commission resolved to call for such documentation, seeking to ascertain whether such was in the hands of the clerk of the Presbytery of Eastern Han-Ca, or in the hands of Mr. Joong Hung Shin, who had served as moderator of the Special Commission of the Presbytery of Eastern Han-Ca, or in the hands of the clerk of the Session of the Toronto Korean Church. In response to this call, both the clerk of the Presbytery of Eastern Han-Ca and Mr. Shin sent up substantial documentation, which was examined by the Special Commission at its meeting on

January 20, 2001, and most of which was received as properly forming part of the judicial record. A translation into English of certain portions of this additional material, authorized by the Special Commission, was also received and studied.

The Special Commission issued citations, dispatched January 22nd and 23rd, to the same parties, calling them to a further hearing, appointed for February 3, 2001, in order to ask further questions for clarification arising from the additional portions of the judicial record, and to afford the parties opportunity to do the same, and at the same time calling them to appear before the Special Commission again on February 5, 2001, giving notice that on such date the Special Commission intended to render judgement. Copies of much of the additional material comprising the judicial record were supplied to the parties.

At the hearing on February 3, 2001, the parties cited appeared, again with the exception of Mr. Shin, who again sent a written answer to his citation, and intimating his inability to appear in person, and for the same reason as previously given. This the Special Commission received and accepted, along with written clarification offered by Mr. Shin concerning two portions of the additional part of the judicial record. An oral translator engaged by the Special Commission was also present at the hearing. After the parties were called to the bar and the oath administered, the Special Commission resolved, inasmuch as "matters affecting character, which should not be made public" (as per section [10.1](#) of the Book of Forms) were under consideration, to sit in camera with the parties, the advisors, the consultants, the translator and The Rev. Cheol Soon Park, minister of the Toronto Korean Church. The Special Commission read a portion of the judicial record not printed, asked of the parties various questions pertaining thereto, and afforded the parties the opportunity to raise questions concerning the said portion of the judicial record, which they did. Thereafter the Special Commission resolved to meet in open court again, and continued to raise from other printed sections of the additional judicial record further questions for clarification. The parties were afforded opportunity to do likewise, and did so, following which the parties were dismissed, and the Special Commission adjourned, resuming, after lunch, for further deliberations.

The judicial record when complete runs to some 667 pages, although there is some duplication in material, inasmuch as some material was submitted as part of the appellant's documentation in Appeal No. 2, 2000 and was submitted again, in some instances in different form, by the clerk of the Presbytery of Eastern Han-Ca as having been part of the material in the hands of the Special Commission of the Presbytery of Eastern Han-Ca. In addition to this, the record includes an additional 87 pages in English translation of portions of this material authorized by the Special Commission of the 126th General Assembly, for a total of 754 pages.

FINDINGS AND ANALYSIS

1. The Special Commission finds that the petition of Mr. Yung Keun Cho raised some twenty questions concerning decisions made and processes followed in the construction of the Toronto Korean Church. The questions largely sought to obtain clarification concerning the financial management and oversight of the project. Mr. Cho served as treasurer for the building committee, and, while absent from the country on more than one occasion and for extended periods during the building process, was party to some but not all of the decisions taken. Given these facts, many of the questions raised appear to be legitimate inquiries aimed at understanding what went on during the process of the construction of the church building.
2. The Special Commission finds that the result of Mr. Cho's decision to initiate his petition was to cast doubt on the conduct of the minister of the Toronto Korean Presbyterian Church, of which Mr. and Mrs. Cho are members. The appellant from the beginning of the resulting investigation has perceived that the members of the Presbytery of Eastern Han-Ca have been supportive of the minister but less so of himself. In the nature of any dispute, tensions will arise, but one of the challenges which needs always to be addressed is to provide for all parties adequate advice and pastoral support. Both the need for such advice and support and the challenge of providing such were complicated in this situation by two factors. First, as can be the case in other presbyteries, most of the members of the Special Commission of Eastern Han-Ca found themselves dealing for the first time with the law of the Church touching upon the formal handling of a petition embodying a fama, i.e. the indication that a scandal might exist. This new challenge was made more difficult

because the presbytery and those involved in this case functioned largely in Korean. Possibilities for misunderstandings and errors existed, and several did materialize. Second, the appellant suffered a major automobile accident between the time his petition was lodged and the date of the completion of the work of the Special Commission of the Presbytery, requiring his hospitalization for some months, and from which he has not yet fully recovered.

3. The Special Commission finds that the Presbytery of Eastern Han-Ca, through the work of its Special Commission, undertook to conduct a comprehensive investigation into the issues raised in the petition of Mr. Yung Keun Cho. It commenced the investigation promptly in April 1999, and during the ensuing six months received and reviewed a great deal of documentation, interviewed persons involved and parties concerned, and prepared a report which was rendered on September 25, 1999. The Special Commission of the Presbytery of Eastern Han-Ca in the process of its work resolved to have an independent audit done of the building accounts, and received a comprehensive report from Robert Gore, Chartered Accountant. The Special Commission of the Presbytery of Eastern Han-Ca in its report identified various problems and shortcomings with the project to construct the building of the Toronto Korean Presbyterian Church.
4. In the resolution of any dispute, it is essential that there be good and open communication between the parties involved, and ample opportunity for questions to be raised and answered. The Special Commission finds that the Presbytery of Eastern Han-Ca might have and should have taken several steps to address the situation arising from the lodging of the petition of Mr. Cho in ways which quite possibly could have led to a more timely and better resolution. Specifically, the Special Commission draws attention to the following:
 - (a) The Presbytery should have addressed more adequately the need for pastoral care for Mr. Cho and his wife. In the usual organization of the church, the pastor and the elders of a congregation are charged to provide pastoral care for all the members. In the case of a dispute between the minister and a member of the congregation which leads to the level of conflict evidenced in this case by the petition and subsequent allegations, it would be good and wise for the presbytery to name others from beyond the congregation to offer pastoral care for those most directly affected.
 - (b) The Presbytery and its Commission might have offered to the petitioner more assistance by way of procedural guidance and advisory support, both at the time the petition was under consideration and during the process of formulating an appeal. It is far too late in the process for a petitioner or appellant to find an advisor when the case has already been brought before the General Assembly. Furthermore, at the time that an appeal is lodged, or even at the time that leave to appeal is requested (as per section [95](#) of the Book of Forms), an appellant has the right to ask for extracts (as per section [93](#)). This means that an appellant has the right to have copies (at his or her own expense, as per section [341](#)) of those portions of the judicial record which are relevant. Such material might prove to be of great help in preparing a logical and organized appeal, and in some cases might serve to avoid much confusion or even to assist a party in coming to the conclusion that an appeal is unwarranted.
 - (c) The Special Commission of the Presbytery of Eastern Han-Ca in the interest of open communication should have provided Mr. Cho with a copy of the auditor's report. Mr. Cho was the treasurer of the Building Committee. It was in part his work and bookkeeping as treasurer that was being reviewed by the auditor. Since the directives to congregational treasurers laid down in the Book of Forms state that "It is the duty of the treasurer ... to produce his/her accounts, properly audited, to the annual meeting of the congregation" (section [170](#)), it follows that the treasurer has a right to see the auditor's report.
 - (d) The Presbytery of Eastern Han-Ca, by choosing not to forward the appeal of Mr. Cho to the Synod of Toronto and Kingston in time for its meeting in October 1999, must bear part of the responsibility for the length of time this dispute has continued to affect the parties involved.

(e) The work of the Special Commission of the 126th General Assembly could have been advanced faster and completed earlier had the Presbytery of Eastern Han-Ca taken steps to compile, retain and forward a complete and organised judicial record. The Presbytery of Eastern Han-Ca is advised to ensure that in future the directives of the Book of Forms concerning the compiling and keeping of the judicial record are followed. Specifically, attention is drawn to section 30: "When any information, or complaint, or a fama, of a scandal committed by any person is brought before a court, either of the first instance or of appeal, full minutes of the proceedings are kept by the clerk of the court, but no entry is made in the permanent record until the trial has been completed. Whatever verdict is reached, the charges, the answer and the judgment are recorded, and the whole minutes of the trial -- including the citations and certificates of the service thereof, and the acts and orders of the court relating to the cause, and the evidence gathered -- are attached together and kept in retentis." The Special Commission of the 126th General Assembly understands this to apply to any Special Commission of any court, and, taken with other relevant provisions of the law of the Church, means specifically:

- (i) full minutes of meetings of a Special Commission should be kept;
- (ii) all papers received by the court or Special Commission should be kept together, including the original petition or appeal and supporting documentation, and any written evidence produced or entered by any party;
- (iii) all such papers should be numbered in sequence, and each signed or initialed by the clerk;
- (iv) copies of all correspondence issued by the court or Special Commission should be retained;
- (v) all such papers should be bound together,
- (vi) if such records be the work of a Special Commission, they should be lodged with the clerk of the court appointing the Special Commission at the time that the Special Commission is discharged, sealed in the presence of the court, and held in retentis; and
- (vii) in the case of an appeal, such should be sent up to the higher court, or made available immediately when called for.

5. The Special Commission of the 126th General Assembly finds that, in spite of the aforementioned errors in procedure and deficiencies in practice, the Presbytery of Eastern Han-Ca through its Special Commission did conduct a thorough and impartial investigation into the issues raised in the petition of Mr. Yung Keun Cho of March 10, 1999; and, further, did adequately investigate the allegations made in documents sent by facsimile transmission to the moderator of the Special Commission of the Presbytery of Eastern Han-Ca on August 10, 1999, and August 12, 1999; and, that on the basis of its investigations, the Special Commission of the Presbytery of Eastern Han-Ca rightfully concluded that the allegations should be dismissed, and no charge laid against the minister of the Toronto Korean Presbyterian Church.

JUDGEMENT

The Special Commission, after hearing the parties and examining the judicial record, and after earnest prayer and extended deliberations, has resolved unanimously as follows:

That Appeal No. 3, 2000 be dismissed, and that the Special Commission re Appeal No. 3, 2000 affirm the judgement of the Special Commission of the Presbytery of Eastern Han-Ca dated September 25, 1999.

PASTORAL COMMENT AND COUNSEL

1. The Special Commission of the 126th General Assembly would first direct the attention of all affected by the original petition and the process followed to date to the pastoral comment of the Special Commission of the Presbytery of Eastern Han-Ca: "Members shall exercise tolerance and love toward one another and in prayer seek to work together for the growth and the maturity of the church."
2. The appellant, Mr. Yung Keun Cho, has brought his case to the bar of the highest court of the Church. That court has invested responsibility to examine the matter to its Special Commission, and this Commission has upheld (in the case of Appeal No. 2, 2000), his

right to have his appeal against the work and report of the Special Commission of the Presbytery of Eastern Han-Ca heard and adjudicated by the higher court. The Special Commission has heard that appeal, being Appeal No. 3, 2000, and has examined the case he has presented, and reviewed all the underlying documentation and evidence. The judgement of the Special Commission of the 126th General Assembly is final, and must now be accepted and obeyed.

3. The Special Commission of the 126th General Assembly would direct the attention of all parties to Matthew 18: 21-22: "Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?'" Jesus answered, 'I tell you, not seven times, but seventy times seven.' The time to offer and to receive forgiveness is now. The Special Commission would implore all parties now to accept as God's will for each of them the need to study and to practice giving and receiving forgiveness. The church's understanding is that because God through Jesus Christ has forgiven us, even though we have hurt him, we choose to forgive our brother or our sister who has hurt us, and we can do so with his help. We need to say that just as we have received and accepted the forgiveness of Jesus Christ, we choose to receive and accept the forgiveness offered to us by our brother or our sister. The giving and receiving of forgiveness is at the very heart of our experience and practice of the love of God. "We love because he first loved us. Those who say, 'I love God,' and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also." (I John 4: 19-21, NRSV)
4. The Special Commission of the 126th General Assembly would affirm that to this point there have been no winners in this process. Although our judgement is to dismiss the appeal and to affirm the judgement of the Special Commission of the Presbytery of Eastern Han-Ca, the greater judgement is that of the Lord Jesus Christ, and what he thinks of the time, energy and resources expended in this matter. The question now is, "How shall we show to a watching world that Jesus Christ is the One whom we serve and the one whose life, death, and resurrection we wish to commend to all the world?" The world will only see Him as we -- the members of his body, the church, testify to him. We need to leave this dispute in the past, and leave any unanswered questions or unfulfilled desires with the Lord. The Special Commission of the 126th General Assembly feels that many parties have carried these burdens long enough and urges that they lay them down at the foot of the cross.
5. The Special Commission of the 126th General Assembly is deeply troubled not only that this dispute has gone on for such a long time, but also that it has been so loudly noised abroad. The publication of material pertaining to the minister's finances and half of a letter from a lawyer in the local paper The Korea News on September 15, 1999, regardless of how it came to happen or who was responsible (which facts the Special Commission was unable clearly to establish), was most clearly wrong. What everyone now needs to strive to have published is the news of personal forgiveness and reconciliation. That would do more for the witness of the gospel and the honour of Jesus Christ than anything else.
6. Forgiveness and reconciliation begin on an individual level. First, one person and another need to forgive each other, and accept each other's forgiveness, and then the church can move toward corporate forgiveness. In the view of the Special Commission, the holding of a public service of reconciliation after significant personal reconciliation has taken place would serve to promote healing.
7. The Special Commission of the 126th General Assembly would advise and encourage the members who served on the Special Commission of the Presbytery of Eastern Han-Ca, and the members of the Presbytery of Eastern Han-Ca, to seek forgiveness from Mr. Cho and his wife for the errors in process and oversights in their handling of the investigation of his petition. The Special Commission of the 126th General Assembly would also advise and encourage Mr. Cho to seek forgiveness from the minister and the Session of the Toronto Korean Presbyterian Church for the grief and heartache caused by the consequences which resulted from his petition, and, further, specifically from the minister The Rev. Cheol Soon Park for the pain caused by the unsubstantiated allegations made which touched upon his character. The Special Commission of the 126th General Assembly would urge all parties

to seek the grace and strength of God to be made willing to accept forgiveness from one another, and to show to a watching church and world that “with God all things are possible”. (Matthew 19: 26)

“Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.” (Colossians 3: 12-17, NIV)

CONCLUSION

Subsequent to the rendering of the judgement in Appeal No. 3, 2000, the convener of the Special Commission was advised that some of the parties involved had undertaken some steps to pursue reconciliation. For this the Special Commission gives thanks to God, and its members continue to pray for those involved and for the welfare of the whole body of Christ.

James T. Hurd
Moderator

Mary P. Moorhead
Clerk

ECUMENICAL RELATIONS COMMITTEE

To the Venerable, the 127th General Assembly:

The Committee on Ecumenical Relations met twice since the last General 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 (through its Caribbean and North America Area Council), and the Canadian Council of Churches.

TERMS OF REFERENCE

In February, the committee reviewed its terms of reference as requested by General Assembly. As a result, the following terms of reference are proposed:

Purpose and Accountability

The Ecumenical Relations Committee facilitates national and international relationships of the denomination and is accountable to the General Assembly of The Presbyterian Church in Canada.

Responsibilities

The following responsibilities are not meant to encompass all the Church’s involvement in ecumenical work as it is involved in a variety of ecumenical activities at different levels from the local congregation to international endeavours. The Ecumenical Relations Committee is to:

- provide information on and co-ordination for ecumenical matters;
- maintain and strengthen relationships with ecumenical councils, committees and consultations, and to recommend to General Assembly the establishing of new ecumenical relationships;
- articulate the Church’s ecumenical vision;
- endeavour to develop strategies concerning ecumenism;
- educate members and adherents of the Church about national and international ecumenical involvements;
- appoint delegates to ecumenical bodies and to enable those delegates to represent The Presbyterian Church in Canada; and
- establish and maintain grants to ecumenical councils.

Membership

The membership consists of:

- 6 General Assembly appointments, one of whom will be the convener;
- 2 ex-officio members: Principal Clerk, General Secretary of the Life and Mission Agency;
- Corresponding members: CANAAC (first named of the delegation), WARC (one delegate from the last General Assembly), WCC (two delegates from the last Assembly), WMS (one representative), Record (one representative).

Ecumenical Councils

The following councils relate to the denomination through the Ecumenical Relations Committee:

- Canadian Council of Churches
- Caribbean and North American Area Council of the World Alliance of Reformed Churches (CANAAC)
- World Alliance of Reformed Churches (WARC)
- World Council of Churches

Documents Relating to Ecumenism

Two documents which relate to the work of this committee are: Definition of Ecumenism (A&P 1997, p. [291-92](#)) and When the Church Speaks (A&P 1998, p. [338-39](#)).

Recommendation No. 1 (adopted, p. [40](#))

That the above terms of reference be adopted.

WORLD COUNCIL OF CHURCHES

World Council of Churches Relations Committee

The World Council of Churches Relations Committee has four areas of responsibility:

- information sharing and networking between member churches and individuals involved with the World Council of Churches;
- developing, when necessary, a distinct Canadian perspective and voice on Council issues;
- encouraging and participating in Council projects such as the Gospel and Cultures study and the Decade to Overcome Violence; and
- co-ordinating nominations, offering limited funding and participating in the preparation of delegates to Council meetings and committees.

Over the past year, this committee reviewed the work and initiatives emerging out of the 8th Assembly in Harare, Zimbabwe in 1999. Foremost among those initiatives are the preparations for the upcoming Decade to Overcome Violence. Meetings occurred in the spring between the committee and our American counterparts to explore the possibility of joint initiatives in the North American context. It was felt, by most of the Canadian churches, that the focus of the Decade will be on the issue of relations with the aboriginal peoples of our country. The official 'launch' of the Decade occurred during the World Council of Churches Central Committee meeting in Potsdam, Germany in February 2001.

This committee is informed about the ongoing work of the World Council of Churches advisory groups and the Central Committee through representatives who serve on those bodies. Will Ingram is our representative on this committee. As well, Adele Halliday, who is on the World Council of Churches' Advisory Group on Youth Issues, keeps the committee updated on its work.

WORLD ALLIANCE OF REFORMED CHURCHES

In early April, The Rev. Dr. Setri Nyomi of the Evangelical Presbyterian Church, Ghana, became the first non-European to be installed as general secretary of the World Alliance of Reformed Churches. Later that month he visited Canada and the United States when he spent a day with our denomination by visiting the Church Office and Knox College.

The 24th General Council will be from July 30 to August 12, 2004, at the University of Ghana in Legon, Accra, Ghana. The theme "That All May Have Life in Fullness" is based on John 10:10. The World Alliance of Reformed Churches is calling member churches to participate in three phases associated with this gathering. The first phase is for churches to study the theme and to

raise issues and challenges they each face as a community of faith, to ask what is being done relating to 'covenanting for justice in the economy and the earth', to clarify mission priorities, and to prepare delegates. The Council gathering will be the second phase during which delegates will be asked to struggle with the theme and its demands on our lives. The final phase is a period of action by member churches based upon what happens in the previous two phases. The Ecumenical Relations Committee will be selecting delegates later this year and will also seek ways to address the issues identified by the planning committee.

CARIBBEAN AND NORTH AMERICAN AREA COUNCIL

The area council of the World Alliance of Reformed Churches in which our denomination is associated is the Caribbean and North America Area Council (CANAAC). It met from March 8-11, 2001, at Crieff Hills with the following from our Church attending: Helen Smith, Paulette Brown, Terrie-Lee Hamilton and Fred Speckeen attending as delegates along with Dorcas Gordon as a member of the Theology Committee and John MacFarlane who is the treasurer. The meeting's program continued to concentrate on the theme of 'gospel and economic justice' based upon WARC's processus confessionis "the covenanting for justice and economy for the earth". The Civil and Religious Liberties Committee focused on issues relating to Jubilee Initiatives drawing members attention to the injustices of those working in sweatshops. The Co-operation and Witness Committee has two responsibilities leading to the next CANAAC meeting:

- planning a youth consultation in which two representatives from each denomination will be invited to address their role in ecumenism; and
- planning the program for next CANAAC based upon the 23rd General Council of WARC's theme, "That All May Have Life in Fullness"; this meeting will be in Austin, Texas in the fall of 2002.

The ongoing work of the Council is carried out by the Administrative Committee, and our Church is represented on it by Paulette Brown, convener of the Co-operation and Witness Committee and Fred Speckeen, convener of the Civil and Religious Liberties Committee.

CANADIAN COUNCIL OF CHURCHES

Triennial Meeting in Edmonton

In the past, the Canadian Council of Churches held an assembly every three years but due to financial constraints, the Governing Board decided not to hold a triennial assembly in 2000. Instead, an invitation from the Edmonton Council of Churches was accepted to hold the May meeting. While in Edmonton, extra time was scheduled for interaction with the ecumenical community there.

Residential Schools

The Council sponsored a forum on the Legacy of Indian Residential Schools in Canada, which was very helpful to its member churches, even those without direct involvement in these schools. Of continuing interest to the Council, is the current situation where some members (specifically the Anglican Church of Canada, United Church of Canada, Roman Catholic Church, and The Presbyterian Church in Canada) are facing litigation concerning their past involvement with residential schools. There are serious financial implications, which could affect the future financial viability for some of these denominations. The Council, in supporting its member churches, continues to encourage innovative Christian responses to this situation.

Justice and Peace Issues

The Commission on Justice and Peace has been involved in a number of ongoing projects, including:

- an appeal encouraging Liberal Members of Parliament to determine a comprehensive initiative to combat child poverty in Canada;
- Canadian Ecumenical Jubilee Initiative continues to promote debt reduction and a sharing of the wealth between the richer and poorer nations;
- a theological and ethical dialogue around the questions of biotechnology;
- United Nations Conference against racism, racial discrimination, xenophobia and related intolerance;
- Human Rights Committee projects; and
- Voluntary sector roundtable discussions.

Youth and the Council

The Youth Working Group, which comprised of youth representatives from the member churches, was disbanded. The Governing Board is exploring new ways to encourage youth participation in the work of the Council.

Commission on Faith and Witness

The Commission on Faith and Witness presented its book, *Together in Christ: Ecumenical Perspectives on Christian Faith and Marriage*. This excellent resource on inter-denominational marriage, available from Novalis Press, contains summaries of participating churches' theology and practice of marriage, along with implications for mixed marriages. The commission is also involved in publishing material on religious pluralism and is providing theological reflection on the challenges of biotechnology and the legacy of residential schools.

Project Ploughshares

Project Ploughshares continues to promote world peace and disarmament in various formats and venues. Since this group has grown to be larger than the parent body to which it reports, it is seeking separate charitable status.

Canadian Christian Leaders Call for Peace with Justice in the Middle East

In early January, leaders of ten churches in Canada issued a joint statement for peace in the Middle East, calling on the parties involved to work toward a peaceful solution. This is the first statement on the Middle East that Canadian churches have issued together in more than a decade. Churches represented by this statement include: Anglican Church of Canada; Armenian Orthodox Church of Canada; Baptist Convention of Ontario and Quebec; Canadian Conference of Catholic Bishops; Evangelical Lutheran Church in Canada; Greek Orthodox Metropolis of Toronto (Canada); The Presbyterian Church in Canada; Orthodox Church of America, Diocese of Canada; The Salvation Army (Canada and Bermuda Territory); and United Church of Canada.

MULTI-LATERAL REFORMED-LUTHERAN DIALOGUE

In December, representatives from our denomination met with those from the Christian Reformed Church in North America, Evangelical Lutheran Church in Canada, and the United Church of Canada to begin an exploratory "multi-lateral conversation". The initial stages of this conversation are being used to "get to know" our dialogue partners better. It is too early to say where these conversations will eventually lead, however, it is hoped that these meetings will form the foundation for continuing discussion.

During the initial meeting on December 4, 2000, the following statement was agreed for release to our respective denominations as the basis of on-going exploratory conversations:

In light of scripture's declaration that there is "one Lord, one faith, one baptism" (Ephesians 4:6): we recognize each other as churches in Christ, joined to Christ and to one another through baptism; we agree that we should pursue multi-lateral exploratory conversations aimed at growing in the knowledge of one another's unique history, worship, polity and doctrine, identifying and discussing theological, sacramental or practical issues which unite or divide us, and envisioning and proposing to our respective communities further steps toward fuller expressions of that unity which is both Christ's gift to and Christ's calling for the Church.

In anticipation of the "future of Christ", Advent 2000.

Recommendation No. 2 (adopted, p. 40)

That the above statement be endorsed as a preliminary guide for our participation in this multi-lateral conversation.

OBSERVER STATUS TO THE EVANGELICAL FELLOWSHIP OF CANADA

As directed by the 125th General Assembly, the committee requested and received permission from the Evangelical Fellowship of Canada to have an observer at its formal functions. Consequently, a committee member attended the annual meeting in New Brunswick in October, 2000. It was reported that the our representative was warmly welcomed and that the meeting was orderly and well attended. The major decision made was to meet once a year as a general council.

MINUTE OF APPRECIATION

As of this Assembly, The Rev. Donald W. MacKay is retiring after having served diligently for three years. The committee expresses its sincere thanks and best wishes to him as he continues to serve Christ in other ways.

Philip Wilson
Convener

Joe Williams
Secretary

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

To the Venerable, the 127th 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 appointees: 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 the authority of the indenture and, where necessary, 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. (These figures have not changed since 1995, although the value of the dollar has declined considerably in that time; the gifts have therefore also been declining in value each year.) For the period April 1, 2000 to March 31, 2001, a total of 48 ministers and 96 children received gifts from the fund for a total of approximately \$96,292.

A Christmas gift was sent to eight ministers on long-term disability for a total of \$2,400. An amount of \$6,300 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.

For the past three years we have reported to the Assembly that we have been pursuing amending the terms of the fund so that divorced ministers who have custody of or financial responsibility for children may be eligible to receive gifts from the fund. The Paterson family has agreed that steps be taken to meet this concern. The process through the legal counsel of The Presbyterian Church in Canada in correspondence with the Charitable Property Division of the Public Guardian and Trustee of Ontario has been long delayed and has not provided any guidance, and the counsel of the Church has closed its file on the subject. At the November meeting of the appointors of the fund, acting with the authority of the original indenture to make gifts from the fund "to those who in the opinion of the appointors are most deserving of and in need of assistance", approved a policy statement that "gifts be made to divorced ministers who have custody of or financial responsibility for children". This decision has increased the number of gifts to be made from the fund. The applications for eligibility to be considered by the appointors have been amended accordingly, and regular gifts to such persons commenced in April 2001.

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 the capital of the fund. 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. In the past fiscal year income from the fund exceeded the gifts given by less than \$7,000. It would appear that in the near future we may be encroaching on the original capital and may therefore consider more direct approached to sessions and individuals for contributions to the capital of the fund.

Clerks of presbytery are annually supplied with 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 has handled the processing of all applications and the sending out of gifts. She has also collated all the letters of appreciation and forwarded them to the Paterson family, who maintain a serious interest in the work of the fund. Mary served the fund in this capacity for some ten years until her retirement last November. These responsibilities now are handled by Mathew J. Goslinski, Administrator, Canada Ministries. We also express our gratitude to The Rev. Gordon R. Haynes, Associate Secretary, Canada Ministries, who serves as secretary of the appointors, and to Donald A. Taylor, Chief Financial Officer, whose regular financial advice and wise 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. [37](#))

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 at large.

J.J. Harrold Morris
Convener

Gordon R. Haynes
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 127th General Assembly:

LOOKING AHEAD BY REMEMBERING WHERE WE HAVE BEEN

We confess that we are biased, but we believe that history matters. Where we have been tells us much about who we are. Our personal histories impact the way we see each other, see the church, and understand the Triune God made known to us in the person of Jesus Christ. The same is true of our congregations, our presbyteries, and the denomination as a whole. Where we have been, what our past was like, affects the way we live today. Over the next two years, the Committee on History is mounting two major initiatives that will help the denomination look forward, by remembering where we have been.

In May 2002, the committee, in conjunction with the three theological colleges, will host a conference on Active Evangelism. Asking three questions: What did evangelism look like in Biblical times? Historically how has The Presbyterian Church in Canada done evangelism? What does Reformed evangelism look like at the edge of the new millennium in Canada? We hope that this conference will stimulate two responses within the Church. First, "Wow, Presbyterians have done active evangelism!" And second, "We too can become active evangelists." The papers from this conference will be published and available, we hope, by the fall of 2002, for congregations to study and reflect on.

In time for the 2003 General Assembly the committee hopes to publish the second volume of *Gifts and Graces*, the stories of Presbyterian women who have lived out their faith with integrity

and meaning. This will be just in time for the focus on spirituality in the FLAMES Initiative. As the stories of these women are told and read, we hope that people will be challenged to find their spiritual calling in their context.

NATIONAL PRESBYTERIAN MUSEUM

The National Presbyterian Museum is to be located at St. John's Church in Toronto. As this is being written, the final agreement between the congregation and the museum are being worked out. It is anticipated that renovations will be under way by the time of Assembly, and that a dedication of the space will take place sometime in the fall of 2001. As with any building project those targets may not be reached. A special thanks needs to go to Dr. John Johnston for his many hours of work on this project.

THANK YOU

A number of faithful Synod History conveners keep the committee informed of what is happening in the various regions of the country. In particular, the history conveners from the Synod of Alberta, the Synod of Manitoba and Northwestern Ontario, and the Synod of Southwestern Ontario have been exemplary in their keeping the committee up-to-date with what is happening.

A number of people continue to volunteer in the Archives and Records Office, cataloguing, doing genealogical research, and computerizing records. Thank you to these people. Thank you also to Kim Arnold, Archivist, and Bob Anger, Assistant Archivist, for their faithful work, and the valuable service they provide to historical researchers, congregational historians and genealogists.

OTHER COMMITTEE PROJECTS

Twice a year *Presbyterian History* is published. It is included in the PCPak that goes to every congregation in the denomination. It is also available by subscription to those who wish to have their own copies. The editor, Peter Bush, is continually looking for articles in the 2,000 to 2,500 word range that touch on some aspect of Canadian Presbyterian History.

The sales of *Gifts and Graces*, vol. 1, a collection of short essays about 19 Presbyterian women, have been remarkable. It is by far the best selling book the Committee on History has ever published. The essays tell the stories of both contemporary and historical women. The sales of *Called to Witness* vol. 4, have been about the level we anticipated. The *Called to Witness* series, provides 5,000 word articles on people of historical importance within the denomination. It is worth noting that *Called to Witness* vols. 1 and 2 are essentially now out of print. A handful are still available from the Book Room. When those are sold, copies will only be available at used book sales.

The Canadian Society of Presbyterian History continues to meet annually to hear academic level papers on some aspect of Canadian Presbyterian History. The Papers of the Society are published annually and all members of the Society receive copies of the published papers. The Society meets on the last Saturday of September at Knox College in Toronto. Among the papers to be presented this year, is one examining models of ministry other than full-time ordained ministry, that have been used within The Presbyterian Church in Canada.

CHURCH AND CONGREGATIONAL RECORDS

Each year the Committee on History tries to find a new way to encourage congregations to have their records microfilmed. The costs of microfilming are not very significant. The average congregation would have fewer than 1,000 pages of material to microfilm, which would mean a cost of less than \$200. For under \$200, the congregation would know that there was a copy of their records held in a secure environment. If anything untoward were to happen to the original records in their possession, there would be a back-up available. As Presbyterians, we love to buy insurance so we are protected against every eventuality. But remarkably less than forty percent of congregations in the country have taken out this very inexpensive insurance on their church records. We would ask commissioners to not only adopt the following recommendation but also to return to their congregations and presbyteries as advocates for the insurance package called: "The Microfilming of Church Records".

Recommendation No. 1 (adopted, p. [37](#))

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.

HISTORY PRIZES

The Presbyterian Church in Canada's History Prizes for works published in 2000 are:

Congregational Category:

Congregational History Committee, The Rev. Evelyn Carpenter, Convener, "First Presbyterian Church, Chatham, Ontario: A History to Commemorate the New Millennium"

With Honourable Mention going to four other works:

Pat Hubbard, "St. Stephen's Presbyterian Church - A History" from Sunny Corners, New Brunswick

David Brearley, "Presbyterians in Ottawa-Carleton, 1823 to 1900"

"A Walk through Time: A History of Bethel Presbyterian Church, Scotsburn, Nova Scotia"

"A Spiritual Journey: Erindale Presbyterian Church, 1877-2000"

An additional Honourable Mention goes to "Parkwood: A History of Parkwood Presbyterian Church, Nepean, Ontario, 1964-1999," who submitted a history on CD-ROM made up of narration, still shots, and sound clips of various ministers and others. This attempt to tell a congregational history in a multi-media format is to be applauded.

Academic Category:

Peter Bush, "Western Challenge: The Presbyterian Church in Canada's Mission on the Prairies and North, 1885-1925" (J. Gordon Shillingford Press, 2000)

OVERTURE NO. 24, 2000 (A&P 2000, p. [525-26](#))**Re: An official flag for the denomination**

Overture No. 24, 2000 asks for two things. First, the creation of an official Presbyterian Church in Canada flag. And second, the establishing of rules regarding the appropriate use of the flag. As instructed by Assembly the Committee on History has consulted with the Committee on Church Doctrine about this issue. The Committee on History has also consulted with the Session of St. James, Stouffville, the originators of the overture, to understand the reasons for it. The session believes that a flag would create an identity for the Church as a whole, it would become a rallying point for congregations. In a world where there are no roots and nothing is stable, a flag would become a marker around which to flock. The committee understands and appreciates the concerns about the rootlessness and instability that are part of post-modern culture.

The committee has a three-fold response to the overture:

First, in its simplest terms the Church already has a symbol, a symbol and sign that is not particularly Presbyterian, but it is a sign which is uniquely Christian. It is under that sign that all been baptized, it is under that sign that all Christians live, and it is that sign that believers are called to carry. The sign and symbol of the church is the cross. And while it is not uniquely Presbyterian, it is the sign of the church of Jesus Christ. And since at the heart of the Presbyterian and Reformed tradition stands this fact, that Jesus Christ is the only King and Head of the Church, the cross should be the primary symbol of the church.

Secondly, flags in our culture represent countries and causes with limited and exclusive appeal. The maple leaf flag is used by Canada to distinguish us from the United States of America, the United Kingdom, or France. It embraces us, but excludes others. Likewise with the flags used by specific organizations such as the Scouts or Royal Canadian Legion. The church however, and The Presbyterian Church in Canada, must forever have an inclusive open-door policy that invites all who confess Jesus Christ as Lord and Saviour to belong regardless of their political or national allegiance.

Thirdly, in a context when those outside the church are seeking places that have fewer outward religious trappings and rather want places that nurture their interior spiritual lives, the committee

believes a flag would simply add to an outward religious orientation of the church, rather than being an effective witness to the broader community.

Now, all that has been said, may not apply to all communities within Canada, there may be places where a flag could still become a helpful symbol - like a logo that attracts attention. There is nothing in this response to the overture which prevents local Presbyterian congregations or even presbyteries from developing a flag, or from even offering that flag to the Church as a whole.

Recommendation No. 2 (adopted, p. [37](#))

That Overture No. 24, 2000 be answered in the above terms.

APPENDIX G

The 126th General Assembly referred the revised [Appendix G](#) back to the committee for further study and to dialogue with a number of concerned parties. Those discussions have taken place via e-mail and the committee has made adjustments which it believes respond to the concerns raised. The committee is asking the Assembly to adopt the following revised [Appendix G](#).

**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. Neither can records become the property of any archives, museum, or similar institution in which they may happen to be deposited.
- 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 decide how such records shall be preserved. The presbytery, without delay, shall forward the original records, or a microfilmed copy of them, 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, should such access be required.
 - G-1.3.2 If the presbytery is retaining the original records in their possession or depositing them with an archives, museum, or similar institution other than the Archives and Records Office of The Presbyterian Church in Canada, the Presbytery shall ensure that the materials are in a safe and secure environment which ensures the preservation of the documents, in accordance with established archival standards. The Presbytery shall also ensure that the access rules for the materials are those outlined in G-3.1.1 and G-3.1.2. Notice in writing of the intention to designate a congregation's records for deposit in another archives, museum, or similar institution should be given to the Archives and Records Office sixty days prior to that deposit.
- 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 General Secretary or Secretary of the so consulted agency 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 their appointment be clearly informed and required to acknowledge that

the material in which the congregation or court wishes 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 the Presbyterian congregation or church court.

- 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 congregations or church courts, members or officers of the congregation or church courts 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 of the church 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 restrictions 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 2001, session minutes up to 1951 would be open. Each year it would move up one year: 2002 for 1952, 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 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 programme 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.

Recommendation No. 3 (adopted, p. [37](#))

That the above revised Appendix G of the Book of Forms be adopted:

Peter Bush
Convener

Michael Millar
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 127th General Assembly:

SEEKING SHALOM IN TIMES OF TRANSITION

In last year's report the International Affairs Committee offered some reflections on the Reign of God. "How do we participate and reveal the hope of God's kingdom in our world?" the report asked. Specific suggestions were then offered in terms of choice, action and proclamation. This year the committee would like to explore further the idea of the Reign of God, starting with peace.

Peace, shalom, in Hebrew is a very rich word. The variations in meaning cover a page and a half in a standard Hebrew dictionary. It can mean anything from the end of a war to a bribe; but the root meaning has to do with wholeness, or completeness. The real flavour of the word becomes apparent when we look at other ideas that go along with peace.

Peace and Prosperity

Those who know peace enjoy the good things of the earth.

For there shall be a sowing of peace and prosperity,
the vine shall yield its fruit,
the ground shall give its increase,
the heavens shall give their dew,
and I will cause the remnant of this people to possess all these things.

(Zechariah 8:12, see also Psalm 37:10-11 and Psalm 147:14 RSV)

Peace and Security

Peace can mean the end or the avoiding of strife, as when Joshua made peace with the people of Gibeon (Joshua 9:15). With the end of strife one can expect security. So, thought Hezekiah, since God had granted him another fifteen years of life, "why not, if there will be peace and security in my days?" (2 Kings 20:19) Isaiah, looking forward to the restoration of Israel, imagines a time of rest:

My people will abide in a peaceful habitation,
in secure dwellings, and in quiet resting places.
(Isaiah 32:18 cf., Isaiah 57:18-21, Jeremiah 14:19)

Peace and Righteousness

But the idea most associated with peace is righteousness (tsedeq or tsedeqah):

Then justice will dwell in the wilderness,
and righteousness abide in the fruitful field;
and the effect of righteousness will be peace,
and the result of righteousness quietness and trust forever.
(Isaiah 32:16-17, see also 48:18, 57:21, 60:17, 59:8, 48:22)

A classic example is Psalm 72, a royal psalm, an ode composed, apparently, for a coronation or similar event. It sets out the psalmist's expectations of how a ruler should behave.

Give the King your justice, O God,
and your righteousness to the King's son!
May he judge your people with righteousness,
and your poor with justice.
May the mountains yield prosperity for the people,
and the hills, in righteousness.
May he defend the cause of the poor of the people,
give deliverance to the needy,
and crush the oppressor.

(Psalm 72:1-4, see also 12-14)

In the Old Testament, words like righteousness and justice often appear in the context of salvation, of God's intervention in human affairs. The village elders, sitting on great hewn rocks inside the gate, dispensed justice. But, according to the prophets, these judges were often unfair. Through bribes or connections, the more affluent people in the village usually got what they wanted. The poor, the widows and the orphans were denied their rights. Hence the psalmist's prayer that the sovereign might defend the cause of the poor.

A peaceful society is, above all, a just society. Church leaders in the early part of the last century, inspired by the message of the social gospel, determined to establish "God's Dominion" in Canada. It was a noble vision, much of which has been realized. (See for example, A&P 1918, Appendices, page 14) But the social gospel movement died of its own naiveté. It believed, or at least significant sections of its leadership believed, that the Reign of God could be brought in by human effort. Unfortunately human nature was more intractable than they imagined. Psalm 72 is more realistic, "Give the King your justice, O God." The ideal society it envisages will not be a gift of the ruler, but of God through the ruler.

Peace and Salvation

This connection is clearest in the apocalyptic passages, which talk about a radically transformed world:

The wolf shall dwell with the lamb,
and the leopard shall lie down with the kid,
and the calf and the lion and the fatling together,
and a little child shall lead them.

(Isaiah 11:6, cf. Ezekiel 34:25)

Real peace involves a revolution, not just in human affairs, but in the nature of our relation to God and to creation. Serious social change is more than humanity can accomplish on its own. But with God all things are possible.

Let me hear what God will speak,
for he will speak peace to his people,
to his faithful, to those who turn to him in their hearts.
Surely his salvation is at hand for those who fear him,
that his glory may dwell in our land.
Steadfast love and faithfulness will meet;
righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
and righteousness will look down from the sky.
The Lord will give what is good,
and our land will yield its increase.
Righteousness will go before him,
and make a path for his steps.

(Psalm 85:8-13)

This kind of world is in God's hand. It is the consequence of God's salvation. In the New Testament, the reconciliation of heaven and earth happened in Christ:

For in Christ all the fullness of God was pleased to dwell, and through Christ to reconcile all things to God, whether on earth or in heaven, by making peace through the blood of Christ's cross. (Colossians 1:20)

Peace with God

Salvation brings a peace of mind that endures in spite of trouble and conflict, opposition, danger and persecution, because there is peace with God:

Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. (John 14:27)

Or as Paul put it,

Therefore since we are justified by faith, we have peace with God through our Lord Jesus Christ.

(Romans 5:1)

Christians, therefore, are in a unique position. Since our peace with God is assured, we are released from bondage to fear and free to work for peace on earth.

Peace and Transitions

Times of transition are times of uncertainty. And uncertainty breeds fear and conflict. In the desert of Sinai, former slaves, who knew only relationships of power and oppression, nearly overwhelmed Moses as they brought disputes to him for settlement. It is Jethro, his father-in-law, who shows Moses how to build a peaceful society:

You should represent the people before God, and you should bring their cases before God; teach them the statutes and instructions and make known to them the way they are to go and the things they are to do. You should also look for able men among the people, men who fear God, are trustworthy and hate dishonest gain Let them sit as judges for the people ... and all these people will go to their home in peace. (Exodus 18: 19b-23)

In this report, the committee looks at significant transitions in Eastern Europe, Nigeria and Guatemala. What are the prospects for peace in these societies in transition? The proposal for Peace Education and Reconciliation in Hungarian church-related schools is a constructive approach to two long-standing European dilemmas. In Nigeria, the recent change in government has given space for some hopeful developments. In Guatemala, even though the war has ended, little progress has been made in dealing with the social conflicts that caused the war in the first place. Globally, the international community is beginning to turn its attention to the plight of children affected by war. The initiatives of the United Nation's Decade for a Culture of Peace and Non-Violence for the Children of the World and of the World Council of Churches' Decade to Overcome Violence are signs of hope that call for the participation of the church at all levels.

HUNGARIAN CHURCH SCHOOLS AND PEACE EDUCATION

Historical Background

For nine centuries, Hungary was one of the largest countries in Eastern Europe. In addition to its Hungarian (Magyar) population, it included significant minority groups especially of Slavic and Roma (often known as gypsy) peoples. Following the First World War, the boundaries of European countries were re-drawn, often according to the principle of "one nation, one culture" (i.e. that each culture as defined by language and common history should have its own political identity as a nation). In the process, more than two-thirds of the land area of pre-war Hungary was given to surrounding states, some of them newly-created (e.g. Czechoslovakia, Yugoslavia). Consequently, nearly fifty percent of the Hungarian population was placed under the jurisdiction of governments which were often hostile to these ethnic minorities within their borders. The Hungarian Reformed Church was also fragmented according to the newly imposed national boundaries and now consists of eight independent national churches.¹

The Second World War and its aftermath brought new difficulties to the Hungarian Reformed Church both in Hungary and in ethnic Hungarian communities in the surrounding countries. Since the 1530s this church had invested heavily in education. By the early part of the 20th century, it sustained over 1,500 schools ranging from nursery to university levels. Under the post-war Communist governments of Eastern Europe, all but two and a half seminaries and one secondary school were confiscated by the State, along with other church properties. Furthermore, Christian witness by an educator, in or out of the classroom, was not tolerated under Marxist regimes.

The Current Situation

At the beginning of the third millennium, the Hungarian minority populations struggle for survival. Although Hungary has abandoned the idea of wanting to win back its former regions, the Hungarian minorities in surrounding countries are continually accused of supporting this aim. This anti-Hungary propaganda cultivates animosity towards minorities and creates enormous inter-ethnic tension. As a result, the Hungarian minorities in these countries are engaged in a struggle for a multicultural society in which they would be accepted and be able to exercise their basic human rights. Members of the Hungarian Reformed Churches in these countries have given their leadership massive support as they try to resolve the situation through political negotiation.

Tragically, the mentality of “one nation, one culture” discourages people from knowing much about their own and other’s history - good or bad. Insulated from each other, and adhering to a sanitized and romanticized ideal of national homogeneity, the average citizen and the younger generation are easy prey for exploitation by the politics of ethnic difference. Ethnic Hungarians in these countries are often treated like strangers and invaders on their native soil.

Throughout the upheavals of the 20th century, the Roma people have continued as an often unwelcome and marginalized minority in all countries of East-Central Europe. Approximately 600,000 live in modern Hungary (out of a total population of 10 million). Accurate statistics from the other countries are not available.

Hence, for the eight Hungarian Reformed Churches, the issues of ethnic divisiveness and misunderstanding are urgent. How can this church contribute to a lasting solution?

In the last decade interest in multiculturalism has grown. Inside and outside of Hungary, the Hungarian Reformed Church is seeking to develop a stronger sense of what it means to have a common citizenship in the household of God. It recognizes that creating the conditions in which a coherent, ethnically diverse national identity can flourish will require courage to confront past excesses and the will to institute correctives for the future.

Since the collapse of communism, these churches, from their own resources and with help from European churches, have partially rebuilt their Christian school system. Since 1989, the Hungarian Reformed Church has worked in all eight countries in which it functions to regain at least some of its lost schools. It has been able to re-establish 70 church-related schools, most of them in Hungary. The Hungarian government is the only one that has returned any confiscated school buildings to the church. However, some progress has been made outside of Hungary in establishing schools in other available facilities such as abandoned municipal schools. No government has welcomed the re-emergence of church-based schools and the authorities have placed many obstacles in the way of their development. Churches, schools, staff, students and their families feel deeply the need to build a sense of trust and mutual respect between the minority ethnic Hungarians and the local majority population.

The Hungarian Reformed Church and the Roma

The Hungarian Reformed Church is also deeply concerned about the persecution of Roma minorities. In March 2001, the Christian College Association of Budapest, with the assistance of the Ars Longa Foundation, held a conference that brought together representatives of government, churches, social work agencies and Roma leaders to “produce a strategy for arriving at a long-term, comprehensive plan for addressing the needs and improving the conditions of the Roma people in Hungary.” The organizers confirmed that the Roma people encounter major problems of discrimination in all social sectors including health, education and employment.

In Ukraine, even as Hungarian Reformed churches struggle to set up schools for their own constituency, they are also engaging in ministry with Roma minorities. One of the new secondary schools was established in Nagydobrony, Ukraine in 1995. There are three Roma encampments nearby in which there is an active Reform witness and, in one, a newly built church. The school has its own dormitories, kitchen and cafeteria. In addition to preparing food for the students, the kitchen and cafeteria also serve some of the very needy in the surrounding community. Since 1998, special remedial classes have been held at the school for Roma children who needed extra tutoring. And in 1999, the school successfully persuaded the

municipal school to move its slow-learners class (consisting entirely of Roma children) into the Hungarian Reformed Church school.

Peace Education: a Role for the Church

In these uncertain times, the Hungarian Reformed Churches have an opportunity to become agents of peace and reconciliation. In July 2000, The Rev. Zoltan Vass of First Hungarian Church, Toronto, participated in the Fourth Assembly of the Hungarian Reformed Churches of the World held in Budapest. He met with the leaders of the churches outside of Hungary to propose a program of Peace Education and Reconciliation in the newly established church supported schools. The model would be to bring together students from different cultures to promote peace and reconciliation.

Not surprisingly, the concept met with mixed reactions. The minority communities have endured eighty years of marginalization and oppression in countries where neither the state apparatus nor the majority population has much sympathy for their needs. They are not optimistic about prospects for co-operation. But times are changing and a younger generation sees new opportunities. A key factor is the application of several former Soviet bloc countries for entry into the European Union. This not only brings these areas out of isolation; it exposes them to international norms embraced and supported by the Union, including questions pertaining to minority rights. At the conference on Roma minorities mentioned above, part of the program dealt with the need for the Hungarian government to meet European Union human rights standards. Even in countries outside the Union, the Hungarian Reformed Churches, through offering a Peace Education program, could help develop understanding and acceptance of these principles. As International Ministries staff person, Dr. David Pandy-Szekeres reports, "The schools of the [Hungarian] Reformed Church in sub-Carpathian Ukraine would be highly motivated in participating in such a program. Being the minority, they cannot afford to allow the ethnic question to take an unfavourable direction."²

Conclusion

Church historian Justo L. González in his *Out of Every Tribe and Nation* gives a helpful report of a five-year multi-ethnic theological dialogue on the Christian story. Such developments attest to higher education rising to the challenge of multiculturalism in an effort to move beyond the politics of difference and forge a new spirit of inquiry and multicultural identity. What the Bible has to say about ethnic pluralism, justice, and inclusiveness is nothing short of an ancient blueprint for building bridges between people instead of "dividing walls of hostility". (Ephesians. 2:11-22)

In this regard, multiculturalism is important and mandated not just because it corrects past harm, but also because it reduces future harm; not only for the one who is the object of marginalization, but also for the one who, however unwittingly or intentionally, perpetuates it.

NIGERIA: UNCERTAIN STEPS ON THE PATH OF TRANSITION

With the death of dictator General Sani Abacha, Nigeria entered a critical transition from nearly 40 years of military rule to elected government. The election of 1999 confirmed former general, Olusegun Obasanjo, as president and raised hopes that the country would move from destruction and decay to construction and development, from tension and conflict to peace and stability; from despair and alienation to hope and harmony. Two years later there is much frustration as the immense and complex problems that Nigeria faces continue to impede progress.

Poverty Alleviation

In spite of abundant petroleum resources, Nigeria is one of the twenty-five poorest countries of the world. One in every two of Nigeria's 120 million people lives in extreme poverty. Youth unemployment is very high. Poverty contributes to much of the tension and conflict in Nigeria today. The government has pledged its commitment to alleviating poverty and but is falling far short of fulfilling promises to distribute proceeds of oil revenues more fairly, rebuild industries and increase support to agriculture.

The government's poverty alleviation program has been widely criticised for its ineffectiveness. With the return to civilian government, there has been a mushrooming of non-governmental, ethnic, self-help, women's and church-based groups advocating for social services and measures

to provide for the basic needs of those living in poverty. For example, the Ecumenical Commission for Women Empowerment contributes to local development through micro credit projects for the rural poor and skills training for women.

Pockets of Integrity

To the despair of many, corruption continues to pervade every level of government and civil society. Consequently, ordinary citizens have little confidence that government or other leaders will act in their interest. Nigeria is a multi-ethnic country that is precariously bound together. Corruption weakens national unity. The existence of numerous and sophisticated civic groups, such as the Civil Liberties Organization, which are committed to eradicating corruption, is a hopeful sign. These “pockets of integrity” exist at various levels of society and include many Christians and Muslims who are calling for openness, honesty and integrity in government and in society generally.

Corruption does not exist in a vacuum. It feeds into and off of the global economy, international business practices and complicit banking systems. In addition to calling for integrity in domestic institutions, Nigerians are also working hard to expose the international linkages of corruption in relationship to Nigeria’s foreign debt.

Democracy and Human Rights

Nigerians have suffered under the tyranny of military governments for almost four decades. Most civilian governments did not respect democratic practices either, including respect for human rights. So citizens lack experience in democracy, the rule of law, civil liberties and the rights and responsibilities of citizens and the state. Nigerians tend to view democracy very pragmatically; it must translate into a better quality of life, not be limited to participation in elections.

Nevertheless, elections have taken place at different levels of government. Members of the former dictatorship have been arrested and charged with offences that include murder, support of death squad activity and theft of public funds. This is an initial step in establishing accountability from government officials. Still, pro-democracy organizations tend to value the current regime less for what it has delivered and more for the opportunity it has created to engage the public in democratic development and citizen participation. The Nigerian Concerned Group for Environment, Population and Development is one of many organizations contributing their voices to public discourse. A small new development organization recently established by concerned Presbyterians is called Safe Environment and Living (SEAL).

The Presbyterian Church in Nigeria is creating an educational unit on democracy and human rights, which will be managed by Arlene Onuoha. She is appointed by International Ministries to serve with the Nigerian church. Presbyterian World Service and Development (PWS&D) will be supporting this unit, which is modelled on the Community Development Program established by Inter-Church Action (one of PWS&D’s ecumenical partners) with the support of the Canadian International Development Agency. These hopeful initiatives contribute to community based development and help strengthen the broader democratic framework.

Reconciliation and Tolerance

The difficulties in a transition from military rule to elected government and democratic practices should not be underestimated. In the past few years, there has been a resurgence of ethnic and religious based violence in the country. Hundreds of people have lost their lives. Inter-ethnic and inter-religious violence contribute to a climate of fear and anxiety in some regions of the country. The extension of Shari’a law in ten northern states (to adjudicate criminal as well as civil cases) escalates the anxiety felt by many Nigerians, both Christian and Muslim. Some Nigerians have reacted violently and have participated in protest riots. At the same time, Nigerians from different ethnic groups and faiths are calling for national unity and peace. The federal government has set up a seven-member commission under Justice Chukwufida Oputa to investigate past abuses. Churches, including The Presbyterian Church in Nigeria, are attempting to bring peace and reconciliation to regions where there has been serious conflict.

A Regional Leader

The success or failure of Nigeria in making a transition to democracy has great implications for all of West Africa. Nigeria is the most populous country in Sub-Saharan Africa. It possesses

great natural wealth. Its skilled human resources are a matter of national pride. Nigeria has a major contribution to offer in building regional stability and co-operation. It plays a central role in ECOWAS (Economic Community of West African States) and ECOMOG (Economic Community of West African States Monitoring Group).³ This regional role is likely to increase with the country's transition to democracy. Nigeria has an opportunity to set a model for leadership in Africa.

Yet, only two years into this transition, there are ominous signs that threaten failure unless corrected quickly. The Roman Catholic bishops of Nigeria issued a strong statement in March 2001 condemning the failure of President Obasanjo's government in living up to the hopes and expectations raised by the restoration of democratic elections. They noted that while prices for Nigeria's oil exports had trebled, little of this windfall was being used for the benefit of the people. "We see government at all levels dissipating scarce resources on expensive projects that do not directly improve the lives of the people."⁴

After a persistent campaign for debt cancellation, President Obasanjo was able to negotiate a three-year moratorium on service payments for \$23.4 billion of debt (out of a total debt of \$28 billion) to Paris Club creditors. But representatives of the International Monetary Fund have warned against seeking total cancellation for fear of driving away investment. The government is trying to move quickly toward privatization in several sectors in the hope that deregulation will attract investors and end shortages. But critics fear these moves will stoke inflation and add to the suffering of ordinary Nigerians.

In 2003, Nigeria will hold its next national elections. Between now and then, the government faces formidable challenges in stemming corruption, establishing economic stability and reducing ethnic and religious tensions. Non-governmental organizations, including churches, have a key role to play in community development and education on human rights and democratic development. All sectors of Nigerian society will need to support each other in transforming the first uncertain steps of transition into a confident walk toward a just and equitable democracy.

Our Partnership

Presbyterians have had a relationship with Nigeria that goes back to the middle of the 19th century. The Presbyterian Church in Nigeria celebrated its 150th anniversary in 1996. Our Church's connection with The Presbyterian Church in Nigeria is almost fifty years old. We have been there during Nigeria's most difficult moments. How can we sustain that partnership today?

Recommendation No. 1 (adopted, p. [19](#))

That prayer be offered for the mutual tolerance and peaceful co-existence of the adherents of Nigeria's major faiths; for the wisdom and courage of the nation's leaders to guide their country on a path of peaceful change; and for our fellow Christians in Nigeria as they endeavour to mitigate the tensions exacerbated by the extension of Shari'a law in their country.

Recommendation No. 2 (adopted, p. [19](#))

That the Life and Mission Agency be encouraged to seek out ways of strengthening our relationship with our partner in Nigeria by increasing the number of Canadians working in Nigeria and by bringing Nigerians to Canada on short-term visits.

Recommendation No. 3 (adopted, p. [19](#))

That the Life and Mission Agency be encouraged to support community-based projects in Nigeria which seek women empowerment and to assist The Presbyterian Church in Nigeria to become an actor in the movement to promote human rights and democratic development.

Recommendation No. 4 (adopted, p. [19](#))

That a letter be sent by the Moderator of the 127th General Assembly to the Canadian government stressing the need to continue grass-roots projects in Nigeria, rather than retrench to working through the government alone; and the importance over the next two years of preparing ordinary Nigerian citizens to participate knowledgeably in the elections of 2003, noting that this should be a priority for Canadian development programs in Nigeria at this time.

GUATEMALA: A SOCIETY IN TRANSITION?

Building a peaceful, just society in Guatemala requires bringing together diverse people who have lived in a violent relationship of oppression and terror for centuries. All participants must learn mutually empowering ways to live together and truly commit themselves to peace above all else.

On December 29, 1996, after more than nine years of negotiations, the government of Guatemala and the Guatemalan National Revolutionary Unity signed the Accord for a Firm and Lasting Peace, officially ending the 36-year civil war in which an estimated 200,000 Guatemalan civilians were killed. The official end of the war opened the door to the possibility of peace in Guatemala. It marked neither the end of violence nor the end of hatred. It did not address the problems that had caused the war. But it was seen as public recognition that the present situation needed to change.

In the four years since the Accord was signed, little has changed for the Guatemalan population: 80 percent live in poverty; 52 percent are illiterate (a figure that rises to 85 percent in rural areas and 90 percent among indigenous women and children); and 65 percent of productive land is owned by 2 percent of the people.

Guatemala faces complex problems and grave challenges.

- For centuries, the country's governments have permitted institutional racism against the indigenous Mayan people, who have experienced discrimination in education, public health, working conditions, and have been excluded politically. Mayan representatives were not party to the Peace Accord.
- Women are also marginalized, although one-third of Guatemalan households are supported by women.⁵
- Those who commit criminal acts and human rights violations continue to enjoy impunity. Members of the military do not merely tolerate, but often perpetrate, violent acts against the oppressed, never being held accountable to any civil authority.
- While almost all the population is Christian, marked differences in the interpretation of the gospel have contributed to tensions and even violence between Christians of differing theologies. The more fundamentalist groups regard movements to improve human rights and people's living circumstances as "anti-evangelical and automatically subversive".⁶

Progress Since 1996

A forward-moving peace process requires an integration of all the groups of people and sectors of society that have been affected by the violence and continue to reside there. But the road to integration in Guatemala is uphill with many twists and turns and obstacles. How does one involve diverse people: the oppressor and the oppressed, the educated and the uneducated, the rural dweller and the urban dweller, the rich and the poor; so that their representatives are each given a fair opportunity to speak, to be heard, and to participate? How can these representatives develop the leadership skills to go back to their constituents, educating and mobilizing their support? How can objective information go simultaneously to all sectors of society when there is great disparity in literacy and language? In Guatemala there are more than 24 indigenous language groups. How can people who have always been enemies establish relationships of trust?

The 1996 Peace Accords required passage of hundreds of pieces of legislation, financial resources, human rights protection, demilitarization of society, and a multi-sectoral overseeing body. All of these continue to be elusive goals.

A referendum was held in May 1999, on a package of proposed constitutional changes called for in the Peace Accord. The proposals included "measures that, by giving official status to indigenous languages and to traditional Mayan forms of justice, would have recognized that Guatemala is a multi-ethnic country. Other changes would have modernized the army, removing its responsibility for internal security and placing it more firmly under civilian control."⁷ All the proposals were soundly defeated. Supporters of the reforms blame low voter turnout (less than one fifth of the electorate), misinformation demonizing the constitutional changes, widespread illiteracy and ignorance, distrust of politicians, and fear of repression.

The Catholic Church's three-year investigative project, "Reclaiming the Historical Memory", culminated on April 24, 1998, with Bishop Gerardi's presentation of the landmark human rights report, *Guatemala: Never Again*. The report placed the primary responsibility for the killing of 200,000 Guatemalan civilians including the 50,000 who were "disappeared" on the Guatemalan Army and its paramilitary allies.⁸ Two days later Bishop Gerardi was assassinated.

By September 2000, the Fifth Report on Implementation of the Peace Accords prepared by the UN Verification Mission to Guatemala (MINUGUA) stated that there had been little progress and possibly some regression in the peace process.⁹ The various commissions that had been established had accomplished next to nothing.

The presidential election of November 1999, was won by Alfonso Portillo. The head of his party, the Guatemalan Republican Front, is General Rios Montt, one of the war's bloodiest military dictators. The new president's promises of fiscal accountability, a lessened role for the military, swift prosecution of Bishop Gerardi's assassins, and progress on the Peace Accord have not come to fruition.

- The government cancelled a fiscal pact, aimed at raising government revenues to 12 percent of GDP by 2002, which it had made with business and social groups.
- The elite military presidential-security force (EMP), scheduled to be abolished and replaced by a civilian force, has remained in place and absorbed the 70 civilian agents trained to take over its function.
- The trial of three EMP officers for the assassination of Bishop Gerardi, scheduled for February 2001, has been postponed.
- New legislation has returned internal police powers to the armed forces, a reversal of a central principle of the Peace Accord.
- The deadline for full implementation of the Peace Accord has been rescheduled from December 2000 to 2004.¹⁰

By the end of 2000, international observers were not only questioning the current political will to proceed on a path to peace, but wondered if there had ever been any serious intention to do so. In December 2000, the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) wrote to Foreign Affairs Minister, the Honourable John Manley to:

- express concern about the lack of progress in the peace process in Guatemala;
- recommend that Canada renew its commitment to contributing to the construction of peace and full respect for human rights in Guatemala by pushing for the continued presence of MINUGUA and by providing MINUGUA with financial, personnel and political support;
- recommend that Canada take every opportunity to push for full compliance with the recommendations of the Recuperation of the Historical Memory Project, and with the numerous recommendations that have been made to Guatemala over the years to ensure human rights protection, and seek guarantees for the safety of those working in human rights and social organizations.¹¹

The citizens of Guatemala have no memory of a peaceful society for they have no firsthand experience of peace. How can a group of diverse people with no mutual trust work towards the elusive, unfamiliar outcome of a peaceful society? Perhaps a key reason for the peace process coming to a near standstill is the difficulty people have in identifying with a single community that can promote a coherent vision of a positive, peaceful future. Lacking this vision and community, they have little incentive to commit themselves to working for peace.

More than four years ago the Accord for a Firm and Lasting Peace was signed and a beginning to a peace process celebrated. However, for most Guatemalans the event has had no effect on their lives. They have no sense of being part of a "society in transition" and they continue to live in fear and in poverty.

Our Presence in Guatemala

The Presbyterian Church in Canada participates in Guatemala through:

- the Inter-Church Committee on Human Rights in Latin America, which monitors the human rights situation, keeps churches informed and mobilizes lobbying of the Canadian government.

- Ken Kim, International Ministries staff, who serves with the Commission for the Verification of Corporate Codes of Conduct (COVERCO), formed by professional leaders in 1997. It provides independent monitoring of working conditions in garment factories and agro-export plantations.
- Guatemalan community development programs supported by Presbyterian World Service & Development (PWS&D). For example the project "Gender Equity in Keq'chi Communities" is working with women of the Keq'chi Mayan families to help break cycles of poverty. The project will purchase maize mills and sewing machines, provide classes in tailoring, small family gardening and chicken farming, hold training workshops on gender issues and support exchanges with other women's groups.

CHILDREN IN ARMED CONFLICT

"Let us take this opportunity to recapture our instinct to nourish and protect children. Let us transform our moral outrage into concrete action. Our children have a right to peace. Peace is every child's right."¹²

We know that the fulfillment of God's kingdom, the hopes of a world of peace, prosperity and political security will never be realized as long as we have children living in armed conflict. Nelson Mandela and Graça Machel have stated: "We cannot waste our precious children. Not another one, not another day. It is long past time for us to act on their behalf."

In 1994, Ms. Graça Machel, former Minister of Education of Mozambique, was appointed by the Secretary General of the United Nations to chair the Study of the Impact of Armed Conflict on Children. This groundbreaking document, published in 1996, presents a litany of horrors experienced by children affected by war.

In the last decade alone:

- 2 million children were killed.
- 20 million children were made homeless.
- 6 million children were left seriously injured or permanently disabled.
- Over 1 million children were orphaned.
- Over 10 million children suffered grave psychological trauma.
- There are an estimated 300,000 child soldiers, some as young as 7 years of age, engaged in armed conflict.

Children continue to be vulnerable when a conflict ends. Eight hundred children are killed or maimed by landmines every month. Children make up 50 percent of all displaced persons. Many are permanent residents of refugee camps.¹³

In response to this grim reality, the United Nations is working with its members and other organizations around the world to develop policies and programs. The Canadian Government hosted the first ministerial-level international conference on War Affected Children in Winnipeg in September 2000. Stephen Lewis, former Canadian ambassador to the United Nations, strongly criticized a UN procedure that allows "certain permanent members" of the Security Council to block child-protection motions, singling out China as one of those members. Lewis went on to attack the government of Sudan, accusing it of supporting the Ugandan rebel Lord's Resistance Army (LRA), which abducts children in northern Uganda and turns them into child soldiers or sex slaves.

According to UNICEF, the LRA has abducted at least 14,000 children during its 14-year rebellion in northern Uganda. Thousands have already died in captivity from hunger, disease, beatings and the fighting itself. Although 5,000 have escaped or been released, over 6,000 children remain unaccounted for.

A recent report by Amnesty International called, "Democratic Republic of Congo: Killing Human Decency" provides chilling details of unarmed civilians who have been murdered and tortured and of scores of people who have disappeared. The victims include the elderly, women and children. On January 15, 2000, Kosongo, a 14-year old child soldier was executed 30 minutes after his trial. Nobondo, a 15-year-old child soldier was publicly executed in Goma after he was accused of stealing a radio. He was severely tortured while in detention prior to his execution. Military units from the Democratic Republic of Congo, Burundi, Rwanda and Uganda are known to commit these abuses.

Direct involvement in war, whether as a child soldier, a victim of sexual assault or getting caught in the middle of a battle are the most obvious ways that armed conflict affects children. There are other ways that are less direct but no less harmful. Armed conflict often leads to a collapse in health and educational services. Economic activity is dramatically curtailed. Children are uprooted from their homes and are separated from their parents. Schools close down and children lose the opportunities an education provides. Society loses a generation of skilled and knowledgeable leadership. Tragically, children who grow up in the midst of conflict are more likely to turn to violence themselves.

The United Nations named 2000 the International Year for the Culture of Peace. This was a prelude to the International Decade for a Culture of Peace and Non-Violence for the Children of the World that begins this year and runs until 2010.¹⁴

At its Eighth Assembly in Harare, Zimbabwe, the World Council of Churches called on churches to work together on a new pilgrimage of peace. The Decade to Overcome Violence (2001-2010) was launched in Potsdam, Germany, on February 5, 2000.

There are other initiatives that need to be taken. The global campaign to ban anti-personnel land mines demonstrates the power of governments and civil society working together. The recent initiative to address the global flood of small weapons is to be welcomed. Project Ploughshares is providing important leadership on this issue. Children need protection in conflicts. International laws and protocols that prohibit the recruitment of children as soldiers need to be ratified and implemented. Ultimately, the conditions that give rise to conflict, including poverty, need to be addressed.

Recommendation No. 5 (adopted, p. 19)

That a letter be sent by the Moderator of the 127th General Assembly to the government of Canada asking what specific actions it is taking and planning to take to implement the Agenda for Action agreed to at the International Conference on War-Affected Children in September 2000.

CONCLUSION

As these case studies illustrate, the end of the cold war, of bitter conflicts or of brutal dictatorships do not bring peace. The causes of conflicts are varied and complex. Inter-religious and inter-ethnic tensions plague many regions of our global community. Poverty and the growing gap between rich and poor provide fodder for conflict. Finding a resolution to the troubling issue of children affected by armed conflict continues to elude the international community.

The end of the cold war has not brought a peace dividend for many of our world's citizens. A majority of citizens have yet to benefit from the promises of globalization. As the dynamics of conflict change, the work of peace needs to change as well. Churches can and are making a contribution to building a culture of peace.

Alia, a 17-year-old participant in the UNICEF supported Youth Forum and Future Search Conference in Jordan held in 1999 said, "We need to concentrate on dreams and solutions, not problems."

So, let us dream. What would a culture of peace look like?

In a culture of peace:

- Children would live to fulfil the potential of their birth.
- Children would be free from torture and abuse and be able to play and laugh in a safe environment.
- Children would be raised in nurturing homes.
- Children would go to bed with full and nourished stomachs.
- Children would be peacemakers who know the tools and skills of mediation as a first response to conflict.

This is the transition to shalom that is required not just in areas of current conflict, but in every country and community on the face of the earth. Shall we not, as those called to be peacemakers in Christ's name, join in the work of making this dream come to pass?

THE WORK OF THE INTERNATIONAL AFFAIRS COMMITTEE

In 1999, the 125th General Assembly reviewed the Terms of Reference of the International Affairs Committee and reaffirmed that the overall goal of the Committee is to help Presbyterians across Canada to be informed and aware of important international issues for study, prayer and action.

The specific objectives of the Committee were confirmed as follows:

- to consider and discuss international issues;
- to reflect on the theological dimensions of events of international significance;
- to consult with Christians of other Church bodies on matters of international concern;
- to make recommendations to the General Assembly on matters of international concern;
- to help develop educational initiatives on matters of international concern for use by congregations; and
- to communicate with the Canadian Government on matters of international concern to The Presbyterian Church in Canada.

The International Affairs Committee is concerned about the need for an effective public witness by The Presbyterian Church in Canada on international affairs. The committee believes that this witness needs to be faithful to the gospel, sustained, multi-faceted, ecumenical, responsive, coordinated and sensitive to our international partners.

Feedback to the committee from regional roundtables and congregations indicated a felt need for changes which would allow for more sustained response by the Church on global justice issues and an increase in the ability of the International Affairs Committee to assist congregations to grow in their awareness and action on global justice issues.

In its work, International Affairs Committee receives valuable assistance and co-operation from the Women's Missionary Society, and the Life and Mission Agency departments of International Ministries, PWS&D and Justice Ministries and the ecumenical coalitions with global interests.

While the committee is deeply appreciative of this assistance, it is also aware that this co-operation is often ad hoc, with no overall strategy for recommending clear priorities to the Church or sustaining an ongoing response to long-term problems. The committee believes that in order to carry out its mandate effectively this is an issue that needs to be addressed.

Recommendation No. 6 (adopted as amended, p. 20)

That an independent review panel consisting of persons experienced in international affairs be established to consult the International Affairs Committee, the Life and Mission Agency (International Ministries, PWS&D, Justice Ministries), the Women's Missionary Society, and the new ecumenical organization, Canadian Churches for Justice and Peace, and to recommend to the 128th General Assembly a plan for future co-ordination and action to assist The Presbyterian Church in Canada to make an effective public witness on international affairs.

Footnotes

1. Hungary, Austria, Croatia, Rumania, Serbia, Slovakia, Slovenia, Ukraine.
2. Report from D. Pandya-Szekeress, March 2, 2001.
3. ECOMOG is a joint military force of ECOWAS mandated by the UN to restore order in Sierra Leone.
4. Statement by the Catholic Bishops of Nigeria, March 10, 2001.
5. *Women's Role in Guatemala's Political Opening*, Central American Analysis Group, October 12, 1998.
6. *The Wounds of Manuel Saquic: Biblical Reflections from Guatemala*, Jim Manly, The United Church Publishing House, 1997, p. ix.
7. "Still waiting to be heard", *The Economist*, May 20, 1999.
8. *Campaign for Truth and Justice*, Guatemala Canada Solidarity Network, 1999.
9. *Guatemala Update and Urgent Action*, December 7, 2000.
10. "The boggy road to peace", *The Economist*, February 24, 2001.

11. Guatemala Update and Urgent Action, ICCHRLA, December 7, 2000.
12. Graça Machel, *The Impact of Armed Conflict on Children*, p. 93.
13. *Canada World View*, No. 9, Fall 2000.
14. "International Decade for a Culture of Peace and Non-Violence for the Children of the World", report of the Secretary-General.

SUPPLEMENTARY REPORT

SUDAN & TALISMAN - OIL: FUELLING THE CONFLICT OR A SOURCE OF PEACE?

The International Affairs Committee's report to the 127th General Assembly focuses on initiatives to build peace in different regions of the world. As the report states, there are signs of hope. The report also reflects on obstacles to peace. The challenges of ending conflict and building peace seem daunting, but the obstacles should not detract the Church from its mission to actively participate in building peace in our broken world. This section of the report is intended to provide an update on the conflict in Sudan and on Talisman Energy Inc., a Canadian based energy corporation involved in Sudan.

Since last year's report to General Assembly,¹⁵ there has been no reduction in the conflict in Sudan. The armed forces of the Government of Sudan and militia forces allied to it continue to violate human rights. Opposition forces also commit human rights violations, but not on the scale of those committed by the Government. The forced displacement of civilians in and near oil concessions continues. There are some signs of hope. A grassroots peace building process of civilian groups facilitated by the New Sudan Council of Churches has succeeded in uniting previously divided ethnic groups in southern Sudan.

Talisman Energy of Calgary remains adamant that its presence in Sudan is a force for positive change. At the corporation's annual general meeting in May 2001, Mr. James Buckee, Talisman's Chief Executive Officer, stated: "We send Canadians, Canadian values down into this area that needs it, and we are moving behaviour, we are moving opinion by our presence, by our systems of health, safety, environment, human rights, corporate contributions."¹⁶

The central issues in the war continue to be the relation between religion and state, the right to self-determination of the people of southern Sudan and the systematic violation of human rights. Oil development is now also playing a key role in the conflict.

A Longstanding Conflict

The current phase of the war began in 1983. Since then, more than two million people have been killed and more than four million have been displaced. At its simplest, the war pits an animist and Christian African south against a Muslim dominated government in the north. Many southerners continue to demand their right of self-determination, which they would like to exercise in a referendum to decide their own future. There are also armed Muslim movements in the north opposed to the military dictatorship of General Omar al Bashir.

Oil - A Strategic Resource

Talisman is a partner in a major oil development in southern Sudan called the Greater Nile Petroleum Operating Company Limited (GNPOC). Other partners include the Government of Sudan and the state petroleum agencies of China and Malaysia. Last year, the project generated US\$300 million in revenues for the Government of Sudan. The daily output is about 200,000 barrels. Talisman plans to increase production by 10 percent in 2001. The corporation is increasing its spending on exploration and development by 70 percent. Talisman's net profits on its global operations last year were \$906 million.

Church Shareholder Actions

Several Canadian churches, including The Presbyterian Church in Canada, support partner church programs in Sudan. The concerns that Canadian churches have for the human rights situation in Sudan are informed by these partnerships.

There is substantial evidence that the Government of Sudan is using oil revenues to finance its war operations, which cost US\$1 million a day. Canada's foreign minister, John Manley, has acceded to this view.¹⁷ The churches believe that as long as oil revenues flow to the

Government of Sudan, it has little interest in negotiating peace in good faith. However, Talisman has consistently asserted that it is a force for peaceful change.

In 2000, members of the Taskforce on the Churches and Corporate Responsibility (TCCR), including The Presbyterian Church in Canada, filed a shareholder resolution to Talisman for inclusion in its management proxy circular for the corporation's annual general meeting. The resolution called on Talisman to issue, within 180 days, an independently verified report on the corporation's compliance with the International Code of Ethics for Canadian Business and with internationally accepted standards of human rights to ensure that oil revenues received by the Government of Sudan from Talisman's involvement in the Greater Nile Petroleum Operating Company are not being used to finance the Government of Sudan's war efforts. This report would be made available to shareholders and to the public. Finally, the resolution called 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, on an annual basis, an independently verified report on the corporation's compliance.

The Presbyterian Church (USA) and two major pension plans in the United States: the New York State Common Retirement Fund and the New York City Employees Retirement System, joined TCCR members in submitting the resolution. Talisman circulated the proposal and advised the shareholders to vote against it.

The church sponsored resolution was defeated, but it garnered 27 percent support, unprecedented in Canada for this type of shareholder resolution. A similar resolution (and in the view of TCCR, a much weaker one) from Talisman passed. The corporation's resolution pledged to issue an independently verified report on its compliance with the International Code of Ethics for Canadian Business (ICECB), a voluntary, non-binding code the corporation says it has adopted.

At Talisman's annual general meeting in May, 2001, members of the Taskforce on the Churches and Corporate Responsibility were present to respond to Talisman Energy's "Corporate Social Responsibility Report 2000: Sudan Operation". TCCR's response was informed by several recent reports, including one by a Canadian ecumenical mission.

In April 2001, the Inter-Church Coalition on Africa (ICCAF) and Inter-Church Action (ICA) co-sponsored an ecumenical mission to Sudan. The Rev. Dr. Arthur Van Seters represented The Presbyterian Church in Canada. The mission issued a statement on April 10th.¹⁸ The mission met with many groups and individuals, including Sudanese church leaders, who described the tactics of the Government of Sudan as genocidal. The mission met with individuals who recounted incidents of systematic bombings, attacks on civilian targets, forced displacement of civilians and mass starvation. The mission heard testimonies of people who had fled their villages and farms in the oil fields under attack by government troops and government supported militias. The mission visited the Kakuma refugee camp in northern Kenya. This camp is home to 71,000 people, mostly southern Sudanese who had been forced to flee their homes in various areas of southern Sudan and the Nuba Mountains.

Human rights organizations have documented similar violations. Amnesty International has documented incidents of civilians forcibly displaced from their villages as well as incidents of civilians killed by government troops and allied militias around the Heglig and Unity oil fields where Talisman Energy's concessions are located. Civilians who survived the attacks were driven out of their region or into towns such as Bentiu, which is controlled by the government.

A recent issue of *The Economist* quotes Sudanese who have been displaced from their homes:

"All this because of oil", laments Steve Mangong. "First I heard the shooting, then the sound of tanks and after that the bombs started to fall. We stayed in the area hoping to be able to return. We have done that several times before. But this time, the Arab militias and the government soldiers did not leave."¹⁹

A recent report by the United Kingdom based Christian Aid finds that the government and the militias it sponsors are mounting a systematic scorched earth policy in and around the oil fields.

Amnesty International, Christian Aid and other organizations have found compelling evidence that airstrips on Talisman's concessions are used regularly for military offensives by Sudanese

Government forces, including offensives against civilians. Talisman has acknowledged such use on four occasions in 2000, but denies more frequent use. In its report, Talisman Energy acknowledges the use of its infrastructure for non-defensive purposes: "The use of oilfield infrastructure for non-defensive purposes is of great concern to Talisman. We have, and will continue to make our concerns known to our partners and to the Government of Sudan."²⁰ The question is, what can Talisman do beyond making its concerns known to the Government of Sudan?

Talisman Energy and the Government of Sudan claim that the oil revenues will benefit all Sudanese people. Yet, an international news agency reported General Mohammed Osman Yasin's statement that Sudan will reach self-sufficiency in light, medium and heavy weapons and was already manufacturing ammunition, mortars, tanks and armoured personnel carriers, thanks to oil revenues.²¹

The International Monetary Fund released a report in 2000 indicating that, during the period corresponding to oil revenues becoming available, Sudan's military budget had doubled, but it had invested little in social development.

Talisman Energy's Response

Talisman released its "Corporate Social Responsibility Report 2000: Sudan Operations" for its May 2001 annual general meeting. Churches and human rights organizations assessed the report and concluded it to be woefully inadequate.²² The Taskforce notes that the Talisman Report excludes consideration of the "relationship between continuing human rights violations and oil revenue flowing to the military dictatorship in Khartoum".²³ The terms of reference Talisman set for PricewaterhouseCoopers were established in such a way that it did not conduct an in-depth study of the effects of either Talisman's presence or oil production. This is a serious limitation in the verification process. On a number of specific points, the report falls short of demonstrating that Talisman's presence is having a positive overall impact or that oil revenues flowing to the government are not fuelling the conflict.

The churches in Sudan have called for a moratorium on all facets of oil development until there is peace in the country. The ICCAF/ICA, mission noted that with the oil revenues, "we believe the government now thinks it can win the war militarily and seems to want to crush all opposition groups in the north and south".²⁴

An abbreviated version of the recommendations from this ecumenical mission is outlined in its post-mission statement. Two of the recommendations are worth noting here:

Declare a moratorium on all aspects of oil development in Sudan (including Talisman's operations). The moratorium should include exploration, infrastructure building, drilling, extraction and sale of oil until a just peace has been negotiated, beginning with a verifiable cessation of hostilities.

Immediately act to use or amend existing legislation, such as the Special Economic Measures Act or develop new legislation to prevent Canadian corporations from financially benefiting from conflict situations.

Conclusion

All of the independent evidence indicates that the oil project is enhancing the Government of Sudan's capacity to intensify the war. All parties to the conflict, but Government forces in particular, continue to violate human rights. There is no tangible evidence that Talisman has any appreciable influence over the Sudanese government; just the opposite, as the government's continued use of airstrips on Talisman's concessions for offensive military operations, demonstrates. Talisman must be pressured to suspend its operations in Sudan until there is a just peace.

Recommendation No. 7 (adopted, p. [20](#))

That The Presbyterian Church in Canada retain a minimum of shares in Talisman so that it may fulfill its shareholder responsibilities to act with other churches in seeking to pressure the corporation to withdraw from Sudan until there is a just peace.

Recommendation No. 8 (adopted, p. [20](#))

That, should divestment be warranted, a divestment strategy be developed in collaboration with other denominations and religious communities.

Recommendation No. 9 (adopted, p. [20](#))

That the Moderator of the 127th General Assembly write to Mr. James Buckee, Chief Executive Officer of Talisman Energy, to indicate that The Presbyterian Church in Canada is not persuaded that Talisman's operations in Sudan is contributing to peace nor to respect for human rights by the Government of Sudan and call on the corporation to withdraw from Sudan until there is a just peace and that this letter would be made available to members of the Church and to the Canadian public.

Recommendation No. 10 (adopted, p. [20](#))

That members of congregations and presbyteries holding Talisman shares be invited to write to Mr. Buckee opposing Talisman's continuing payment of oil revenues to a government that uses these revenues for military repression and calling on Talisman to suspend its operations in Sudan until there is a just peace.

Recommendation No. 11 (adopted, p. [20](#))

That the Moderator of the 127th General Assembly write to Prime Minister Jean Chrétien with a copy to the Minister of Foreign Affairs, John Manley, to:

- state The Presbyterian Church in Canada's concern about the continuing human rights violations in Sudan;
- recommend that the Canadian Government implement, or develop, new legislation restricting Canadian investment in countries where there are conflicts and where human rights are systemically violated; this legislation could be applied in the case of Sudan and Talisman, should Talisman not voluntarily withdraw and suspend its operations;
- develop a code of conduct for Canadian corporations working in other countries that contains measurable standards, an independent and transparent monitoring and verification process; and
- recommend that the Canadian Government take further steps to encourage and enable the peace process through the Inter-Governmental Authority on Development (IGAD) and the IGAD Partners' Forum.

Recommendation No. 12 (adopted, p. [20](#))

That the Moderator of the 127th General Assembly write to PricewaterhouseCoopers to express The Presbyterian Church in Canada's concern regarding the terms of reference for the audit PricewaterhouseCoopers carried out on the CSR 2000 Report prepared by Talisman Energy; the terms of reference for the audit precluded any consideration of the overall human rights situation as it may be affected by oil development, the war and whether the Government of Sudan shares oil revenues with the people of southern Sudan, as it has pledged.

Sources

- For TCCR's assessment of Talisman Energy Inc.'s Corporate Social Responsibility Report 2000: Sudan Operations, please see Taskforce for Churches & Corporate Responsibility TCCR's *Benchmarks for Measuring Business Performance* is included in a list of references in Talisman Energy's Report. TCCR played no role in the assessment of the comprehensiveness or consistency of Talisman's Report, nor was TCCR invited to do so.
- For Sudan Council of Churches and New Sudan Council of Churches statement and statement of Canadian Ecumenical Mission to Sudan, April 2001, please see the Church web site, , Inter-Church Coalition on Africa (ICCAF), or Inter-Church Action (ICA),.
- "Scorched Earth", report by Christian Aid, March 2001,.
- "Sudan: Human Rights Violations Mount as Oil Production Expands", Amnesty International (Canada), 27 April, 2001; and "Sudan: Talisman Energy must do more to protect human rights," 1 May, 2001, see also Amnesty International (UK),.
- Harker Commission Report on Mission to Sudan, February 2000.
- For reports on Sudan from Human Rights Watch, see.
- United Nations Special Rapporteur, (follow links for 57th Session, Commission on Human Rights).

- "Corporate Social Responsibility Report 2000: Sudan Operations", Talisman Energy Inc. April 2001. .

ISRAEL/PALESTINE

This year the International Affairs Committee report focuses on societies experiencing a time of significant and often costly transition following protracted conflict or upheaval. What are the things that make for peace? What are the elements that help to create a culture of peace? The Middle East has experienced a prolonged and seemingly insoluble situation of conflict upon conflict throughout most of the last century, apparently gaining fresh impetus since September 2000. The Israeli-Palestinian conflict in particular seems to be intransigent. In the meantime, the victims, including a high number of civilians, especially young people, increase in number with tragic implications for the future of peace. This region, which gave birth to much of the language and spirit that informs the understanding of Shalom/Salaam with which the committee's report begins, continues to challenge us to stand with the people of the Middle East in all their diversity, to give witness to the just peace that seems so elusive, so vulnerable to competing interests and perceptions.

Over the years, in our work on the Middle East, The Presbyterian Church in Canada has consistently worked very closely with partners, both in the region and in Canada. These partners include the Middle East Working Group (MEWG) of Inter-Church Action for Development, Relief and Justice (ICA)²⁵, and the Middle East Council of Churches (MECC), through its various agencies and member churches. In consultation with partners, the Middle East Working Group has developed a policy framework for Canadian churches entitled *Peace with Justice in Palestine*²⁶, which was affirmed by the Board of Inter-Church Action in May 2000. In January 2001, a statement issued by eleven Canadian church leaders, including the Moderator of the 126th General Assembly of The Presbyterian Church in Canada, affirmed the right of Palestinians to an internationally recognized homeland and state, and the right of Israel to peace and security within internationally recognized borders. The statement also affirmed that a just and lasting peace in the region requires the withdrawal of Israel from settlements in Gaza and the West Bank, the provision of territorial integrity for a Palestinian state and the implementation of relevant United Nations resolutions (e.g. Security Council resolutions 242 [1967] and 338 [1973] and General Assembly resolution 194 [1948]) to this effect. In May 2001, the Associate Secretary for International Ministries joined other Canadian church leaders in a visit to the people and churches of Israel and Palestine to discuss the current situation.

How can we work with partners in the region to help bring about a culture of peace in the Middle East, and especially in Israel and Palestine? There is a need for balance, as well as a willingness to speak clearly when required, a need for patience, persistence, and a commitment to developing the lasting relationships that instill confidence and trust. With this in mind, the Church, through International Ministries and Presbyterian World Service and Development will continue to:

- encourage prayer, study and action that address the Biblical, theological, interfaith, historical and political roots and context which underlie the conflicts and divisions in the Middle East, and facilitate dialogue with Christian, Jewish and Muslim neighbours;
- uphold the witness of the Middle East Council of Churches on behalf of Christian churches throughout the region to work, pray and testify to the conditions that will make for a culture of peace in the region;
- affirm the work of the Middle East Working Group of Inter-Church Action, and further encourage it to remain in solidarity with the people in the Palestinian-Israeli conflict, and to speak prophetically for a just peace in the Middle East;
- condemn acts of violence on all sides, particularly attacks on civilians, the use of tactics of terror and reprisal, and any use of excessive force by the Israeli army;
- call on the Canadian government to a) recognize that true peace will only be achieved on the basis of UN Security Council resolutions 242 (1967), 338 (1973), and UN General Assembly resolution 194 (1948), and b) work towards the recognition on the part of the Israeli government that, as the occupying power, it is accountable under the 4th Geneva Convention for its actions within the West Bank and Gaza; and
- extend humanitarian assistance and partnership to the victims of ongoing violence, and to those among the Palestinian community seeking to restore basic elements of civil society

and economic sustainability through education, development programs, community health, human rights education, and economic development.

BUILDING GLOBAL COMMUNITY (ROUND TABLES)

“My soul has been opened to issues I have only read about.”

“We need to have the courage to face justice issues here in Canada”.

“I want to identify the issue I can put my heart and soul into.”

(personal responses from participants in Building Global Community Roundtables)

In January 1999, the committee decided to hold a series of regional roundtables across Canada under the umbrella theme: Building Global Community-Challenges for the Church in the Third Millennium. Financial support for this project was approved by the 125th General Assembly. The goals and objectives of these meetings were subsequently defined as:

Goals

- to contribute to a process of setting priorities for The Presbyterian Church in Canada in its work on global justice issues,
- to encourage a grass roots dialogue on global justice issues,
- to facilitate reflection grounded in reformed theology as a foundation for action to promote global justice, and
- to share with, and learn from, other faith groups' experiences in global justice work.

Objectives

- to identify international issues and policies which will be priorities for the program agency of the Church, and which will be commended to its presbyteries and congregations for their prayer and action,
- to engage the next generation of church leaders and those active in international issues within Presbyterian Church congregations in a dialogue concerning issues of global justice, and
- to build a network of individuals and groups within The Presbyterian Church in Canada concerned with international affairs who will continue the discussion on a local level and act as a focal point for study of global issues, policy development and program support.

To date four roundtables have been held:

Waterloo, May 5-6, 2000 *Peacebuilding and Civil Society: The Role of the Church*

Victoria, November 17-18, 2000 *Democratic Development, Human Rights and Civil Society: A Role for the Church*

Calgary, March 30-31, 2001, *The Church as Global Citizen*

Camp Geddie, April 20-21, 2001, *Moving from Global Competition to Global Co-operation*

A fifth and final roundtable will be held October 26-27, 2001 in Montreal. As part of this event, the Committee will hold a “wrap-up” meeting, which includes participants from all the roundtables to give further direction to the committee.

Each roundtable was organized by a local planning team. The International Affairs Committee provided general guidelines, a background theological paper²⁷ and some financial support. International Ministries was very generous in providing resource people from their overseas staff. Each local planning team developed its own program. Part time co-ordinators proved to be invaluable in providing smooth and successful meetings.

The format was similar in each case. The meetings opened with a public lecture on Friday evening by one of the resource people, followed by a series of workshops on Saturday. The program finished late Saturday afternoon. The resource people were as follows:

Waterloo:

- Dr. Ofelia Ortega, Evangelical Seminary, Matanzas, Cuba
- Mr. Ken Epps, Project Ploughshares
- Mr. Lowell Ewert, Peace Studies Program, Conrad Grebel College

Victoria:

- The Rev. Glenn Inglis, International Ministries overseas staff in Malawi

- Mr. Billy Mayaya, Malawi, an educator in human rights and democracy with the Project Office, Blantyre Synod, Malawi
- The Rev. John Steele, Anglican Diocesan Office and former missionary in Burundi
- Ms. Maeve Lydon, volunteer with the Canadian Catholic Organization for Development and Peace
- The Rev. Dr. Fred Speckeen, interim minister at Lakeside Church, Summerside, British Columbia spoke on his overseas experience in Central America.

Calgary:

- Mr. Ken Kim, International Ministries overseas staff in Guatemala, currently working with COVERCO, an independent monitoring group assessing human rights, health, safety and environmental conditions in the Guatemalan garment and agri-business sectors
- Dr. Pauline Brown, International Ministries overseas staff in India, working in public health

Camp Geddie:

- The Rev. Glen Davis, moderator of the 126th General Assembly, who ably filled in as a last-minute replacement when Ken Kim was unable to come
- Mr. Daniel Gennarelli, Co-ordinator of the Taskforce on the Churches and Corporate Responsibility
- Mr. John Kearney, Community Based Fisheries Management, Coady Institute of St. Francis Xavier University

Reports from the roundtables have been uniformly positive. They were all well organized, stimulating and informative. And, as the personal reactions at the beginning of this report show, participants were engaged both emotionally and spiritually. Each planning team has produced a reflective evaluation on the process of developing the program and the strengths and weaknesses of the event.²⁵ The roundtables are contributing to the development of a network of Presbyterians who want to know more about global issues and how to act on them. All the roundtables spoke of the importance of improved communication between the committee and the Church, and between interested people in presbyteries and congregations. More good suggestions have been made than the committee can possibly handle. The next steps will be considered at the committee's meeting in Montreal in the fall.

The committee has made serious progress towards meeting our goals. They are clearly more than could be accomplished in a single series of roundtables. In its report to the 128th General Assembly, the committee will comment on how it proposes to build on the results of this project.

The committee wishes to extend its heartfelt appreciation to the planning teams and co-ordinators of each roundtable. These volunteers and part-time staff rallied to a vision and spent many hours in planning and organization to realize it in concrete action. Their generous commitment of time, energy and imagination has been inspiring.

Footnotes

15. A&P 2000, p. [291-92](#).
16. "Talisman to stay in Sudan", *Financial Post*, Claudia Cattaneo, 2 May 2001.
17. "Talisman situation daunting, minister says", by Jeff Sallot, *Globe & Mail*, 4 May, 2001.
18. "Stop the oil, start the peace", available on the Church's web site.
19. "War, famine and oil in Sudan", *The Economist*, 14 April, 2001, p. 41.
20. "Corporate Social Responsibility Report 2000: Sudan Operations", Talisman Energy, April, 2001, p. 15.
21. "Sudan: Talisman Energy must do more to protect human rights", Amnesty International, 1 May 2001.
22. "Church Taskforce to Intervene at Talisman Energy AGM: Still no accountability on Human Rights Abuses in the Sudan", Media Release, Taskforce on the Churches and Corporate Responsibility, 30 April 2001.
23. For a detailed assessment of Talisman's Report, please see "Backgrounder - Talisman's Corporate Social Responsibility Report 2000: Sudan Operations", TCCR, 30 April, 2001.

24. "Stop the oil, start the peace", Statement by the Canadian Ecumenical Mission to Sudan, 10 April, 2001, Nairobi.
25. Presbyterian World Service and Development is member of Inter-Church Action. Marjorie Ross, Associate Secretary of International Ministries is a member of the Middle East Working Group.
26. This statement is available on the web site of Inter-Church Action
27. "Toward a Theology of Building Global Community" is available on the Church web site or from Justice Ministries.
28. The evaluations are posted on the Church's web-site (see above) and can also be obtained from Justice Ministries.

Carol Smith
Convener

Stephen Allen
Associate Secretary

LIFE AND MISSION AGENCY

To the Venerable, the 127th General Assembly:

Program Support/Administrative Staff	General Secretary:	J.P. Ian Morrison
	Senior Administrator:	Anne Phillips

INTRODUCTION

"What then is Apollos? What then is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the increase".

We are fortunate to have leading the various departments of the Life and Mission Agency staff who exemplify what Paul is taking about in this passage. Each staff person is very aware of the needs for their individual portfolios but they all work together in promoting the building up of the body of Christ, the Church.

The report that follows represents, in theological terms, the stewardship by the Life and Mission Agency of the monies entrusted to it by the Church. As you read the report we hope you will also see behind the words a commitment to living breathing people, from coast to coast in Canada, and throughout the world, as represented by our international partners, seeking to be faithful to God in Jesus Christ.

The Life and Mission Agency has much to celebrate as we look over the past year. Grants have been given, appointments made, resources produced, conferences held, studies made, partnerships strengthened, research and advocacy carried out and budgets developed. Strong emphasis continues to be given to assisting congregations, presbyteries and partner institutions to live faithful and responsible lives in service to our God and the world for which God's son died. By the grace of God, much has been accomplished. We trust that the work and movement of the Holy Spirit shines through what we present.

THE FLAMES INITIATIVE

The Life and Mission Agency continues to be a major facilitator in promoting the FLAMES Initiatives. Some items from FLAMES Year 1- Mission: International, Canadian and Justice have been carried over into Year 2 and will continue on into Year 3. The Year 2 Initiative of Focus on Children, Teens and Youth Adults was highlighted by the very successful CY2000 event at Brock University. There were many other events that took place across the country and these too, will continue into Year 3. Details will be found in the reports below.

In an exercise done in January 1998 the Life and Mission Agency came up with a working definition for Laity Equipping. It is "fostering a partnership of laity and clergy (professional church workers) that is wholly complementary and removes barriers that prevent the full use of the gifts given by God to each Christian." This, along with the other definitions (A&P 1998,

p. 301), has been a guiding principle for the Life and Mission Agency in all of its work since that time. As you read the reports that follow you will see much of what is being done presently promotes this concept. But more can be done. To this end the Life and Mission Agency has contracted Dwight Browns, a very competent lay person from New Westminster, British Columbia, for 12 months on a half time basis to co-ordinate our Year 3 FLAMES Initiative.

LIFE AND MISSION AGENCY COMMITTEE

We have been blessed with a highly committed and gifted group of people from across Canada who serve on the Life and Mission Agency Committee. The following newly appointed members were welcomed to the committee: The Rev. Ruth Houtby and Ms. Joan Sampson (General Assembly appointments); The Rev. Dr. Brian R. Ross, Ms. Maureen Kelly and Ms. Marlene duCharme (Assembly Council appointments); Ms. Gloria Wasacase (WMS appointment) and The Rev. Karen Horst (PWS&D appointment). We were also fortunate that the General Assembly re-appointed Mr. Dick Paul, and The Rev. George Malcolm. Retiring from the committee but eligible for re-appointment are Mrs. Linda Shaw, The Rev. James R. Dickey, and The Rev. D'Arcy Wm. Lade. The Rev. Dr. Caroline R. Lockerbie will be retiring from the committee after serving two full three-year terms. Other members of the committee include The Rev. Dr. Michael Caveney, The Rev. Janet DeWolfe, Mr. James Doherty, The Rev. Ken Stright, Ms. Joan Cho (AMS), Ms. Gloria Wasacase and Ms. Mary Moorhead (WMS). We thank all who have served on the committee with diligence, faithfulness and dedication.

WORKING TOGETHER WITH THE WMS AND THE AMS

The Woman's Missionary Society and the Atlantic Mission Society have always been valued partners of the Life and Mission Agency. The WMS appoints two members and the AMS one member to the Agency Committee. Their staff work closely with the agency staff. Most of the advisory committees of the agency staff have members from either the WMS or AMS, either personally or by correspondence. Reciprocally, Agency staff serve on some of the WMS standing committees. The Executive Secretary of the WMS, The Rev. Charlotte Brown and the General Secretary of the Life and Mission Agency meet regularly to co-ordinate our work with regional staff committees and to keep each other informed of what is happening in each area of work. The General Secretary is also an ex-officio member of the WMS Council Executive and the Executive of the AMS. In the year 2000, as in prior years, the AMS gave \$60,000 and the WMS \$150,000 to the general funds of the Church. In addition, the WMS is a partner with the Life and Mission Agency in supporting the regional staff. This partnership is in the form of both personnel on the regional staffing consultative committees and money: \$284,092 in 2000. The AMS has representation on the Regional Staff Committee of the Synod of the Atlantic Provinces. The work of the Life and Mission Agency is prominently promoted in both *Glad Tidings* and *The Presbyterian Message*. The Agency gives thanks to God for the dedicated support and work of the members and staff of the Woman's Missionary Society and the Atlantic Mission Society.

Recommendation No. 1 (adopted, p. 24)

That the General Assembly record its appreciation for the work of the members of the Atlantic Mission Society and Women's Missionary Society in promoting the mission of the Church.

REGIONAL STAFF

The Life and Mission Agency continues to work with the synod/synodical regional staff committees in all eight synods. At the present time there are a number of openings in regional staff positions. The Synod of Quebec and Eastern Ontario has agreed to a staffing complement of two 2/3rd time positions, one for the presbyteries in Quebec and the other for the presbyteries in Ontario. It is hoped that these positions will be filled prior to the meeting of the General Assembly. The Synod of Toronto and Kingston has agreed to the appointment of Colleen Smith (formerly the Youth In Mission Co-ordinator for the Life and Mission Agency) as its Youth Director. Erin Crisfield, the Area Education Consultant for Southwestern Ontario accepted a position with the St. Andrew's Hall Elders' Institute and moved to Vancouver in September. The Synod is in the process of filling this position. The Synod of Alberta hopes to have their position, which has been vacant for over a year, filled in the near future. The Synod of British Columbia has gone through a process of re-evaluating its structure and is presently advertising two new position descriptions.

In November 2000, just prior to the Life and Mission Agency Committee meeting, the conveners of the regional staffing committees or their alternates gathered together with the President and Executive Secretary of the WMS, the President of the AMS and the Convener, General Secretary and Senior Administrator of the Life and Mission Agency. This was the first such meeting since the re-organizing of regional staff in 1994-1995. The purpose of this gathering was to share information on how the model of regional staffing was working. All of those present found this to be a very helpful meeting and each went back to their own regions with a greater understanding of how each part fitted into the whole and also with ideas on how their model could be enhanced. There was also an opportunity to give input into the upcoming regional staffing model review.

A very successful meeting of the regional staff was held at Jackson's Point in early December 2000. Those who participated were very appreciative of the opportunity to meet, worship and plan together. Part of this meeting was an opportunity to meet with Church Office staff and to hear what was currently being planned for the Church.

LIVE THE VISION

As of December 31, 2000, \$9,183,931 had been received in gifts and pledges. This has allowed for a further allocation of funds. The Assembly Council Executive at its January 2001 meeting approved this new allocation of \$750,000 for Canada Ministries, \$105,000 for International Ministries and \$108,335 for PWS&D.

Below is a list of projects that have been approved since last reported to the General Assembly. An asterisk followed by a number indicates projects not in the original case. The explanation is given under the number at the bottom of each table.

Canada Ministries

Changes to approved funding:

Presbytery	Charge	Project	In Case	Amount
Oak Ridges	St. John's, Bradford	Land Acquisition	No *1	\$130,000
Oak Ridges	Markham Chinese	2nd Stage Construction	No *1	\$100,000
Oak Ridges	Fraser, Tottenham	2nd Stage Construction	No *1	\$40,000
Oak Ridges	Unionville	2nd Stage Construction	No *1	\$100,000
Oak Ridges	Woodbridge	Land Acquisition	No *1	\$130,000
Brampton		Land Acquisition	Yes *2	\$300,000
Western Han-Ca	Soojung, Coquitlam	Staffing	No *3	\$45,000
Total				\$845,000

New Funding:

Presbytery	Charge	Project	In Case	Amount
Eastern Han-Ca	Living Stone, Toronto	Building Acquisition	No *4	\$250,000
Eastern Han-Ca	East Toronto Korean	Building Acquisition	Yes *4	\$105,000
Western Han-Ca	Surrey Korean	Land Acquisition	Yes *5	\$375,000
Total				\$730,000

*1 The Presbytery of Oak Ridges broke down the \$500,000 allocated to it into these 5 projects.

*2 The Presbytery of Kamloops released the \$300,000 allocated to it for Land Acquisition, so the funds were allocated to the Presbytery of Brampton for Land Acquisition. The Presbytery of Brampton had been in the original case.

*3 The Presbytery of Kamloops released the \$45,000 remaining in funds allocated to it for staffing a New Church Development project, so the funds were allocated to the Presbytery of Western Han-Ca for staffing a New Church Development project.

*4 The Presbytery of Eastern Han-Ca was not in existence when the original case was put together. New funds were allocated to two projects, one of which (East Toronto Korean) was in the original case, although under the Presbytery of East Toronto.

*5 The Presbytery of Western Han-Ca was not in existence when the original case was put together. New funds were allocated to Surrey Korean, which was in the original case, although under the Presbytery of Westminster.

International Ministries

Country Parish Development	Partner	The Project	In Case	Amount
Costa Rica	Federation of Evangelical Churches of Costa Rica (FIEC)	New church building (Iglesia Divino Salvador)	No *1	\$30,000
Malawi	Church of Central Africa Presbyterian (CCAP) - Livingstonia Synod	Synod office development	No *2	\$30,000
Malawi	Church of Central Africa Presbyterian (CCAP) - Blantyre Synod	Wall for Synod mission compound	No *3	\$15,000
El Salvador	Federation of Baptist Churches in El Salvador (FEBES)	Stipend supplements for ministers	No *4	\$12,000
Health Care				
Kenya	Presbyterian Church of East Africa	HIV/AIDS program	No *5	\$20,000
Education				
Malawi	Church of Central Africa Presbyterian (CCAP) - Blantyre and Livingstonia Synods	Zomba Theological College	No *6	\$15,000
Nigeria	Presbyterian Church of Nigeria	Lady Ibiam Memorial Ecumenical Secondary Girls' School, Enugu	No *7	\$20,000
Guatemala	Fraternidad (Mayan Women's Association of the Guatemalan Presbyterian Church)	Workshops on Biblical and theological training	No *8	\$5,000
Total				\$147,000

The substituted projects are for:

- *1 FIEC Administrative Centre (previously reported A&P 1999, p. [298](#))
- *2 Multi-purpose buildings in South Africa
- *3 Malawi: Blantyre Synod church roofs
- *4 El Salvador: Emmanuel Baptist Church (previously reported A&P 1998, p. [387](#))
- *5 Pakistan: health education
- *6 Malawi: Ekwendini, Lay Training Centre
- *7 Lesotho: Marija, student housing
- *8 Nicaragua: Skills training for men and women

Presbyterian World Service and Development

Country Africa	Partner	The Project	In Case	Amount
Nigeria	Presbyterian Church of Nigeria	Niger Parish Flood Control (Onithsa) Community Centre	No*1	\$8,000
Nigeria	Presbyterian Church of Nigeria	Hope Waddell International Nursery School	No*2	\$8,000
Nigeria	Presbyterian Church of Nigeria	Akanu Ibiam Memorial Seminary (High School), Abakaliki	No*3	\$8,000
Nigeria	Presbyterian Church of Nigeria	Presbyterian International Nursery/Primary School, Uyo	No*4	\$8,000
Nigeria	Presbyterian Church of Nigeria	Primary School, Azuiyokwu	No*5	\$8,000
Nigeria	Presbyterian Church of Nigeria	Rural Improvement Mission, Echara Centre, Ikwo	No*6	\$10,335

**Central America/
Caribbean**

Nicaragua	Soynica	Community Health and Nutrition	Yes	\$15,000
Guatemala	Fraternidad de Presbiteriales Mayas	Community Development	No*7	\$15,000
Asia				
India	Church of North India	Barwani and Ratlam Community Health Programs	No*8	\$20,000
Total				\$100,335

The substituted projects are for:

- *1 Blantyre Synod, community centres
- *2 Mozambique, reconstruction of schools
- *3 Zimbabwe, The Presbyterian Secondary School at Mhondoro
- *4 Mozambique, reconstruction of schools
- *5 Mozambique, reconstruction of schools
- *6 Malawi, mission hospitals
- *7 Nicaragua, churches
- *8 India, Jobat Hospital

ECUMENICAL JUSTICE COALITIONS (see p. [416-17](#))

Since the 1970s several parts of the Life and Mission Agency and its predecessor boards have worked with other denominations in ecumenical coalitions. Several of these are known across the country (such as Ten Days for World Development, now Ten Days for Global Justice and PLURA which provides grants to local self-help groups). Others are less well known. By 2000 there were eleven such coalitions.

The Presbyterian Church in Canada has supported these coalitions over the years with grants from the budget of the Life and Mission Agency and PWS&D and the participation of staff and others, both clergy and lay, on their management committees. The research carried out by these coalitions informs the reports of Justice Ministries and of the International Affairs Committee. In the past year the Moderator of the 126th General Assembly, The Rev. Glen Davis and Moderator of the 125th General Assembly, The Rev. Dr. Art Van Seters, have participated in three international delegations organized by coalitions. We have contributed significantly to these coalitions, and have been enriched in return.

Over the years, a number of serious structural problems have emerged in the way in which this ecumenical work has been organized. In the past decade two serious attempts were made to restructure the ecumenical justice work. Both of these attempts failed because of the complexity of the task and the very diverse number of players. However, in February 2000, the Anglican Church of Canada gave notice that its financial crisis (brought on by the residential schools litigation) meant that it would have to seriously reduce its funding to the coalitions. This has precipitated a third restructuring process, which resulted in the formation in November 2000 of a new organization provisionally called, Canadian Churches for Justice and Peace, which will encompass the work formerly carried on by the eleven coalitions. The new organization brings together eight member churches and religious bodies which wish to share in this ecumenical justice work. The member bodies are: the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the United Church of Canada, the Canadian Conference of Catholic Bishops, the Catholic Religious Conference (religious orders), the Canadian Catholic Organization for Development and Peace, The Presbyterian Church in Canada, the Christian Reform Church in Canada, the Mennonite Central Committee and the Religious Society of Friends. All of these have been supporting this work in the past, and are being asked to commit themselves to continue in the new structure. Marjorie Ross of the staff of the Life and Mission Agency is the chair of the "First Board" of this organization. Rick Fee is the other representative on the Board, with Ian Morrison and Stephen Allen as alternates.

At the November meeting of the Life and Mission Agency, approval was given for going forward into the new structure, with a review to be carried out in a year's time, November 2001. We believe the new structure will address the problems inherent in the old way of working.

To facilitate the working of this new structure the United Church of Canada has agreed to house the staff and financial affairs of the board under its wing. The board will continue to have complete control over its program. A "Memorandum of Agreement" between the United Church of Canada and the participating groups has been drawn up. The Life and Mission Agency has requested the Assembly Council to request the Trustee Board to sign this "Memorandum of Agreement" on our behalf.

On July 1, 2001, the following coalitions will merge to become Canadian Churches for Justice and Peace:

- Aboriginal Rights Coalition (ARC): Works on the rights issues of Canada's first nations.
- Canada Asia Working Group (CAWG): Works on human rights issues in Asia (Indonesia, East Timor, Korea, Philippines, Sri Lanka and Burma).
- Ecumenical Coalition for Economic Justice (ECEJ): Works on issues of global economic justice.
- Inter-Church Action for Development, Relief and Justice (ICA): Funds development and relief programs in Asia, Africa, and Latin America and assists in advocacy campaigns.
- Inter-Church Coalition on Africa (ICCAF): Works on human rights and economic justice issues in Africa with its current focus on Sudan.
- Inter-Church Committee on Human Rights in Latin America (ICCHRLA): Works on human rights and economic justice issues in Latin America with the current focus being Colombia and Central America.
- Inter-Church Coalition on Refugees (ICCR): Works on issues relating to Canadian and international refugee policy.
- PLURA: Funds local poverty groups in Canada. Funding decisions are made by provincial committees.
- Task Force on Corporate Responsibility (TCCR): Monitors the role of major Canadian corporations especially with regard to their environmental and human rights impact and co-ordinates shareholder action by member churches.
- Ten Days for Global Justice (Ten Days): Co-ordinates and supports education and advocacy programs of ecumenical groups in communities across Canada. The work of Ten Days will become part of an education and animation facility of CCJP.

Ecumenical justice work is being re-grouped under the following headings:

- Aboriginal People (former ARC)
- Global Economic Justice (ECEJ and aspects of several other coalitions)
- International Human Rights (CAWG, ICCAF, ICCHRLA and the advocacy aspect of ICA)
- Canadian Social Development Issues (a new area which will include the funding mechanism of PLURA)
- Ecological Justice Issues (a new area)

The relief and development program of ICA in co-operation with CIDA will continue under a management committee reporting to the CCJP Board.

Refugee and migrant issues will continue in a new form. Shareholder actions will continue to be a means of advocacy on the part of the churches.

The CCJP will have an executive director and twenty-three staff. They are directed by an ecumenical board on which The Presbyterian Church in Canada has two representatives.

We hope that the new structure will facilitate the ecumenical community in its work together on this significant part of the gospel mandate.

CANADA MINISTRIES

Staff Associate Secretary:	Gordon Haynes
Administrator:	Mary Taylor (until August 30, 2000) Mathew Goslinski (from September 5, 2000)
Administrative Assistant:	Joan Esdale

2000-2001 IN REVIEW

In 2000-2001 Canada Ministries allocated grants in the following categories:

New Church Development	28
Town, Rural and Remote	16
Ministry with Aboriginal People	9
Urban Congregations	11
Chaplaincies	12
Francophone Ministries	3
Inner City Institutions	8
Support of Presbyteries	2

Over the last few years, the Canada Ministries Advisory Committee has been located in Alberta. Meetings have been 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).

After the October meetings of the Advisory Committee and the Grants Committee, the Advisory Committee will be moved from Calgary to another location in Canada.

FLAMES INITIATIVE

Canada Ministries has been led in the last year by the FLAMES initiative as it determined the priority of projects. This last year focused on Children, Teens and Young Adults. As part of our work, we arranged with Youth in Mission for a Vacation Bible School on the Mistawasis First Nation Reserve. This project allowed young people to experience life on a First Nation reserve and help the Presbyterian Church there in its ministry to the community. The experience was very positive, and we are working with Youth in Mission to have another Vacation Bible School this year.

CANADA MINISTRIES PRIORITIES

As mentioned in last year's report, Canada Ministries has committed itself to regularly re-examining the priorities it uses to distribute grants. The next re-examination will be held in 2002. At present, the priorities are:

- New Church Development
- Town, Rural and Remote
- Ministry with Aboriginal Peoples
- Urban Congregations
- Chaplaincies
- Francophone Ministries
- Inner City Institutions

We have ordered our reports below on the basis of those priorities:

NEW CHURCH DEVELOPMENT (PRIORITY 1)

Twenty congregations were able to reduce their grants, allowing funds to be made available for other new work. Three congregations became self-supporting: Heart Lake (Brampton), Lakeside, Summerland (Kamloops) and Galilee, Vancouver (Western Han-Ca).

Comox Valley, Comox (Vancouver Island) dedicated its new building on February 25th, 2001. The Rev. Drew Strickland was appointed to Anam Chara (Calgary-Macleod), The Rev. Alfred Lee was appointed to Soojung (Western Han-Ca), The Rev. Daniel Cho to Trinity by the Jordan (West Toronto), and The Rev. Glenn Ball was appointed to Sherwood Park (Edmonton-Lakeland). An appointment has been requested for the North Peace Territorial Ministry (Peace River).

Over the last few years, Canada Ministries has been involved with presbyteries in starting, on average, between 3 and 4 congregations per year, with prospects of starting at least 5 new congregations during 2001.

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 Sherwood Park (Edmonton-Lakeland), Trinity Community (Barrie), and gave help to Ghanaian (West Toronto), Living Stone North York (Eastern Han-Ca), and St. John's, Bradford (Oak Ridges) in their purchases of land or buildings.

OVERTURE NO. 10, 1999 (A&P 1999, p. [465](#); A&P 2000, p. [299](#), [20](#))

Re: Re-defining "New Church Development"

The prayer of Overture No. 10, 1999 asks that the term "New Church Development" be re-defined to include significant efforts for evangelism and church growth by existing congregations. In its report on this overture to the last General Assembly, Canada Ministries noted that the "whereases" spoke to the matter of priorities and types of models used in new church work, and that just re-defining 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.

The recommendation that the prayer of Overture No. 10, 1999 be answered in the terms of the report was referred back to the Life and Mission Agency for further consideration and report back to the 127th General Assembly. As part of its further consideration, Canada Ministries wrote the Presbytery of Westminster, asking for any clarification of their overture that might help its understanding. As of the time of the writing of this report, Canada Ministries has not received a reply.

Canada Ministries continues to believe that the prayer of the overture, which speaks of redefining the term "New Church Development" will do little to answer the issues raised in the overture, and would only broaden the category of "New Church Development" to the point where it would be useless.

Recommendation No. 2 (adopted, p. [24](#))

That the prayer of Overture No. 10, 1999 be not granted for the above reason.

OVERTURE NO. 3, 2001 (p. [555](#))

Re: Policy concerning transferring manses to congregations upon becoming self-supporting

The prayer of Overture No. 3, 2001 is that the General Assembly "instruct Canada Ministries under the Life and Mission Agency of The Presbyterian Church in Canada to adopt the policy effective immediately that when transferring the manse to an extension congregation upon achieving its self-supporting status, that the congregation will take over any existing mortgage on the purchase price of the manse, as well as any upgrades or repairs incurred by Canada Ministries since the purchase of the manse ..."

The present policy regarding manses for New Church Development congregations goes back to at least the early 1970s. The General Board of Mission, in March of 1970, said that "In cases where manses are owned by the Board of Mission, title may be transferred to the Trustees of the Congregation when it becomes self-supporting, or earlier, with the approval of the Presbytery. At the time of transfer a grant may be made to the congregation of up to 25 percent of the purchase price of the house, but not exceeding the downpayment by the BWM." (Taken from the Board of World Mission, Canada Section, Principles, Policy and Practice 1986.)

When a new congregation is started, Canada Ministries includes a housing allowance in the grant. If a manse is purchased, the housing allowance part of the grant is still included, but is used toward whatever mortgage has been placed on the house. That housing allowance can be paid as rent on some accommodation rented by the minister, a payment on a house purchased by the minister or the congregation, or as a payment on a manse purchased by Canada Ministries.

During the time that the manse is owned by Canada Ministries, either the congregation or Canada Ministries can pay for major repairs and renovations. If Canada Ministries pays for them, the amount is added to the cost of the manse.

When the congregation achieves self-support, it can purchase the manse for the price that Canada Ministries paid for it, less a grant of 25 percent of the cost. To that is added the cost of major repairs that were paid for by Canada Ministries. In most cases, this means that the congregation purchases the manse for a fraction of the present market value.

Canada Ministries pays toward mortgages on many, but not all manses. To set the purchase price of the manse by the amount of mortgage still present on it would

- deplete further the capital that Canada Ministries has to purchase further manses.
- create an artificial price on the manse that is dictated more by the timing of the purchase, and outside economic forces, than the real cost of the manse.
- fail to take into account the amount paid as a down payment on the manse by Canada Ministries.
- provide an incentive for congregations to stay on grants, because the longer the time before the mortgage was paid, the lower the price.
- raise questions as to what price would be paid for manses on which there was no mortgage.

The prayer of the overture would remove a process that has been in place for at least 30 years and replace it with a process that would add an element of unfairness to the selling of manses to congregations.

Recommendation No. 3 (adopted, p. 24)

That the prayer of Overture No. 3, 2001 be not granted for the above reasons.

TOWN, RURAL AND REMOTE (PRIORITY 2)

Seven congregations were able to reduce their grants, which again allowed funds to be used for other work. As well 3 congregations achieved self-support: Caven, Exeter (Huron-Perth), Knox, Stonewall (Winnipeg) and Faith, Fort McMurray (Edmonton-Lakeland).

The Rural Ministry internship was again not filled in 2000-2001. A couple of suggestions incorporating this internship into a larger program, however, have been made, and we will continue to maintain the internship for another year.

Last year, Canada Ministries reported on a Remote Ministries Consultation that had been held in November 1999. In that report, there were some recommendations regarding remote ministries that called for:

- The creation of a remote ministries network that would allow easy communication between congregations.
- The production of materials by remote ministries to raise the Church's awareness.
- The holding of future remote ministries consultations.

Canada Ministries does not want to lose sight of these recommendations, and so reports that:

- a Remote Ministries Tour was organized by Canada Ministries that visited the congregations of the Peace River, Prince George and the Cariboo.
- a video is being produced from that tour that will highlight Remote Ministries.
- a forum was set up on the Church web page for those in Remote Ministries to discuss issues amongst themselves. After a few months of very little activity the forum was closed.
- another Remote Ministries Consultation is in the planning stages.

Rural Ministries consultations, similar to the one held in Nova Scotia in May 2000, are presently being planned in Central Canada and Western Canada. Canada Ministries also has worked with the congregations of Baxter, Cookstown and Ivy (Barrie) in creating a cluster ministry. The presbytery reformed the three-point charge of Baxter, Cookstown and Ivy into the Good News Cluster this year.

OVERTURE NO. 1, 2001 (p. 555)

Re: Establishing a category of territorial ministries as unique mission work

The prayer of Overture No. 1, 2001 is that the General Assembly create, "under the jurisdiction of Canada Ministries, a category of territorial ministries that are regional in nature which would recognize their unique status as ongoing mission works for which there is required long-term, stable financial support without the threat of decreasing grants ..."

In considering this overture, Canada Ministries wrote the two presbyteries that presently have "territorial" ministries supported by grants, the Presbytery of Kamloops and the Presbytery of Peace River, asking for any comments they might share that would help in formulating a

response. Replies were received from both presbyteries. The Presbytery of Kamloops gave some explanation of the points in their overture. The Presbytery of Peace River responded that "... the Presbytery of Peace River is not supportive of the overture from the Presbytery of Kamloops."

There are two issues present in this overture:

- to create a special category for territorial ministries; and
- to give long-term, stable financial support, free of decreasing grants.

Canada Ministries is presently examining the categories used to group the various types of mission work being done in Canada, but the direction of that examination is toward identifying common elements rather than separating into smaller and smaller categories based on perceived differences. The direction also is towards grouping according to type of ministry. To create a special category would separate the Territorial ministries away from other Rural and Remote congregations with which they have much in common.

The funds available to Canada Ministries for grants in a given year are set in the budget presented to the General Assembly the previous year. The amount may rise on occasion, but usually it remains the same or goes down. If there were a major change in the contributions through *Presbyterians Sharing...*, that change would be reflected in the amount available for grants to congregations. That is why Canada Ministries cannot guarantee a grant amount beyond the present year (and probably can't even guarantee that). To guarantee a fairly large grant amount to one particular category would mean the other categories would have to absorb a larger portion of any decrease.

As well, we have a concern about ministries that become dependent on grants that are a large part of their total income, or continue for a long period of time. We should not follow a model of mission that leads to dependency by the partners in the work, because that prevents them from becoming full owners of what they are doing. The only "stable financial support" is support that comes from the ministry itself. If the ministry relies on grants or gifts from outside, it is still dependent on others.

The model of the Territorial Ministries is one that seeks to answer the problem of providing ministry in areas where the traditional model has not been able to afford to continue. By placing an emphasis on people rather than buildings, the hope is that a sustainable ministry might be created that can reach people in less-densely populated areas. If ownership of the ministry is placed more in the hands of the laity who live in these areas, the cost of ministry can be kept low enough to allow the ministry to be sustained over the years. Canada Ministries would argue that the goal for these ministries is to have the decisions for where the ministry goes in the hands of the local session, and the way to have that happen is for the majority of funding for the ministry to come from within the ministry.

Canada Ministries feels that the prayer of the overture to create a category of grants containing only two works would create an unfairness in our system, inaccurately separate these works off from other Remote congregations who share many of the same issues, create a dependency that would be unhealthy in the long term, and speak against the prime reason for Territorial Ministries.

Recommendation No. 4 (adopted, p. 25)

That the prayer of Overture No. 1, 2001 be not granted for the above reasons.

MINISTRY WITH ABORIGINAL PEOPLES (PRIORITY 3)

A Parish Nurse position is being shared over the next two years by the missions of Flora House and Anishinabe (Winnipeg) to work with the people in their area. The new work was made possible by a gift from St. Giles, Kingsway that was matched by Canada Ministries. The Rev. Trudy Meyer was appointed to Memorial, Mistawasis (Northern Saskatchewan). She began her work in January of 2001. Unfortunately Trudy passed away in mid March. After consultation with the presbytery, Canada Ministries ended the appointment to Birdtail (Brandon).

URBAN CONGREGATIONS (PRIORITY 4)

Seven congregations were able to reduce their grants. Two congregations were able to become self-supporting: Hillside/Knox in Sudbury (Algoma and North Bay) and Calvin, Winnipeg (Winnipeg).

Canada Ministries continues to work with Malvern, Toronto (Pickering) in obtaining full ownership of the present building. A grant was given to University Church, Toronto (West Toronto) for the African Presbyterian Heritage Celebration held in February of 2001.

CHAPLAINCIES (PRIORITY 5)

Increases were made in a couple of the grants to university chaplaincies, and the chaplaincy at the University of Toronto (East Toronto) was added. Funding is still not large in this area, but we continue to be able to avoid decreasing any grants.

FRANCOPHONE MINISTRIES (PRIORITY 6)

The Rev. Marc-Henri Vidal was appointed to Eglise St. Luc, Montreal (Montreal). The Sherbrooke ministry (Quebec) has been increased to three quarter time from half time with Rene Paquin continuing to work there. The Ottawa francophone work (Ottawa) continues under the care of the presbytery.

INNER CITY INSTITUTIONS (PRIORITY 7)

The Boarding House 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, a shelter for abused women, provides an excellent and much needed service to communities in Peel Region. Tyndale-St. George's (Montreal) continues its important ministry in Montreal, as does The Rev. Glynis Williams, who works with refugees (Montreal).

OTHER AREAS

Canada Ministries has financially supported the Shared Ministries Conference held in Grande Prairie, Alberta (Peace River). This conference brings together representatives from a number of shared ministries to compare ideas, concerns and answers.

OVERTURE NO. 2, 2001 (p. 555)

Re: Re-instituting the ordained missionary system

The prayer of Overture No. 2, 2001 is that Canada Ministries be directed to "... institute an 'ordained missionary' structure for students graduating from our theological colleges as soon as possible." In considering this overture, Canada Ministries wrote the Synod of Manitoba and Northwestern Ontario, and the colleges, as well as consulted with Ministry and Church Vocations and the Assembly Office.

It would seem that a central issue found in this overture is that there are congregations that have great difficulty attracting an ordained minister even though they might be spiritually and financially "strong and sound". Canada Ministries certainly shares this concern. We have noted the same difficulty finding people willing to be appointed to various ministries. Some of these are remote congregations, but others are found in rural or urban settings. How do we encourage clergy to consider calls or appointments to charges outside the major metropolitan areas?

This certainly is an important issue, but it has become clear in our initial enquiries that this is also a complex issue. A variety of options may be open to the Church. Therefore, we suggest that Canada Ministries form a Task Force to examine the issues raised by this overture, seek to find ways of answering those issues, and respond to next year's Assembly.

Recommendation No. 5 (referred back to consult, p. 30)

That permission be granted to report on Overture No. 2, 2001 to the 128th General Assembly.

LOANS AND GRANTS FROM SPECIAL FUNDS

Canada Ministries also makes loans available to a number of congregations from the Andrew Chisholm, the McBain Memorial, and the F. Roy Barker funds. Grants are also made from the McCormick Trust, the Ukrainian Church Fund, the Robert and Thompson Funds. The McBeth Baker Fund provides loans to congregations with high indebtedness for first phase construction.

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

Sherwood Park (Edmonton-Lakeland), helped St. John's, Bedford (Oak Ridges) purchase land, and helped Living Stone North York (Eastern Han-Ca) purchase a building.

GRANT DISTRIBUTION

To show better where grants go, Canada Ministries has broken down its grants according to the synod, and category (or priority), to which they go. We would like to note that because of the rounding of percentages, they will not necessarily add up to exactly 100 percent.

Synod Distribution

Synod	2000	%	2001	%	2002	%
British Columbia	\$426,308	23	\$368,050	22	\$326,582	20
Toronto and Kingston	\$381,398	20	\$371,649	23	\$446,024	27
Manitoba & Northwestern Ontario	\$266,400	14	\$210,258	13	\$221,904	13
Quebec & Eastern Ontario	\$248,155	13	\$197,876	12	\$188,448	11
Alberta & the Northwest	\$246,088	13	\$198,688	12	\$209,562	13
Southwestern Ontario	\$126,121	7	\$116,331	7	\$101,425	6
Saskatchewan	\$111,576	6	\$115,940	7	\$97,570	6
Atlantic Provinces	\$68,432	4	\$72,526	4	\$73,188	4

Category Distribution

The categories are those used in the budget of 2001.

Category	2000	%	2001	%	2002	%
New Church Development	\$1,158,545	51	\$1,030,582	52	\$1,069,576	55
Town, Rural and Remote	\$110,867	5	\$163,531	8	\$157,584	8
Native Ministries	\$343,815	15	\$333,054	17	\$355,500	18
Urban Congregations	\$156,749	8	\$164,297	8	\$147,806	8
Chaplaincies	\$37,850	2	\$39,325	2	\$39,325	2
Francophone Ministries	\$79,760	3	\$81,409	4	\$78,153	4
Inner City Institutions	\$97,597	4	\$108,252	5	\$115,023	6
New Church Development Capital	\$225,000	10	\$0	0	\$0	0

STAFFING CHANGES

During this last year, Ms. Mary Taylor retired as Administrator of Canada Ministries. Mr. Mathew Goslinski began work as the new Administrator in September of 2000.

CANADA MINISTRIES ADVISORY COMMITTEE

The Rev. Marion Barclay, The Rev. Dianne Ollerenshaw, Ms. Lisbeth Duncan, Ms. Jeanette Mackie, Ms. Margaret Moar, The Rev. M. Jean Morris, Mr. Gordon Ritchie, The Rev. Bob Cruickshank, Mr. Lachlan MacKenzie and The Rev. George S. Malcolm.

EDUCATION FOR DISCIPLESHIP

EDUCATION IN THE FAITH

Staff Associate Secretary: Dorothy Henderson
 Program Assistant: Brian Doyle

Curriculum of choice

When it comes to choosing curriculum, people are asking for choice. This should not surprise us. In daily life, we have become accustomed to a wide variety of choice, from TV channels to grocery stores. Choice allows us to meet specific needs. When choosing curriculum, each congregation has specific needs and a unique milieu.

Each of the curricula offered to our denomination have been studied and approved by the Church Education Committee of our denomination.

The choices for curricula in our denomination this year include:

- Bible Quest (a theme-based curriculum from nursery to adult)
- Whole People of God (a lectionary-based curriculum from nursery to adult)
- One Room School (ages 5-12)
- Children and Worship (ages 3-10, approximately)

It is interesting to note that Bible Quest and Whole People of God have closely graded material but also offer multi-age or one-room teaching resources. In our denomination, where 90 percent of our congregations have fewer than 25 children on Sunday morning, the one-room school approach is much needed.

There are several options for adult study: Kerygma, Alpha, Intersections, Covenant Bible Studies, Interpretation Bible Studies and The Present Word (formerly Bible Discovery for Adults).

The resources for youth are also a matter of choice. For younger youth you might choose: Bible Quest, Grades 6-8, Program Designs for 6th-8th Grade (Presbyterian Church (USA)), 2 volumes, Youth Spirit (Wood Lake Books). For older youth, choices include Bookmarks: Bible Exploration for Older Youth, (Bible Quest), Program Designs for 9th to 12th Grade (Presbyterian Church (USA)), 2 volumes. In addition, these resources are helpful in youth ministry: Whole People of God Youth Pack 2000, Beyond Leaf Raking: Learning to Serve/Serving to Learn, Reel to Real: Making the Most of the Movies with Youth, and a wide range of Youth Specialties resources published by Group.

A curriculum chart outlining aspects of most of these curricula: Biblical perspective, theological perspective, educational approach, advantages and disadvantages; is available from Church Offices.

In the fall of 2002, Whole People of God curriculum will be replaced by a new curriculum called Seasons of the Spirit.

Why do curricula keep changing?

At every teacher-training event, someone invariably asks why curricula keep changing. They say, "But we have just become accustomed to this curriculum. We have to change again?"

One might compare curricula to cars. New models of cars appear and people ask, "Should I change?" In many ways, curriculum life is similar to that of a car. If you get 6 years from a car (curriculum), you may begin to say, "Perhaps it's time to look at a new model. What else is on the market?" Needs change. A new "product" is needed.

Those of us who have been in curriculum development for a long time know that the average shelf life of a curriculum is about 12 years. Around year 8 the sales begin to decline as people look for a new "model." Then, it becomes necessary for us to develop a new curriculum or re-develop a curriculum to give it a fresh look.

TLC (Teacher/Leader Courses)

The need and desire for teacher and leader training continues. As a response to this need, we have established a TLC program to offer leadership development and support to presbyteries across Canada.

TLC is a collection of 64 workshops. Presbyteries or a group of congregations may offer a TLC course for:

- Church administrators and leaders (e.g. clergy, elders, church school co-ordinators)
- Experienced church school teachers
- New or prospective church school teachers
- Worship and music leaders
- Leaders of special events (e.g. school break programs, day camps)
- Youth leaders
- People who nurture faith development (e.g. parents, grandparents, mentors)

National, regional or local personnel may provide the leadership for TLC courses. More information on TLC may be obtained by calling Church Offices. Ask for either Brian Doyle or Dorothy Henderson.

APCE in Toronto, 2002

For years, The Presbyterian Church in Canada has proudly participated in APCE (Association of Presbyterian Church Educators). This association hosts an annual conference in February of each year. In 2002 the APCE conference will be held at the Sheraton Hotel in Toronto.

The conference will include over 1000 participants. Plenary speakers and worship leaders include Herb O'Driscoll, Marion Barclay and John Bell from the Iona Community in Scotland. The conference runs from Wednesday to Saturday. Friday workshops are of particular interest to local church school teachers, adult and youth leaders. It is possible to register for Friday only but people are urged to attend the whole event. Lay leadership bursaries are available from Church Offices for Canadian Presbyterians travelling from outside of Ontario.

At last year's General Assembly, a recommendation was passed "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." (A&P 2000, p. [306](#), [20](#))

Education in the Faith Advisory Committee

(Until November 2000) The Rev. Ken Borden, The Rev. Doug Brown, Ms. Jan Hazlett, Ms. Erin Crisfield, The Rev. Margaret Robertson

(From March 2001) The Rev. Ann Blane, Ms. Ann Matthews, Ms. Linda Forbes, Mr. Peter Greathead, Ms. Elizabeth Patterson, The Rev. Doug Brown, The Rev. Margaret Robertson

Lay Ministry Consultant

The Lay Ministry Consultant position, filled by Jan Hazlett, ends in August 2001. The specific goals for this position, set by the Lay Ministry Advisory Committee in conjunction with the hiring committee, were to:

- 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; and
- develop a long-range strategy to foster lay ministry.

To fulfill these goals, the Lay Ministry Consultant has done the following:

- Constructed and maintained an interactive web site for networking at www.presbyterian.ca/layministry.
- Attended conferences and meetings concerning lay education.
- Provided leadership at conferences and meetings on lay ministry.
- Gathered information about programs and resources being used nationally and internationally.
- Provided various types of communication about laity in a variety of venues.
- Began work with Life and Mission Agency staff to provide leadership for FLAMES Year 3 Equipping the Laity.
- Conducted a survey of Presbyterian churches in Canada. (See summary of observations below.) The churches for this survey were selected by randomly choosing every tenth congregation from the 1999 Acts And Proceedings. The questionnaires were sent to the clerks of session, asking them to be distributed to lay people who are active in church leadership, community leadership, national or international leadership. There were 207 questionnaires returned from 44 congregations. An additional 46 questionnaires were completed at General Assembly 2000 for a total of 253 returned questionnaires from lay people.

Observations from the Survey And Research On Laity

A. Youth Ministry in The Presbyterian Church in Canada

There has been a shift in churches from the perception that youth ministry's function is to help youth stay connected until they are old enough to appreciate church. Many congregations are acknowledging the need for ongoing quality ministry with their young people. Of the congregations that responded to the survey, 25 percent have a paid youth worker. Interviews and inquiries indicate that many churches are looking for Presbyterian youth ministers. Recognizing that this ministry takes special gifts not necessarily required for ministry of word and sacrament, they are also looking for training for leaders who take on this ministry.

(i) Guidelines are needed

There are no specific guidelines to hire workers not ordained to word and sacraments except for a brief reference in the Book of Forms section [112.7.3](#). At present, workers are often hired for

minimum wage and without support or benefits. The turnover is great among youth workers because their work is not being valued. The impact on youth and on the congregation is not positive over the long term.

(ii) Quality education for youth ministry from the Reformed perspective is needed.

The large attendance at the Youth Ministry training track at Canada Youth 2000 pointed to a strong need for this type of education. The need for more quality 'in-service' training was voiced, as well as a need for this training. There is currently no process to formally educate youth ministers/workers, with the result that congregations often look outside our denomination for people to minister to their youth. To quote a response to the web site: "There is a huge void in training for youth leaders."

B. Understanding of 'Call' is narrowly perceived

More than 70 per cent of the lay respondents to the survey articulated a sense of call to ministries within the church such as lay reading, Sunday school teacher, eldership, etc.. However less than one per cent included the call to ministry in the world outside of church. There is a tendency to affirm and commission people to the different ministries in the church, but little affirmation of other ministries.

The survey revealed a perceived sense of higher calling; the highest calling being to ordained ministry. A common response during interviews was "I am just a lay person." From the presbytery and session responses on the Ministry of the Laity to the Muskoka Task Group: "People do not recognize that their volunteer service at the hospital or the food bank is part of their Christian witness nor do they habitually carry their Christian identity into the workplace and their ordinary lives." "Recognize the abilities of people and encourage them to use their talents." "Affirmation and teaching from the pulpit is important." "We need to identify spiritual gifts."

In the few clergy responses returned, the ministry of laity was considered to be within the congregational context. Only two responses articulated that the ministry of laity has any relevance in their daily lives. From the clergy questionnaire: "What do you consider 'ministry of the laity' to mean?" "Assisting the minister through active involvement in all activities except certain facets of the administration of the sacraments and preaching/leading worship." "To be involved in all aspects of worship, teaching, evangelism, etc. of the local ministry of the church."

The Presbyterian Church in Canada needs to find ways to help clergy and congregations affirm gifts of people and commission them to live out their calling in the world.

C. There is a need to share stories of faithfulness

From the survey there is a need to hear of others' struggles in living out their calling. There were many who expressed the need to hear of real struggles. It seems that churches are struggling with the concept of success in this age of declining worship attendance. From the web site: "There is so much more we could do with better communication and support networks." From the survey: "We need encouragement to persevere, and assurance that small contributions can make a big difference."

D. Views of Lay Ministry are influenced by cultural norms

The survey indicated that our congregations are extremely busy, and many speak about needing rest, needing energy, and having time to fit everything in. One survey respondent wrote: "The biggest challenge I face is time commitment and balancing family life with young children and many meetings I attend for church. But if my spiritual life were enhanced and growing because of volunteering ...". Our congregations are full of people who have bought into the cultural value of individualism. The discouragement in our churches about declining numbers of children or people in programs, and a focus on declining worship attendance create a sense of being unsuccessful. From the survey: The biggest challenge I face is ... "time management between a full time job and church/volunteer work. To avoid burn-out ...", "Question one's effectiveness." "Lack of patience." "Finding time."

E. Clergy and Lay people need to listen to each other

Clergy express frustration that they put time and effort into preaching and worship to help the congregation grow in faith but end up doing more and more themselves. To complete this circle,

lay people say they feel unable to articulate their faith and pray in a worthy fashion, so they leave it to the minister.

From responses to the Muskoka Task Group: "Ordination is seen to confer special grace or power, so that prayers by clergy are more efficacious." "Far too many ministers find it easier to do the job themselves than to recruit and train volunteers." "Efforts must be made, both at the congregational level and the courts of the Church, to loose the bonds that are restrictive and give clergy too much control."

Congregations expect clergy to conduct worship professionally. Non-professionals don't have the same language and the knowledge so they leave the worship and the praying to those who can do it well (professionally).

From the Muskoka Task Group: "Too many Christians still follow a passive model of Christian ministry. We still understand ministry as something we hire ministers to do while laity are expected to contribute money."

There seem to be a lot of assumptions about what laity think and what 'clergy' think. From the survey: "The minister finds it difficult to let others take leadership roles and is reluctant to encourage lay participation in worship". "... encouragement comes from those with whom I was working. Minister and elders did not offer much support ...". From the Muskoka Task Group responses: "There tends to be a lack of view of partnership of equality - we are seen as assistants to the big picture or the minister's vision ..." "(Clergy and lay) need to respect each other." "Provide more opportunities for members to have ownership in ministry of the congregation. In the past, too much has been undertaken by clergy and elders; members cast in a passive mode."

From the web site: "Teach the paid staff: ministers, educators etc. to value lay leaders."

F. Many churches operate just to survive

Responses from the Muskoka Task Group: "(Our congregation) must struggle every day to meet its financial obligations, and tends to see the objective of ministry in and outside the church is to increase our numbers and spread out the burden." "Ministry as sharing God's love with a lost and hurting world cannot be done without sufficient financial resources to maintain the institution."

One of the most disturbing responses to the survey, was that the biggest challenge for congregations was to be patient with the youth and children in the programs of the church. This was not an infrequent response. Upon reflection, this perhaps points to the survival mode of the churches. With attendance declining, the faithful remnant is trying to keep the institution afloat. This results in having people running programs like Sunday School because no one else will do it. This is indeed a grim reality.

G. Many find it hard to find information about resources and programs

There are many programs, resources and new initiatives from which our congregations could benefit. However, information and access to them comes through many different people. If information arrives at a church, it depends on the person who receives it to recognize its value. If one is looking for the resources, there is no one place to get this information, but one must look in many different places, and ask many different people the right questions. Many of our congregants do not know how to access this information. The survey shows many are looking for these resources and for a person to answer questions about the implementation of these resources in particular situations. The survey also indicated clergy are looking for appropriate resources to empower laity as well as a desire to hear about what is being used and what is working in other congregations.

From the survey: "The biggest challenge I face is ... finding out about training and resources." From responses to the Muskoka Task Group: "I need resources - user-friendly, that help focus on real issues."

H. Regional staff are invaluable

As suspicion of institutions grows, and regional differences are more pronounced, many people expressed the need to have local staff who understand the region. Availability of programs

locally was also expressed. Perhaps this need could be answered by providing distance education with a local gathering component, or the intentional formation of networks as part of workshops, or more concentration on regional staffing. The Uniting Church in Australia has determined that, due to regional differences, it makes more sense to have more parish workers employed by the synod to resource a certain cluster of churches, and carry out, promote and encourage specific ministries for the churches.

I. Many denominations are looking for ways to empower laity

Other denominations and organizations around the globe are recognizing the need to 'empower the laity'. Many different ideas and processes have been tried with varying degrees of success. We as a Church can benefit from the experience of other churches, adapting ideas for our particular culture.

J. Lay ministry needs to be part of theological education

The majority of the clergy responded that there was very little in their education for ministry which prepared them to empower and enable laity. Due to the poor response to the questions, this is only a flag but one that needs to be investigated further.

Identified gaps

The following are suggestions for specific actions based on this research:

- Identify educational components necessary to prepare workers to carry out youth ministry from a Reformed perspective.
- Investigate and implement education for youth ministers; both 'in-service' and concentrated study.
- Provide guidelines for employed church staff who are not ordained to word and sacraments or designated to diaconal ministry.
- Investigate the need for continued regional staff and resources.
- Develop education events to support clergy and congregations in developing models of ministry, which allow both laity and clergy to use their gifts and respect the gifts of others.
- Provide resources and support for clergy and congregations to make appropriate transitions.
- Investigate the need for theological education that empowers and enables laity.
- Have one point person gather and disseminate lay ministry information.
- Reconsider the definition of ordination as it relates to laity.

Presenting Issues

Three presenting issues emerge from the survey and research.

1. Lay leadership, in many parts of our Church, feels disempowered.
2. There is general misunderstanding of the nature of "call".
3. There is a need to discern and affirm gifts.

Lay Ministry Consultant Advisory Committee

Mr. Bob Marshall, Mr. Mark McCullough, Ms. Marg McGillivray, Ms. Anne Miller, Ms. Kristy Pearson, The Rev. Sabrina Caldwell, The Rev. Duncan Colquhoun, Mr. Spencer Edwards, The Rev. Karen Horst (convener).

EDUCATION FOR MISSION

Staff Associate Secretary:	Annemarie Klassen
Program Assistant:	Heather Chappell
Mission Interpretation Co-ordinator:	Barbara Nawratil

Educational Resources

One of the tasks of Education for Mission is the development of resources telling the story of the mission work of The Presbyterian Church in Canada.

This year saw the production of a number of resources including a new set of *Presbyterians Sharing...* bulletin inserts, mission profiles, mission capsules, church bulletin backs and articles in *Equip*. A new resource, *Mission Connections*, is a series of information sheets featuring the countries and work of our mission staff.

The 2000 advent calendar, Mwalimu's Secret (Kenya), was made available to congregations for purchase. The advent calendar for 2001 will be based on the work of our missionary, The Rev. Jim Patterson, in El Salvador. The purpose of the calendar is to foster an understanding and appreciation of partner children in El Salvador and to participate with them in preparing for Christ's birth. The advent calendar will be available for purchase in the early fall of this year.

A new *Something Extra* will be sent to all congregations in the fall of 2001. This educational package describes projects that can be supported over and above a congregation's contributions to *Presbyterians Sharing...*

Mission Interpretation

Mission staff continued to visit congregations across Canada, sharing their stories of mission and ministry. The mission interpretation program co-ordinated the visits of 36 staff. Thirty-eight presbyteries had the opportunity of hearing about work being done in Canada and abroad.

The Mission Interpretation Co-ordinator is the point person for congregations wanting to get involved in mission experiences beyond their local context. These experiences are an extension of a congregation's already existing mission involvement. They are intended to develop and enrich the congregation's understanding of its essential task of mission.

The Co-ordinator works closely with International Ministries, Canada Ministries and PWS&D. In response to an increasing number of requests, the following new programs are being offered:

Twinning - Congregations may twin with groups or congregations where we have mission partnerships, in Canada or abroad. A number of congregations have now been twinned with partners. A resource has been produced to help congregations discern whether they wish to enter a twinning partnership.

Mission Tours - A policy on mission tours is now in place. Two types of mission tours are being offered: exposure tours and work tours. The Co-ordinator will work with congregations on all steps of the process:

1. choosing the destination and connecting with the mission staff who will host the tour;
2. before the tour: discernment process, Bible study, preparation details and orientation;
3. after the tour: debriefing and follow-up.

At the time of writing, ten congregations are actively working with the coordinator to plan their mission tour.

A tour by the 25-voice male choir of the Hungarian Reformed Theological Seminary in Cluj, Romania is being organized and administered by the mission interpretation office. The choir is under the direction of Canadian Presbyterian missionary, Brian Johnston. The choir will sing in 23 locations in Ontario in the fall of 2001. It is hoped that this tour will strengthen the growing partnership between The Presbyterian Church in Canada and the Hungarian Reformed Church in Eastern Europe.

Mission Studies

Education for Mission continues to work with the Women's Missionary Society and the Atlantic Mission Society in the production and promotion of an annual mission study.

The 2001-2002 mission study, *God's People, God's Planet: Living Lightly on the Earth*, has been written by Erin Crisfield. It is a suitable resource for congregations as they seek to be faithful stewards of God's created world. Participants will look at what scripture has to say about our relationship to creation, and will learn more about the natural world and how we can live in a way that cares for it. Sessions include Bible study, prayer, stories of mission and learning activities.

The study may be used in a variety of ways and by different groups. It may be used in its entirety, by youth or adult groups; in part, at the beginning of a meeting, such as a mission committee; or as a source of information for a mission capsule or presentation in a worship service.

We recommend that the study for the year 2002-2003 be *Making Connections: Aboriginal People*. The study will look at our Church's links with aboriginal people through mission partnerships in Taiwan, India, Guatemala and Canada.

Recommendation No. 6 (adopted, p. [40](#))

That the mission study theme for 2002-2003 be *Making Connections: Aboriginal People*.

Education for Mission Advisory Committee

The Rev. Hugh Donnelly (convener), The Rev. Rodger Hunter, Ms. Shin Hi Lee, The Rev. Maria Papp, Ms. Colleen Smith (YIM staff), The Rev. Margaret Robertson (WMS staff), Ms. Noreen Marshall (WMS representative), Ms. Ann Taylor (AMS representative, by correspondence).

EVANGELISM & CHURCH GROWTH REPORT

Staff Associate Secretary: James F. Czegledi
Program Assistant: Grace-ann McIntyre

Many people are more comfortable sharing news about a new restaurant or movie than they are about sharing their faith. Evangelism is sharing God's good news with others; sharing the hope and hospitality of the gospel of Jesus Christ. The church grows when people respond to this faith sharing with acts of discipleship. Studies have shown that most first time visitors to church come because they were invited by someone they trust. Faith sharing and invitations to church must become a high priority for our churches. Evangelism is more than words: it is the way we actively share our faith and witness to God's good news in Jesus Christ.

The main focus of the Associate Secretary's work for Evangelism and Church Growth is training church leaders. This is achieved by planning training events, leading workshops and seminars, speaking to groups at synods and presbyteries, theological colleges, contributing to the Evangelism Web page and conducting internet classes on evangelism for the Elders' Institute.

In addition to these activities, this year's emphasis has been on the organizing and writing the Study Group's response to the General Assembly's Additional Motion (A&P 1999, p. [32](#)) on congregational numerical decline (see p. [347-56](#) and 430-34.) Studies have also been conducted on churches which have experienced turnaround and on ethnic congregations.

We would like to thank the members of the Study Group and the Evangelism Advisory Group and the congregations which contributed to our study for their dedicated work on behalf of The Presbyterian Church in Canada.

Evangelism and Church Growth Advisory Group Members

The Rev. Will Ingram, Mr. Bill McGowan, The Rev. Carey Nieuwhof, The Rev. Cheol Soon Park, The Rev. Frances Savill, The Rev. Dr. Wally Whyte.

ADDITIONAL MOTION (A&P 1999, p. [32](#))

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 the causes of congregational membership decline in the past five years, and present proposals for the recovery of congregational health.

A study group was convened and met in Southwestern Ontario.

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. This report is a hybrid: both a report to the General Assembly and a resource for congregations interested in the turnaround process. The report is geared towards the vast majority of our churches that have 100 or fewer people at worship. You will notice that the same themes of leadership, survival mentality and vision recur in many of the Life and Mission Agency reports.

National strategies have not proven to be effective in addressing this issue. Restoring viable churches to health and vitality must be an act of congregational and presbytery will and it must be the responsibility of local leaders. It is our opinion that the challenges facing our

denomination cannot be adequately answered in this report. We confess that we don't have all the answers. Our prayer is that the Holy Spirit will lead churches and presbyteries to the right conclusions. Our hope is to stimulate the religious imaginations of our leaders and provide useful resources to help them turn their congregations around.

As a church, we are called to be faithful to Christ's calling. With our confidence in the gospel, it is our belief that the best years are yet to come for the church of Jesus Christ. It is in this spirit that this report is written.

Each congregation is unique and presents different challenges. Every church has its own particular culture (who they are), congregational system (how they do things) and community context (where they are.) The potential for evangelism in every congregation depends on the grace of God and the gifts, faith and co-operation of its members. It also depends on the health of the congregations and the possibilities presented by the community.

The study group wishes to thank The Rev. Dr. Peter Coutts for his leadership with the demographic section of our study and for his clear interpretations of what the numbers mean. We are grateful to him for his dedication and for generously sharing his gift for demographics. This study will be distributed at General Assembly as a supplemental report. Congregational input is still being received at the time of this writing.

As part of the study group's mandate to present proposals for the recovery of congregational health, a survey was taken of congregations which have been successful in reversing the spiral of decline and those which have grown numerically. Twenty-five rural, small town and urban congregations and their leaders were interviewed. A list of suggestions for ministry provided by our lay leaders is found later in this report. These leaders also generously provided us with a list of the mistakes they made during their learning process and the lessons they learned from those mistakes.

The study group acknowledges that numerical growth is not the only way that churches can grow. However, if The Presbyterian Church in Canada wants to thrive and continue to witness to the gospel, it needs to have a greater number of people attending worship and participating in the life of the church. Granted, institutional survival must not be the goal of congregations. It is unfortunate that, to many churches, simple survival has replaced our true focus: striving to be faithful to Jesus' command to go and make disciples.

Writer Loren Mead suggested in his book, *More Than Just Numbers* (Alban Institute, 1993) that numerical growth is not the only way that churches grow. However, this is not to be used as a justification for church decline or stagnation.

These are three other types of growth:

Maturational growth: is the ability of a congregation to challenge, support and encourage each one of its members to grow in the maturity of their faith, to deepen their spiritual roots, and to broaden their religious imaginations.

Organic growth: is the task of building the community, fashioning organizational structures, and developing practices and processes. These should result in a dependable, stable network of human relationships in which we can grow.

Incarnational growth: is what the congregation exports to the community and into the larger world. This dimension of growth is the hardest to measure, since it involves measuring the church's impact on the community and society.

Canadian Church Attendance

Canadian Presbyterians are not alone in their pattern of declining church attendance. This is also a trend in Europe, Australia, New Zealand and the United States. According to the Winter 2000 Statistics Canada report (*Canadian Social Trends*) monthly attendance at religious services has fallen from 41 percent to 34 percent in the last ten years. The greatest drop has occurred in youth aged 15-24 whose attendance rate was 34 percent in 1988. Ten years later, at the age of 25-34, the rate was 10 percent. It has been estimated that over this period of time, the mean worship attendance in the Presbyterian Church has decreased by 16 percent.

Interestingly, the study finds that people who regularly attend religious services are twice as likely to have a much stronger feeling of belonging to their community than those who do not attend. This sense of connectedness contributes to the creation of a strong community. Although people in rural and small towns have traditionally attended services more frequently than those in large urban centres, this is now less true.

Glossary Of Terms Used

These are the working definitions and assumptions that the study group used in writing this report. There are many different interpretations of these terms, and for purposes of clarity we felt it important that the group work on the same platform of understanding.

Evangelism - Is sharing God's good news in word and deed. It is sharing the hope and hospitality of the Gospel of Jesus Christ. It is welcoming strangers. It is the particular task of the church to share the good news of God's love to persons so that they may understand it, place their trust in Jesus Christ, become faithful members of Christ's church and be faithful disciples.

Church growth - Is the by-product of sharing the good news of God with others through mission.

Mission - It is both local and global: everything the church does in the name of Jesus Christ. Mission is the activity of God and has its origin in the Trinity. The God of the Bible is a sending God who gives us messengers, prophets and leaders through the power of the Holy Spirit. God sent the saviour Christ to bring in the Kingdom. This is the active reign of God to humanity and the world.

Leadership - Is a gift given to the whole people of God and includes both lay and ordained leaders.

Vision - Is the picture of a desired future. We must see beyond only ministering to ourselves and our congregations. Are we advancing the Kingdom of God through acts of justice, service, mission and ministry through our vision?

Congregational Health - A church which is vision driven resolves conflicts, has shared leadership and deals effectively with difficult people and issues.

Relevance - Being faithful to the Gospel and at the same time engaging popular culture. Being in touch with the truth and the times.

Recovery Resources

Several books and resources have been published on the turnaround theme. A list of these resources is available on the Evangelism page of The Presbyterian Church in Canada's web site at www.presbyterian.ca/evangelism. Below is a list of suggestions and guiding principles sent to us from Canadian Presbyterian churches which have experienced transformation:

Suggestions For Ministry From Lay Leaders Of Transformed Churches

These are quotes from congregations that responded to our questionnaire. These congregations have experienced growth and in spite of the prevailing denominational decline, have turned around towards numerical growth. Review their suggestions and see which principles apply to your congregation. Which ones are you actively engaged in?

- exercising faith by relying on the Triune God.
- relying on the Bible and emphasizing Biblically-based teaching during worship and all other activities.
- attending to the needs of your community.
- keeping aware of the fact that the people are the minister of the congregation. The minister's role is to enable them to serve.
- remembering that the session's primary role is to discern God's call for the life of the church and taking steps to see that call fulfilled.
- not empowering people who will endanger the spiritual health of your congregation. If necessary, be willing to let these people go from your church.
- growth is the discipleship of people. Nurturing your people in faith before they can be changed.
- staying relevant-addressing the needs and interests of people in and outside of the church.
- remembering that the church exists to serve the needs of the world, not for its own sake.
- involving people of all ages in as many ways as possible.

- striving for excellence in every area of ministry: systematic visitation of people within the congregation and consistent welcoming and tracking of visitors by a committee.
- having a stewardship program.
- being a congregation that is willing to change/needing to change for the future.
- asking what would Jesus do? In all things ask the faith question.
- leaders who are approachable and open.
- encouraging people to use their spiritual gifts.
- remembering that numbers are not the main thing: people are.
- planning worship that is to be enjoyed, not endured.
- being patient. Praying. Loving. Encouraging. Considering it a privilege to be in ministry.
- knowing that the church and the community belong to God, that the call is to respond faithfully.
- valuing the children highly.
- combining traditional and contemporary elements in blended worship.
- making sure that the mission of the church comes first.
- discouraging whining. Some people may find it easier to leave than to stop.
- learning to consider how the church looks and feels to an unchurched person.

Lessons Learned

- trust God in all things - take faithful risks.
- use the strengths of your congregation to overcome its weaknesses.
- don't underestimate the giftedness of church members: encourage them to do things they haven't done before.
- be patient. Change doesn't happen overnight.
- focus on quality in all aspects of church life.
- expect the leadership to lead.

Greatest Mistakes

- not allowing difficult people to take responsibility for their behaviour.
- trying to do everything at once.
- failing to communicate effectively in the congregation.
- not delegating.
- not training people for ministry.
- fearing that the turnaround would blow the church apart.

Recovering Church Health

Based on the turnaround literature and on our research, we believe that these things contribute to a turnaround:

- it is a spiritual process
- leadership that incorporates a shared congregational vision, a vision plan, and acting on the plan
- think mission, not maintenance
- willingness to change
- making evangelism a priority
- working to create a healthy congregation

The Spiritual Process

First and foremost ministry is a *spiritual process*. Church recovery and growth is a gift of God given to us in Jesus Christ, who is the head of the church.

Church growth is a gift of God. Paul states that he planted, Apollos watered, but God gave the increase (1 Corinthians 3:6.) This report introduces and highlights some effective planting and watering strategies and models for ministry that may be blessed by God and used for the increase of Christ's church.

Simply, the church grows when people grow in their faith in Jesus Christ. Changed lives change churches. In the past, churches tried to assimilate new people by asking them to serve on committees. Instead, newcomers should be helped to develop their faith as disciples through some kind of spiritual growth experience. Bible studies, programming and small groups can

assist them. Congregations that offer only administrative meetings or social groups as mid-week activities will have to rethink completely their congregational life. Begin first with prayer.

Changed lives change churches. We need to do a better job of enabling and training people to share their faith with others. The average person in the pew is uncomfortable with sharing their faith. If the church is to grow, this needs to change at the congregational level.

The importance of prayer cannot be overestimated in the process of turning congregations around. Prayer is the powerful starting and sustaining point, and missional churches pray for the unchurched and for the community.

Growth begins with a change in attitude that has a spiritual dimension. In order to do evangelism, congregations must first dedicate themselves to prayer, Bible study and personal faith development. Maintaining growth as a priority helps a congregation focus and prevents it from getting off track. Diversional activities can make everyone feel busy while avoiding more pressing issues. A spiritual focus keeps God first and the institutional church concerns second.

Effective Leadership

People expect their leaders to lead. The question is how.

Leadership in the church is entrusted to people by Christ and by the congregation, and this implies teamwork. It is a community of contributors. The questions of leadership are: to what are they contributing? Can the leaders present a clear vision?

Jesus empowered his followers to become disciples by giving them a clear vision of the Kingdom of God and its goals. Leadership is always tested against the church's goals, foci and objectives.

Empowering leadership recognizes and nurtures the spiritual gifts of others in working toward a common goal. These leaders share in the creation and implementation of a vision or purpose. Church leaders often believe the myth that the less leadership they offer, the better equipped their congregational members will be. The opposite is true. As Tom Bandy, Canadian church consultant, says, "Church leaders are called to risk popularity and social status in order to empower others to envision, birth, and nurture the God-given potential that is within them."

This style of leadership includes all leaders in the church: lay, elders and clergy, and those in both formal and informal capacities. Empowering leadership includes such qualities as: personal integrity, trustworthiness, good communication skills, practicality and the ability to take initiative. It is also essential to have the ability to motivate, train or coach others, manage diversity, embrace change, and handle the anxiety and frustration that is often projected on a leader.

Empowering leaders need the capacity to analyze and reflect on the current reality of the congregation. As leadership writer Max DePree says, "The first task of the leader is to ask the question, What is really going on here?"

The attitudes that foster this type of leadership in the church include:

- ability to exercise leadership
- willingness to try new things and to be open to change
- ability to tolerate criticism for leadership decisions
- willingness to learn new skills
- high energy
- priority on ministering to people rather than on maintaining the institution
- willingness to allow new people into major power positions.

Churches that are forward thinking expect three things from their leaders.

1. They expect them to develop a clear mission statement that is focused on others and not the maintenance or survival of the congregation.
2. They expect this mission statement to be implemented through the shared vision of the congregation.
3. They expect the leadership of the church to assure that quality and excellence are the goals of everything that is done.

Leadership in the church involves both clergy and lay leaders. One leader can't do it all. Effective leadership empowers, equips and trains. While every Christian is given spiritual gifts, not everyone in the congregation will have leadership gifts or abilities. It is the responsibility of the leader to help people discern their spiritual gifts and nurture and develop them.

Too often, leaders place people into ministries without considering whether they have the necessary spiritual gifts. When spiritual gifts are utilized properly, the church begins to operate the way scripture intended (I Corinthians 12.) Churches need to be led by leaders, taught by teachers, administered by gifted administrators, shepherded by shepherds and enabled by those with the gift of helping. An excellent resource for a spiritual gifts inventory can be found at the website www.elca.org/eteam/assessment/OpenSpiritGifts.htm.

The congregation has important responsibilities. They are not spectators in this process. A congregation that leaves its leaders to do the work while it sits back and watches is doomed to failure.

Creating a Shared Vision

The mission of the church is clear and simple: to carry on the works of Jesus Christ. This has not changed in 2,000 years. What has changed is the vision of how the church is doing its mission.

Congregational vision comes from God. It is achieved through prayer, participation and pondering. It is the result of the congregation's input and is under the leader's care. Leaders ensure that the vision is clear, understandable, realistic and Biblically faithful.

Mission and vision statements, congregational goals, objectives, and performance results need to be reviewed and revised yearly. This is the true function of annual congregational meetings. The question to ask is whether the mission and vision of the congregation is accurate, appropriate and realistic, and the vision being accomplished.

Survival is not a vision. God calls the church forward and asks it to be more than it was in the past. It must be faithful, not to congregational members who would like it to remain static, but to God. A faithful vision challenges a congregation to change and clarifies the ways in which this change can happen. Simply copying another church's vision is inadequate, since no two congregations are exactly alike.

Vision is not the salvation of the church, but can contribute to it. A properly articulated vision can help the church focus on the saving work of Christ. It is meaningless if it is not owned and lived by the members who are charged with the responsibility of carrying it out.

In the end, church turnaround which begins with vision is a matter of leadership and determination. Does the church have leaders capable of moving the church forward? Does it have the corporate courage to change?

Visioning Resources

- Website for Bill Easum and Tom Bandy at www.easumbandy.com.
- Website for The Peter Drucker Foundation at www.drucker.org.
- Roy Oswald and Robert Friedrich, *Discerning your Congregation's Future* (The Alban Institute, 1996).
- Steven Goodwin, *Catching the Next Wave* (Augsburg Fortress, Minneapolis, 1999).
- Nancy Vogel, *Catching the Next Wave Work Book* (Augsburg Fortress, Minneapolis, 1999).
- Ezra Earl Jones, *Quest for Quality in the Church* (Discipleship Resources, Nashville, 1993).
- Laurie Beth Jones, *The Path* (Hyperion, New York, 1996).
- Use our own denominational website resources at www.elca.org as a meeting and learning place for your journey in visioning. Share your experience with others who are doing the same.

Moving Your Church From Maintenance to Mission

Maintenance is what churches do when they over-concentrate on themselves; mission is what the church does when it concentrates on others. Mission is what the church should be about. Many churches are stuck in survival mode; having lost their focus and their reason for being, they are

now stuck in maintenance ministry. As a result, their goal is simple existence, perpetuation of the institution and its practices.

Many congregations see the need for change and would like to do something new, yet they are intimidated by the scope of what faces them. They are uncertain that they have the resources they would need, and are worried that they wouldn't be able to learn new ways of being a church. In essence, they desire to change, but have talked themselves out of the possibility because they are anxious and uncertain.

The shift in thinking that will allow churches to grow is a change in attitude and approach from maintenance to mission. There must be a fundamental shift in the culture of a congregation which lets go of its focus on maintenance.

In the last 50 years, North American churches that were products of mission have lost their defining missional focus. These churches saw their mission as the spreading of the gospel at home and around the world. They now find themselves in rapid decline and in need of missionary activity themselves.

Churches need to begin by challenging people's perceptions of the church and why it exists. When speaking to new people or to those who have associated with your church for some time, ask questions. What can they do for the church's ministry? What can the church do for them? In our consumer society, the church has made the mistake of reversing these priorities. Maintenance models concentrate on what the church can do for its people. Mission models focus on what the church can do for strangers.

Ask church members if they primarily come to church to give or to get, and you may find that the majority of people are there to receive. There does need to be a balance. If you don't have, you can't give. The answer lies in the biblical paradox of faith: we must lose our lives in order to find them (Matthew 10:34-39.) This is evidenced in the prayer of St. Francis of Assisi, *Lord make me an instrument of Thy Peace*. It is in giving that we receive. When churches give (mission) they receive (ministry). Churches, like individuals who have an outward focus, receive inward spiritual blessings.

Every congregation has its own local culture, the unique ways in which it defines itself. Shifting thinking from maintenance to mission requires a change in a congregation's understanding of *who* they are and *whose* they are as a church of Christ. Leaders implementing this type of change have to challenge maintenance thinking while leading towards mission. According to an American poll, 89 percent of regular church-goers said the church exists to meet the needs of their family. Only 11 percent said the church existed to reach the world for Christ (James Emery White, *Rethinking the Church*.) Chances are, if you asked the members of your church, the response would be similar. This is precisely the kind of attitude that leaders need to address. An approach to this problem is to subtly and regularly share with the congregation two truths: that the church is all about giving, not getting; and the church is not just about you, but about everyone. With these insights as a premise, leaders can begin challenging maintenance thinking while pointing to the church's future mission.

Kennon L. Callahan, author, educator and consultant, writes voluminously on this subject and his book *Twelve Keys to an Effective Church* is an excellent resource.

Making Growth a Priority

Churches which make evangelism, mission and outreach a priority and have the corporate will to change are more likely to experience turnaround. They ask themselves if what has worked in the past is still effective. If not, they will change what they are doing. The style of worship or theology, whether liberal, conservative, moderate, contemporary, traditional, high church or blended, is not as important as being missional or evangelical in the classic sense of the term.

Effective evangelism and church growth has everything to do with leadership. The congregation must have the corporate will to change and to reach out and be welcoming. The church's leaders must be capable of facilitating positive changes.

Given that this process is guided by the Holy Spirit, the church should be open to the Spirit's leading. Evangelism was a fundamental priority of the New Testament church. Churches experience growth when it is made a high priority, the focus at the top of every agenda. Before

deciding on any action at church meetings, ask if the activity in question contributes to church growth.

Churches which grow are structured to do so. This structure includes attitudes, programs, and adequate staff. Growth begins in the congregation with the outlook, receptivity and theology of the members. If congregations are welcoming, warm and receptive to the change new people will bring, the church will likely grow. If members find new people disruptive to the status quo, if the development of new programs and the acceptance of new leadership upsets them, then the church will likely stay the same or decline.

Although many congregations express the desire for growth, some contradict this by their actions. This is done both consciously and unconsciously. A congregation should be open to changes in worship and to sharing leadership with newcomers. Members who claim to be friendly and welcoming, yet ask new people to move when they happen to sit in their pew are communicating a different message. People who argue that the church must grow, but vote against an increase in the budget to allow for additional programs and staff contradict what they say.

The issue is not just to empower and encourage lay leaders, but to train people to carry out the work. Jesus trained his followers for the work of ministry, and the church should do the same. It is not necessary or desirable for ministers to provide all the training themselves. Resource people from other churches and denominations should be utilized. Attending conferences and seminars with teams of lay people can often achieve this goal.

Commitment to growth is fundamental, and the will to overcome attitudinal, financial, and ministerial barriers is crucial.

Church Health

The church growth movement of the past has given way to an emphasis on nurturing healthy churches before worrying about numbers. This idea is based on Christ's word to us and to his church: "Do you want to be made well?" (John 5:6) Christ wants his church to be healthy. This is the fundamental issue facing congregations.

Healthy congregations deal effectively with their problems instead of denying them or allowing them to grow. They resolve conflict, manage difficult people and deal with personal or turf issues and hidden agendas. Healthy congregations expect people to be accountable and responsible. They are purpose-driven churches with a clear focus, not churches without troubles.

Healthy churches are driven by purpose, not by programs or controlling personalities. In the past, the emphasis was on how people acted in congregations. We now realize that a systems approach, looking at the church as a whole and how the individuals within it react with each other, gives a far more accurate picture. No person or event is an island in systems thinking. Everything stands in relationship to everything else, and each affects the other. Issues are not seen in isolation, but dealt with as a whole. This approach reminds us that the church is more an organism than an organization.

Churches find greater health through a systems approach. The New Testament depicts the church as a living system, similar to the human body. This body of Christ is made up of many parts, yet functions as one. The various members and subsystems of a congregation interact, much like the organs in the human body with living interaction between cells, blood vessels, nerves and muscles.

This is nothing new for most growing churches. Healthy churches have always engaged in a systematic process of long-range planning, yearly goals, budget retreats, personnel committees to handle staff issues, and a regular membership roll review. These churches have realistic mission and vision statements and review the church's ministry in light of them.

Church health focuses on how the congregation responds. When systems thinking is applied to a congregation, it also recognizes the church as an emotional system, filled with people who have specific needs, gifts, worries and interests. The health of the emotional system determines how well the church functions. An unhealthy system will undermine the best plans for ministry. Anxiety is a natural byproduct of any human system, and can be either a positive or negative force for a church. It can either be a catalyst leading to growth or to destructive conflict.

The strength of the systems approach is its ability to focus on purpose, make people responsible to the church, and enable the church to deal with difficult people in a less personalized manner through policy and accountability.

For a list and review of resources on church health, go to www.presbyterian.ca/evangelism.

Suggestions For Ministry

Where Do You Start?

The first step in planning your evangelism strategy is to look at your congregation. Ask these questions:

- What will new people find when they visit our church?
- Are we experiencing conflict?
- Do we have healthy self-esteem?
- Do we have a clear vision of where we are going?
- Are we a warm and welcoming community of Christ?
- What would our community miss most if our church ceased to exist?

What Do We Need For Church Growth?

The second step is to prepare the field for growth. This is the time to look at making your leadership more effective. Your responsibility is to nurture God's vision for your congregation, to plan how this vision will be achieved, and to set high and achievable expectations for you and your church.

What Are The Challenges Facing Us?

- Moving from maintenance to mission. The congregation must move beyond a survival mentality to the openness of ministry and community outreach.
- Developing a vision for the future.
- Resolving power conflicts, whether between individuals or cliques.
- Increasing money and resources and improving stewardship of those already committed to the church.
- Overcoming poor self esteem and apathy.
- Expanding our circle of concern and friendship to include outsiders.
- Empowering church members to share their faith with others.

How Do We Initiate Change In Our Congregation?

Your congregational climate can be changed. Your church can be more open to new people and new ideas, congregational self-esteem can be improved, and fear of change and of risk-taking can be overcome.

It is important to reiterate that each congregation presents different challenges. Every church has its own particular culture, congregational system and community context. The potential for evangelism in every congregation depends on the grace of God and the gifts, faith, and co-operation of its members. It also depends on the health of the culture and systems and the possibilities presented by the community.

Critical Questions

Do visitors find a warm and welcoming presence of Christ when they enter your church or do they find an atmosphere of tension?

Has your congregation followed up with visitors who have not put down roots and become involved with your congregation? What can you learn from those people that will make you more effective in outreach?

Does your congregation suffer from poor self-esteem?

Does your congregation have an overarching vision that directs all activities?

Are members inviting others to church? Why or why not?

The Bottom Line

Some congregations will continue to decline and some will die. Churches interested in recovering congregational health need to move towards a missional agenda and away from an institutionally driven one. When they accomplish this, they will connect with communities and develop relevant ministries. These ministries will share the life-transforming hope of Christ with Canadians who are spiritually hungry. It is our prayer that God will help us to raise up a new church model that will thrive in ministry and mission.

Churches grow when they meet the needs of people and serve God faithfully in mission. The vast majority of people attend church for the first time through a personal invitation from someone they trust. Members invite their friends, relatives, business associates and neighbours. People overwhelmingly base the decision about whether or not to return on how they feel about the worship. This is particularly true for churches that have fewer than 120 people in worship. It is shocking to realize that growing churches have a visitor return rate of only one in five. What is the visitor return rate for your church?

The key is to create a positive worship experience and congregational climate which enables members to be evangelists-to tell others about their faith and their church. This means overcoming self-limiting structures such as unresolved conflict, lack of vision, inadequate facilities, unfriendliness, irrelevant preaching, and meaningless worship.

The ministry and presentation of the gospel must be faithful and engaging enough to make visitors want to return after their first visit. Churches need to focus their energy on quality ministry and mission and training lay leaders is the best investment a church can make. Whatever the church does, it must do so to the highest level of excellence possible. This is the cost of renewal and ministry in the 21st century.

It is crucial to develop an understanding of your local church and community. A model that worked in one place and time will not necessarily be effective everywhere. The key is to understand your environment and respond appropriately.

Evangelism places the gospel where, through the Holy Spirit, it is given the opportunity to affect change. This is nothing new for churches. It happens whenever the scriptures are read and preached. It happens when people gather to worship. It happens in ministries of education, service, compassion and social action. It is sharing the hope and hospitality of the gospel of Jesus Christ and it happens when people talk about how Christ has made a difference in their lives.

As a denomination, we need to rediscover our sense of gospel confidence and ask ourselves if we are passionate about Jesus Christ. Do we believe in the power of prayer and the work of the Holy Spirit to change lives? We need to restore confidence in the Gospel for true growth to take place.

The Life and Mission Agency began to consider this report at its March meeting. A supplementary report including recommendations will be presented to the General Assembly.

STUDY GROUP MEMBERS

The Rev. Dr. Peter Coutts, The Rev. Dr. Terry Ingram, The Rev. Gloria Langois, The Rev. Carey Nieuwhof, Mr. Robert Evans, The Rev. Karen Horst, The Rev. Heather Vais and The Rev. Dr. Jim Czegledi. Corresponding Members: The Rev. Christine O'Reilly, The Rev. Dr. Stuart Macdonald.

MINISTRY WITH CHILDREN AND YOUTH

Staff Associate Secretary: Dorothy Henderson
Program Assistant: Brian Doyle

Children, Youth and Young Adults was the focus for the FLAMES initiatives from June 2000 to June 2001. While some congregations reported new initiatives with children, youth and young adults, many congregations simply recounted how the year helped them to evaluate what is currently happening and to take more seriously ministry to, with, by and for young people.

The year was also full of special activities planned for FLAMES year two.

Canada Youth 2000-Living Stones: Chosen, Called, Crafted

Canada Youth 2000, a five-day residential conference involving over 600 youth, young adults and leaders, took place at Brock University, St. Catharines, Ontario, July 4-9, 2000. The conference featured contemporary, diverse, creative worship, recreation activities, outdoor water-games, block party, music and dancing, movies, craft making, scavenger hunt, concerts and a coffeehouse.

People in the Conference track (ages 15-19) shared study, prayer, laughter and concerns in small catacomb groups (small discussion-based covenant groups of youth and adults).

People in the Mission Track (ages 18-25) spent their days in "hands on" mission experiences and reflected on the meaning of service.

People in the Youth Ministry Training Track (ages 21+) participated in workshops, both practical and theoretical, that stressed excellence in youth ministry.

The planners for this excellent conference were Jo Morris, Co-ordinator (Regina, Saskatchewan), Audrey Cameron (New Glasgow, Nova Scotia), Colleen Smith (Ottawa, Ontario), Kayode Brown (Toronto, Ontario), Bob Smith (Thornhill, Ontario), Jenn Geddes (Hamilton, Ontario), Spencer Edwards (Ancaster, Ontario), Cara Gowryluk (West St. Paul, Manitoba), Yvonne Woensdregt (Regina, Saskatchewan), Lachlan MacKenzie (Edmonton, Alberta), Matthew Brough (Vancouver, British Columbia), Ian Morrison (Toronto, Ontario).

Journey of Hope

Our denomination, with several others, participated in a Millennium Festival from May 26-28, 2000, for young adults in Muskoka, Ontario. The theme speaker was Jean Vanier.

Canada-wide Camp Symposium

Planning is underway to host a camp symposium with representatives from our camps across Canada. The symposium, to be held in fall 2001, will provide support, encouragement, and new ideas for our church camps. Planners for this event are The Rev. Gwen Brown and the CCCY committee.

CANACOM Camp

CANACOM (Caribbean and North America Council for Mission) held a workcamp from July 16 to August 6, 2000, in Nova Scotia. The hosts were The Presbyterian Church in Canada and the United Church of Canada. Almost 40 participants between the ages of 20 and 30 were involved. Participants came from the Caribbean, North America, Europe, East Asia, South Asia, Africa and the Pacific.

The goal of CANACOM is to stress global mission, specifically focused on partnerships between churches of the Caribbean and North America. Work projects allow young adults to learn about and from one another. They learn about the host church, Christ's mission and their part in local and global mission.

At the conclusion of the camp the participants drafted an open letter to churches and agencies represented in the workcamp. This letter urged churches to provide more engagement with young adults. The letter closed with:

We therefore invite you to:

1. Allow young adults representation in the ruling bodies of church government.
2. Give young adults voting rights and the opportunity to exercise these rights.
3. Provide young adults with Bible studies and mission opportunities.
4. Establish local, regional, national and international networks of support for young adults.
5. Be aware of the ever-changing needs of young adults in the church and society.
6. Promote training programs that will equip young adults to address these challenges and to make their contribution.

Additional reference to this camp may be found in the report of International Ministries. (see p. [366](#))

Recommendation No. 7 (adopted, p. 40)

That, in light of the concerns raised by the ecumenical CANACOM workcamp held in Canada in the summer of 2000, all congregations, presbyteries, synods and General Assembly staff set aside time in 2001-2002 to study, encourage and support young adult ministry.

Study resources for the above recommendation are available from Church Offices.

Family-Based Ministry and Leadership Conferences

Two conferences centred on the family as the locus for faith formation, the role of the congregation as extended family and leadership for congregations.

was a one-day event held at Cedar Glen, Ontario, on July 10, 2000. This event followed directly after the youth leadership training at Canada Youth 2000 and many people attended both events. Mark DeVries, author of *Family Based Ministry*, was the theme presenter. The Rev. Linda Ashfield, Waterloo, Ontario, also presented the Child In Our Hands program.

A second conference entitled Going Deep was held in New Glasgow, Nova Scotia on March 30 and 31, 2001. Mark DeVries was guest presenter and numerous leadership workshops were offered.

Pathways to Leadership

Ten children from different congregations and their adult mentors gathered with an intergenerational group of five leaders at Cedar Glen, Ontario, for a weekend conference from July 21-23, 2000, to encourage leadership development skills in children ages nine to twelve. During the weekend, the children and adults together explored community building, how to be a welcoming person, music leadership, worship leadership, games and activities leadership, serving outside the church, communicating with people in authority, faith sharing and story telling. The learning was intermingled with swimming, games, and an outdoor agape meal. Children were commissioned to leadership in their own congregation and the adult mentors agreed to do their part in the support and encouragement of each child. As part of the follow-up to this event, ministers received a letter encouraging them to engage the child in congregational leadership in the coming year.

A second Pathways to Leadership camp will be held in Manitoba in October, 2001. A planners guide will be published in late 2001 to give congregations and presbyteries information on how to plan a local Pathways to Leadership camp.

New Resources

During the course of the FLAMES year several new resources were produced.

Partners: Meeting Friends in Malawi is a mission learning/sharing study for children and youth. The study sessions help children in Canada learn about children/youth in Malawi through stories, games, activities, cooking and a video *Good Night, Sleep Tight*. Money raised as a result of this study will be sent to Malawi to assist in providing mosquito bed nets to prevent illness and death from malaria.

Kids of the Kingdom 2, by The Rev. Ken Stright, is a second volume of the popular mid-week children's program *Kids of the Kingdom*.

Three posters: *Child Among Us*, *Youth Among us*, *Young Adults Among Us*, provided ideas for engagement in ministry.

Worship Together is a video depicting the experience of one congregation (Doon Presbyterian, Kitchener) in planning, rehearsing, conducting and evaluating intergenerational worship.

Youth in Mission (YIM)

Youth in Mission is currently in its seventeenth year and continues to encourage teens and young adults, ages 13 to 30, to become actively engaged in the mission of The Presbyterian Church in Canada. In 2000, 52 people participated in mission experiences:

- Forty-two were part of the mission track of Canada Youth 2000
- Two young adults worked with children's camps in Hungary, Romania and Croatia
- Three people joined with leaders in Mistawasis native community in Northern Saskatchewan to provide a Vacation Bible School
- Five traveled to Cuba where they met our partners, participated in building repair and tree planting.

In 2001 the following trips are planned:

- Children's camps in Hungary and Romania
- Vacation Bible School in Mistawasis, Northern Saskatchewan
- A joint adult/youth trip to India

Colleen Smith provided leadership for the YIM program, with the direction of the Youth in Mission Council. Information for any YIM programs can be obtained by calling Church Offices at 1-800-619-7301 or 416-441-1111; or e-mail: www.presbyterian.ca/yim.

Looking Ahead to Triennium 2001

The enthusiasm fueled by Canada Youth 2000 spills over to Presbyterian Youth Triennium 2001. Over 7,000 Presbyterian youth and adults, 625 of them from The Presbyterian Church in Canada, will attend a six-day conference at Purdue University, West Lafayette, Indiana. The theme is "Even the Stones will Shout!" Co-ordination of Canada's part in this event is provided by Jo Morris (306-781-7382). Seven Canadian Presbyterians are part of the design team.

Youth Focus at General Assembly, 2001

On Sunday afternoon, prior to the opening of General Assembly, commissioners and local people will be invited to York University, Toronto, for a Garden Party; a youth/adult celebration and learning opportunity. The afternoon will include music, activities, resources and fun in a casual setting.

Child and Youth Protection Policy

It is the intention of The Presbyterian Church in Canada to provide excellent youth and children's ministry. The quality of this ministry depends largely on committed volunteers and church leaders. Within the safety of these relationships, our young people grow in faith-coming to understand what we believe as Christians, how we are to live together and what it means to love and serve Christ in our homes, schools and communities.

Sadly, some children are abused within church programs and this can be prevented. It is important to have policies and procedures in place for the guidance of sessions, the training of leaders and teachers and for the protection of vulnerable members-children and youth.

Currently, a small task group is refining a second draft of a children and youth protection policy.

CCCY (Covenant Community with Children and Youth) Advisory Committee

The Rev. John Crawford, The Rev. Ruth Houtby, The Rev. Ken Stright, Ms. Kim Fraser, Ms. Heather Fraser. In association, Atlantic Synod Regional Staff: Ms. Pat Allison, The Rev. Donald MacKay, Atlantic Mission Society representative Ms. 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

Dessert First: Celebrating God's Blessings is the stewardship theme for 2001-2002. God's blessings are not dependent on our deserving. Rather God gives freely, graciously and without reservation, everything we have - even our life. This message is our joyful stewardship opportunity to give first to God; to give generously with grateful hearts and to exercise faith that God will care for our needs.

The annual stewardship mailing sent out this spring included the *Dessert First* theme materials, the *Giving* magazine, information about the pre-authorized giving program and other stewardship educational resources.

Two new stewardship resources are being produced as part of the FLAMES focus on children and youth:

- An intergenerational stewardship resource for use in worship, produced together with the Canadian Interchurch Stewardship Committee.
- The second *STU BEAR* storybook, produced in partnership with the Presbyterian Church (USA).

Over the year the stewardship office has served congregations through consultations with ministers and stewardship committees; by providing support in programs such as *Consecrating Stewards*; and by working with presbyteries to set up training events and workshops. Support was provided for *Sharing God's Abundance*, a stewardship conference hosted by the Presbytery of Montreal.

We continue to participate with the Ecumenical Stewardship Centre in educational events. The 25th North American Conference on Christian Philanthropy will be held in April of 2002 in Nashville, Tennessee, with key speaker Tony Campolo. This is an excellent stewardship opportunity for ministers and lay people. The stewardship office attempts to provide financial assistance towards registration costs for such events.

Stewards by Design: Twenty-four congregations from across Canada will be participating in the second *Stewards by Design* conference in Guelph, Ontario at the end of April 2001. Each congregation will send a team of four people (the minister and three lay people) to this three-day conference. (At time of writing, this event had not yet taken place.)

Together with conference facilitator Kennon Callahan and other resource people, teams will begin to design a three-year stewardship strategy tailored for their congregation's unique situation and needs. The stewardship office will endeavour to provide support for congregations as needed over this three-year period.

After the April event the planning team will assess the *Stewards by Design* program and seek to address how and in what form it will be continued into the future so that many more congregations can benefit.

Presbyterians Sharing...

Congregational givings to *Presbyterians Sharing...* in 2000 were \$8,599,666. While this is about \$1,000 less than was received in the previous year, it is nevertheless good news. Because of a downward adjustment to the formula (resulting in a \$600,000 decrease in the total suggested allocation), it was not known how the year would end. Yet congregational givings stayed at the level of the previous year, indicating the desire and commitment of congregations across Canada to work together in mission and ministry as members of The Presbyterian Church in Canada.

Thank you to congregations for their continued generous, faithful giving. May God bless the use of this money and may we be faithful in the work entrusted to us.

Information about givings to *Presbyterians Sharing...* in 2000

- Congratulations to the presbyteries of Sarnia and Peace River for exceeding their total suggested allocation! Not only did the Presbytery of Sarnia exceed its total allocation, it increased its givings over the previous year by over 13 percent. This growth in givings was a reflection of strong givings across the majority of its congregations: 17 out of 22 gave the same or more than the previous year; 10 out of 22 gave more than their suggested allocation.
- Seven presbyteries gave between 90 percent and 99 percent of their suggested allocation: Newfoundland, Pictou, Halifax-Lunenburg, Lanark & Renfrew, Barrie, Paris, Grey-Bruce-Maitland; 11 presbyteries gave between 80 and 89 percent of their suggested allocation; 18 gave between 60 and 79 percent of their allocation; 8 presbyteries gave less than 60 percent of their allocation.
- 253 congregations gave their suggested allocation or more.
- 587 congregations gave the same or more than they had in the previous year.

Some statistics about *Presbyterians Sharing...*

- As shown in the table below, givings over the past 10 years have increased by \$420,629. While this is an increase of 5.1 percent, it does not keep pace with the inflation. When taking into account cost of living increases over this period it actually represents a decrease of about \$600,000 in purchasing power.

Congregational Givings to *Presbyterians Sharing...*

1991	\$8,179,037	1996	\$8,432,677
1992	\$8,273,037	1997	\$8,496,719
1993	\$8,285,384	1998	\$8,584,680
1994	\$8,141,468	1999	\$8,600,438
1995	\$8,305,224	2000	\$8,599,666

- Givings to *Presbyterians Sharing...* as a percent of 'Funds Used for Congregational Purposes' have decreased from 15.1 percent (in 1985) to 13.2 percent (in 1991) to 10.6 percent (in 1999).
- The above statistics point to the fact that the General Assembly budget is being reduced both in terms of inflationary dollars and as a percent of what is used for local congregational purposes. This money can not do as much as it did ten years ago. And yet opportunities for mission continue to increase. This raises the question of whether we are remaining faithful to the mandate we have as a national church.

A number of resources were produced this year to help congregations raise awareness of the work funded through *Presbyterians Sharing...* :

- The 2001 *Presbyterians Sharing...* brochure.
- An advent calendar.
- A set of eight full-colour bulletin inserts.
- An annual report cover.
- A giving thermometer chart.
- Videos and posters prepared in previous years are also available.

Presbyterians Sharing... Sunday, September 30, 2001

As adopted by the 123rd General Assembly, the last Sunday of September of each year is designated *Presbyterians Sharing... Sunday*. This is an opportunity to celebrate our shared ministry. In keeping with the FLAMES theme of equipping the laity, it is important to educate and inform people about how their gifts to *Presbyterians Sharing...* are used in mission and ministry. Worship resources for use on this Sunday have been sent to all congregations.

Recommendation No. 8 (adopted, p. 40)

That every congregation set aside the last Sunday in September or an alternate Sunday to celebrate the mission and ministries of The Presbyterian Church in Canada supported through *Presbyterians Sharing...*

Stewardship Advisory Committee

The Rev. Dr. Herb Gale (convener), The Rev. Mary Bowes, The Rev. Wes Denyer, Mr. Gordon Fielding, 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

"Blessed ... to bless others" is the theme of the new set of planned giving brochures produced in the spring of this year. Planned giving is one way that we can give to others. In so doing, we say thank you to God for the many ways in which God has blessed us.

Planned giving is an opportunity that many never consider because they falsely believe it requires a great abundance of money, or they do not know how to go about it, or they have never thought about it. The Planned Giving program attempts to educate people in these areas and help them see how their gifts can help sustain the church and its ministries in the future. Gifts may be made to an arm of the national church such as Canada Ministries, International Ministries, PWS&D, *Presbyterians Sharing...*, a camp, theological college, or to the local congregation.

The Planned Giving office ended the year with more gifts being negotiated than ever before. Gifts were made in the form of annuities, bequests, life insurance policies, trusts and shares. The greatest increase occurred because of tax incentives on gifts of securities. Through the process of demutualization some insurance companies were able to offer shares to policyholders.

Tax incentives provided donors wonderful opportunities to make gifts of these shares to the church.

In its fall budget the government made further changes that affected gifts of publicly traded securities. With these changes they are truly a great opportunity for people to make a significant gift.

- Their current tax advantage is that the donor receives a full tax receipt and is required to pay capital gains on only 25 percent of the actual gain.
- The tax receipt can then be used by the donor to offset tax up to 75 percent of the donor's income and an additional 25 percent of any capital gains realized.
- This means that the donor not only eliminates the gain but also gets tax relief on 75 percent of the donor's regular income.
- In 1999, \$33,025 was given to the church through gifts of shares. In 2000, this amount had increased to \$249,188.

The Planned Giving officer continues to meet with and talk to ministers individually to explain the program and its benefits for the congregation and its members. Meetings have also been arranged with presbyteries, sessions and individuals. The response to the seminars has been positive. Out of 236 completed surveys, 209 people have responded that this seminar has made them more inclined to leave a planned gift; a further 18 left this and other questions blank.

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 to take into account when drawing up a will. As the program is becoming better known people feel a sense of trust and comfort in discussing their thoughts and dreams with regards to their giving.

Keith Knight, Associate Secretary for Resource Production and Communication, has taken up the editorship of the newsletter. An issue of the Planned Giving newsletter was inserted into the *Presbyterian Record* in the spring of this year. Keith's expertise is greatly appreciated not only for his work with the newsletter but also in the development of the new set of brochures and in keeping the website updated. The web address is.

We continue to anticipate further growth as more people come to see planned giving as an important part of their Christian stewardship.

Committee Members

The Rev. Phillip Robillard (Convener), Ms. Sandra Dow, Ms. Elizabeth Dunn, Mr. High Lloyd, The Rev. Dr. Herb Gale. Staff: The Rev. J. P. Ian Morrison, Ms. Annemarie Klassen, Ms. Elza Furzer, Mr. Don Taylor.

WORSHIP

Staff Associate Secretary:	James F. Czegledi
Program Assistant:	Grace-ann McIntyre

Worship is at the heart of a congregation's life from week to week. It is the one place where people have the opportunity to come together and worship God, meet with each other, affirm values and beliefs, welcome newcomers in the name of Jesus Christ and identify and clarify the church's purpose. All these experiences and much more are shared in worship.

While the focus of worship, to glorify God in Jesus Christ, is affirmed, each congregation approaches this differently. Each congregation worships in its own way, using the spiritual gifts and interests of its members and leaders.

Reflecting this diversity, much of the associate secretary's time is devoted to conducting workshops and seminars, responding to inquiries and providing theological editing on subjects that relate to worship. These activities complement the other foci of the office, which include serving as a resource and facilitating networks between church leaders and people with special gifts and abilities, in the diverse areas of worship. The associate secretary was honoured to have participated as plenary speaker at Canada Youth 2000.

There is a growing interest in blended worship, and it is the subject of one of the most frequently requested seminars. Blended worship seeks to balance reverence with relevance, combining

traditional and contemporary elements. Younger people want a variety of worship styles and options to help them experience God. They also desire worship that is joyful, spontaneous, flexible and informal yet structured and meaningful. Blended, these worship elements are the key to maintaining congregational harmony while meeting the varied needs of the worshippers. When churches provide variety and options in worship, people from different generations can find meaning.

Blended worship follows the four-fold Biblical and historical worship pattern of Gathering, The Word, Thanksgiving and Dismissal, to which almost every Presbyterian church adheres. The difference between traditional and contemporary is not primarily in worship format or content, but in attitude and approach. Blending traditional and contemporary elements can be achieved by aiming worship both at the head and the heart. This includes incorporating a variety of liturgical responses, the use of drama, new worship songs, and a variety of non-organ music.

Grace-ann McIntyre, Program Assistant produces the weekly worship bulletins, prayer partnership and the lectionary, and responds to inquires, along with a variety of other duties. An instructional video on the Book of Praise (1997) has been produced and should be distributed to churches in the spring of 2001. An updated version of the Book of Common Worship is available as well as resources for prayers and liturgies.

The new Prayers and Liturgies web page in the PCCTalk section of provides downloadable worship material submitted by church leaders. The success of this ministry is proportional to the amount of material received, and we solicit your contributions. Contact us at or.

Worship Advisory Committee

The Rev. Ryk Brown, Mr. Greg Davidson, The Rev. Dr. Stephen Farris, Mr. Christopher Fischer, The Rev. Maria Papp, 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 year the International Ministries report is prefaced with some reflections on the themes which have concerned us this year, and a few stories from our partner churches.

ASIAN PARTNERSHIPS - WHERE ARE WE GOING?

In January 2001, the Presbyterian Church in Taiwan held its third major consultation on its role in Taiwanese society, and on Taiwan's role in East Asia and in international ecumenical organizations. The event was notable for the excellence of its organization, the presentations, and the large attendance of churches and ecumenical organizations from around the world. It demonstrated that the Presbyterian Church in Taiwan is, (lest anyone doubted it!), a "mature" church. More than that, it has played a decisive and courageous role in its own society, and provides leadership within the Christian Conference of Asia as a whole.

Participation in this event encouraged reflections on the relationship that The Presbyterian Church in Canada, (and the United Reformed Church in the United Kingdom) have with the Presbyterian Church in Taiwan. We (the Canadian Presbyterians in the north of the island and the English Presbyterians in the south) are the parent churches of the Presbyterian Church in Taiwan. From its beginnings in the 1860s and 1870s it now numbers 200,000 members. Thanks to Taiwan's booming economy, it enjoys adequate resources. It regularly sends visitors to Canada, and covers the hotel costs of the participants in their conferences. Over the past few years, it has covered most of the stipend and other costs of the Canadians who are working with them.

Sometimes there are voices in the church, especially at budget time, who say, "Taiwan (or Japan) doesn't need us anymore. We've done our work there, and it's time to move on to places where they do need us." These are the same voices that say, often truthfully, that the church has a hard time letting go of old work, old ways.

But there is another way of seeing these historic relationships. On the one hand, we can view them as we do a church extension charge, or even a development project, where the goal is sustainability. When they are just beginning, they need help, but once they can stand on their own feet, they don't need us. In fact, we should get out of their way in order not to create dependency.

On the other hand, we can view them as we do our family. Our grown children don't need us now in the way they once did. But even though they may live far away, and certainly have their own lives, we are still related, and still connected through love and shared experience. Unless relations are strained, we exchange visits, give gifts and generally keep in touch.

These historic church partnerships are like that. The Taiwanese (and many people in the Korean Christian Church in Japan, and the Christian Bhils in Central India) give higher honour to our shared past than we pragmatic Canadians do. Certainly, there were ups and downs in our relationship, as you would expect, but our partners are sincere when they say that the good times far outnumbered the bad.

In any case, only one fact really matters. As the Bhils say to Canadian Presbyterian visitors. "If you had not come, we would not have been Christian!" We were the earthen vessels in which God sent them the precious news that Jesus had come, and died, and rose again, for them. They are very clear that it was not generalized "Western missionaries" who came, but men and women whose names they remember, sent by *our* General Assembly, and *our* Women's Missionary Societies to live among them. We need always to remember our history, with humility, and with thankfulness that God used this Church, and continues to use it, in this way.

The churches in Taiwan and Japan do not need us now, in the way they once did, but that does not mean our relationship is over. It is important to acknowledge and affirm our shared past and go into the future together, relating as equals, sharing costs and respecting each other's independence. Our budget may show a much greater allocation of our resources to other partners, but these longtime friends still have an important place in our hearts.

We are emphasizing this reality now, as we mark the change in status for Jack and Betty Geddes who have spent their lives with the Presbyterian Church in Taiwan. Jack has retired while Betty has become a volunteer to continue her work in the Inter-Board Treasurer's office of the Presbyterian Church. Their support is shared with the Presbyterian Church (USA). It also marks the retirement of Dr. Jack and Dr. Beth McIntosh who have served the Korean Christian Church in Japan since 1961. A Minute of Appreciation for the McIntoshes is part of this report; the Minute of Appreciation for the Geddeses is deferred until their period of volunteer service is completed.

This may be the end of the era of career missionaries (people who are willing to commit to years of language study, and ten or more years in the country), but we have identified other ways of keeping the relationships vital.

In the case of the church in Taiwan, we have requests for short-term volunteers to teach English, and many visits and exchanges, including a growing interest in our shared commitment to aboriginal peoples.

As for Japan, a consultation in 1998 in Osaka indicated that graduate work in Canada for pastors in the Korean Christian Church had been very important in our shared history, and could be equally important in our future. Accordingly, two pastors are now studying in Canada. The Rev. Soo Hwan Chung is studying in Toronto, and The Rev. Keun Kim is studying at the Vancouver School of Theology. The Rev. Kim's family is with him, and several congregations of Presbytery of Westminster are participating in his support. The church in Japan is sharing in the cost of both these courses of study.

What if a qualified person within our Church was to come forward saying that he or she has a call from God to long-term service in one of these countries? First, we would have to determine if the church concerned would welcome such a person. Then, we would pray for the resources to send such a person, without reducing our ability to respond to the requests from elsewhere.

Centennial - George Leslie Mackay - Presbyterian Church in Taiwan

This year is the centennial of the death of George Leslie Mackay, our pioneer missionary to Taiwan. At the request of the Presbyterian Church in Taiwan, a Canadian Mackay Committee has been formed. This includes representatives of the Presbyterian and United churches, the local Oxford County government, the Taiwan Economic and Cultural Association in Toronto and Taiwanese in Canada.

The mission of this committee is three-fold, 1) to promote Dr. George Leslie Mackay as a Canadian of historic significance; 2) to cooperate with, support, and facilitate the work that the Taiwan Church and the Taiwanese and Canadian governments have undertaken to commemorate, in both Taiwan and Canada, the 100th anniversary of the death of Dr. Mackay, and 3) to act as a bridge to promote the relationship and friendship between Taiwanese and Canadians. The commemorative events in Taiwan will begin on March 6, 2001 in Tamsui, Taiwan, and will continue throughout the year.

FLAMES TOURS

At the time of writing this report, two very successful tours have been completed, to Eastern Europe, and to Kenya and Malawi. A tour to the Holy Land, scheduled for late October, was cancelled a week before it was due to begin because of the unsettled political situation in Israel and Palestine.

During the spring of 2001, a group will visit our partners in Mozambique and Malawi, and another group will visit Nicaragua and Costa Rica.

In addition, a small-scale FLAMES tour visited the Church of North India in December 2000. Wilma Welsh, one of the participants, recalls two highlights:

One of the highlights for us was a visit to the hospital in the village of Hatpipliya. It was started many years ago by the Canadian Presbyterian Mission. When the mission was divided following 1925, our church lost touch with it. In recent years, this hospital has been struggling for survival, and in fact had to be closed. The big Christian hospital in the nearby city of Indore, which has been thriving under the good management of Dr. Maggie Kishan (a visitor to Canada in 2000) extended a helping hand to Hatpipliya. Not only has it reopened, but it is finding ways to achieve self-support.

Another highlight was being asked to officiate at the opening of an addition to the girls' hostel at the Baring Union Christian College in Batala, in the Punjab. This college has been the home of Clarence and Catherine McMullen for many years. The grant, only possible because of the funds available to us through Live the Vision, was used to provide a common room to be used as a study hall and gathering place for the women students.

FLAMES BANNERS

We have received approximately fifty banners from groups and congregations and they have been wonderful gifts for our partners, both when the FLAMES tours have visited, and when our partners have come to the General Assembly office in Canada. Banners have gone to partners in thirteen countries. We want to thank all those congregations that have provided banners, and to encourage them to consider making others. If congregations have not yet been involved, we urge them to consider it for the future, as this program will be ongoing.

The banners have made a colourful and constantly changing display in the foyer of Church Offices.

EXCHANGES

Early in 2000, a large group of leaders from the Church of North India and South India visited their three partners in Canada, the Presbyterian, United, and Anglican churches. Part of the program was a panel on our shared experience with ministry to Canada's aboriginal peoples, in which The Rev. Stewart Folster of Saskatoon took part. A sequel to this event happened later last year, when the General Secretary of the Church of North India, Dr. V.S. Lall asked us to

send Stewart Folster to India to take part in an interfaith conference. The following is an excerpt from his report:

... There are no words to describe my trip to India. I recall that the afternoon heat was almost more than I could bear ... I was impressed with the work that the Church is doing. They have training centres in North India where poor people from the slum areas can get an education and ... be trained in different vocations such as welding, electronics, sewing, small motor repairs and computers. I visited the hospitals and saw how they struggle with a poor medicare system, inadequate facilities and outdated equipment. There is a huge gap between the poor and middle class and the rich in India. It is very heart-breaking...

CANACOM YAM CAMP (see also p. [357](#))

Our report to last year's General Assembly indicated that the Caribbean and North American Council on Mission (CANACOM) which brings together churches in the Caribbean and North America was planning a young adults camp in Tatamagouche, Nova Scotia, in July. The camp was a very positive experience for the young people taking part. The Rev. Ruth Houtby of Sackville, New Brunswick was a member of the planning team and the chaplain for the camp. Kristen Maliphant, of Knox Church, St. Catharines was the youth representative on the planning team, and The Rev. Ken Stright was a resource person. Jane Kennedy of St. Catharines, Ontario, was International Ministries' representative to the event.

MISSIONARY AWARDS

The year 2001 marks the 50th anniversary of Pauline Brown's service in India. Pauline left Canada in October 1951. She has been honoured by the Government of Canada and awarded the Order of Canada. The investiture will take place on May 30, 2001 in Ottawa.

In 2000, Joy Randall, a missionary in Taiwan for 32 years, was awarded the Medical Contribution Award, presented to her by the Premier of Taiwan. She was presented to the President of Taiwan when this award was received. It is an award of the Department of Health in Taiwan. In the past Joy also received the provincial "Outstanding Senior Nurses Award", and the "Outstanding Foreigner Religious People" award, given by the Ministry of Interior of the Government of Taiwan.

Dr. David Pandy-Szekeress, a missionary serving with the Hungarian Reformed Church in the Ukraine will receive the E.H. Johnson award at the E.H. Johnson luncheon during General Assembly.

SPECIAL GIFTS

To conclude this part of our report, here is an account of a special event in the life of our partner church in Malawi, based on a letter received from The Rev. Heather Jones, a guest at this event.

Special gift money from individuals and churches in Canada went to Livingstonia Synod to be used for new church buildings. Heather writes:

The church here is growing so quickly that they can't begin to keep up with the need for meeting places. The money from Canada was given out through the Synod, because they keep track of the churches that request assistance.

A few weeks ago, Rev. Mumba, Clerk of the Presbytery of Njuyu came to visit me. He told me that a church in his Presbytery had been helped through this grant, and he invited me to see the church, and to meet the people. It took a while to arrange a visit, but this week I finally made it to Kanyawayi Congregation. What a day it was!

It was August 2000, two years after the work first began on the new church structure, work that was done with simple tools by Christians willing to make the sacrifice of time, effort and finances to build a church to the Glory of God. The foundation was dug with pick-ax and shovels; the bricks were shaped by hand and fired in 'ovens'. The fuel for these ovens was gathered and chopped from the wood cleared from the building site. The mortar was made from mud and sand and gravel collected from the old riverbed. In 1999, the walls were completed.

In 2000, they began buying and transporting planks for the rafters. Many of these were carried in traditional Malawian style (on the heads of women) as they walked

great distances from the lumber mill to the church site. Scrimping from their meagre incomes, they purchased the nails needed to put the rafters together. As they worked, they prayed for the iron sheets needed for the roof. One member of the local community, not a church member, donated a first lot of iron sheets. This donation covered about 10 feet of the main part of the building. The iron sheets purchased with Canadian money cover between one-half and two-thirds of the building. The members of the congregation continue to pray that their church will be built to the Glory of God. And they continue to work, very hard, to collect the materials that are needed.

It was an inspiring experience to see them gathered to give thanks for part of a roof, to hear them express their appreciation for a modest gift from Canada, and to be with them in their new church.

The Presbyterian Church in Canada Works With

Brazil - Independent Presbyterian Church of Brazil	The Rev. Lincoln Resende (in Canada)
Cameroon - Wycliffe Bible Translators	Sean and Lezlie Allison *
Central America - Christian Education	The Rev. Fernando Cascante
China - The China Christian Council (Amity)	The Rev. Pei Kang and Ellen Rae Dai
Costa Rica - Federation of Evangelical Churches in Costa Rica (FIEC)	
Cuba - Presbyterian-Reformed Church in Cuba	
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	Ken and Kennis Kim
Guyana - The Guyana Presbyterian Church	The Rev. Christopher Jorna
India - Church of North India	Dr. Pauline Brown
Japan - Korean Christian Church	The Rev. Dr. John and Dr. Clarabeth McIntosh
Japan - United Church of Christ	Michael and Wendy Lessard-Clouston
Kenya - The Presbyterian Church of East Africa	Dr. Richard Allen
Malawi - Church of Central African, Presbyterian Blantyre Synod	
Livingstonia Synod	Clara Henderson, The Rev. Glenn and Linda Inglis
Mauritius - The Presbyterian Church in Mauritius	The Rev. Heather Jones, Lillian Sparling, Christy Biggs
Middle East - The Middle East Council of Churches SAT-7 (Television Ministry)	Makram and Mona Barsoum
Mozambique - The Presbyterian Church of Mozambique	Mark Gordon
Nepal - The United Mission to Nepal	Dr. Richard and Dr. Ling Schwarz
Nicaragua - Asociacion Cristiana de Jovenes (YMCA) Soynica	Dr. David and Aleida Villalonga
Nigeria - The Presbyterian Church of Nigeria	Denise Van Wissen
Puerto Rico - Second Union Church of San Juan	The Rev. Arlene Onuoha
Romania - The Hungarian Reformed Church	The Rev. David and Sandra Heath *
Taiwan - The Presbyterian Church in Taiwan	Brian Johnston
	John and Florabelle Geddes, Joy Randall, Marlene Buwalda, Dr. Michael Tai *
Ukraine - The Hungarian Reformed Church	Dr. David and Anna Pandy-Szekeress

* Associate Missionary

Liaison Staff

Caribbean and Latin America, The Rev. Joseph Reed

South Asia (India and Nepal), Margaret and Jake Vanderzweerde

Staffing

Volunteer

Lillian Sparling, Livingstonia Synod, Malawi
Christy Biggs, Livingstonia Synod, Malawi
Dr. Hilkka and Dr. Derek Davidson, India
Sonya Henderson, Romania

Medical Students/Residents

Dr. Alicia Cheung, Livingstonia Synod, Malawi
Dr. Gihad Nesrallah and Caroline Thompson, Kenya
Jimmy Ostoya, Kenya
Rachael Morrell, Kenya

Theological Student Intern

Brian Nielson, Presbyterian College, Montreal to Malawi

Others

Nicole Hayes, PWS&D CIDA intern, Blantyre Synod, Malawi

Retirement

John E. and Florabelle Geddes, Taiwan
The Rev. Dr. John H. and Dr. Clarabeth McIntosh, Korean Christian Church in Japan
George Loom, Kenya

Associate Missionary

The Rev. David and Sandra Heath, to Second Union Church of San Juan, Puerto Rico

Visits to Overseas Partners from Canada

The Rev. Glen Davis and The Rev. Joyce Davis, to Japan and Taiwan
The Rev. Glen Davis, to Mexico
The Rev. Dr. Ian Clark, to Kenya
The Rev. Stewart Folster, to India
Dr. Fraser MacKay, to Nicaragua
Viola Duff, to Nicaragua
David and Miriam Barrie, to Malawi
Amanda Ross, to Japan to JNAC Youth Event
The Rev. Graham and Catherine Kennedy, to India
The Rev. J.P. Ian Morrison, to Central America
Dr. Marjorie Ross, to Dominican Republic, Jordan, Jerusalem and Taiwan
Wilma Welsh, to India and Taiwan

Visitors to Canada from Overseas Partners

Lee, Sanghoon - KCCJ, Japan, KCCJ history project
Dr. Sam Kishan and Dr. Maggie Kishan - Church of North India
Presbyterian Church in Taiwan (15 members from the City of Tamsui and TamKang High School)
Billy Mayaya, Church of Central Africa Presbyterian, Blantyre Synod, Malawi
The Rev. Timothy Njoya, Presbyterian Church of East Africa
The Rev. Thomas Maseya, Moderator, Church of Central Africa, Presbyterian, Blantyre Synod Malawi
The Rev. D. Gunya, General Secretary, Church of Central Africa, Presbyterian, Blantyre Synod Malawi
Mrs. Lovely Kamanga, Women's Association, Church of Central Africa, Presbyterian, Blantyre Synod Malawi

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. Keun Kim, Korean Christian Church in Japan, studying at Vancouver School of Theology
The Rev. Soo Hwan Chung, Korean Christian Church in Japan, studying ESL in Toronto
Two music students from Church of Central Africa, Blantyre Synod, Malawi to South Africa
The Rev. E. M. Uka, Nigeria

Coalitions in which we participate and have representatives

- Canada Asia Working Group (CAWG) - Dr. Marjorie Ross
- Inter-Church Committee on Human Rights in Latin America (ICCHRLA) - The Rev. Dr. Geoffrey Johnston
- Middle East Working Group of InterChurch Action - Dr. Marjorie Ross
- Inter-Church Coalition on Africa (ICCAF) - The Rev. Dr. Russell Hall, The Rev. Rodger Talbot, The Rev. Dr. Catherine Chalin
- Project Ploughshares -
- Canadian Churches Forum for Global Ministries - Dr. Marjorie Ross, Wilma Welsh, The Rev. Bill Elliott
- Canadian Mackay Committee - Wilma Welsh

The ecumenical justice coalitions have been merged into a new structure provisionally called "Canadian Churches for Justice and Peace". A number of staff and others from our Church have given many hours to this restructuring process.

We wish to thank those who have represented us on the coalitions over the years. Many will continue into the new structure but to those who are retiring, specifically The Rev. Robert Faris and The Rev. Rodger Talbot, we say "thank you" for your faithful and committed presence.

Advisory Committee members

Ms. Maureen Kelly (convener), The Rev. Russell Hall, The Rev. Tom Rodger, The Rev. Philip Chiang, Ms. Jean Dancey, Ms. Ann Blane, The Rev. Charlotte Brown, Ms. Annemarie Klassen.

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 Presbyterian Church in Canada in Manchuria, northeastern China. This experience shaped Ted's life and work, providing him with a global view of mission. The Presbyterian Church in Canada 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 those within the Church who wished to honour his contribution. The Trust's program today is financed by the income from the Trust but also relies on ongoing contributions from across the Church. The Trustees are seeking to encourage more contributions.

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.

Award Recipients

Since the inception of the Trust, the following awards have been made:

1983	Rev. Roy Neehall	Caribbean Council of Churches
1984	Rev. In Ha Lee	The Korean Christian Church in Japan
1985	Archbishop Rev. Edward Scott	Anglican Church of Canada
1986	Rev. Dr. C.M. Kao	Presbyterian Church in Taiwan
1987	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	Rev. Barbel Wartenburg-Potter	German theologian and feminist

1991	Rev. Glenda B. Hope	U.S.A. Advocate for the poor
1992	Rev. Russell Self	Missionary and Canadian Bible Society
1993	Archbishop Desmond Tutu	President, All-Africa Council of Churches
1994	Rev. Dr. Jack McIntosh	Advocate for Human Rights, Korean Christian Church in Japan
	Dr. Clarabeth McIntosh	
1995	Rev. Dr. Timothy Njoya	Human Rights Advocate, Kenya
1996	Dr. Daniel Szabo	Hungarian Reformed Church
1997	Rev. Dr. John Fife	Co-leader of Sanctuary Movement for refugees, Presbyterian Church (USA)
1998	Rev. Hector Mendes	Reformed Church in Cuba
1999	Rev. John L. Bell	The Iona Community and the Church of Scotland
2000	Dr. Elsa Tamez	Seminario Biblico Latinoamericano, San Jose, Costa Rica

The 2001 award recipient is Dr. David Pandy-Szekeres who has been in mission in Eastern Europe since the mid 1980s. He is now the director of the mission program of the Hungarian Reformed Church in the sub-Carpathian Ukraine, and has played a leadership role in the church's outreach to communities enduring the economic dislocations which followed the collapse of the Communist regime. Dr. Pandy-Szekeres is the son of a minister of our church, the late Rev. Laslo Pandy-Szekeres who served as minister of the Hungarian congregation in Delhi, Ontario. David Pandy-Szekeres is now a member of the staff of International Ministries. He will speak at the 19th annual mission luncheon to be held during the General Assembly, on Tuesday, June 5, 2001.

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, the Presbyterian-Reformed Church in Cuba, and the Church of Scotland.

The Trust Committee has received very good reports of the exchange which took place between the Church of Scotland and our own church in 1999-2000. Discussions have begun within the Trust Committee as to the shape of future exchanges.

When the Trust's program began almost twenty years ago, exchanges were relatively rare occurrences in our Church. In recent years, there has been a great increase in visits and exchanges at both national and congregational levels, and the Trust Committee sees a need to design its exchanges to fill a niche not being served by the other exchange or mission visit opportunities in the Church. The very successful Scottish exchange was focussed on exploring challenges to mission which are common to both churches. This has encouraged the Trustees to shape future exchanges around themes of special relevance to the church. The next exchange program will likely be in 2002.

Financial Gifts to the Fund

Gifts to the fund are sought from those who wish to encourage missionary exchanges and the honoring 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 Rev. Dr. Walter McLean (convener), Dr. Ruth Alison, The Rev. Alan Goh, The Rev. Dr. Dorcas Gordon, Ms. Sandra Demson, The Rev. Duncan Jeffrey, The Rev. Dr. John A. Johnston and Mr. Glenn Mount. Staff members: Ms. Barbara McLean and Dr. Marjorie Ross.

JUSTICE MINISTRIES

Staff	Associate Secretary:	Mr. Stephen Allen
	Program Assistant:	Ms. Gail Turner

INTRODUCTION

The prophet Amos taught his people that to honour their covenant promise with God, they must go beyond their religious observance and honour God's love for justice and God's concern that

everyone be able to live to the fullest. The Canadian Ecumenical Jubilee Initiative has provided thoughtful learning resources and challenging activities. These have prepared us to continue on the journey of justice. In our congregations, in children's education, adult study and worship, let us accept the challenge to search out the deeper meaning of covenant and Christian life within our communities and our global community. When we live as people of God, our pursuit of justice shows concern for all people. This is God's promise to the world.

The **FLAMES** focus for June 2000 to June 2001, is Children, Teens and Young Adults. Justice Ministries met with the executive of the PYPS in the Synod of South-Western Ontario to discuss collaborative activities. Justice Ministries will do a workshop at the fall meeting of the PYPS.

CANADIAN ECUMENICAL JUBILEE INITIATIVE (CEJI)

The theme for Year 3 (September 2000 to June 2001) of the Canadian Ecumenical Jubilee Initiative (CEJI) is Renewal of the Earth. There are two components to this program: Right Relationships with Aboriginal Peoples and Right Relationships with the Earth. Resource and activity materials for the program were mailed to every congregation in October 2000.

Aboriginal Peoples

In co-operation with the Aboriginal Rights Coalition (ARC), CEJI is promoting a petition requesting that the federal government establish an independent commission to implement Aboriginal land, treaty and inherent rights. This supports a recommendation made by the Royal Commission on Aboriginal Peoples in its 1996 report. The petition, which was included in the October 2000 mailing, is to be completed by June 1, 2001 for presentation to the federal government on June 21. Additional copies are available from Justice Ministries.

Together with other members of CEJI, Justice Ministries promoted a series of workshops across Canada so that members of congregations might learn about land, treaty and inherent rights and take this petition to their communities. The workshop and related information on Aboriginal rights is also found in the CEJI leader's guide, *Restoring Right Relations: Educating for Jubilee, Year 3*.

On January 29, 2001, Matthew Coon Come, the Chief of the Assembly of First Nations (AFN), and several other AFN Regional Vice-Chiefs signed the petition during the Assembly's National Fisheries Strategy Conference in Halifax, Nova Scotia.

Canadian churches, including The Presbyterian Church in Canada, have spoken of the need for healing and reconciliation between Aboriginal and non-Aboriginal Canadians. Land rights for Aboriginal Peoples is not an issue that enjoys widespread public support in Canada. Finding a just solution to this issue and building a new relationship between Aboriginal and non-Aboriginal Canadians will be a difficult and painful journey. As church, we are called to do what we can to provide leadership in our society.

When Phil Fontaine, (then Grand Chief of the Manitoba Assembly of Chiefs), officially received the confession from The Presbyterian Church in Canada, he said, "We are early in our journey. There will be a lot of obstacles and roadblocks along the way, but we will overcome them if we stand together as we are here today."¹

Climate Change

Right Relations with the Earth focuses on climate change and the need to reduce greenhouse gas emissions, especially carbon dioxide (CO₂). A postcard campaign encourages ratification of Canadian commitments under the Kyoto Protocol. Through the Taskforce on the Churches and Corporate Responsibility, workshops were held in communities across Canada on individual changes that reduce CO₂ emissions and on conducting a congregational church building energy audit. Justice Ministries distributed several hundred information pamphlets and postcards to interested congregations. A basic workshop and related material on climate change is available in *Restoring Right Relations*.

CEJI has developed an international reputation among Jubilee 2000 coalitions for the depth and quality of its theological exploration of the themes of Jubilee. In this final year of the program it published its most comprehensive collection of theological reflections to date. The collection is entitled *Sacred Land, Sacred Community: Jubilee, Ecology and Aboriginal Peoples* and is available from the Book Room.

Global Debt

An on-going component of the Canadian Ecumenical Jubilee Initiative is the global campaign to cancel the debts of the poorest countries in the world. Jubilee 2000 began in Britain in 1997; CEJI launched its petition to cancel the unpayable debts of the poorest countries in September 1998. In a very short period of time, there were close to fifty Jubilee coalitions around the world.

For many Canadian churches, the debt burden of poor countries had been a concern since the mid 1980s. This campaign gave a new impetus to this long-standing concern, which actively engaged the local constituency of the churches that became personally involved. There were 640,000 Canadians, including 8,000 Presbyterians, who signed the debt petition leading up to the meeting of the industrial countries in June 1998. Globally, over 22 million signed the petition. In 1999, the leaders of the G7 promised as much as \$100 billion in debt relief. In December 2000, Finance Minister Paul Martin announced a moratorium on payments from a number of Highly Indebted Poor Countries until the International Monetary Fund, the World Bank and creditor countries work out a permanent plan to cancel poor countries' debt completely. Many Canadians welcomed this announcement. At the same time, members of CEJI urged Mr. Martin to persuade other G7 leaders that the punitive structural adjustment programs (a condition for debt cancellation) should be dropped.

The Canadian moratorium applies to seventeen countries; eleven will benefit (they owe \$696 million). The other six countries (that owe \$370 million) are excluded because of their respective governments' very poor human rights records. Since Canada is owed less than 0.5 percent of poor country debt, Jubilee coalitions have been urging other governments and multilateral institutions such as the International Monetary Fund and the World Bank to emulate Canada's decision.

Emerging Lessons

In June 2001, the Canadian Ecumenical Jubilee Initiative comes to an end. Member churches and ecumenical partners are considering ways to continue some of the initiatives, including the debt cancellation campaign.

CEJI members are reflecting on the lessons that might be drawn from this ecumenical project. Individuals and congregations across Canada have had a positive impact on public policy. Inspired by scripture, we have sought to insert a theological and ethical dimension into the global debt crisis, which continues to hurt the most vulnerable. The scale of citizen involvement across Canada on this issue has not been lost on the government.

Changing public policy requires time and patience. Involvement of citizens across the country demonstrates that an active constituency supports the Church's initiatives to speak out on public affairs and enhances credibility with our elected officials.

In surveys, meetings and informal conversations, Justice Ministries is learning that Jubilee has been an educational process for members of the church who have become involved. The Jubilee Initiative has invited members of the church to reflect on scripture and become involved in issues, which touch our global community and our environment. By offering a theology based on hope and transforming love, the Jubilee Initiative has contributed to the church's mission to speak to the pain and brokenness in our world

This spring, staff and members of Justice Ministries Advisory Committee contacted laypersons and ministers across our church to reflect on how we might build on the Jubilee experience. Justice Ministries' hope is that there is at least one congregation in each presbytery involved in a Jubilee activity by June of this year. To date, at least one congregation in 42 out of 46 presbyteries has been involved in a Jubilee activity. Participation was the most extensive where the presbytery, an interested minister, staff person or lay volunteer provided leadership.

BIOTECHNOLOGY AND HUMAN CLONING

Ecumenical Co-operation

In the past year, The Presbyterian Church in Canada has been an active participant in an ecumenical project to learn and reflect on the opportunities and challenges presented by biotechnology. The Biotechnology reference group within the Canadian Council of Churches

(CCC) sought to extend the learning within Christian communities across Canada. The CCC played an important role in organizing two forums on biotechnology: one on November 2, 2000, which was hosted by First Presbyterian Church, Winnipeg and a second (co-sponsored by the Edmonton and District Council of Churches) January 19, 2001 at The King's University College in Edmonton. Justice Ministries actively promoted both forums in the presbyteries.

These events were well attended. Participants appreciated learning about biotechnology and reflecting on the theological and ethical dimensions. Scientists who served on panels at these forums welcomed Canadian churches entering the public discourse about biotechnology. Reports of these forums are available from Justice Ministries. In the coming year, the Biotechnology Reference Group is planning another forum. One outcome of these forums is the emergence of a growing national network of Christians from diverse backgrounds interested in carrying on these conversations.

In August 2000, the Canadian Federal Court of Appeal approved the patent rights on the genetically modified oncomouse. The oncomouse has had a gene inserted to induce cancer and was developed for use in cancer research. The President and Fellows of Harvard University launched the appeal when a lower court denied an application for a patent on the oncomouse, its progeny and all non-human mammals (from a shrew to a whale) that may be similarly modified in the future. Harvard holds patents on the technology for making the genetic modifications but is seeking a patent in Canada on the genetically modified mouse itself, all of its progeny and all non-human mammals that may be produced by similar modifications in the future.

The Commission on Justice and Peace of the Canadian Council of Churches wrote to the Prime Minister requesting that the federal government appeal this decision. The Commission noted that its members did not necessarily have positions on this issue. Commission members did agree that this matter should not be dealt with by the courts, but was the responsibility of Parliament. A Parliamentary review must also include consultation with Canadians. The government has taken leave to appeal this ruling which means that the ruling by the Federal Court of Appeal is in abeyance.

Some observers assert that genetics is pushing the limits of legitimate private ownership and ask whether we have crossed an acceptable threshold? Are we at risk of commodifying life? The tension lies in striking the appropriate balance between the rights of the patent holder and the common good.

Comments on the report

The 126th General Assembly approved a recommendation that congregations and presbyteries discuss Justice Ministries' report on Human Cloning and Biotechnology and submit comments to Justice Ministries by January 31, 2001. (A&P 2000, p. [341](#)) The recommendation suggested that the courts of the church draw on members of congregations with experience and expertise in biotechnology and human cloning. Comments were received from eight presbyteries, two congregations and five individuals. Four presbyteries have indicated that they plan to take up this issue in the coming months. Justice Ministries extends its gratitude to members of the church who have given this issue time and thought. What follows are highlights of the responses received to date.

Highlights of Comments on the report

1. A Theological Framework

Several respondents felt that the report's theological framework, which stressed the concept of forbidden knowledge, was too restrictive. An alternative framework would have focused on our fallen nature, which causes us to misuse the knowledge we acquire. Others underscored that we are called to be wise stewards of God's creation. God intends us to share the bounty of the earth. Wisdom needs to be pursued along with knowledge. The church should not be anti-science but should be a voice of caution.

2. Human Cloning

The Church needs to continue to voice its opposition to human cloning. As one respondent remarked, "most geneticists would have no hesitation in supporting a ban on the cloning of complete human individuals".

3. Gene therapy

Genetic therapies, while still at the experimental stages, offer potential in treating some diseases and in repairing tissues. Nonetheless, there are some therapies that raise ethical concerns. Several respondents commented on the procedure that could allow parents to remove undesirable traits or insert desirable traits by manipulating genes at the germ cell. This involves inserting genes into the nucleus of sperm, eggs or early embryos. The new genes become part of the genetic make-up of the individual who develops out of that sperm, egg or embryo as well as her or his biological descendants. The prospects of “designer babies” should caution us to the ways that genetic engineering can be used inappropriately. The Church should speak out against such use of these techniques.

4. Privacy

As new genetic procedures are developed, society will need to consider genetic privacy. Safeguards need to be in place to protect individuals, population groups, communities and nations from various forms of discrimination based on their genetic make-up.

5. Genetically modified organisms

Differing views were expressed about the long-term effects of genetically modified products. There is still a great deal that is not known about the environmental effects and impact on the health of humans. Some felt that there needed to be more adequate monitoring by regulatory bodies. Other respondents commented that some genetically engineered seeds reduce the amount of herbicides and pesticides that farmers use as part of their crop management programs. What policies and procedures are in place to monitor the effects of herbicide tolerant seeds? There were differing views about the risks of crossing the species boundary. What is the potential for new allergens to develop? Several respondents asserted that all products containing genetically modified organisms should be labelled, thus offering consumers an informed choice.

6. Patenting

The Human Genome Project (HGP), which is mapping the genetic structure of the human species, is leading to a rush of patenting. The HGP is a public consortium of scientists from six countries. An American corporation has mapped a similar sequence of the human genome. Several responses expressed concern about the power of the corporate sector and the issue of private ownership over life forms, including agricultural seeds. Given the global nature of the industry, some respondents asserted the need for an international regulatory framework to clarify rules pertaining to the ownership of life forms. There was a consensus that human life forms should not be patented; there is a need to develop legislation, policies and practices that ensure the responsible and ethical patenting of other life forms.

7. Global responsibility

A number of respondents commented that we should not lose sight of the north-south dimension of genetic engineering. There is a need to protect and enhance the biodiversity of our global commons. Will genetic engineering help to close the growing gap between rich and poor or will it widen the gap? One commentator remarked that “Christians need to work at finding ways of making these new resources available to all people.” Vitamin enhanced rice is an example of what is known as the third generation of genetically modified organisms. Will this product help reduce hunger? Will the availability of this product be market driven or will there be ways of making it available to those who would benefit from it, regardless of ability to pay?

8. Research

Over the past decade, government cuts in research funding to public institutions have led to greater dependence on private sector funds. Governments should not be beholden to corporate interests.

Some Lessons

Discussions were enriched where courts of the Church involved members with experience and expertise. The comments on the study guide, *Finding Our Own Voices*, which Justice Ministries prepared to accompany the report on biotechnology and human cloning, have been positive. The study guide was published as an insert in the October 2000 issue of *The Record*. More copies are available and also on the website, www.presbyterian.ca/justice/findingourvoice/index.html.

Some Conclusions and Next Steps

There is general agreement that the church has a legitimate role to play in public discourse. The church needs to dialogue with scientists. It is appropriate for the church to query what motivates the research. Will the outcome serve human needs and respect our global commons?

There is unanimous opposition to human cloning. Respondents advise caution about patenting life forms.

There needs to be a balance between the imperative of the market and the common good. In this respect, government must ensure that there is adequate legislation to protect wider community interests and the eco-system. At the same time, biotechnology is becoming an important sector of the Canadian economy both for the domestic and the export markets.

Emerging Issues

The Church cannot keep up with the pace of development in genetic engineering. We can draw on our faith and our theology to establish ethical guidelines to help us assess these developments. While genetic research offers much hope and potential, many scientists advise caution in assuming that genetics will provide all of the answers. Dr. Patricia Baird, a geneticist at the University of British Columbia and chair of the 1993 Royal Commission on Reproductive Technology reminded her audience in a recent lecture:

Genetic constitutions, even if they could be replicated, can never overcome human nurture, human experience and the million and one other environmental factors that from conception give shape to a human being.²

In the following section we outline some issues currently under discussion, which may require monitoring and response in the near future.

Stem Cell Research

A controversial area of research concerns stem cells. These cells are found in the highest concentration in embryos and fetuses. Stem cells have been described as the blank slates of our bodies. As embryos grow and develop, stem cells reproduce rapidly and change, growing into highly specialised heart, blood, kidney or other cells. Once they change or differentiate, there is no going back. Adults have small numbers of stem cells in their bone marrow but they do not reproduce as quickly as they do in the embryo stage. Stem cells could be used one day to grow new hearts, kidneys or spinal cord nerves for transplants.

The best source of stem cells for experiments has been aborted fetuses or unused embryos discarded from in-vitro fertilisation clinics. The British Government recently approved changes to legislation to permit research on human embryos as sources of stem cells for treating degenerative diseases. This research may lead to treatment for diseases such as Parkinson's, Alzheimer's, multiple sclerosis or strokes. The Canadian government is planning to bring forward a White paper or draft proposals that would be studied by a special Parliamentary committee before being enacted into legislation. The list of issues the government is concerned about include the use of human embryos for stem cell research in the first 14 days after conception, gene therapy to alter future generations and sex selection of babies for non-medical purposes.

Does stem cell research using human embryos less than 14 days old violate the sanctity of life? Is this instrumental use of the fetus consistent with the dignity of the individual?

Canadian scientists in London, Ontario, recently announced that they have made important strides in finding a way to make adult stem cells reproduce in the laboratory much as they do in a human embryo. If their research is successful, then it will remove ethical barriers that now make stem cell research so problematic.

World Trade Organization

One matter which did not receive attention in last year's report on biotechnology to the General Assembly concerns the review within the World Trade Organization (WTO) of Trade Related Aspects of Intellectual Property and particularly article 27.3 (b). This article states that WTO member states "may exclude from patentability, plants and animals other than micro-organisms, and essentially biological processes for the production of plants or animals, other than non-

biological and microbiological processes.” The language is ambiguous and allows some jurisdictions to sanction private claims to ownership while other jurisdictions may exclude them.

Some major American pharmaceutical and biotechnology companies would like the wording changed to compel all WTO members to change their laws so that private companies could patent discoveries of seeds, plants or animals. Critics of this agenda point to a growing number of cases in which corporations and other institutions in the industrial world have taken out patents on life forms (especially plants) native to the Third World with few or no benefits returning to the Third World. Policies are needed to protect the heritage of countries. Provisions are needed to ensure fair benefits sharing.

Food and Biotechnology in Canada

In January of this year, an expert Panel on the Future of Food Biotechnology, under the auspices of The Royal Society of Canada submitted its report to Health Canada, the Canadian Food Inspection Agency and Environment Canada. These bodies had requested The Royal Society to establish a panel to provide advice on the Canadian regulatory system and the scientific capacity the federal government requires into the 21st century to ensure the safety of new food products developed through biotechnology. The panel was asked to assess the risks of these products to human and animal health and to the environment.

The report, “Elements of Precaution: Recommendations for the Regulation of Food Biotechnology in Canada”, contains fifty-three recommendations. Some key concerns were:

- the risk-assessment methodology: the panel recommended that Canadian regulatory agencies adopt the “precautionary principle” as a framework for assessing new technologies including genetically modified foods.
- the secrecy surrounding testing of new genetically modified products: the report was critical of such secrecy and recommended that external review of genetically modified product approvals be introduced as well as increased access to the results of the tests.
- lack of independent research: the panel was critical of the inadequate levels of government support for independent research on the safety of food biotechnology. According to the panel “the increasing domination of university research by the commercial interests of the researchers and their industry partners removes incentives for reliable scientific research on the safety of these products. Government regulators need a body of such research to protect the public interest and the environment.”

The Role of the Church

The Church has spoken out against human cloning. The Church communicated this matter to the federal Minister of Health following the 126th General Assembly. The federal government has stated that it intends to table legislation this session to legally ban human embryo cloning in Canada.

Justice Ministries will establish a small working group of individuals from across the Church with expertise (theological, ethical and scientific) in genetic engineering to work with Justice Ministries. The working group would work together via the internet and occasional conference calls. There would be a review of the working group for the 128th General Assembly.

There will be a variety of forums where the Church may wish or may be asked to participate. In the coming months, legislation will be tabled in Parliament on which the Church may wish to comment. Health Canada has initiated a public consultation process on xenotransplantation. This is an experimental procedure that involves transferring animal tissues or organs into humans to extend human life. Another organisation seeking public input is the Canadian Biotechnology Advisory Committee, which was established as an advisory body by the federal government.

HEALTH CARE

In last year’s report to General Assembly, the section on health care considered the potential impact of the global trade talks known as the General Agreement on Trade in Services (GATS). There is some concern that our health care system would be treated like other services, leading to foreign for-profit health care corporations becoming involved in Canada’s health care system. Recent statements by the federal government, which have stated that health care and education

would be exempt from the GATS, are welcome. Nonetheless, along with ecumenical partners, Justice Ministries will keep the church informed about developments.

Justice Ministries is participating in an ecumenical health care network. Plans are being made for meeting with Members of Parliament, (in particular those MPs who sit on the Standing Committee on Health). This meeting will be an opportunity to underscore the support for the principles of Medicare. A resource drawing on the policies of participating denominations will be developed as background for these discussions.

COMMUNICATIONS

In the past year, Justice Ministries produced two issues of *In Our Small Corner*. Over 500 copies of this newsletter (200 to congregations) are mailed across the country, connecting Presbyterians involved in faith and justice issues. We welcome reports on social justice activities from across the country.

Over 100 individuals receive urgent action appeals via e-mail. Members of this network have brought a range of issues to the attention of various governments and institutions including: the flogging sentence imposed on a young Nigerian woman; the proposed US nuclear missile defence system; the Government of Sudan's use of amputation as a punishment and sweatshop working conditions in a factory producing Hallmark greeting cards. Regular updates on Jubilee activities are circulated through this list.

Justice Ministries contributes to Mission Capsules and Prayer Partnership and to other church publications such as The Record.

ECUMENICAL COALITIONS

Canadian Ecumenical Jubilee Initiative (CEJI)

The 2000 grant to the Canadian Ecumenical Jubilee Initiative was \$1,000.

Justice Ministries staff have been active in the work of CEJI. The Associate Secretary is a member of the working group (the primary governance body) and the finance committee. The Program Assistant is a member of the education committee, which develops resources and leadership training workshops.

Church Council on Justice and Corrections (CCJC)

The 2000 grant to the Church Council on Justice and Corrections was \$1,250.

In November of each year CCJC promotes Restorative Justice Week. The theme for 2000 was "Harmony and Healing: Broken Wings Take New Flight". In connection with Restorative Justice Week, CCJC distributed the Spiritual Resource Kit published by Corrections Canada and published two Reflection Sheets: "Restorative Justice: What are we talking about?" and "Justice for the Soul". All of these resources are available from Justice Ministries.

During the federal election, CCJC published an election kit of questions for candidates called "Tough Questions for 'Get-Tough-on-Crime' Candidates (and everyone else)". Material in this kit provides a cogent analysis of why retributive measures do not work and offers alternatives that are healing, positive and address some of the root causes of crime.

The Rev. Alex Mitchell of Ottawa is our representative on the Church Council.

Ecumenical Coalition on Economic Justice (ECEJ)

The 2000 grant to the Ecumenical Coalition on Economic Justice was \$7,500.

ECEJ staff have been key participants in the Canadian Ecumenical Jubilee Initiative. This has included seconding staff to represent CEJI in consultations with the Minister of Finance, Paul Martin, in meetings with the international Jubilee movement, and as active participants in the theology, education and campaign working groups. ECEJ has provided vital leadership in exploring illegitimate debt and the debts of middle-income countries. ECEJ's newsletter, Economic Justice Report, has focused on the development of a theology of hope in response to globalization, probed the concept of ecological debt and analyzed the consequences of the lack of democracy and transparency in international financial institutions, such as the IMF and the World Bank.

Our representatives are The Rev. Dr. Geoff Johnston, The Rev. Fairlie Ritchie and Mr. Stephen Allen.

Taskforce on the Churches and Corporate Responsibility (TCCR)

The 2000 grant to the Taskforce on the Churches and Corporate Responsibility was \$8,000.

The Inter-Church Committee on Ecology (ICCE), one of the working groups of the Taskforce, has sponsored a major part of the current year's Jubilee program: "Restoring Right Relations with the Earth". This segment of the program focuses on the need to take action at all levels to reduce human impact on climate change. Assisted by a grant from the federal government's Climate Change Action Fund, ICCE has created a series of workshops for congregations. One part, intended for a general audience, provides an introduction to climate change (why it has become a serious problem) and information on what measures can be taken by individuals and households to reduce carbon dioxide emissions. A second part, intended for church building management, provided information on how to do energy audits of church structures and improve energy efficiency.

TCCR continued its work on Bench Marks, a comprehensive set of social and environmental criteria and business performance indicators. Bench Marks was launched in 1999 and involved TCCR, the Ecumenical Council on Corporate Responsibility (UK), the Interfaith Center on Corporate Responsibility (US) and a number of partner organizations in the Third World. In March of this year, partner organizations in South Africa launched the Bench Marks at a major conference. In Canada, TCCR is holding a series of stakeholder forums to advise corporations on integrating the principles and practices of Bench Marks. Placer Dome and Suncor Energy are two major Canadian companies involved in these forums

Several members of TCCR (including The Presbyterian Church in Canada) are co-operating in a shareholder project concerning Talisman Energy and its involvement in the Sudan. Last year, TCCR members brought forward a shareholder proposal to Talisman's AGM calling on the corporation to issue an independently verified report on the company's compliance with internationally recognized standards of human rights and on the steps taken to ensure that revenues from oil development do not finance the war in Sudan. The proposal was defeated. It received 27 percent support, which is unprecedented for shareholder motions in Canada.

Talisman's parallel proposal was passed. The corporation's motion called for an independently verified report in one year rather than six months, reduced the focus on human rights compliance and eliminated all reference to the use made of the oil revenues. Talisman will provide a report at the May 2001 annual general meeting. TCCR members will be present to respond to the report.

A working group at TCCR is holding a small conference on biotechnology and food and agriculture in Guelph in June.

Mr. Stephen Allen is our representative with TCCR.

Justice Ministries Advisory Committee

The Rev. Martin Wehrmann (convener), Mr. Ken Jensen, Ms. Mary Lou Johnston, Ms. Linda Moore, The Rev. Dr. Iain Nicol, The Rev. Helen Smith, The Rev. Dr. George Tattrie.

Footnotes

1. October 8, 1994, Winnipeg, Manitoba, quoted in "The Church Speaks - The PCC Confesses to Aboriginal Peoples", 1995 Adult Elective Study.
2. *Globe and Mail*, Jan. 27, 2001, p. A13

MINISTRY AND CHURCH VOCATIONS

Staff Associate Secretary:	Susan Shaffer
Senior Administrator:	Margaret Henderson
Administrator:	Annette Thomson
Secretary (part-time):	Frances Hogg

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 publishing a new handbook outlining the revised candidacy process. The handbook was distributed to theological students, colleges and presbyteries.

Seminars were held with theological students in the areas of conflict resolution and maintaining appropriate pastoral boundaries. As well, Ministry and Church Vocations has worked to develop an ecumenical pilot program designed to support new ministers in their new roles and responsibilities.

RESEARCH

Research has resulted in the writing of guidelines for housing loans provided by congregations to ministers. These guidelines are being presented to this General Assembly in reply to Overture No. 5, 2000. (A&P 2000, p. [517-18](#))

Responses to the study paper on interim ministry that was presented to the General Assembly in June, 2000 have been gathered and interpreted. A statement of policies and procedures for interim ministry is being presented to this General Assembly for approval. As well, work is underway to develop a variety of resources, such as sample covenants, that will aid the Church as it makes interim ministry appointments.

The Muskoka Task Group is in the process of considering responses from the Church on the study papers on the ministry of word and sacraments and diaconal ministry. A progress report is being presented to this General Assembly.

Current study topics include the recognition or endorsement of lay persons in specialized ministries (Overture No. 23, 2000, A&P 2000, p. [526, 16](#)) and women in ministry. Ministry and Church Vocations also will continue to participate over the next two years in the Called to Covenant Project designed to strengthen relationships between congregations and presbyteries.

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. A report on *The Policy for Dealing with Sexual Abuse and Harassment* is being presented to this General Assembly.

COMMUNICATION

In fulfilling its support role, Ministry and Church Vocations strives to contribute to and encourage effective communication. For example, through the profile referral service, congregations and professional church leaders are assisted in searching for suitable candidates and placements.

We appreciate the contributions of volunteers across the country to the work of Ministry and Church Vocations. We wish to thank especially the advisory group, the various task groups, and the ministers, diaconal ministers and elders who serve as counsellors to the students at guidance conferences.

THEOLOGY AND PRACTICE OF MINISTRY; MUSKOKA TASK GROUP

The Muskoka Task Group has been working since 1992 on the task of theological reflection on the theology and practice of ministry in The Presbyterian Church in Canada. This work grew out of earlier initiatives of the Board of Ministry to examine this Church's understanding of its ministry, with particular attention to the place of members of the Order of Diaconal Ministries.

In recent years, the Muskoka Task Group has presented study papers on the ministry of ruling elders, deacons, the laity, ministers of word and sacraments and diaconal ministers. Sessions and presbyteries have studied these papers and provided comments that the task group has considered. The goal of this process is a single document outlining the theology and practice of ministry in The Presbyterian Church in Canada.

Results To-Date

The Muskoka Task Group wishes to present to this General Assembly a summary of the results to-date of this process of study and consultation. Each section below contains a brief overview of the study paper, followed by a summary of the number and nature of responses from the Church.

The Ruling Elder

Presented

To the 122nd General Assembly in June 1996. (A&P 1996, p. [350-62](#)).

Summary of Study Paper

The paper examines the historical and Biblical precedents supporting our current understanding of the role of ruling elders: elders share with the minister in the leadership, pastoral care and oversight of the congregation (and also, of presbyteries, synods and the whole Church through General Assemblies). The paper reviews the abilities and competencies elders require to fulfill their roles well.

The paper discusses further a question being asked by some in the Church: Should the role of the ruling elder be expanded to include functions associated with ministers of word and sacraments, such as the celebration of sacraments? The paper answers "no". It argues against such an expansion, on the grounds that it would take us significantly outside the biblical and Calvinist Reformed precedents for the office of the elder. Instead, the paper suggests that the best way to strengthen the Church's ministry is to strengthen the ability of the ruling elders to fulfill their essential roles.

Summary of Responses

Responses were received from 22 sessions, 3 presbyteries and 1 individual.

A small number of opinions dominated the comments. The role of the elder should be left the way it is. However, elders want training and education to serve better as elders. In addition, there should be recognition that not all elders will be equally capable of all tasks, but that, as a whole, the session should be equipped to offer leadership, pastoral care and oversight. The clarity and style of study papers need to be improved in the future.

The Deacon

Presented

To the General Assembly in June 1997. (A&P 1997, p. [351-59](#))

Summary of Study Paper

The paper provides Biblical and historical background for the office of deacon, that since New Testament times has held the responsibility for a variety of administrative, charitable and liturgical functions. These have included caring for the poor and the infirm, administering church finances and institutions, preparing candidates for baptism (in the early church), leading the congregation in prayers of intercession, and reading scripture in the service of worship. Deacons exercised their greatest influence while carrying out their primary role of caring for the poor, first as assistants to the bishops (100-600 AD) and then later in Calvin's Geneva.

The paper also gives a brief history of the Order of Diaconal Ministries. The Order was discussed further in a later paper.

The paper asks the Church to consider renewing the office of congregational deacon, as provided for in the Book of Forms but rarely used in our Church. It suggests that pastoral care be delegated to the deacons, leaving the session (minister and ruling elders together) free to focus on general leadership and decision making.

Summary of Responses

Responses were received from 44 sessions, 17 presbyteries and the Church Doctrine Committee.

There was little unconditional support for renewing the office of the congregational deacon. While the work of pastoral care was considered essential, the dominant view expressed was that pastoral care could be accomplished by the session and by pastoral care committees and other congregational activities under the direction of the session. The prospect of adding another level of structure by ordaining deacons courts was viewed negatively, as was the resultant need to recruit even more congregational volunteers. Also, there was strong opposition to the idea of elders relinquishing their practice of visiting the people in the congregation. Many stated that it would be difficult for elders to rule and to make decisions if they did not know their people. Those who supported the idea of introducing deacons courts noted that they would likely be most helpful in large congregations and that the use of deacons courts should remain optional.

The Laity

Presented

To the General Assembly in June 1998. (A&P 1998, p. [342-48](#))

Summary of Study Paper

The paper explores the Biblical usage of the word 'people' (*laos*). It follows this usage from the chosen, covenant people of the Old Testament to the application of many of these covenanting passages to the New Testament church.

The paper traces the different historical understandings of the ministry of the people. In the early church, all Christians participated actively in spreading the faith in the world. In the Middle Ages, the primary role of the laity was passive: they financed the clergy, who conducted the sacraments. In the Reformation, the laity contributed actively to the church's witness to the world, through devotion to God and daily service to God and neighbour.

The paper discusses current uses of the term 'ministry of the people' in our church today:

1. lay people carrying out functions in worship that ordained ministers normally do, such as reading scripture or leading prayers;
2. lay people exercising gifts within the programs of the congregation;
3. lay people exercising gifts outside the programs of the congregation; and
4. lay people living as Christian disciples within the context of their everyday lives.

The paper affirms the validity of all of these forms of the ministry of the people. It reminds the Church of the calling of all Christians to worship and serve God and to share the gospel with the world, as stated in the preamble to the ordination vows. It challenges the Church to find ways to live and enact this stated belief more faithfully.

Summary of Responses

Responses were received from 46 sessions, 16 presbyteries and 3 individuals.

Overall, the comments supported the view that the ministry of the people is important. Many expressed appreciation for the study paper and for the good exchange of ideas generated when it was discussed in session or presbytery. The respondents affirmed the value of all four forms of lay ministry outlined in the paper. They stated the need of the church to affirm lay ministry by acknowledging and expressing appreciation for people's efforts, as well as by providing training and encouragement.

A few additional responses included the following suggestions. Some respondents called for a much stronger emphasis on lay ministry in the world (the workplace, the family setting) and on the ministry by children and youth. Some comments cautioned the Church not to diminish the importance of ordination to the ministry of word and sacraments in a misguided attempt to lift up the service and witness of the members of Christ's body. Strong, Biblically based teaching and preaching ministry from the clergy is critical to the development of effective lay ministry in the world. Other comments noted topics that require development in the paper: the meaning of ordination, the recognition of spiritual gifts, and baptism as ordination to ministry.

The Ministry of Word and Sacraments

Presented

To the General Assembly in June 2000. (A&P 2000, p. [346-56](#))

Summary of Study Paper

The paper states the basic affirmation that ministers are responsible both to Christ and to the Church. The paper describes a minister as one who is called, ordained, and who serves, teaches and leads. It traces the roots of this ministry in the Bible and the Reformed tradition. It examines the responsibilities of ministers of word and sacraments to preach, conduct sacraments, give pastoral care, teach and lead through the courts of the Church. The paper notes the range of specialized ministries carried out by ministers of word and sacraments, and asks whether lay persons should be licensed to perform ministry functions in certain circumstances.

Summary of Responses

Responses were received from 60 sessions, 17 presbyteries and 3 individuals. Since responses were still being received at the time of writing this report (February 2001), a careful reading of all the responses and the inclusion of a summary in this report was not yet possible. Highlights of the responses will be reported to the General Assembly next year.

Diaconal Ministry

Presented

To the General Assembly in June 2000. (A&P 2000, p. [356-62](#))

Summary of Study Paper

The paper presents this Church's practice of designating individuals to the specialized ministries of Christian education, pastoral care and social ministries. It provides Biblical and historical background for diaconal ministry and traces the history of the Order of Diaconal Ministries in this denomination, including recent decisions that changed the place of members of the Order of Diaconal Ministries significantly in the Church.

The paper examines the current context with respect to diaconal ministry. Members of the Order of Diaconal Ministries are required to complete a B.A. and an M.Div. and are members of the presbyteries in which they are serving actively. They receive a housing allowance and the minimum stipend set by General Assembly for them is lower than for ministers of word and sacraments. Most serving diaconal ministers have sought ordination to the ministry of word and sacraments, and the number seeking entry into the Order is very small. The work that once would have been done by diaconal ministers is now being carried out by ministers of word and sacraments called to associate or assistant positions, or by lay ministers for whom no candidacy process of preparation and discernment exists. The paper asks the Church to consider how well the current situation is meeting its needs.

Summary of Responses

Responses were received from 38 sessions and 12 presbyteries. Since responses were still being received at the time of writing this report (February 2001), a careful reading of all the responses and the inclusion of a summary in this report was not yet possible. Highlights of the responses will be reported to the General Assembly next year.

Next Steps

The final document on the theology and practice of ministry in The Presbyterian Church in Canada will reflect a blending and reworking of the earlier papers in light of the responses of the Church to them. The task group plans to present the final paper to the General Assembly in 2003, once again with a request for study and comment by sessions and presbyteries.

Ministry and Church Vocations is grateful to all the presbyteries, sessions and individuals who have studied the papers on ministry carefully and provided comments. These comments present often very diverse views from across the Church and are essential to this project.

We also wish to thank the members of the task group for their dedicated, skillful work. Task group members are: The Rev. Dr. James Thomson (Convener), The Rev. Jean Armstrong, The Rev. Dr. Harris Athanasiadis, The Rev. Lynda Reid, The Rev. Dr. Jim Sittler and The Rev. Dr. Richard Topping (by correspondence); The Rev. Dr. Nancy Cocks (by correspondence) provides liaison with the Church Doctrine Committee.

OVERTURE NO. 40, 1998 (A&P 1998, p. [539](#))**Re: Reviving the office of deacon**

Overture No. 40, 1998 asks the General Assembly to encourage congregations to revive the office of deacon as expeditiously as possible. It states that the office of deacon is rooted in scripture and has a long history in the Reformed church and Presbyterian tradition. It notes correctly that provision for the election and ordination of deacons is recognized in the polity of the Church (Book of Forms sections [113.4](#), [135-138.1](#), [152-154](#), [158](#), [413-413.4](#)). Further, the overture points out that reviving the office of deacon would be consistent with the recommendation of Muskoka Task Group in the study paper on the office of the deacon presented to the General Assembly in 1997.

The process of study and report on the paper on the office of deacon has yielded results which are pertinent to the prayer of this overture. The study paper, assigned to sessions and presbyteries, provided biblical and historical background for the office of congregational deacon. The paper asked the Church to consider renewing the office of congregational deacon, as provided for in The Book of Forms but rarely used in our Church. It suggested that pastoral care be delegated to the deacons, leaving the session (minister and ruling elders together) free to focus on general leadership and decision-making.

Responses from the Church indicated little unconditional support for renewing the office of the congregational deacon. There was a great deal of interest in the work of pastoral care, and the conviction that pastoral care was essential for the life and witness of the church. But the dominant view expressed was that pastoral care could be accomplished by the session, and by pastoral care committees and other congregational activities under the direction of the session. The prospect of adding another level of structure by ordaining deacons to deacons courts was viewed negatively, as was the resultant need to recruit even more congregational volunteers. Also, there was strong opposition to the idea of elders relinquishing their practice of visiting the people in the congregation. Many stated that it would be difficult for elders to rule and to make decisions if they did not know their people. Those who supported the idea of introducing deacons courts noted that they would likely be most helpful in large congregations and that the use of deacons courts should remain optional.

In light of these responses, efforts to revive the office of deacon are unwarranted. Our polity does provide for the election and ordination of congregational deacons. This provision and the Biblical and historical background for the office have been brought to the attention of the Church. Sessions reviewing the pastoral care offered by their congregations may choose to consider the ordination of deacons as one possible approach.

Recommendation No. 9 (adopted, p. [40](#))

That the prayer of Overture No. 40, 1998 be not granted.

PREPARATION FOR MINISTRY**Guidance Conferences**

In 2000, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in May and August.

18 candidates were recommended for certification.

6 were recommended for certification with additional comments.

1 was not recommended for certification at this time with additional comments.

2 were not recommended for certification

Our new practice of assigning a chaplain for students and counsellors at the guidance conference has been received very positively. The Rev. Bob Geddes and The Rev. Nick Athanasiadis have served in this role.

The practice of bringing ministry candidates from Vancouver School of Theology to Ontario for guidance conferences continues to work well. Two students travelled from Vancouver in May, three in August.

Two conferences are planned this year: one in each of May and August at Crieff Hills.

Candidacy Handbook

A new handbook was published outlining the revised candidacy process adopted in 1999. The handbook contains separate sections outlining the concerns and responsibilities of each of the

major participants in the process. The handbook was distributed to theological students, colleges and presbyteries, and is available from The Book Room at Church Offices or can be viewed on the internet (www.presbyterian.ca/mcv).

Psychological Testing

Candidates for ministry have been choosing a psychologist from the short list provided by Ministry and Church Vocations and undergoing psychological testing while at theological college, as outlined in the revised process approved by the General Assembly in 1999. This testing is intended normally to take place during the candidate's first year in seminary and before the first recertification. At the present time, some candidates in their second and third years have not yet undergone psychological testing, but, increasingly, the timing requirements specified in the candidacy process are expected to be met.

Ministry and Church Vocations continues to gather comments from candidates, colleges and presbyteries about the usefulness of the psychological testing process as they participate in it. The entire candidacy process will be reviewed in 2005.

Overture No. 4, 2001 (p. [556](#))

Re: Develop program for reception of candidates for ministry who have work experience in the Church

Overture No. 4, 2001 from the session of Richmond Church, Richmond, British Columbia, was referred by the Presbytery of Westminster. It asks the General Assembly to develop special guidelines, assessment processes and courses of study for potential candidates for ministry who have at least 10 years full-time experience in professional church work in this Church. It asks further that this request be referred to the Committee on Education and Reception for response.

The Committee on Education and Reception will receive this request at its meeting in April 2001, and will require time to consider it carefully.

Recommendation No. 10 (adopted, p. [40](#))

That permission be given to the Life and Mission Agency (Committee on Education and Reception) to report on Overture No. 4, 2001 to the 128th General Assembly.

Overture No. 8, 2001 (p. [558](#))

Re: Adjusting course requirements for those being received through Education and Reception

Overture No. 8, 2001 from the Presbytery of Oak Ridges asks that the course requirements assigned to candidates who apply to the Committee on Education be reduced.

The Committee on Education and Reception will receive this request at its meeting in April 2001, and will require time to consider it carefully.

Recommendation No. 11 (adopted, p. [40](#))

That permission be given to the Life and Mission Agency (Committee on Education and Reception) to report on Overture No. 8, 2001 to the 128th General Assembly.

SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS

The 126th General Assembly, through the Special Commission dealing with Appeal Nos. 3 and 4, 1999, has instructed the Life and Mission Agency to study the report of the commission and to recommend any necessary amendments to *The Policy for Dealing with Sexual Abuse/Harassment*. Ministry and Church Vocations has studied the report of the commission, together with comments of the synod and presbytery involved in the same case, and prepared the following report in consultation with the Clerks of Assembly and the Church's legal counsel.

The Special Commission has asked, specifically:

1. the circumstances in which, and the extent to which, *The Policy for Dealing with Sexual Abuse/Harassment* should be applied to a marital breakdown affecting a church leader;
2. the advisability of extending *The Policy for Dealing with Sexual Abuse/Harassment* to include psychological and financial abuse as elements of sexual abuse;
3. the advisability of proceeding with steps of *The Policy for Dealing with Sexual Abuse/Harassment* while the parties are currently involved in a related civil case; and
4. clarification of clear and convincing evidence.

The Special Commission's analysis of the issues arising from the appeals also raises the question of whether section [317](#) of the Book of Forms could limit the time period following the alleged abuse during which an individual may bring a complaint under *The Policy for Dealing with Sexual Abuse/Harassment*.

Introduction

Some general comments about *The Policy for Dealing with Sexual Abuse/Harassment* will be helpful in considering the questions that have been raised.

Discipline in the Church

Some basic assumptions underlie this Church's adoption of *The Policy for Dealing with Sexual Abuse/Harassment*. Foundational to the decision to have such a policy is the belief that there are standards of Christian behaviour, and that the Church has responsibility and authority to teach, guide and, when necessary, to discipline its members.

All members of The Presbyterian Church in Canada promise, on joining the Church, to live as faithful disciples of Christ. Ordained and designated leaders make additional promises. For instance, at ordination and induction, ministers of word and sacraments promise "to conduct themselves in private and public as becomes the gospel of Christ in the strength and grace of the Lord Jesus Christ" (Book of Forms section [409.4](#)).

Although the Church calls its members to Christ-like action, the Church has placed safeguards around discipline and its use. If an action is not contrary to scripture, it cannot be ground for discipline (Book of Forms section [316](#)). Furthermore, the Church refuses to become involved in cases that are strictly civil in nature, and warns against prying into the private conduct of individuals or family concerns, or becoming involved in personal quarrels. There is also a warning against investigating "secret wickedness". (Book of Forms section [315](#)).

Previous generations understood sexual abuse to fall into the categories of "secret wickedness", personal quarrels or the private conduct of individuals. Such an understanding meant that sexual abuse or harassment largely went unnoticed and undisciplined. Recently the understanding of sexual abuse and harassment has changed, and what was once considered to be only the sinful behaviour of an individual is now considered to be part of a larger societal pattern that is oppressive to the whole church. Thus, it has become ground for discipline under church law.

The Place of The Policy for Dealing with Sexual Abuse/Harassment

There are many spheres of the life of a church member where the Church could properly exercise oversight and discipline if the need arose, notwithstanding the cautions of the Book of Forms noted above. *The Policy for Dealing with Sexual Abuse/Harassment* deals with one particular type of misconduct by church leaders. It deals entirely with sexual behaviour within a relationship in which there is an imbalance of power. The policy gives the Church a tool that assists it:

- to discern and promote justice;
- to help the Church in all its extended ministries to be a safe place in the community; and
- to discipline leaders whose behaviour has been judged to be contrary to the Church's standards.

An important distinction must be noted carefully. Relationships characterized by imbalances of power are not abusive in themselves. But sexual behaviour within such relationships is considered abusive. The difference in power between the church leader and adult member usually negates the mutual consent necessary for the member to engage freely in sexually intimate behaviour. In this context, sexual behaviour is an abuse of power by the church leader and is contrary to the gospel imperatives of love and justice.

Application of the Policy to Marital Breakdown

Why Are Complaints Arising Out of Marriage Different?

Complaints arising out of marriage do not usually fall within *The Policy for Dealing with Sexual Abuse/Harassment*. Marriage is expected to be a relationship of equals. It is assumed that both spouses can freely consent to engage in behaviour of the most intimate nature.

A second reason arises from the main focus of *The Policy for Dealing with Sexual Abuse/Harassment*. The policy is directed toward matters of discipline: the Church receives and deals with complaints. The policy does make provision for pastoral care, but its focus is primarily disciplinary. Marital breakdown, on the other hand, is not normally a matter for discipline. Rather it normally requires a primary focus on pastoral care.

Mutual Consent and Violence

Currently, *The Policy for Dealing with Sexual Abuse/Harassment* allows for complaints arising from marriage to be considered when the alleged behaviour includes violence by one spouse against the other. Violence creates an imbalance of power that destroys mutual consent.

Violence (including threats of bodily harm) usually creates an element of criminal behaviour. It raises the potential for bodily harm to be inflicted, even including death. Violence creates a serious offence that the Church views with grave concern.

Therefore, *The Policy for Dealing with Sexual Abuse/Harassment* should continue to apply to the marital breakdown of a church leader when the complaint includes allegations of spousal violence.

Financial and Psychological Abuse

The Church has questioned whether complaints of financial and psychological abuse should be considered under *The Policy for Dealing with Sexual Abuse and Harassment*.

Financial and psychological abuses are contrary to the gospel imperatives of love and justice. They may be severe enough to do serious harm. The Church should be concerned about these things, offering pastoral response and oversight or discipline if necessary.

The question remains if these matters should be added to *The Policy on Sexual Abuse and Harassment*. The policy leans heavily on the Canadian Criminal Code for assistance in defining sexual abuse and harassment. By contrast, it would be very difficult to define behaviour that constitutes psychological and financial abuse. Assessing the validity of complaints would be equally difficult. Expert testimony likely would be required to determine whether alleged abuse had occurred. In light of these obstacles, it would be difficult to administer a complaint process under *The Policy for Dealing with Sexual Abuse and Harassment* if financial and psychological abuse were added.

Therefore, for the above reasons, complaints of financial or psychological abuse should not be considered under *The Policy for Dealing with Sexual Abuse and Harassment*.

Investigation During Civil Court Proceedings

The question has arisen whether the Church should proceed with the steps of *The Policy for Dealing with Sexual Abuse and Harassment* while the parties are involved in a related civil case. Before addressing this question, it will be helpful to review the kinds of situations in which the policy requires the Church to delay its proceedings.

The Policy for Dealing with Sexual Abuse and Harassment currently requires a Church court to put its investigation of a complaint on hold, as soon as it becomes apparent that the complaint is of a criminal nature. In practical terms, this means that pastoral care and advisors are put in place, and the church leader complained against is placed on a leave of absence, but the Church does not proceed with the stages of investigation, adjudication and discipline outlined in the policy. The Church's investigation remains on hold until the matter is brought to conclusion in the criminal justice system. Once the criminal court makes its final decision (either conviction or acquittal) and all appeals have been heard, or the police have decided not to lay charges or to consider the case subject to a criminal investigation, the Church resumes its process. The Church continues with investigation, adjudication, and if necessary, discipline.

There are good reasons why the policy requires the Church to postpone its investigation until a criminal investigation of the complaint is completed. In cases involving suspected child abuse, such postponement by the Church is mandatory. When a child is the alleged victim, Canadian law requires the church to inform the child protection agency immediately. Under the process mandated for the agency's investigation, only the agency or the police may question the alleged victim or offender. The Church ceases all investigation, so the criminal investigation may proceed unhindered.

With criminal complaints not involving children, the Church also ceases its investigation, although not required to do so by Canadian law. The Church chooses not to proceed with interviewing the relevant parties out of a concern not to contaminate the evidence in the criminal case, for which the stakes are so high.

By contrast, *The Policy for Dealing with Sexual Abuse and Harassment* currently makes no mention of delaying proceedings when a civil case involving the same parties is underway. The implication is that the Church court should proceed to investigate the complaint without delay.

There are good reasons why the Church should proceed directly to investigate a non-criminal complaint. First and foremost, members of the Church expect complaints to be dealt with in the most timely way possible.

On the other hand, reasons for delay in the case of a concurrent civil suit are less compelling than for criminal cases. The potential consequences of many civil cases are not as severe as for criminal cases, which reduces the Church's level of concern about affecting the civil case. Similarly, the outcome of the civil case is not as helpful to the Church's investigation of a complaint under *The Policy for Dealing with Sexual Abuse and Harassment* as is the outcome of a criminal case. This reduces the potential value of the Church waiting for the civil case to be completed.

The question of delaying Church proceedings during a civil case arose during one difficult situation, which was the subject of Special Commission re Appeal Nos. 3 and 4, 1999 (A&P 2000, p. [254-69](#), [19](#)). Given that the reasons for proceeding during a civil case appear to outweigh those for delaying, no changes should be made to the policy related to this question until information from a wider range of cases indicates the need for change.

Therefore, the Church should continue its current practice of proceeding with complaints under the policy while related civil court cases are ongoing.

What is Clear and Convincing Evidence?

Evidence Required To Make A Decision Under The Policy

The policy uses "Balance of Probabilities" as the decision-making standard:

All decisions made under the policy are made on the basis of the *balance of probabilities*, a standard of proof used in civil law courts. This is to be contrasted with the standard of proof used in criminal law courts, which is proof beyond a reasonable doubt.

The *balance of probabilities* is a high standard of proof that protects the interests of the person against whom the complaint is made. This standard requires clear and convincing evidence to show that the event that is alleged did occur. It does not require that every doubt be explained away, but it does require that the evidence show that the event did occur as alleged. Using a balance of probabilities would never legitimize a presbytery deciding that an alleged action did happen in the absence of *clear and convincing evidence*.

(*Policy for dealing with Sexual Abuse and/or Harassment*, p. 28 and 53)

The Church has asked for further clarification of what constitutes clear and convincing evidence. To decide whether evidence is clear and convincing, the decision-making body must ask itself:

1. What is the evidence?
2. Is it clear?
3. Am I convinced?

In these simple questions lies the kernel of what is clear and convincing evidence.

How do those making the decisions know if they are convinced? Have the witnesses been questioned carefully? Has any conflict within the testimony or created by other evidence been considered carefully? Has all the evidence been examined closely?

Physical evidence, or testimony of a witness other than the complainant or the person complained against, is always considered if available. Such evidence can corroborate or contradict the evidence of the primary parties (the complainant and the person complained against).

If the primary parties involved in the complaint are the only witnesses, a decision can be made after careful examination and consideration of their evidence. The testimony of one person, if it is clear and convinces the body making the decision, fulfills the requirements of clear and convincing evidence.

Note that the decision-making body must be convinced by the testimony supporting the complaint if it is to administer discipline. If it is not convinced, then it must decide that the complaint has not been substantiated.

Church Court Trial

In most cases the decision made under *The Policy for Dealing with Sexual Abuse and Harassment* will be accepted by the complainant, the person complained against, and the decision-making body. However, if any of these are dissatisfied with the decision, the matter proceeds to a Church court trial as outlined in the Book of Forms.

Church court trials proceed according to the rules of the Book of Forms. These allow for cross-examination of witnesses, and the presence of the accused during all testimony. They ordinarily require the testimony of more than one witness or evidence that corroborates the testimony of a single witness.

Following a Church court trial, all provisions in the Book of Forms under Dissent, Protest, Complaint and Appeal (sections [91](#) to [104](#)) are in effect.

Time Limitations on Investigations

The question has been raised whether section [317](#) of the Book of Forms applies to complaints under *The Policy for Dealing with Sexual Abuse and Harassment*. Section [317](#) limits the investigation of scandals to a three-year period. "If a scandal has not been noticed in order to censure for the space of three years" it should not be acted on, unless "the offence is of a heinous nature", in which case it should be first dealt with in private.

The Policy for Dealing with Sexual Abuse and Harassment states:

It is the policy of The Presbyterian Church in Canada that sexual abuse or harassment of any kind by church leaders, staff or volunteers will not be tolerated. All allegations will be taken seriously, and handled according to the terms of *The Policy for Dealing with Sexual Abuse and Harassment*. (Front inside cover and page ii)

This foundational principle of the policy has been the will of the Church from the inception of the policy.

All complaints of sexual abuse or harassment will be received, investigated and acted upon according to the terms of the policy. The word 'all' means that complaints under the policy are not limited, either by time or in their nature.

To set time limitations on complainants would be to make a mockery of this principle which is so foundational to *The Policy for Dealing with Sexual Abuse and Harassment*. It would also indicate the failure on the part of the Church to recognize how difficult it can be for people who have suffered genuine harm to come forward.

Sexual abuse and harassment as defined under the policy are considered to be behaviour of a heinous nature. Therefore complaints under the policy must be dealt with regardless of the length of time that has elapsed between the alleged offence and the time the complaint is lodged.

Therefore, there are no time limitations on complaints lodged under *The Policy for Dealing with Sexual Abuse and Harassment*.

Special Provisions for Complaints Arising out of Marriage

Caution re Following Notification Procedures

The Policy for Dealing with Sexual Abuse and Harassment requires the Church court, usually through its investigative committee, to notify the Church leader that a complaint against her/him has been received. However, care must be taken not to follow notification procedures that might unduly threaten the welfare of one of the parties. For example, in a case involving spousal violence, there is reasonable concern that the abused spouse is in danger of being harmed, and

even killed, immediately after the abuser learns that the victim has made a complaint and is leaving the relationship. The Church court should take care not to inform a potential abuser of the spouse's complaint until the spouse making the complaint is in a position of safety.

This is one example of the complexity of complaints arising out of marriage. In other cases, there may be much less concern that the notification of a complaint under *The Policy for Dealing with Sexual Abuse and Harassment* would result in physical harm. Any time a Church court has cause to wonder if a step in the procedure might materially harm a person, it should be free to stop actions until the concern has been addressed.

Leave of Absence

If no criminal charges are pending, it may be best to allow the Church leader involved in a complaint arising from his or her marriage to continue working. The complaint arising from marriage is often of a different nature than complaints arising from the pastoral responsibilities of the Church leader. Thus the concern about new offences occurring within the Church while the first complaint is being investigated is decreased.

Recommendation No. 12 (adopted, p. 40)

That the above statements of clarification be approved and that they be noted by presbyteries, sessions and any others using *The Policy for Dealing with Sexual Abuse and Harassment*.

Education

Presbyteries are reminded that they 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 have responsibility to provide such training to candidates. Similarly, sessions must provide appropriate education for congregational leaders.

Two resources have been developed especially for congregational use. A brochure explains what our Church believes about sexual abuse and harassment and the first steps to be followed in the case of a complaint. *Training for Sessions and Congregations in dealing with Sexual Abuse and Harassment (1996)* is a workshop outline. Both resources are available from The Book Room at Church Offices. The brochure can be viewed on and obtained from the Church's web site (www.presbyterian.ca/mcv).

INTERIM MINISTRY

In recent years The Presbyterian Church in Canada has recognized the need for policy and procedures to guide it in the increasing use of specialized interim ministry in congregations. Last June, the General Assembly agreed to send proposed policy and procedures developed by Ministry and Church Vocations to sessions and presbyteries for study and comment.

Ministry and Church Vocations wishes to thank all the presbyteries, sessions and interim ministers who carefully studied the report and provided comments. These comments were invaluable in revising the policy and procedures, presented below, so that they might better meet the needs of our Church.

Ministry and Church Vocations also wishes to thank individuals who have contributed to this work: the current members of the working group, namely Mr. Don Hazell, The Rev. Carolyn McAvoy and The Rev. Dr. Harold Morris (Convener); The Rev. Dr. John Bryan (until June, 2000); the group of interim ministers and other individuals with interim ministry experiences who provided input at a consultation in November, 1999; and Mr. Richard Anderson, The Rev. Frank Breisch, The Rev. Rod Ferguson, Ms. Marlee Lo and The Rev. Elizabeth McLagan, whose efforts on an earlier working group laid the foundation for the present document.

Summary of Responses from the Church

The response from the Church has been strong and very positive. Comments uniformly indicated a good recognition of the value of interim ministry for our Church at this time, with almost no dissenting voices. The large number of responses received demonstrates a strong level of interest in interim ministry across the Church. A total of 105 responses were received: 66 from sessions, 29 from presbyteries, and 10 from ministers with interim ministry experience. Highlights of the responses can be summarized as follows.

A number of additions were suggested to the list of situations in which interim ministry is appropriate and to the list of qualifications for interim ministry. Some ideas that were significantly different from what was already noted or from what would reasonably be expected were added.

Certain details of the proposed policy and procedures repeatedly drew comment:

1. The length of the term of interim ministry appointments.
2. The limitation that interim ministers must be ordained ministers (in good standing) of this Church.
3. The limitation that the interim minister cannot also serve as interim moderator.
4. The ineligibility of the interim minister to be considered for a call to the same congregation where s/he is serving as interim minister.
5. Whether specialized training should be strongly recommended or an absolute requirement.
6. Whether significant positive pastoral experience should be strongly recommended or an absolute requirement.
7. The degree to which the presbytery must consult with the session or congregation about the interim ministry appointment.
8. The role of the interim minister in the presbytery and the respective roles of the interim minister and interim moderator.
9. The need for screening of interim ministry candidates so that wise selections are made.

Concerns were expressed about a number of related topics:

1. The availability of qualified ministers to serve as interim ministers.
2. Concern about economic security for interim ministers.
3. Financial concerns of congregations related to interim ministry.

Respondents offered a range of views about what the maximum length of term should be. Several suggested 2½ years. However, recognizing the possibility of the congregations becoming too attached to the interim ministers, other respondents supported the 2 years in the study proposal or requested the maximum be reduced to 1 year. The 2-year maximum has not been changed in the policy proposed below.

Several respondents expressed concern about the availability of qualified ministers of The Presbyterian Church in Canada to serve as interim ministers. They stated the opinion that presbyteries should be able to appoint qualified ordained ministers in good standing of other denominations. While the concern about an adequate availability of qualified interim ministers is valid, the Clerks of Assembly advise that the appointment of ministers of other denominations to congregations of The Presbyterian Church in Canada would be inconsistent with our polity. The basic reason is that, at present, The Presbyterian Church in Canada does not have a formal ecumenical agreement on common table or shared ministry with any other denomination. Perhaps current Reformed-Lutheran dialogues will move our Church in that direction in the future. Currently, ministers of other denominations may serve as ministers of word and sacraments in this Church only after successful completion of the process for reception, under the Committee for Education and Reception. Where presbyteries wish to accept the assistance of qualified interim ministers (in good standing) of other denominations, they might appoint such persons as lay missionaries. In such cases, the interim moderator shall always administer sacraments and moderate the session.

Concern over not having enough ministers seemed to motivate a few statements that interim ministers should be able to serve as interim moderators at the same time. By far the dominant view expressed, however, was that the two roles should be kept separate. The proposed procedures, which reflect that dominant view, have been left unchanged.

The study document stated the understanding that interim ministers are ineligible to be considered for a call to that congregation. Opinion was divided on this principle, but there was much greater support in favour of the 'no candidacy rule' than against it. This rule, which is regarded by many churches as integral to the effectiveness of interim ministry, has been left unchanged in the proposal below. The rationale for this principle has been added to the proposal.

The responses from the Church reflected debate over whether specialized training or significant positive pastoral experience should be held as very important, as the study document proposed,

or should be considered absolute requirements. The shortage of qualified trained interim ministers seems to make requiring specialized training impractical at the present time. On the other hand, positive pastoral experience was recognized as equally important or possibly more important than training; gifts and abilities are developed through experience and can be strengthened through training. Accordingly, the proposal below considers significant positive pastoral experience to be essential, but leaves the definition of 'significant' to the discretion of the presbytery. Specialized training is described as very important as in the previous document.

The care required in the selection of a suitable interim minister for the particular situation was discussed. A few respondents suggest a national screening process by which ministers are approved for service as interim ministers. For a number of reasons, including the current gap between the numbers of interim ministers needed and available, it seems wise to leave the scrutiny of a given minister's credentials in the hands of the presbytery through its interim moderator, a practice which is followed for other appointments and calls.

Several comments cautioned the need for presbyteries to consult fully with sessions, and the importance of sessions and congregations agreeing with presbytery decisions. Others stressed the responsibility of the presbytery, in certain exceptional cases, to make decisions even without session agreement. The section on presbytery process and accountability has been adjusted to reflect both of these cautions.

Some respondents felt that the section on roles and relationship of interim minister and interim moderator placed the interim minister in a too-subservient role. This section has been reworked to correct this unintended impression.

Concerns about the availability of qualified interim ministers have been discussed above. It is hoped that as more ministers take training for interim ministry, the Church will be able to meet its need for interim ministry in the most pressing cases.

A few respondents discussed the economic security of interim ministers, who will serve, at times intermittently, in term appointments. The question was raised of whether funds could be held at the synod or national level to provide stipend and benefits to interim ministers between appointments. Unfortunately, this would also increase the needs for *Presbyterians Sharing...* and place a greater burden on the congregations of this Church. For the most part, the intermittent nature of interim ministry appointments will mean that interim ministers will be ministers who can function with gaps in income: retired ministers on pension; active ministers carrying out other part-time work or supported by a second family income.

Several respondents raised the question of the financial cost of interim ministry for congregations. In most cases, the congregation is providing an honorarium (sometimes a figure set by the presbytery) to the interim moderator at the same time that it is providing stipend and allowances to the interim minister. One session noted, further, that the search for a new minister is the time when the congregation usually saves the necessary funds to cover the moving expenses of the new minister. A new section dealing with financial concerns includes suggestions that less than full-time interim ministry appointments be considered when finances warrant them and that the honoraria for interim moderators be reduced when congregations have interim ministers.

Proposed Policy and Procedures for Interim Ministry

A. 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 proceeds under the supervision of the interim moderator, who is appointed by the presbytery as its representative in the pastoral charge.

B. Rationale for Interim Ministry

Interim ministry is an intentional short-term ministry designed to help a congregation get to a “state of readiness” for the next stage of its ministry. It is deliberately temporary ministry in a time of transition, such as the time between settled ministers.

Interim ministry recognizes that a transition time, with proper leadership, can be a time when a congregation grows significantly in its self-understanding and ability to minister effectively to its community. However it may also be a time of emotional upheaval. For example, in the time between settled ministers, the task of bringing closure to one relationship and preparing to begin a new one requires sufficient directed opportunities to experience the reality of the change that is occurring. Moving too rapidly to the calling of a new minister may short-circuit the congregation’s ability to do the developmental tasks that transitions require. The need is increased where the departing minister has had a long tenure or where there have been serious unresolved conflicts in the congregation. Interim ministry is a mechanism to help a congregation to resolve grief and conflict, to work out problems and to make changes so that it is truly ready to welcome a new minister. It is a mechanism for providing assistance through a temporary minister who, by training and experience, can help a congregation prepare for a new pastoral relationship and open a new chapter in its story of worship, witness and service.

The temporary nature of interim ministry is critical to its effectiveness.¹ Interim ministers are strictly ineligible to be called to the pastoral charge where they are serving as interim ministers. The realization that the interim minister cannot stay keeps the congregation aware that it is in a time of transition. As uncomfortable as the sense of being unsettled may be, that awareness may greatly increase the congregation’s capacity for change above its usual level. Change is an essential part of every interim ministry. The temporary nature of interim ministry also brings the potential for freedom and objectivity to the interim minister. With no vested interest in a long-term call to the congregation, the interim minister is free to focus on enabling the congregation to make the shifts in understanding, relationships and leadership for which the particular interim ministry has been designed.

C. When is Interim Ministry Appropriate?

Interim ministry is appropriate whenever there are specific goals or changes that a congregation needs to accomplish before preparing a congregational profile and searching for a minister to 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 may be appropriate includes the following:

1. There has been a long pastorate. Some denominations with interim ministry experience use 10-12 years as a guide.
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. Two amalgamating congregations face the challenge of becoming one worshipping community with common identity and mission.
5. The presbytery and the pastoral charge need to determine whether or not the congregation is viable.
6. The pastoral charge needs to change the functioning of its lay leadership before issuing a call.

7. The pastoral charge has experienced a number of short-term pastorates where the 'fit' seems to have been wrong.
8. There has been significant conflict or polarization.
9. The minister has been deposed from ordained office or removed from the denomination.
10. The minister has been charged and placed on an extended leave of absence during an investigation, or has been found guilty of misconduct of an ethical or moral nature and has left the pastoral charge.
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.

D. 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 of 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 congregation¹.

A significant amount of satisfactory pastoral experience as an ordained minister is essential. Specialized training for interim ministry is also very important.

Presbyteries appoint interim ministers who have demonstrated that they can provide the specialized leadership the congregations require. Careful checking of references and evaluations is an integral part of selecting and approving the best candidate for the particular situation.

To help the Church meet its future needs for interim ministers, presbyteries should encourage ministers with particular gifts for interim ministry to consider this specialized ministry, and provide assistance with the cost of training if possible.

E. Presbytery Process and Accountability for Interim Ministry

The presbytery process and accountability for interim ministry is grounded on our Church's understanding that the presbytery has responsibility for the care and good order of the congregations within its bounds (Book of Forms section [200](#)). This means that decisions about an interim ministry appointment in a particular congregation rest ultimately with the presbytery. Nevertheless the process anticipates the presbytery consulting fully with the session and seeking session concurrence on decisions about the interim ministry, except in rare cases when that is not possible. The session, for its part, consults with the congregation about the plans for an interim ministry, as appropriate. However, an interim ministry appointment is not a call, and the signed agreement of members of the congregation is not required. In all cases and at all levels, good communication about decisions is imperative.

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 session, with the guidance of the interim moderator, shall: i) assess ministry needs, ii) review ministry options, and iii) consider the type of leadership required during the transitional time.

4. When interim ministry is chosen, the session, with the guidance of the interim moderator, shall draft a statement of ministry needs and present it to the presbytery, requesting authorization from the presbytery to seek an interim minister. The presbytery can require a period of interim ministry without session concurrence.
5. The presbytery shall approve a period of interim ministry for the congregation and authorize the session to seek an interim minister.
6. The session, with the guidance of the interim moderator, 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, provided s/he is serving at least half-time. Otherwise, the interim minister is placed on the appendix to the roll.
11. The presbytery shall receive reports on the interim ministry from the interim moderator, and, in many cases, also from the interim minister. 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 they occur later than one month after the conclusion of the covenant. The presbytery shall receive and consider the report of the evaluations.

F. 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 regularly 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. The basic underlying principle inherent in these procedures is that the interim moderator is responsible to the presbytery for the interim ministry. There is considerable flexibility in how the two ministers work out their respective roles.

The interim minister is a constituent member of the presbytery, provided s/he is serving at least half-time. S/He has voice and vote and can share fully in the life of the presbytery, including opportunities to comment on the progress of the interim ministry.

The interim moderator shall initiate a meeting with the interim minister to agree on their respective roles and to discuss how they can support one another. Thereafter, the interim moderator shall participate in regular open communication with the interim minister.

The interim moderator is responsible for moderating the session; the interim minister shall attend the meetings of session. The tasks of interim ministry, however, often require intensive work on the part of the interim minister with the session. In these and other situations, in consultation with the interim minister, the interim moderator may delegate the moderating of session to the interim minister. In all cases, the interim moderator needs to be kept regularly apprised of the activities of the congregation. Whether the interim moderator attends session meetings moderated by the interim minister shall be worked out between the two ministers.

The interim moderator recommends to the presbytery when the congregation should be permitted to begin its search for a new minister, in those cases when the presbytery has delayed the search process. The presbytery can expect the interim moderator to consult with the interim minister about the state of congregational readiness.

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 the request of the interim moderator 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.

G. Financial Considerations

The stipend and allowances provided for an interim minister should be based on the stipend and allowances of the previous minister and should take into account the special expertise and experience of the interim minister. If the appointment is less than full-time, the terms should be pro-rated accordingly, keeping in mind that the expectations should be similarly decreased. Allowances should include continuing education, vacation, pension contribution and Health and Dental plan premiums. Consideration should also be given to a gift of one month's stipend and allowances at the conclusion of the interim ministry appointment to assist the interim minister during the time between appointments.

In presbyteries where there are set amounts for honoraria to interim moderators, consideration should be given to decreasing that amount for interim moderators of pastoral charges where interim ministers are appointed, as the responsibilities of interim moderators in these situations will be greatly reduced.

Endnotes

¹The temporary nature of interim ministry is critical to its effectiveness. Interim ministers are ineligible to be considered for calls to the congregations where they are serving as interim ministers. The rationale for the 'no candidacy rule' is as follows:

1. *The temporary nature of interim ministry may greatly increase the congregation's capacity for change.* The realization that the interim minister cannot stay keeps the congregation aware that it is in a time of transition. As uncomfortable as the sense of being unsettled may be, that awareness may greatly increase the congregation's capacity for change above its usual level. Change is an essential part of every interim ministry.
2. *The temporary nature of interim ministry also brings the potential for freedom and objectivity to the interim minister.* With no vested interest in a long-term call to the congregation, the interim minister is free to focus on enabling the congregation to make the shifts in understanding, relationships and leadership for which the particular interim ministry has been designed.
3. *Consideration of the interim minister as a candidate for the call might short-change the search process.* When the possibility of calling the interim minister exists, some in the congregation will likely try to influence the search committee to "stay with what we already know". However, when a search committee decides to consider the interim minister, the natural tendency will be to focus on the personality of the interim minister, rather than on the congregation's goals for the future and the skills, strengths and abilities needed in the next minister. When the search committee decides to find a way "to keep

the interim”, it can no longer be objective in the crucial task it is performing on behalf of the congregation.

4. *The Church needs to be fair to all possible candidates, and to protect the concept of what an intentional interim ministry can provide for congregations.* Allowing the interim minister to be considered for the call is unfair to others who might wish to be considered for it. The interim minister will have a decided advantage in the call process. If interim ministers become the called ministers, this trend will engender distrust of interim ministry and do irreparable harm to the concept of intentional interim ministry.
5. *It is risky to call an interim minister when there may be underlying opposition to that individual by persons in the congregation.* The interim minister may be liked by many, but usually there are some people who do not like the interim minister for a variety of reasons. Perhaps the interim minister has needed to push, confront, challenge or strongly discourage certain behaviour, actions or policies. This may have angered or alienated the interim minister from some individuals or groups. The anger or hostility can usually be tolerated knowing the interim minister will one day (not too far in the future) be leaving. But if the interim minister is called, there will likely be strong opposition and undermining of the interim minister’s ability to be effective over the long term.
6. *It is best to keep clear the strictly interim nature of the congregation’s covenant with the interim minister, and not complicate the relationship with considerations of her/him being a candidate for the call.* Suppose the interim minister is considered as a candidate for the call and then is not chosen by the decision-making bodies during the process? This situation will likely make it extremely difficult for the interim minister to continue as an effective interim minister in that congregation. Feelings experienced by the interim minister and those who either supported or opposed her/his candidacy cannot be discarded easily after a decision has been made.
7. *Trust that persons keep their word is essential in covenantal relationships; changing the ‘rules of the game’ may foster distrust in the minister and the congregational leaders who ‘changed the rules’.* When an interim minister becomes a candidate for the call, it changes the terms of the covenant under which s/he was appointed to the congregation for a specific term and for specific tasks. Interim ministry covenants are signed by the session on behalf of the congregation, with the approval of the presbytery. Usually there has been no general congregational involvement in the process. Therefore if the interim minister is called to the congregation, some people may feel betrayed, fooled or manipulated, and distrust may permeate the climate in which the new long-term relationship will begin.

Recommendation No. 13 (adopted, p. [40](#))

That the policy and procedures for interim ministry outlined above be approved.

Proposed Changes to The Book of Forms

At the present time the category of “interim minister” has no official recognition within The Presbyterian Church in Canada. The Book of Forms section [213.2](#) 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 pertinent rights and privileges.

Inasmuch as there are particular situations which indicate the desirability of the appointment of a qualified and trained interim minister and which require a longer period of time than one year, this reality should be acknowledged 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 pulpit vacancy to require interim ministry, or when the minister has been placed on an extended leave of absence, presbytery may appoint an interim minister for a period not exceeding two years.
2. That present sections [213.3](#) and [213.4](#) be renumbered 213.4 and 213.5 respectively.
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” in the first sentence. 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. 14 (adopted, p. 40; see Remit G, 2001, p. 5)

That the above additions to the Book of Forms be approved and remitted to the presbyteries under the Barrier Act.

Provided the policy and procedures for interim ministry are approved, the Church requires legislation to be put in place immediately that allows the policy and procedures to be used. For this reason, it is appropriate for the proposed additions to the Book of Forms section [293.2](#) to be approved as an Interim Act:

Recommendation No. 15 (adopted, p. [40](#))

That the proposed additions to the Book of Forms section [293.2](#) be approved as an Interim Act.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Support for New Ministers

The early years of ministry are critically important in the life of an ordained minister of word and sacraments or designated diaconal minister. Experience in this Church and others, as well as research by the Alban Institute, have shown that the first five years of ministry can help lay the foundation for a minister's long and fruitful life of service in the church. Unfortunately, they can also yield a minister's discouraged resignation from the ministry or settling into unhealthy patterns that persist over troubled years in ministry.

In recent years, a number of denominations have developed programs to support their new ministers. Notable examples are the Evangelical Lutheran Church of America (First Call Theological Education), the Presbyterian Church USA and the Toronto Diocese of the Anglican Church of Canada (Momentum in Ministry). These programs recognize that the seminary years cannot possibly provide all the learning a new minister needs, and that mentoring and support are essential as ministers move for the first time into a myriad of new contexts and assume new roles and identities.

For the past couple of years, Ministry and Church Vocations has worked with other Canadian ecumenical partners to explore the feasibility of an ecumenical program to support new ministers. These discussions have resulted in the launching in June 2001, of “Starting Well: First Years in Ministry”, a pilot program sponsored by the Churches' Council for Theological Education (an ecumenical foundation), in co-operation with Knox College, Emmanuel College and the Toronto School of Theology. New ministers (word and sacraments or diaconal) from a variety of denominations will gather for 4 days at Knox College to explore together issues of pastoral identity, reading the ministry context well, strengthening skills and developing local support systems that work. The June event is expected to be the first of a 3-year program. It is hoped that positive results from this pilot project will lead to other similar ecumenical programs starting elsewhere in Canada.

Continuing Education

Use of the Continuing Education Fund

In 2000, the Continuing Education Committee considered 15 applications requesting \$40,076 and provided \$9,220 in 13 grants, an average of \$709 to each applicant. Seven grants were

provided for Doctor of Ministry programs, two for courses in Interim Ministry, one for Master of Theology courses and 3 for short courses in preaching and Biblical studies.

The fund has also provided for a continuing education listing from the Practice of Ministry in Canada which was distributed in PCPak. The dates of issue, however, no longer fit with the dates of publication of PCPak and consequently it may not be possible to offer this service in the coming year.

Review of the Continuing Education Allowance

As required by a recommendation of General Assembly, the committee conducted its annual review of the continuing education allowance. It was found that in 1998, congregations in the United Church of Canada set aside an average of \$680.00 for their minister's continuing education and that the Anglican Church of Canada has raised the annual amount twice since 1999: from \$400.00 to \$500.00 in 1999, and to \$600.00 in 2000. These amounts reflect the rising costs of tuition in the various institutions. It was found that tuition fees have doubled since 1992, the year in which The Presbyterian Church in Canada raised the amount of the allowance to its current level of \$500.00. The committee debated the financial pressures experienced by many of our smaller congregations, the need for our Church to support the ongoing professional growth of our clergy and the benefit the Church receives from this growth and concluded that it is time for the Church to raise the amount to \$600.00.

Recommendation No. 16 (amended and adopted, p. 41)

That the continuing education allowance be increased to \$600.00, effective January 1, 2002.

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.

We wish to express our appreciation for The Rev. Cathrine Campbell who has completed 18 years of service on the Continuing Education Committee. Thanks are also due to the other members of the committee: Ms. Kathleen Gibson, The Rev. Helen Hartai, and Mr. Peter Ross.

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 web site (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, 72 professional church workers and graduating students, representing 5.7 per cent of ministers now on the rolls of presbyteries, had given permission for Ministry and Church Vocations to circulate their profiles. There were 80 congregations looking for a minister, representing 8.1 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 web site (www.presbyterian.ca/mcv).

Overture No. 5, 2000 (A&P 2000, p. 517)

Re: To develop policy re housing loan arrangements between congregations and ministers

Overture No. 5, 2000 from the Presbytery of Ottawa was studied by a working group consisting of The Rev. Don Herbison, The Rev. Dr. Ralph Kendall (Convener), The Rev. Andrew Reid and

Mr. Bob Weavers. The overture asks for the development of comprehensive policy for congregations and ministers entering into housing loan arrangements. It draws attention to the fact that, increasingly, congregations are deciding to sell their manses, in favour of providing a housing allowance to their minister. It points out as well that some congregations are loaning money to their ministers to assist them in the purchase of a home, and highlights difficulties that may arise in such situations.

The overture is correct that many congregations are providing housing allowances to their ministers, instead of the use of a manse. In 1989, the General Assembly, through the report of the Administrative Council, noted the changing situation with regard to manses, and opened up in a more explicit way the option of home ownership for ministers. (See A&P 1989, p. [215-16](#).)

When a congregation or minister wishes to change from a manse to a housing allowance, a number of issues arise. If a congregation sells its manse, will it have the resources to provide adequately for the housing of subsequent ministers? How should an appropriate housing allowance be established?

When congregations wish to assist their ministers by making a loan for all or part of the purchase of a house, a number of additional issues arise. What terms should be set? How can the congregation's resources be protected if problems arise?

Guidelines for Congregational Housing Loans to Ministers

Prior Considerations

Presbyteries and sessions are reminded of the following responsibilities prior to consideration of housing loan arrangements:

1. Whenever a change from manse to housing allowance involves a change in the Guarantee of Stipend or appointment, the prior approval of presbytery is required.
2. The presbytery shall determine that the proposed housing allowance is both sufficient in terms of the rules of the Church, namely "fair rental value for appropriate accommodation in the community", and consistent with current tax legislation.
3. Congregations require the prior approval of the presbytery to sell the manse. In such cases, the presbytery is urged to set guidelines for the use of the funds expected from the sale. If the congregation wishes to sell the manse to the minister, the price should be established on the basis of fair market value as determined by a qualified appraiser.

Considerations in Setting Up a Housing Loan

In setting up a housing loan, presbyteries and sessions should consider the following:

1. Eligibility for housing loans would be limited strictly to ministers or professional church workers who have been called and inducted into a charge or are on a long-term appointment approved by the presbytery. Ministers or professional church workers serving short-term or interim appointments would not qualify for loan assistance.
2. When a congregation decides to make a loan to its minister to assist in the purchase of housing, the presbytery shall approve the terms and conditions of such a loan before it is signed. These terms and conditions should include the following:
 - a) the amount of the loan.
 - b) the interest rate to be charged, and whether all or part of the loan qualifies for special tax consideration under Customs and Revenue legislation.
 - c) the repayment terms, including provision for early repayment.
 - d) appropriate security: In most cases, this will be a first or second mortgage registered against the property. If the amount is small, a promissory note is sufficient. As a guideline, any amount larger than three months stipend requires a mortgage.
 - e) procedures in the event of default.
 - f) the requirement for repayment in full within six months of the date when the minister ceases to be minister of the congregation.

Recommendation No. 17 (adopted, p. [45](#))

That the proposed guidelines for congregational housing loans to ministers be accepted for use in The Presbyterian Church in Canada.

Recommendation No. 18 (adopted, p. [45](#))

That the discussion in the preceding preamble and the guidelines for congregational housing loans be noted by sessions and presbyteries.

Recommendation No. 19 (adopted, p. [45](#))

That the prayer of Overture No. 5, 2000 be answered in the above terms.

Overture No. 5, 2001 (p. [556](#))**Re: Including personal and marital counselling in the Health and Dental Plan**

Overture No. 5, 2001 from the presbytery of Waterloo-Wellington was referred to the Pension and Benefits Board in consultation with the Life and Mission Agency. It asks for an examination of the means by which personal and marital counselling could be covered under the Health and Dental Plan of The Presbyterian Church in Canada effective January 1, 2002. Ministry and Church Vocations will assist the Pension Board with this work, as requested.

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 interests, joys and concerns. Two issues were published in 2000. The May 2000 issue, *Food for thought—Bread for the Journey*, was edited by regional staff Lynda Reid and Erin Crisfield. The focus was Christian Education. The November 2000 issue was part one of a two part series with the theme *Women and the Changing Face of Ministry*. The Women in Ministry Committee edited the series. Articles from each issue are on the Church's web site. (www.presbyterian.ca/mcv, click on Women in Ministry/Women's Perspectives). Promotional issues are distributed through the Book Room.

Women in Ministry Committee

During the past year, the Women In Ministry Committee has continued to support women ministers. Our mandate has been to share ideas from and with colleagues and among ourselves and to advocate for women within the structures of the Church. At regular meetings during the year we had many discussions concerning women's issues and how we can play a greater role in the decisions within the courts and committees of the Church. We want our voices to be heard.

Ewart Lay Ministry Consultant, Jan Hazlett, has been in this position since September 1999. Our committee continues to support and have a great interest in her work.

Area representatives are a very important part of the W.I.M. Committee. Minutes from our meetings are sent out in an effort to keep them informed of our work. In June 2001, we are planning to meet with any representatives who will be at General Assembly.

Grace (Myung Chun) Kim is on our committee in her capacity as the convener of the East Han-Ca Presbytery Women in Ministry Committee. She has shared her many concerns and the struggle for Korean women within that ministry. W.I.M. will continue to pray for and support her in her work.

In June, the Women In Ministry Committee welcomed Kristen Mathewson as a lay member of the committee. Brenda Holmes completed her term and we wish her well in her new endeavors.

The main focus of our committee for the past year has been the fall 2000 issue of *Women's Perspectives* on the theme "Women and The Changing Face of Ministry". This has been a rewarding project for W.I.M. and we are thankful for the wonderful response we have received from our writers. Submissions telling stories about experiences in ministry came from congregational groups, lay people as well as ministers, both male and female. The May 2001 issue which also will be prepared by W.I.M. will continue the theme and include reactions to the fall issue.

Our web site (www.presbyterian.ca/mcv/wim) continues to be monitored by June Holohan.

The Order of Diaconal Ministries

The Order of Diaconal Ministries began the year 2000 on a note of exploration. The Council meeting held at Crieff Hills from February 13-16, 2000, involved discussions centering on the role and education for specialized ministries. Sharing in the experience were 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. Valuable insights were shared on the position and place of diaconal ministries in the future of the Church.

Also as a part of the Council, the members gathered to discuss and evaluate the Muskoka Task Group paper on the diaconate.

During this year discussions have taken place regarding the membership of the Order, especially with respect to non-designated graduates of Ewart College, and the way in which persons become members or cease to be members of the Order of Diaconal Ministries.

The Association of Presbyterian Church Educators (APCE) will be meeting in Toronto early in 2002. Members of the Order have been involved in the past and are involved and supportive of the event coming to Canada.

DOTAC (Diakonia of the Americas and the Caribbean) is planning a conference to be held in 2002 in Winnipeg. Members of the Order will be involved in organizing as well as participating in the event itself. Lynda Reid represents us and helps to keep us informed of the work of diakonia through this organization.

The executive is: President, Ms. Jan MacInnes; Past President, The Rev. Margaret Robertson; Secretary, Ms. Mary Jane Bisset; Treasurer, Ms. Frances Sullivan; members at large, The Rev. Lynda Reid, The Rev. Joyce Hodgson, The Rev. Joanne Vines.

SPECIAL MINISTRIES

Canadian Forces Chaplaincies

The Canadian Military Chaplaincy is served by seven 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:

- Maj. Robert E. Baker, Canadian Forces Support Unit (Europe)
- Maj. Lloyd M. Clifton, Executive Director of Interfaith Committee on Canadian Military Chaplaincy, Uplands Site, Ottawa
- Maj. David C. Kettle, Director of Chaplain Policy, Chaplain General's Office, National Defence Headquarters, Ottawa
- Capt. Robert H. Sparks, 1 Canadian Air Defence Headquarters, Winnipeg
- Maj. J. Edward R. Wylie, Royal Military College, Kingston
- Cmdr. George L. Zimmerman, Director Pastoral Operations and Chancellory Services, Chaplain General's Office, National Defence Headquarters, Ottawa
- Lt.-Col. William C. MacLellan, is now retired but continues in a "called out capacity" as Project Officer in the Chaplain General's Office, National Defence Headquarters, Ottawa

Lieut. (N.) Amy E.H. Campbell has made a change of career this year and therefore no longer serves in the Chaplaincy.

The Rev. James Peter Jones has served as the Presbyterian representative on the Interfaith Committee on Canadian Military Chaplains (ICCMC). Other members represent the Canadian Council of Churches, Roman Catholic, Anglican, Baptist, Lutheran, United, Pentecostal and other Protestant churches. The chaplain general, Brig.-Gen. Murray Farwell, and his staff also serve the committee.

The Interfaith Committee on Canadian Military Chaplaincy continues to make significant strides in leading the ecumenical movement between denominational group and religious organizations while supporting the military chaplains in their monumental task of spiritual guidance in an increasingly diverse populace in Canada and beyond. The chaplains suffer the strain of peacekeeping among warring factions across the world as do the members of our Canadian Military and their families. These strains make for weighty conversation when the ICCMC members meet with the Minister of National Defence, the Honourable Arthur Eggleton, MP, who is also concerned with "equipment" and "quality of life" issues within the Canadian Military. Another issue of grave concern to the committee is the public pressure not to use specifically Christian names for God when chaplains are requested to lead in prayer on public occasions such as at the cenotaph on Remembrance Day.

Other than the ongoing day-to-day business of committee work and denominational recruitment, the convener is pleased to report his completion of three years as chairman of the ecumenical committees: one year on the Canadian Council of Churches Committee on Chaplaincy and two years on the Inter-faith Committee on Canadian Military Chaplaincy. As well, he participated in the following activities in 2000: two meetings in Ottawa to prepare for and interview for the position of executive director of ICCMC, three regular meetings of ICCMC including a dinner evening with Gen. M. Baril, Chief of Defence Staff and one special meeting to discuss public prayer; an Operational Level Posting and Policy Meeting in Quebec City; two meetings to plan for a service in Brockville in honour of the unknown soldier; two orientation meetings with Presbyterian chaplains and Ministry and Church Vocations staff to arrange for the transition of a new convener for the Presbyterian Chaplaincy Committee; the Chaplain Professional Development Annual Conference in Halifax, the chaplains' annual retreat in Kingston, the ICCMC retreat in Arnprior, Ontario under the leadership of The Rev. Dr. James Sitler; a base visit to a chaplain where he also preached and celebrated communion in The Chapel of Northern Lights; and the preparation of messages for the members of the Canadian Military and their families which were broadcast and printed for Easter and Armed Forces Day.

Chapel offerings are returned to denominational church offices on a proportional basis. There is a training program for theological students and a policy whereby a serving member of the forces may enter theological studies toward ordination while maintaining pensionable and pay benefits.

The convener concludes:

I wish to say once again what a tremendous privilege it has been to be associated with the Canadian military chaplaincy. It has been a highlight in my more than forty years of ministry serving The Presbyterian Church in Canada, especially so because of the outstanding gifts, and dedication of our own Presbyterian chaplains, as well as the quality of leadership found in denominational representatives. Please know how grateful I am to have been associated with so fine a company of individuals as those called to serve God Almighty, the Christ and his Church, Crown and Country.

At the chaplains' annual retreat in June of 2001, The Rev. Dr. Thomas Gemmill will succeed The Rev. James Peter Jones as the convener of the Canadian Forces Chaplaincy Committee and ICCMC Presbyterian Representative.

James Peter Jones

Convener - The Presbyterian Church Canadian Forces Chaplaincy Committee

Presbyterian Representative - Interfaith Committee on Canadian Military Chaplaincy.

Minute of Appreciation for The Rev. James Peter Jones

The Rev. James Peter Jones was appointed the Chairman of the Presbyterian Church's Canadian Forces Chaplaincy Committee and the Presbyterian Representative to the Canadian Council of Churches Chaplaincy Committee (CCCCC) in 1989. He represented the interests of the Presbyterian military chaplains with enthusiasm, compassion, intelligence, and sensitivity. He was elected the chairman of the CCCCC in 1995.

The CCCCC was responsible for the Protestant Chaplain Services to the Canadian Forces. Due to reductions in the Canadian Forces, the Protestant Branch and the Military Ordinatee representing the Roman Catholic Chaplain Services to the Canadian Forces were merged. The new organization embraced a united Protestant and Roman Catholic command structure and administration while preserving the integrity of worshipping communities. James Peter Jones was instrumental in the negotiations that brought together for the first time in Canadian history, the Protestant and Roman Catholic Military Chaplain Services. In 1998, the Minister of National Defence accepted the proposed charter of the new Interfaith Committee of Canadian Military Chaplaincy (ICCMC). The members of the committee honoured Rev. Jones by electing him their first chairman. Along with his skills in reason and articulation, his respect for ecumenism, deep knowledge of Reformed Church tradition and his love for his country were significant contributions to the successful administrative amalgamation of the different confessions.

Mr. Jones discharged his duties to The Presbyterian Church in Canada and the Presbyterian chaplains with such skill he has earned the highest praise from all members of the Canadian

Forces chaplains, the Chaplain General, and the ICCMC members. He demonstrated a deeply rooted faith, great loyalty and love of Christ and the church. His faith, clarity of expression, courage, and dedication to the spiritual welfare of all chaplains placed him as a leader well loved and well respected. The Presbyterian chaplains serving the Canadian Forces were always confident of his ability to represent their interests appropriately in all his areas of responsibility. They wish to note that it was a pleasure to serve the church and Canada alongside The Rev. James Peter Jones.

The Presbyterian Church in Canada is grateful to The Rev. James Peter Jones for the historic and significant contribution he made in the service of the Christian Church and the Canadian Military.

Recommendation No. 20 (adopted, p. [45](#))

That the above minute of appreciation for The Rev. James Peter Jones be adopted.

Overture No. 23, 2000 (A&P 2000, p. [525](#))

Re: To study recognition for lay persons in special ministries

Overture No. 23, 2000 from the Presbytery of Hamilton has been assigned to the Life and Mission Agency (Ministry and Church Vocations) in consultation with the Church Doctrine Committee. The overture asks the General Assembly to study the matter of recognition, endorsement or mandate for ministry of lay persons in the name of The Presbyterian Church in Canada. The presenting issue is the requirement of the Canadian Association for Pastoral Practice and Education (CAPPE) that lay people in advanced level CAPPE programs be authorized by a church body other than their congregation. Emergent issues include the criteria and process by which such mandates could appropriately be given, the fact that different presbyteries have been responding differently to such requests, and the Church's liability in the case of misconduct.

Preparing an answer to this overture requires study of a number of matters: the situations that give rise to requests for endorsement; the practice of this Church and others in granting such endorsement; and liability issues. This study process is currently in progress.

Recommendation No. 21 (adopted, p. [45](#))

That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture. No. 23, 2000 to the 128th General Assembly.

Ministry and Church Vocations Advisory Committee

The Rev. Peter Bush, Ms. Betty Crossley, Ms. Pam Emms, The Rev. Dr. Terry Ingram, Mr. David Laphorne, The Rev. Stuart Macdonald, Ms. Tori Smit.

CALLED TO COVENANT: STRENGTHENING CONGREGATION-PRESBYTERY RELATIONSHIPS

The Project

In our Church, covenantal relationships exist between presbyteries, congregations and ministers. They are rooted in our relationship with God, Christ and the Holy Spirit and in our understanding of who and whose we are. The congregation calls a minister, and the congregation and minister covenant to work together in ministry. The presbytery is called to care for the well being of congregations and ministers within its bounds, by providing support and a means for accountability. Presbyteries, congregations and ministers must continuously strive to live out these covenants faithfully. To do so offers a healthy environment in which these relationships, and those who are party to them, can thrive.

Is the Church living out these covenants as faithfully as it might? The evidence is clear that it is not. One only has to trace the many requests from the church at large for ways to address perceived injustices and to strengthen the relationships between congregations and presbyteries. Each year, the Church asks the General Assembly for direction with matters of pastoral oversight, accountability, conflict and planning. These requests come in the form of overtures from sessions and presbyteries, additional motions from commissioners to Assembly, and reports of Special Commissions of Assembly. The long list focused on these issues over the past fifteen years demonstrates the extent of our failure to live faithfully and consistently in covenantal relationship.

“Called To Covenant” is a project initiated by the Life and Mission Agency in response to these concerns, and designed to help the Church address them with a view to strengthening congregation-presbytery relationships. This is a three-year project to be carried out in consultation with the Clerks of Assembly. A ten-member working group from central Ontario has been appointed, augmented by seven corresponding members from across the Church so that there are members from all the synods. The Rev. Dr. Tom Gemmell was appointed in October 1999 to serve as Co-ordinator of the project.

The first phase of the project has been completed. This has been an exercise in data-gathering and issue definition. A series of three consultations has been the main activity: in April 2000, with the clerks of presbyteries and synods as part of their regular consultation; in September 2000, a gathering of leaders from across the Church was convened in Guelph, at which half the presbyteries were represented; and in November, a mini-consultation with members of the Life and Mission Agency Committee was conducted. The insights, concerns and effective initiatives of the presbyteries have been carefully collated.

What was Learned

Several presbyteries have been working recently on ways to improve presbytery-congregation relationships. Where there are healthy covenantal relationships between presbyteries and congregations there is a strong sense of identity with God and God’s world, expressed in worship, prayer, retreats, and study. There is also a community of trust based on mutual respect, honesty and openness. Effective communication, which is understood as timely, regular, informative and inclusive, is also an important factor.

Concerns were also consistently expressed in the areas of regular pastoral oversight, planning and accountability, and crisis intervention; areas that have been identified as critical to healthy presbytery-congregation relationships. The working group’s efforts to define the project led to the biblical/theological concepts of call and covenant as central to our life together in Christ. It was discovered that an open working environment is the result when a group intentionally covenants to respect the call and role of everyone and to work together to build up the body of Christ, the church. Healthy working relationships are as important between presbyteries and congregations as they are between presbyters.

While many presbyteries take their role of pastoral oversight of congregations seriously, there was an appeal for improvements in the system of congregational visits by presbytery, including clear procedures, goals, time-lines, and follow-up. There is also an educational role in helping congregations understand the role of presbytery, the interconnection of congregations with the courts of the Church, and the purpose and process of visitations. There is a need to clarify the roles of interim moderators and interim ministers, and to enhance interpersonal and communication skills. Smaller presbyteries are often stretched beyond reasonable limits in their efforts to provide pastoral care for vacant congregations, so they need help in finding suitable resources. The closing of congregations presents special pastoral needs, for which congregations and presbyteries are asking help. Conflict management is another aspect of congregational oversight for which clearer procedures and open processes are being sought. Finally, a need was expressed for presbyteries to deal with the tension between the adversarial structure and legal obligations of the court, and to address the longing for pastoral collegiality and consensus.

It is clear that the Church needs to sharpen the planning and accountability function inherent in our structure. This includes affirming the importance of planning, and developing open feedback structures of accountability. Clarifying shared, and conflicting, values; evaluation of effective ministries on the part of congregations and ministers, and clear criteria for deciding upon congregational viability are all part of a healthy culture of planning and accountability.

When presbyteries are called upon to exercise crisis intervention, there is a concern to recover the biblical/theological dimensions of crises, to help congregations reflect spiritually and theologically on their experiences. Clear guidelines and timelines for these interventions are being requested. Pastoral sensitivity to the dynamics of loss and of power issues is crucial and apparently lacking in some circumstances.

Next Steps

The consultations revealed a number of strategies that have been exercised by presbyteries. There will be follow up with these presbyteries to learn more about their experiences. Sessions

and presbyteries will be consulted on these and other strategies for addressing key issues. The working group will continue to research other possible strategies, including any developed by colleagues in other denominations. At the moment, the final report (to General Assembly in 2003) is envisaged as a smorgasbord of options that are available to address the concerns and issues that exist in our covenantal relationships. There is some confidence that the process of engaging the Church in conversation about these issues will itself be productive and health giving.

Recommendation No. 22 (adopted, p. 45)

That the Called to Covenant Working Group be authorized to contact sessions and presbyteries for information and feedback related to the key issues and strategies involved in strengthening presbytery-congregation relationships.

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:	Colleen McCue

INTRODUCTION

Globalization is as true in the fields of international development, emergency relief, development education and in the sponsorship of refugees as it is in every aspect of each of our lives. The PWS&D Committee works within this framework while still applying the gospel message of Jesus Christ to each issue and circumstance. A refugee in Sierra Leone or Afghanistan will approach us for assistance by email. A mission worker in Mozambique informs us of flooding even as the waters rise around about him. A congregation undertaking the new Ten Days study inquires how it can be downloaded from the web. A community based program for children affected by the AIDS pandemic urgently requests special assistance for an expansion to a village that has not been known before. The staff and committee of PWS&D have daily examples before them of the vulnerability of all humanity. But it is in that vulnerability that we are brought more closely together. In our weakness, the powerful message of love and hope given to us by Jesus Christ draws us to renewed efforts for our brothers and sisters in so many nations around the globe.

CANADIAN INTERNATIONAL DEVELOPMENT AGENCY/PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT (CIDA/PWS&D) OVERSEAS PROGRAM

Following two very positive evaluations of the CIDA/PWS&D program, one conducted by our own consultant and another by a CIDA appointed person, PWS&D entered its third cycle in a program-funding agreement with CIDA. Within this program, CIDA provides 3:1 matching grants; so that one dollar becomes four dollars for development. However, CIDA's contribution is limited. In 2000-2001, our grant from CIDA was \$398,000. We hope that CIDA will be able to increase its grant to PWS&D for the years to come.

The main goal of the PWS&D/CIDA program is to help communities achieve long-term self-sufficiency through sustainable community based development. In order to achieve this goal, PWS&D builds strong and active partnerships with local church and development organizations in El Salvador, Guatemala, Nicaragua, Ghana, Kenya, Malawi and India. These partners are implementing projects in the areas of primary health care, basic education, micro-enterprise development, food security, human rights and building democracy. Multi-year agreements help these partners accomplish such long-term goals. Furthermore, a substantial effort is made to build a Canadian Presbyterian constituency, which is informed and committed to development activities both locally and globally. While the media are usually more interested in natural disasters and conflicts, our overseas partners primarily work in communities and villages that hardly ever make the news. The progress, while often slow, is constant and the results of their efforts have a long-term impact.

Youth Internship

For the first time PWS&D undertook a special project grant from CIDA for an intern. Nicole Hayes was posted to the Church and Society Office of Blantyre Synod to work alongside The Rev. Glen Inglis in their work to strengthen democratic participation.

MONITORING TRIPS AND REGIONAL VISITS

Africa

In June 2000 Richard Fee traveled to the Horn of Africa, where he was working with the Canadian Foodgrains Bank (CFGB) and Action by Churches Together (ACT) to assess needs and capacity for relief in that region. He met with representatives from partner groups, both from Africa and other parts of the globe. After observing the crisis situation first hand, he determined that further aid to this area was urgently needed. The stark reality of a three-year drought was painfully evident. Nomadic people along the border regions with Sudan and Kenya had lost large numbers of their cattle and had not been able to produce grain crops for that period. Fortunately the CFGB shipment had arrived and was being distributed to needy areas while the team was in Ethiopia. Over 9000 metric tonnes provided much needed assistance for six months. PWS&D continued to work with the CFGB and ACT to get appropriate food to the region as quickly as possible.

In July 2000, Africa Program Co-ordinator Jean-Frédéric Beauchesne attended an Inter-Church Action Conference on partnership in Nairobi. While in Kenya, Jean-Frédéric visited projects of the Presbyterian Church in Africa and explored programming opportunities with the World Student Christian Federation.

From there he proceeded to Blantyre, where he was able to see first hand, the tremendous impact the Development through Literacy, Community Based AIDS Orphans Care, and Naming'zi Farm Training Centre programs are having on communities. Jean-Frédéric also facilitated a workshop on Results-Based Management and Community-Based Development for staff of Blantyre Projects Office. In Northern Malawi, Jean-Frédéric visited the Synod of Livingstonia's Ilanga Integrated Development Program, a holistic Micro-Enterprise, Clean Water, and Sustainable Agriculture program receiving 3:1 matched funds from CIDA. He also evaluated the PWS&D-funded Ekwendeni Organic Matter Technology Program, along with several activities of Primary Health Care Department of Ekwendeni Hospital.

In Mozambique Jean-Frédéric joined with International Ministries staff, Mark Gordon to observe the Seeds and Tools Project which was implemented with our CFGB equity. The floods of February 2000 completely destroyed crops which had been planted in September 1999 and were almost ready for harvest. This was a major effort and investment to assist rural farmers get back on their feet and prepare their land for planting. Truck breakdowns, logistical complications, huge turnouts of people wanting assistance made for a dramatic response to the needs of our partner church. In all, ten thousand seed and tool kits helped families regain food security.

Central America/Caribbean

A monitoring visit was carried out to evaluate the work being done in the Dominican Republic in June 2000. PWS&D committee member, The Rev. Dr. Roy Gellatly and Guy Smagge were impressed with the project run by Sonrisas, in which children from poor neighborhoods learn how to use computers to develop tools for basic health education in their communities.

In August 2000, Guy Smagge visited work supported by Canadian congregations in Cuba while he helped lead a Youth in Mission tour there. The report from this trip noted that in Cuba there is still a need for assistance, particularly in food security matters. The Church can contribute to small-scale projects through PWS&D's Congregational Initiatives program.

In December 2000, Karen Watts Plater led a contingent of nine Canadian farmers to see the impact that the Canadian Foodgrains Bank and its member churches had on the region after Hurricane Mitch. The delegation was very impressed with the strong, cement-block houses built with Canadian support. Many who had never owned their own homes before now held titles to their land and home. Designed to be earthquake resistant and withstand future storms, these houses were often much better than the housing people lived in prior to the Hurricane. In addition to building houses, communities used "food for work" to construct quality water wells, repair roads and build soil conservation structures for farming. Again and again, throughout Honduras and Nicaragua, it was clear that grains from the member churches of the Canadian Foodgrains Bank accomplished much more than just feeding empty bellies. By complementing the development work, Canadian churches were able to use Canadian grain to help build brighter long-term futures. One highlight of the trip was visiting the housing project in Nicaragua

supported by PWS&D's partner, the Center of Life and Hope for Women and Children (CIVEMN). The faith and dedication of the workers and what they had accomplished impressed everyone.

India

A monitoring visit to India is scheduled to take place in March 2001. The Rev. Andrew Johnston from St. Andrew's, Ottawa, will participate in this trip. The itinerary will include a visit to the earthquake stricken areas of the state of Gujarat, a participation in a Women's Rally for International Women's Day in Madurai, and a participation in the Round Table on Dalit Concerns organised by the World Council of Churches in Delhi.

INCORPORATION OF PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

The PWS&D Committee has commenced preliminary research into the possibility of incorporation. The reason for this stems from our recent negotiations with CIDA for our renewed three-year contract worth \$398,000 per year. The Federal Government finds it problematic to grant funds to a body that has no clearly defined legal status. In their view, incorporation is the answer to this concern. The issue arose when the mainline denominations became involved in litigation over the residential schools.

Presently we are covered under the Act to Incorporate The Trustee Board of The Presbyterian Church in Canada, of April 5, 1939, amended in 1962 and 1966. CIDA officials would prefer a more defined and delineated structure than that. The problem was accentuated in 2000 when our ecumenical organization, Inter-Church Action was negotiating for the renewal of its CIDA contract. Inter-Church Action is also not incorporated. The six-month delay in that renewal was finally resolved when CIDA agreed that all six member churches or church agencies could sign as separate entities. All of the members of ICA are incorporated with the exception of the United Church of Canada, Division of World Outreach, and ourselves. The Mennonite Central Committee, the Canadian Catholic Organization for Development and Peace, the Lutheran World Relief Committee, and the Primate's World Relief and Development Fund are all incorporated.

Noting the above, the PWS&D Committee is examining what any change in this direction would mean. Accountability would still remain directly to the General Assembly, which would have to give assent to such a decision. The relationship with the Life and Mission Agency would also be defined. The separate funding of PWS&D, apart from *Presbyterians Sharing...* and its strong support from congregations and individuals would indicate that this is a possibility. PWS&D would not wish to see any detraction in its excellent working relationships within the Life and Mission Agency. These are all seen as components which provide a holistic international mission thrust for congregations of the Church.

CONGREGATIONAL INITIATIVES PROGRAM

PWS&D's congregational initiative program continues to be a popular way for congregations to support development programs with churches and organizations overseas with whom they have developed partnerships. PWS&D matches up to \$5,000 raised by a congregation for development projects that meet its strict criteria. Congregations must identify the sustainability of the program, the involvement of women, a plan for monitoring and evaluation, and the capacity of the overseas partner to undertake and maintain the project.

In 2000, PWS&D worked with congregations across Canada on the following projects:

Paterson Memorial, Sarnia-Zimbabwe: Paterson Church 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.

Waterloo North-Zambia: In a country where 90,000 children are living on the streets and in railway tunnels, Waterloo North Church and PWS&D made a difference by supporting programs to help 'street children' develop an urban vegetable-production project.

St. Andrew's Guelph-Ghana: St. Andrew's, Guelph continued to support the education programs of the Kwahu-Tafo school, which is providing essential education to over 500 students from primary to grade nine in Kwahu-Tafo region.

Knox Welland-Ghana: Knox, Welland helped build a well in Dormaa Ahenkro. This will help prevent water shortages and water borne diseases like guinea worm. Beneficiaries will include 500 women, 300 men and 2000 children. Knox has raised \$1100, which was matched by PWS&D.

Brant Hills-Ukraine: This unique congregational initiative began from connections made through the Church's FLAMES tours to Hungary. Inspired by participants from the FLAMES tour, the elders and minister of Brant Hills arranged for the Royal Bank to donate 15 Pentium 350 computers for computer labs in schools in the Ukraine. The Christian Reformed Committee arranged the shipping logistics, and PWS&D provided the \$491 for shipping costs.

Hungarian PC, Montreal-Ukraine: The Hungarian Church in Montreal continued to help the Reformed Church of Sub-Karpathean Ukraine develop the Nagydobrony Reformed High School Farm, a project they began in 1998. The farm is providing food for the students of the high school and members of the community. In 2000 the Hungarian congregation and PWS&D sent \$10,000 to help the farm obtain equipment required to establish a milk processing plant.

Presbytery of Montreal-Ukraine: Montreal Presbytery helped the aforementioned farm establish a hog farm with \$10,799.

First Hungarian, Toronto-Ukraine: First Hungarian, Toronto and PWS&D provided \$10,000 to help the Reformed Church of Sub-Karpathean Ukraine purchase dairy cattle and construct stables in Akli and the aforementioned Nagydobrony. In Akli this farm will provide milk for three hundred children and the three Christian secondary schools and selected families in the community.

First, Thunder Bay-Myanmar: Having sponsored many refugees from Myanmar (Burma), First Church, Thunder Bay wanted to help displaced people living along the Thai Burmese border. Together with PWS&D \$1,100 was sent to the Christ Church in Thailand to help support the Noh Bo high school for Burmese refugees in Thailand, close to the border of Myanmar.

Sarnia Presbyterian & West Adelaide Presbyterian Church: Sarnia Presbyterian & West Adelaide Church established a partnership with the Mara Evangelical Church in Myanmar through Anna McCoskery who met The Rev. Mathipi Vahnei at the World Alliance of Reformed Churches in 1997. The Presbyterian helped the Mara churches' relief & development project put a water supply system into Pasei Village. This water system will help the village, which has shifted from one plot to another since its beginning because of shortages of water, and has suffered from serious bouts of water borne disease.

Innerkip-Nicaragua: PWS&D & Innerkip Church helped El Cavario Baptist Church build a school in Somoto, Nicaragua with a \$10,000 grant.

Lakeview, Thunder Bay-El Salvador: PWS&D & Lakeview Church sent the Baptist Federation of El Salvador \$3,000 to add a day-care centre and nursery onto an existing school in the village, and provide scholarships to help the children attend. PWS&D later accepted this project as an "overseas initiative" project and sent an additional \$12,500.

St. Andrew's, Ottawa-Cuba: The Good Neighbour Fund of St. Andrew's Church partnered with Presbyterian Church in Luyano, Cuba to improve agriculture facilities in Luyano. This project is part of an integrated development program to improve the environment and increase available food to people in Consejo Popular de Luyano.

St. Andrew's, Saskatoon-Sierra Leone: St. Andrew's supported small business development in war-torn Sierra Leone.

EMERGENCY RELIEF

PWS&D continues to monitor disaster situations worldwide and help congregations respond. PWS&D appeals and undesignated funds support the relief efforts of partners in the region, the Canadian Foodgrains Bank, and Action by Churches Together. When an appeal is issued PWS&D often sends funds before donations come in, so that our partners can respond immediately. In 2000 PWS&D issued appeals for Mozambique floods, drought in the Horn of

Africa, floods in South East Asia and crisis in the Middle East. The beginning of 2001 brought two more immediate tragedies as major earthquakes devastated India and El Salvador.

Mozambique

The floods of February 2000 couldn't have hit Mozambique at a worse time. The flood completely destroyed crops, which had been planted in September 1999, and were almost ready for harvest. As is common for most subsistence farmers, their granaries were almost empty and the farmers were looking forward to the harvest to get them through the coming year. With the rainy season quickly approaching, farmers needed to replant the destroyed fields as quickly as possible to get back on their feet.

PWS&D partner, The Presbyterian Church in Mozambique (PCM) immediately swung into action. With the support of International Ministries staff, Mark Gordon, they quickly began to assess the damage and identify communities in need. They used resources from PWS&D and the Canadian Foodgrains Bank to help them immediately begin distributing emergency relief supplies. Food packs of oil, sugar, rice, peas and beans helped families put food on the table for the short term. They then undertook an ambitious program to distribute ten thousand seed and tool kits to help families regain food security, and their dignity, in the long term. They are now currently working on a major water project to help communities reestablish clean, safe water supplies.

In this instance, PWS&D saw how membership in the Canadian Foodgrains Bank and Action by Churches Together was extremely beneficial for the local partner with whom we usually work.

Tanzania

In 2000, PWS&D responded to an emergency food aid and seed appeal from the Africa Inland Church of Tanzania (AICT), Diocese of Shinyanga. The project helped an estimated 10,800 drought affected people (poor families, elderly people, malnourished children, mothers, and widows) get back on their feet. The program aimed at enhancing recovery and providing capacity for households and communities to withstand future droughts. The three main components of the program were food aid and supplementary nutrition, school feeding and food security through sorghum production.

Using CFGB equity, PWS&D provided funds for a direct local purchase of 424mt (metric tonnes) of food commodities and seeds. The following items were purchased locally: 389mt White Maize, 15mt of Beans, 15mt of Small Fish (dried), 5mt Seeds (sorghum). The relief operations started in early November 2000, and were completed during the first week of January 2001. One of the major impacts of the program is the good sorghum harvest expected by seed recipients. Another is the improved health status of malnourished children and lactating mothers as a result of the nutritional food distribution program.

To quote Mr. Abel Majige, Development Officer, AICT, Diocese of Shinyanga: "many people have benefited from the grant of PWS&D and CFGB ... food has been distributed very well in the targeted area. With the seeds, farmers have cultivated 1350 acres of sorghum in six villages and in one secondary school. If the rains continue, we will expect a good harvest ... and we will not be in need of additional relief assistance in the next year. We thank you for your commitment towards this project."

Hurricane Mitch

Two years after Hurricane Mitch PWS&D continued to provide support to people trying to rebuild their lives. In Nicaragua we are working with CIVEMN in building houses for those displaced following Hurricane Mitch. This was a significant undertaking for CIVEMN. With support from PWS&D they have built more than 75 homes for families affected by the hurricane. The houses they built are designed to withstand future storms and earthquakes. When they were looking for a qualified person to help the families build the houses, they determined they didn't want to spend more than US\$2,700 for equipment and labour. Everyone they asked said they would never find anyone who could do it for less than US\$3,500. But they prayed. The next week they had a call from a contractor who was a member of a Mennonite church. He had heard what the women wanted to do and he wanted to build the houses for them. The women were cautious, and asked him what he would charge. The contractor did some

calculations. His best price was US\$2,700 for each house. They are currently building houses for people affected by the earthquake in Masaya.

Guatemala Floods

PWS&D’s partner in Guatemala, CEIDEC, provided food and basic medications to communities flooded after Hurricane Keith.

Taiwan

The Presbyterian Church of Taiwan, still active in recovery efforts following a deadly earthquake that hit the island in September, was put into action again when Super Typhoon Bilis hit Taiwan on Tuesday August 22 with sustained winds of more than 160 mph, making it a category five hurricane. At least 11 people were killed and more than 100 were injured as wind gusts were clocked at more than 200 mph. The Presbyterian Church of Taiwan went into action to meet the needs of those affected.

El Salvador

For 50 seconds on 13 January 2001 at 11:33 am local time, an earthquake, measuring 7.9 on the Richter Scale, shook the coast of El Salvador. More than 800 were killed and tens of thousands lost their homes. On February 13, a second earthquake hit killing a further 275 and leaving more homeless. PWS&D partners the Institute for Women in El Salvador (IMU) and the Federation of Baptist Churches are working to ensure the needs of everyone will be met, particularly poorer communities that are often overlooked.

ACTION BY CHURCHES TOGETHER (ACT)

Action by Churches Together undertook a strategic review of its founding documents during the past year and adopted several long reaching decisions. The founding bodies of ACT are the World Council of Churches and the Lutheran World Federation. As a sign of increased confidence in this ecumenical emergency relief coordinating mechanism, greater policy development has been placed with the governing council and greater operational authority given to the staff. While PWS&D takes its regular turn on the governing emergency committee of ACT, the advantage of membership for PWS&D is the direct access to a coordinated response to emergency situations around the world. We receive a flow of information and we can feed into that flow of information directly or through our overseas partners.

ACT states that it is a worldwide network of churches and their related agencies. The members of ACT are called to a common witness and task. The mission statement declares that members are “accountable to God and to one another” and that they “believe the church is called to embody God’s gracious love through Jesus Christ in a wounded world and therefore has to respond to human need and suffering.”

PWS&D has found membership in this body to be very worthwhile. We contribute to the building of ACT, which we in turn receive from. We subscribe to the Codes of International Humanitarian Response. We have also witnessed, especially in regards to the flood disaster in Mozambique how this mechanism can benefit our established partners.

During 2000 we did respond to the following ACT appeals. Behind the name and financial figure in each of the emergencies there are many stories of remarkable courage, drama, and human resourcefulness in the face of unimaginable destruction and horror. Canadian Presbyterians have been very generous in their response. PWS&D is proud to be in association with such a competent and committed Christian organization that can provide excellent service in the midst of each of these problems.

Description of Contribution	Amount (in Canadian Dollars)
Membership	\$7,000.00
ACT 2000-2002 Operating Budget	\$7,000.00
Rapid Response Fund	\$6,500.00
Capacity Building Program	\$6,500.00
East Timor	\$20,000.00
Southern Lebanon	\$10,000.00
Indonesia: for East Timor Refugees	\$1,500.00

Post Kosovo Crisis Appeal for the Balkans	\$50,000.00
Columbia: Earthquake	\$4,262.00
Sudan	\$25,000.00
Horn of Africa	\$60,000.00
West Bengal Floods	\$7,500.00
Cambodia Flood Relief	\$2,500.00
Kosovo (Norwegian Church Aid)	\$100,000.00
Mozambique	\$25,000.00
North Korea	\$25,000.00
Orissa	\$100,000.00
Sierra Leone	\$10,000.00
South Asia Drought	\$25,000.00
Turkey	\$30,000.00
Horn of Africa	\$113,141.32
Kenya: Kakuma Refugee Camp	\$75,000.00
Sierra Leone: Relief and Rehabilitation	\$75,000.00
Sudan: Relief and Rehabilitation	\$50,000.00
TOTAL	\$835,903.32

CANADIAN FOODGRAINS BANK (CFGB)

Our membership with the Canadian Foodgrains Bank continues to be a source of unity, strength and opportunity both here in Canada for constituency building, and overseas where we are able to provide amazing quantities of emergency food assistance or food security programs that enable people to rebuild their shattered lives. PWS&D joined as the 12th member of CFGB in June 1992. Gordon Miles from Winnipeg served from that time until September 2000 as our representative on the Board. He also served as Chairperson of the Board for the last five years. David Clements of Goderich, Ontario was chosen to be the new PWS&D representative replacing Gordon. Richard Fee is the other PWS&D representative.

In 2000, PWS&D used its equity in the Canadian Foodgrains Bank to support food security programs in Mozambique, Tanzania, Nicaragua, North Korea, and India, co-operating closely with the Mennonite Central Committee, the Christian Reformed World Relief Committee, World Relief, the United Church, and the Church of the Nazarene.

North Korea

As in the previous five years, PWS&D continued to act as the lead agency on shipments to North Korea in 2000. We convened a steering committee of CFGB member churches and agencies to put together a shipment worth \$4,000,000 using the CIDA matching grant with church equity funds. We were very pleased in July 2000 with the announcement of the Ministry of Foreign Affairs that Canada would recognize North Korea. This was ultimately formalized in February 2001. Our monitoring visits from Canada, and our support of the Food-Aid Liaison Unit presence in North Korea give us confidence that our food is being delivered and consumed where we have designated it. We are now engaging various groups to look to the future. How should we be engaged in this newly emerging nation, a nation that appears to be awakening from a prolonged slumber? There are needs in every sector: agriculture, health, education.

Presbyterian Cornshare

Once again, during the 2000 growing season, the network of urban and rural churches joining forces to undertake "growing projects" continued to expand. Urban churches will contribute to the initial investment in land rental, seed purchase, crop insurance while the members of a rural church carry out the physical reality of planting, spraying and harvesting. The proceeds from the joint venture are then contributed to PWS&D's "account" at CFGB. During the growing season, members of the linked congregations often meet for corn roasts and harvest festivities. Growing projects are also an opportunity for churches to work ecumenically in their communities.

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 \$727,096 while for 2000 it is \$730,283.

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)	25	15 soy; 10 barley; 6 mixed grain	\$1,975.00
Belwood Metz	50	23 corn	\$2,327.53
Blyth	2	14 corn; 34 soy	\$259.12
Central, Hamilton "Beans in Hope"	100	1 wheat + cash	\$6,754.68
Chesley	30	22 soy	\$2,069.34
Hensall	50	10 corn	\$1,370.80
Harriston Community Churches	35	46 corn, silage	\$3,836.42
Henderson Site	50	10 corn	\$2,998.33
Invernaugh Community	33	10 wheat	\$731.82
Kent & Area Cornshare	100	2 corn and soy	\$4,349.62
Kirkwall-West	100	10 wheat, 22 soy	\$7,636.71
Flamborough			
Knox Dawn	100	10 wheat	\$50.00
Knox, Drayton	100	11 wheat	\$3,581.25
Knox, Listowel	100	23 soy	\$7,585.27
Knox/Chalmers (Jarvis)	100	4 wheat; 13 soy	No report to date
St. Andrews and Knox Calvin	100	10 corn; 10 barley	\$5,800.00
Monkton Corn Share	100	66 wheat	No report to date
Rodney - Kintyre	100	30 corn	No report to date
Shakespeare, North Easthope	100	6 corn; 4 soy	\$7,865.35
Sharing God's Harvest, Wallaceburg	50	20 soy; 7 corn	\$6,662.74
St. Paul's, Carluke	100	4 soy; 5 barley; 4 wheat	\$6,809.31
Teeswater	100	66 soy	\$22,500.00
Ugali Tri County	8	17 soy	\$708.80
TOTAL			\$95,872.09

LIVE THE VISION

While PWS&D receives its funding primarily from individuals and congregations, Live the Vision has enabled us to support many important health, education and community development projects in the past six years. In 2000/2001, Live the Vision is supporting health work in Nicaragua, India and Nigeria, community development work in Guatemala, and Nigeria, and education programs in Nigeria.

Community Health and Nutrition, Soynica, Nicaragua: Soynica is training women in preventive health and in breastfeeding. These women in turn volunteer as resource people in their communities to provide advice to other women. Pregnant women look out for these counsellors. The project strengthens community and family networks to prevent malnutrition and provides Primary Health Care services to the community.

Fraternidad de Presbiteriales Mayas, Guatemala: The Fraternidad is made up of Mayan women groups. This project helps women reduce poverty in their communities through education, literacy, and leadership training.

Barwani and Ratlam Community Health Programs, Church of North India: The Church of North India is expanding its community health programs in new villages where they have already started community development work. The CNI is training village health workers from each community in ways to improve and maintain people's health. The villagers are requesting help because of high mortality rates of young children and problems at the time of birth. This program ensures that villagers have access to a basic standard of health care assistance and are educated about the principles of primary health care. The health programs are strongly

community based, rather than hospital based, with the health workers being the key aspect for the successful implementation of the programs.

Niger Parish Flood Control (Onitsha), Nigeria: The Presbyterian Community in Onitsha is trying to establish a community and church centre. Located near the Niger River in a slum area, the parish needs to protect their land from flooding and ensure that the present building will serve the needs of the wider community for its varied program. These programs include training programs for women in small businesses, and nursery care.

Hope Waddell International Nursery School, Nigeria: The Federal Government and the Ministry of Education approval for this school has come through. The school will expand to primary four and with 13 staff there are 302 students and the numbers are growing. Live the Vision will provide assistance to complete the physical building.

Akanu Ibiam Memorial Seminary (High School), Abakaliki, Nigeria: This grant will assist in the completion of a five-classroom block and two dormitories, one for the boys and one for the girls. This school is now in its fourth year. The local church has already invested \$50,000 of their own funds for this project.

Presbyterian International Nursery/Primary School, Uyo, Nigeria: The Rev. Dr. Art Van Seters, Moderator of the 125th General Assembly visited this project in 1999. An initial grant helped build the main structure and classes have been going on in the uncompleted structure. This grant will assist the project to move ahead. The local presbytery has been fund raising on their own.

Primary School, Azuiyokwu, Nigeria: This school has expanded to the level of primary four. There are 10 teachers and 200 pupils. The classroom space is very limited and they have been using two former poultry buildings as classrooms. This grant will assist them to complete a new structure.

Rural Improvement Mission, Echara Centre, Ikwo, Nigeria: This very remote rural based medical facility is used primarily for maternity cases. It is the only facility located for many miles. PWS&D has granted funds here in the past. There is a visiting doctor and three nurses that operate the facility. This grant is helping to renovate and upgrade the facilities.

OVERSEAS INITIATIVES

Overseas initiative projects are funded solely from undesignated and designated donations made to PWS&D. This responsive mechanism gives us the opportunity to address immediate and critical needs of our partners. In 2000, the following projects were funded:

Malawi: Blantyre - Naming'zi Training and Capacity Building Program - This program helps the staff, extension officers and local communities combine scientific understanding with indigenous knowledge to form a new core package of strategies for animal husbandry, seed distribution and soil conservation.

Malawi: Livingstonia - Wenya Maize Mill - The objectives of this project are to reduce the amount of time spent grinding maize into flour, for easy food preparation and to generate funds in the community, so that individuals can access small loan credit schemes.

Malawi: Livingstonia - Biogas Plant Pilot Project - The plant, which can produce enough biogas for five households from one kilogram of dry dung, provides an alternative source of energy to help households reduce their dependency on firewood for cooking.

Malawi: Ekwendeni Hospital - Organic Matter Technology Program - Through this program, rural farmers are experimenting with new agricultural techniques. The three organic matter technologies being researched at Ekwendeni are biomass transfer, improved fallows, and intercropping. Through the EOMT program, experiments are being conducted on farm research stations located around Ekwendeni. The research indicates that such organic matter technologies increase crop yields, provide important resources for households (such as fuel wood, poles, timber, and alternative sources of food), improve food security for resource-poor families, and promote ecological awareness among farmers and community members.

Malawi: Livingstonia - Micro-Enterprise Development - The program improves household access to adequate income by facilitating enterprise diversification, business training and access to credit for micro-enterprise. This plays an important role in promoting the participation of marginalized women and youth in economic activity. The Synod of Livingstonia's economic micro-enterprise program is addressing the problem of mass poverty in Malawi's Northern Region by creating employment and by facilitating the acquisition of entrepreneurial skills

Ghana: TOYACE - The women's program of TOYACE was funded through The Presbyterian Church of Ghana. Using a holistic approach, this program supports a variety of income-generating activities, provides home economics training, and promotes environmental awareness.

Kenya: World Student Christian Federation - Conflict Transformation and Peace Building Forum - This two-week forum targets students and youth within regional churches along with women leaders in Sudan and was created out of the need for a practical, participatory and grassroots-oriented approach towards conflict transformation in the region.

Mozambique: Presbyterian Church of Mozambique - Manjacaze Water Sanitation Program - Managed by International Ministries staff member Mark Gordon, this program helps Mozambicans directly and indirectly affected by the floods of February 2000, return to safe and productive lives. The Program's major objectives are to provide clean and safe drinking water to communities in Manjacaze District, to create sustainable community based structures to maintain the created wells, and to empower women within the recipient communities to manage the water resource.

In all, 10 MR5 wells and pumps will be drilled and installed in 10 communities within the district of Manjacaze, and 10 water committees composed of community members will be set up and trained to sustainably manage the water points and equipment. Through seminars to women's groups, the Water Sanitation Program will introduce practices to reduce the transmission of water borne diseases and parasites

Mozambique: SALAMA - Through the organization, Cooperation Canada Mozambique, PWS&D supported the community health work of SALAMA, a local non-governmental organization in rural northern Mozambique. SALAMA, a long time partner of PWS&D, targets the district of Ribaua, which was particularly affected by the war. In addition to running health and sanitation campaigns, SALAMA provides training in mother and child nutrition and literacy through a team of community members.

Nicaragua: CIVEMN - Centre for Hope and Life for Women and Children - The program provides educational opportunities for children and youth as well as vocational training for girls to learn skills that will help them find employment.

Nicaragua: Soynica - Strengthening community networks of women groups for improved nutrition and healthier communities.

Nicaragua: ACJ - Association for Christian Youth - This very popular cows and goats project with the Christian Youth Association (ACJ-YMCA) of Nicaragua was launched with an initial grant from Live the Vision in 1999. This project captured the imagination of many people. Congregations have since raised more funds to expand it and Ms. Heather Johnston of Hamilton requested friends and family to contribute to this project rather than giving her a birthday gift for her seventieth birthday. They responded by collecting over \$10,000 for "cows and goats".

El Salvador: IMU - Supporting women's associations by providing access to health care services for poor populations in rural areas. Also support for income generating projects, family gardens, latrines and cookstoves.

El Salvador: Baptist Federation FEBES - Dengue Fever and El Refugio School - Support to vital work in treating and preventing dengue fever. Support to provide access to basic education for economically deprived children.

Dominican Republic: Sonrisas - CompuCom - Primary healthcare education through computer literacy for youth in poor neighbourhood of Santo Domingo.

Guatemala: Fraternidad de Presbiteriales Mayas - In a country where women are under triple discrimination: economic poverty, indigenous status, and for being women, the Fraternidad provides hope and empowerment in terms of education, literacy, vocational training and support to micro-enterprise development.

India: Rural Development Centre - This centre provides basic education and primary health care to women in an isolated rural village near Madurai.

India: Institute for Development Education - Empowerment of women leaders and vocational training for the poor in slums and villages. Computer training, support to women's associations, overall community development. Support to micro-enterprise development.

Deferred Bequests

The Life and Mission Agency provided bequests to PWS&D for two overseas projects. We were pleased to be able to provide an overseas dimension in honouring the wishes of faithful Presbyterians. In India, we were able to forward funds to our partner, the Vocational Training Infrastructure Support (IFDE) to provide four computer systems in slums and village centers, two sewing machines, two typewriters, one photocopy machine, and construction of one classroom. Fees for computer instructors were also included. Also in India, but with another partner, the Madurai Non-Formal Education Center, we were able to provide a van to help the center in its work in reaching out to women in need. This organization plans special days away from the overcrowded and polluted city where women can share their life experiences and find ways to improve their conditions.

PWS&D COMMITTEE

The PWS&D Committee meets twice a year to review and plan PWS&D's emergency relief projects, development programs, communications strategies and the refugee ministry. The Committee has made a decision to try to meet outside of church offices. Shakespeare; Knox, St Catharines; Elmwood Avenue, London; have hosted us and the May 2001 meeting is to be hosted by the kind invitation of the Presbytery of Western Han-Ca. Committee members are given the opportunity to meet congregations and invitations for them to speak in local churches on the Sunday following have proven to be widely appreciated.

The 2000 General Assembly approved an increase in membership by one member. With vacancies created by the term expiry of John Tollenaar and Karen MacKay, three new members were added: Andrew Johnston of Ottawa, Ontario, Mary Jesse of Regina, Saskatchewan and Carolyn Bertram of Hunter River, Prince Edward Island.

Southern partner representation continues to be a vital aspect of the PWS&D Committee. In 2000, three new representatives joined us: Lilliam Reyes de Centeno from Nicaragua, James Sandaraj Anbu from Madras, India, and Comfort Ntiamao-Mensah from Ghana. Each person enriches our discussions and brings valued insights to share not just in our meetings but also in congregations when they undertake speaking engagements.

DEVELOPMENT EDUCATION PROGRAM

An overarching theme for the work of PWS&D both within Canada and overseas must be communication. The globalized world demands instantaneous information. PWS&D endeavours to provide that to congregations and to our partners who are often in desperate need of assurance that we are able to stand with them in their times of utmost gravity.

The PWS&D website is proving to be most appreciated. We are finding it effective in getting the network informed about what is possible and what is happening.

For emergency relief we have started to use the newly installed "all congregation email" system. Our appeals can be in the hands of congregations within hours of a natural disaster. We are often provided with an "Alert" by our partners or by ACT and we can get that distributed to inform people what is happening.

The new promotional and educational poster entitled "Restore the Land" is both beautiful and challenging. It confronts us with the reality of life on a planet of finite resources. The beauty of the poster challenges us to care for what has been given to us. The "PWSDevelopments" remains an excellent vehicle to get expanded educational materials into the hands of our

members. Karen Watts Plater has established a solid expertise in producing quality materials that congregations continue to say they use in a variety of discussion groups or information sessions. The coinboxes are also being widely used throughout the church. Advent and Lenten liturgies are appreciated. The Advent 2000 liturgies had to go into a second printing. We are very appreciative of the writers, who put a great deal of effort into producing these materials. All staff undertake speaking engagements from time to time. They regret that time does not allow them to accept more invitations. It is important to get the message and the appreciation to the ears of those who so wonderfully support the work of PWS&D, but it does take time.

OVERSEAS EXPOSURE TOUR GRANT PROGRAM

PWS&D's international exposure tour grants continue to expand people's awareness of the global dimension of missions. In 2000, PWS&D helped Peter Money, Joy Ramlal and Sandra Pokowski experience the challenges of mission in Guatemala. Mary Lou and Geoff Johnston and Fred and Joan Speckeen visited PWS&D partners in Central America and attended anniversary events marking the assassination of Archbishop Oscar Arnulfo Romero in El Salvador. Twelve youth and three adults from St Andrew's Church, Duncan, British Columbia experienced mission challenges in Mexico. PWS&D supported Youth in Mission participants Lynne Steffy and Sonya Henderson in their experiences in Eastern Europe. PWS&D helped three students from Presbyterian College go to Mexico City as part of their globalization program. The Rev. Graham and Ms. Cathy Kennedy returned to India, where Graham grew up, to strengthen and renew links with the church there. They reported that the PWS&D supported primary health care work out of Jobat was exemplary. Cathy is a nurse in that field and was able to compare resources and facilities between Canada and in Mendah and Jobat. Wesley Kosa from First Church, New Westminster, British Columbia returned to Sudan to evaluate the humanitarian situation on the ground by visiting schools, hospitals, health centers and relief centers. The Rev. Paulette Brown was approved for a grant to assist her to travel to work with congregations and youth groups in the Presbyterian Church of Ghana in July 2001.

CONGREGATIONAL SUPPORT

The PWS&D Committee is committed to providing a professional, accountable and responsive service to the congregations of The Presbyterian Church in Canada in all of the areas of the mandate assigned by the General Assembly. The support of congregations for the entire program of PWS&D is highly appreciated. The Committee has a vision for international mission that encompasses an active outreach to our neighbours in this globalized world

Undesignated contributions were \$603,998 in 1997. In 1998 they rose to \$835,252 and to \$883,355 in 1999. In 2000 that figure was \$1,056,993. These figures do not include designated funds earmarked for relief appeals, special projects, or the PWS&D account with the Canadian Foodgrains Bank. Undesignated contributions help PWS&D ensure that all projects and relief activities are sufficiently supported so that they can achieve a significant impact.

COLLABORATION WITHIN THE LIFE AND MISSION AGENCY

The staff and committee are encouraged by the close collaboration we enjoy with International Ministries who have personnel who often work with development agencies and church project offices that we fund. The establishment of the Mission Interpretation office has also provided a valuable point of collaboration so that we can provide a more complete mission profile for all congregations.

ECUMENICAL COALITIONS

The PWS&D involvement in ecumenical coalition work is an annual investment of over \$113,000. We also provide many hours of staff and volunteer time to this vital work.

Canadian Churches for Justice and Peace (CCJP) (see p. [333-34](#))

On November 20, 2000, the inaugural meeting of the Canadian Churches for Justice and Peace was held in Toronto. This is a renewed effort to bring all social justice coalitions, both domestic and international in scope, under one administrative structure including Inter-Church Action, the Inter-Church Coalition for Refugees and Ten Days for Global Justice. Canada Ministries, International Ministries and Justice Ministries are also involved. Following a one-year period of integration all of these coalitions will function under this one banner.

The reasons behind the various constituent bodies requesting a restructuring of twelve coalitions into one organization included: the financial constraints on some members; a request for streamlining so that national office staff are not over-stretched by unending series of meetings; and a request that the national nature of social justice coalition work be revisited. Six denominations and some of their relief and development organizations and religious bodies are now working together to ensure that more than twenty staff seamlessly move into a new configuration. Some projects will be let go. New collaborative efforts will emerge. Throughout 2001, PWS&D will continue to support the programs that we have supported in the past. As the new program emerges the constituent Presbyterian groups will decide how grants will function.

Inter-Church Action for Development, Relief and Justice (ICA)

This ecumenical body brings together Presbyterian, Lutheran United, Roman Catholic, and Anglican agencies to work together in the areas of development, relief and justice. The Board of ICA has agreed to join with all other social-justice coalitions to form the umbrella organization, CCJP. ICA has an annual budget of approximately \$2,000,000 and so its presence brings new dynamics to any ecumenical discussion. ICA allows PWS&D to reach out and have a presence by supporting work in democracy and peace-building in such countries as Columbia, Indonesia, China and parts of Africa where we do not have our own partners.

Fred Speckeen of Kelowna sits on the board as well as being chairperson of the Latin America Working Group. Karen Watts Plater, Guy Smaghe, Jean-Frederic Beauchesne, and Marjorie Ross all serve on various working groups. Rick Fee continues in the capacity of Chairperson of the Board and of the Emergency Response Reference Group.

Co-operation Canada Mozambique (COCAMO)

Bob Faris, former International Ministries staff, continues to serve as Chairperson of COCAMO, a unique coalition comprised of 15 Canadian development agencies and church, labour and solidarity groups. COCAMO provides support for Mozambican organizations involved with health promotion, human rights training, rural credit for women, and water and sanitation programs in Nampula Province in Mozambique.

Ten Days for Global Justice (Inter-Church Committee for World Development Education)

Do you need to give it a rest? That's what people are asking as they took ten days to reflect on issues of global justice February 16-25, 2001. Most of us get so caught up in the frantic pursuit of material goods, that we don't take the time to stop and reflect on what we believe is really important. And we don't think about what impact our lifestyle and consumer choices have on others and the earth. This year churches and ecumenical Ten Days groups took time to look at the impact society is having on the ecology of the earth, and on right relations with aboriginal people. In this spirit they asked the Canadian Government to:

- Review the actions of the Export Development Corporation and make them more accountable, transparent and subject to internationally recognized human rights, social and environmental standards.
- Create an independent commission on aboriginal peoples with a mandate to implement Aboriginal land, treaty and inherent rights.
- Support the reduction of greenhouse gases by ratifying the Kyoto Protocol and taking real action to reduce green house gas emissions.

Inter-Church Coalition for Refugees (ICCR)

This ten church member policy and advocacy coalition, founded in 1980, has a remarkable history in promoting an equitable generous and compassionate response to refugees by Canada and by Canadians. During the next year, the new CCJP will examine the mandate for the future and how the ICCR relates to the larger efforts of the Canadian Council for Refugees (CCR). It was through this coalition that PWS&D assisted in monitoring the global refugee situation, in developing joint church positions on refugee rights, and in reporting to the Canadian government and relevant international forums

Canadian Council for Refugees (CCR)

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.

REFUGEE MINISTRY

A Refugee Ministry Consultation, sponsored by PWS&D, was held on October 12-13, 2000. This gathering brought together dedicated church members and experts in the field of refugee settlement to discuss what has been done in the past, what are the things being asked for, and what challenges are before us in moving forward in this ministry. The consultation was designed to support the training and resource development of Presbyterian churches interested in or already actively involved in refugee ministry. Thirty-five Presbyterians attended from across Canada.

The conference goals were:

- to acknowledge that many individuals, congregations and presbyteries are doing important work in refugee ministry, whether providing assistance and friendship to refugees and immigrants, or working through ecumenical coalitions, non-governmental organizations or community groups.
- to ensure that important information is reaching congregations and members.
- to raise awareness of refugee needs in Canada.
- to help PWS&D in establishing the Church’s position on Canada’s refugee and immigration policies.
- to offer solutions on how to counter attitudes of racism and xenophobia that immigrants may encounter in their communities or in the media.
- to share experiences and participate in hands-on practical training.
- to discuss on-going sponsorship support needs.

The conference was organized by the Refugee Co-ordinator, Jean-Frederic Beauchesne and facilitated by The Rev. Glynis Williams of Action Réfugiés Montréal. Tom Denton, representing both the Manitoba Refugee Sponsors and First Church in Winnipeg, used anecdotes from his 39 years of experience in refugee ministry to share ways by which sponsorship groups and churches can support newcomers to Canada. Elsa Tesfay Musa, Co-ordinator of the Refugee and Emergency desk of the Primates’ World Relief and Development Fund (PWRDF), gave a moving presentation on Refugees and Development, exploring such questions as “Why should a development agency like PWS&D be concerned with refugees?”. Elsa set the tone by sharing powerful personal stories of why refugees leave their homes, and sharing her experiences as a refugee from Eritrea.

Stewart Gillan, Executive Director, Churches’ Council on Theological Education, led an interactive theological reflection on the plight of refugees. Stewart reminded participants that Jesus got his start in life as a refugee in Africa; he said that theology doesn’t mean much without action. In a more technical session, Barbara Treviranus, program manager for the Refugee Sponsorship Training Program (RSTP) in Toronto, provided participants with a thorough picture of what it takes for a congregation to sponsor a refugee, and shared helpful tips on how to prepare successful settlement plans.

The PWS&D Committee will be examining the report from the consultation and making decisions on the future direction of refugee ministry. Presently there is only one staff person at 20 percent time on this portfolio. There were many valuable suggestions on what could be done. There is increasing interest from congregations for the sponsoring of refugees and the administration of the Sponsorship Agreement with the Department of Citizenship and Immigration alone takes most of that officer’s time. The PWS&D Committee is appreciative of all of the interest and dedication from many volunteers in this ministry.

Heads of Agencies Network (HOAN)

Rick Fee is presently serving as Chairperson of the Continuation Committee of the Heads of Agencies Network, which draws together Christian development and relief agencies, which are in association with the World Council of Churches. Issues of common concern and collaboration are brought to this one table so that this network is unified in presenting itself to secular non-governmental organizations. In the past decade it is this grouping of organizations that has given birth to Action by Churches Together and to the new Ecumenical Advocacy Alliance.

Ecumenical Advocacy Alliance (EAA)

The Ecumenical Advocacy Alliance, a unique, broadly ecumenical body was launched in Geneva on December 9, 2000. It has pledged to tackle the issues of global trade and HIV/AIDS. The members of this organization, housed within the World Council of Churches vowed to “speak out with one voice against injustice, to confront structures of power, practices and attitudes that deprive human beings of dignity and to offer alternative visions based on the Gospel.” PWS&D is not a member of this new organization. The churches in Canada have agreed that they will all be members through ecumenical linkages.

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. 23 (adopted, p. 45)

That congregations be commended for their very generous support of the entire PWS&D program during this past year, especially the urgent action appeals for emergency situations around the world.

Recommendation No. 24 (adopted, p. 45)

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 be so encouraged.

PWS&D Committee

Canadian Members: Ms. Caroline Bertram; Ms. Alison Coke, The Rev. Dr. Roy Gellatly, Mr. Michael Hwang, The Rev. Karen Horst (convener), Ms. Mary Jesse; The Rev. Andrew Johnston; Dr. Fraser MacKay, Mr. Kofi Sordzi; Ms. Susan Woods.

Southern Partners: Mr. James Sandaraj Anbu; Ms. Lilliam Lisseth Reyes de Centeno, Ms. Comfort Ntiamoa-Mensah.

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 Horst
Convener

RESOURCE PRODUCTION AND COMMUNICATION

Staff Associate Secretary:	Keith Knight
Production Design Co-ordinator:	Pat Martin
Web Administrator (contract):	Ian MacCready

INTRODUCTION

How does one most effectively communicate with the church? And how does one most effectively communicate on behalf of the church? These questions form the foundation for long-range planning when it comes to communication and the role of new technology. Just as society communicates differently today than it used to (e-mail vs. snail mail), the church also needs to deal with those technological realities.

Resource Production and Communication is striving to keep the denomination on the leading edge of digital technology. This means we need to provide leadership and direction on the use of the Internet (web sites and e-mails). The church needs to embrace technology before it overwhelms and embraces us. But while we embrace technology, we also recognize its limitations. There needs to be an ongoing balance between printed materials and digitally transmitted materials.

The denominational web site, , is rapidly becoming the resource centre where one can view and download (print out) a wide range of documents, from material found in PCPak to the Book of Forms to denominational studies. It is also the place, through PCCTalk, where Presbyterians can discuss a wide range of topics facing the Church: from the theologically profound to the mundane. The web site is rapidly becoming a ‘gathering place’, a place to view materials and a place to meet other Presbyterians.

RESOURCE PRODUCTION

Both Pat Martin, the Production Design Co-ordinator, and I devote considerable time producing materials for the various Life and Mission Agency departments, as well as for the denomination as a whole.

The most visible are the resources that are found in PCPak. This package of material is sent out four times a year to every congregation. In addition to the various brochures and flyers outlining specific programs or projects, we also produce *Equip* and *For Elders*. *Equip* is a reflection of some of the work being carried out by the various Life and Mission Agency departments. It consists of articles written by the associate secretaries. *For Elders*, as the name implies, is a highly regarded collection of articles and studies designed to equip elders. It is co-ordinated by Dorothy Henderson and Barbara McLean.

This department also produces the denominational calendars. The 2001 calendar reflects the FLAMES year on children, youth and young adults. The 2002 calendar will focus on the theme of the mission study ... Caring for Creation.

This department also edits most of the reports which make their way to General Assembly and then into the Acts and Proceedings. In addition, most materials produced by the Life and Mission Agency throughout the year pass through this department for final editing and/or production design. We also work with the General Assembly Office to format the Acts and Proceedings for CD. It is now available on CD dating back to 1992.

There continues to be a demand to update display boards. Most of that demand comes just prior to General Assembly and just before *Presbyterians Sharing... Sunday*. There are ongoing requests throughout the year. For instance, one display board, reflecting an overview of the ministry of the Presbyterian Church, was located in a town library for six months and then it was moved to a university campus to tie with the work of the Presbyterian chaplain.

COMMUNICATION

The department has been proactive in looking at new technology and how it can be used to benefit the Church. Instead of being overwhelmed by it, we wholeheartedly embrace, massage it and use it as a communication tool for the glory of God. This happens on various fronts.

The Life and Mission Agency Committee's decision a year ago to contract for a full-time web administrator for a two-year term has been a wonderful blessing. Firstly, we accomplished the merging of our two web sites into one. The transition went smoothly, and without any fuss. The result is a highly visible and usable site, combining the official documents of the Church, news reports and updates from departments, the popular Daily devotional, and the vibrant flexibility of PCCTalk where Presbyterians gather to discuss a wide range of topics.

The web site is dynamic. That means it changes daily, and the major changes are identified under a What's New heading. There is an article on the home page which changes at least weekly. Since the web site receives daily attention, it is also possible to place PWS&D appeals for funds virtually immediately after a disaster strikes. Such was the case with the El Salvador and India earthquakes in January.

The plan to create Book Room On-line was temporarily delayed. In addition to having an on-line catalogue of Presbyterian resources, there is a discussion on the merits and feasibility of using e-commerce so that materials could also be ordered and paid for on-line. It is hoped that a feasible and cost efficient solution will be forthcoming soon.

Another significant communication tool, which admittedly took longer to implement than initially thought, is the development of an e-mail network involving every congregation across Canada. Recruiting e-mail contacts in every congregation has been an incredible challenge and required hundreds of volunteer hours as well as considerable staff time. The network was on-line by December. This has the potential of giving Church Offices email access to virtually every congregation. This has allowed, for instance, PWS&D to prepare one email when issuing an appeal for disaster relief funds and send it to all those congregations which are connected to the network.

The Communication office has been involved in the production of a two-part documentary on residential schools which aired in February on Vision, CBC Newsworld and APTN (Aboriginal People's Television Network). The office also assisted in transforming that television series into a video/study guide resource for congregations.

THE INTERNET

Internet popularity

There has been a dramatic increase in 2001 in the number of 'hits' on (visitors to) our web site. This is a reflection of the fact that Internet technology is becoming more popular and more readily available for Canadian Presbyterians. It also provides evidence that the web site is increasingly seen as a primary denominational resource centre.

In 1998, the web site had a total of 474 visitors for the entire year! Today, we have almost that many every day. We are now regularly getting about 2,000 'hits' (visitors) a week. That is about 100,000 a year. Last year, the former Church Offices site received 16,000 hits while Presbycan had 48,000.

Internet education

The Synod of Southwestern Ontario had the foresight a year ago to plan two days of workshops around technology. Those workshops were held October 24 and 25, 2000, in Chatham, Ontario as part of its annual meeting. Both Ian MacCready and I led three workshops dealing with computer software and the Internet. Others led workshops dealing with computer basics, web page design, and church history. A number of presbyteries are currently planning similar days but on a smaller scale. The staff is ready and eager to fill workshop roles in those venues and we look for other invitations across the Church.

Internet Task Force

The Internet Task Force has admittedly played a diminished role over the past year. When it was first formed, it provided strong leadership to the denomination, leading to the development of a denominational web site and a contract position for a web administrator. The task force was also actively involved at General Assembly by providing computer and Internet training for those who sought it.

The denomination has come a long way. There is no longer a need to convince members of The Presbyterian Church in Canada of the importance of digital technology (Internet, email, discussion forums), so the task force's presence will become less visible. Two years ago, the task force offered a classroom session at General Assembly where commissioners could develop hands-on knowledge of computers and the Internet. That was not repeated last year because most commissioners have at least a passing knowledge of computer technology and the Internet.

There is, however, a need to remain on top of the latest advances in technology. The task force continues to meet and dream of future uses of this technology within the Church.

Internet Guidelines

What is the rationale for our denominational web site? Why should a local church develop a web site? If it is a communication tool, what should we be communicating? If our congregations are all about community, fellowship, and caring, how will the Internet affect those notions? A booklet, *The Church and the Internet: Task and Challenges*, written by Keith Knight, was sent to every congregation last fall to deal with some of those questions.

In addition, a report dealing with The Church's Response to the Internet was endorsed by the Life and Mission Agency Committee and is reproduced here in condensed form.

At best, the report is tentative. Given the dynamic nature of the Internet, this report will look much different a year from now. The recommendations, which the committee approved, encourage us as a denomination and the various committees and departments to hold discussions in-house on the implications of Internet technology, especially as it relates to our values about community, church and evangelism.

THE CHURCH'S RESPONSE TO THE INTERNET

Introduction

This report deals with the Church's response to Internet technology. It was adopted by the Life and Mission Agency Committee in March.

Internet technology has revolutionized society and, particularly, communication. Before we discuss how The Presbyterian Church in Canada can 'use' the Internet, we need to understand how the Internet has impacted the church and North American society ... perhaps without us even realizing it.

Marshall McLuhan says that new communications technologies, not ideologies, wars or religions, are the major causes of change in cultures and civilizations. When a new communications technology is created, society and the Church find themselves restructured by it. Yesterday, it was the printing press; today it is electronics. Electronic culture has invaded the Western world at a speed unmatched in history.

Johannes Gutenberg changed communication forever when, in 1455, he invented the printing press and printed out his first Bible. Until then, the world was, essentially, an oral society. There were manuscripts ... but the church controlled those manuscripts. The church, in actual fact, controlled knowledge. The printing press removed that power from the Church. The Reformation was fought on the printed page and, for the first time in history, the general population had access to printed material.

Computer technology, especially the Internet, is often compared to the invention of the printing press in terms of its significant impact upon society. That comparison is most vivid within the Roman Catholic Church. In 1500, shortly after Gutenberg's press, the Pope instructed Catholic seminaries to ensure that future priests could read and write. In 1990, Pope John Paul II instructed his bishops to 'learn computer technology'. Why? Because both were seen as watershed events which would alter the church. How have computers and, specifically, Internet technology, altered society? The first books on Reformed and Catholic theology opened the minds of 15th century Europe. People no longer relied on the church as the sole source of information. They were able to discover 'truth' for themselves.

Internet technology has opened the window wide to virtually limitless access to global information. One no longer needs to go to a church library, public library or university library as the definitive source of information. The Internet has it all, right in your living room! The Internet grows daily with new documents, photographs, video clips, sound bites, entire musical libraries, newscasts and information. That wealth of information is rapidly becoming a sea of information almost too difficult to navigate.

The computer is the place where one can log-on and spend hours lost in cyberspace ... searching out new information, entering one of thousands of chat rooms or discussion forums, or taking part in a host of games. It is the place where anonymity is celebrated and where one can ask questions or offer answers without fear of ridicule. That is both its strength and weakness, and an area of much concern for the church. It is the place where one's view of 'self' is questioned: Who am I when I can become anonymous? Who am I when I exist as a thinking being in cyberspace, as opposed to the whole person sitting in this chair and time and space? The entire notion of relationship-building has changed.

Computer technology, from Nintendo to web sites to chat rooms, has created a society which is at once quite individualistic and yet searching for meaningful relationships (community). And when one seeks community on the Internet, one falls short of complete fulfillment: a virtual hug just isn't the same as a real one.

The global church has been behind the eight-ball in responding to cultural change for the past century. It struggled to respond to the development of film, it embraced radio enthusiastically but naively, it ignored television until the violence and sex quotient rose high enough to get its attention, and it has had little to say about the computer.

The Internet has profound implications for culture, self-identity and the gospel. What holds a culture together when communities (whether defined geographically, religiously, ethnically, or whatever) no longer decide its values but each person does what is right in his or her own eyes?

If the church at large, Christianity, is to take the Internet seriously, it needs to redefine such concepts as 'the fellowship of believers' and the 'community', perhaps more in line with notion of 'citizenship'. This introduction barely begins to touch on the more profound theological implications brought about by the Internet. This technology shapes the very fabric of our society, a society in which we as Presbyterians are called to work and minister. It is only when

we understand our society that we can begin to develop an Internet strategy which addresses those societal needs as well as our own.

Developing an Internet strategy

Communication is foundational to our existence as the national office of The Presbyterian Church of Canada. If the various departments of the Life and Mission Agency, or the General Assembly Office, or the finance department did not communicate with synods, presbyteries and congregations, our work would be in vain. We need to tell the stories of mission and ministry to local congregations; we need to discuss finance and stewardship; we need to be engaged in matters of church polity; we need to help resolve conflicts within congregations; we need to raise matters of justice on behalf of the global community. We communicate our activities in various ways: we produce a wealth of excellent educational resources dealing with discipleship and mission; we produce and send out PCPaks filled with excellent material; we engage in effective one-on-one conversations by telephone or in person; we conduct workshops and seminars; we gather as courts of the Church.

In recent years, we have begun to use computer technology much more. There is a sense that we fell into computer technology, using it firstly as a more efficient form of word processing and accounting, then developing a web site on the Internet without much thought as to its short-term or long-term purpose.

The Internet: What it is and what it isn't

It is time to become more intentional about our involvement with the Internet. After all, about 45 per cent of Canadians currently have it in their homes. We need to set down a few principles about when use of the Internet is appropriate and when it is not. The Internet refers to email, web sites, discussion forums and chat rooms.

Principle 1.

We need to understand that the Internet is a supplement, not a replacement for community. There has been considerable theological discussion about whether or not you can 'be church' on the Internet. "Wherever two or three are gathered, there will I be". Gathering, however, has always been seen as a physical gathering in a physical place.

It is possible to develop intense relationships through e-mails or in Internet chat rooms. It is also possible to share the gospel and to grow in the faith while on the Internet. But individuals experience true community when they physically gather together.

Principle 2.

Email is an excellent tool for discussion, not for decision. The development of e-mail has drastically reduced the need for meetings, especially within a setting such as Church Offices where more than 60 people have the ability to relate to each other and talk to each other through the course of the day without having to leave a desk. Information can be sent back and forth, reports forwarded, reactions received, thoughts shared. It truly makes for an efficient use of time.

There is a risk, however, that this becomes the sole form of interaction among staff, and that simply won't do. There is still a regular need to get out of the chair and walk down the hall for face-to-face interaction. How often? That depends on individuals. Some people are relational and they thrive on face-to-face contact. Others are quite content to stay behind the desk and interact electronically. Each person will know when it is time to 'make the rounds' and physically meet others face to face.

A session (which shall remain unnamed) decided to hold a meeting via e-mail rather than face to face. The elders were all intrigued by the potential of e-mail so they decided to send out the agenda beforehand and then began debating each issue by email, sending out copies of every thought to all participants. It was chaotic. No, it was a disaster, because they chose the wrong electronic forum. If they had used a secure chat room, they could have had a live discussion with immediate interaction. As it was, they were talking through each other and the discussion became bogged down in frustration. Point is, never use e-mail to carry on a meeting. Email has merit when setting the agenda and sending out appropriate reports.

Sessions should consider how to use email as an effective method of communicating with congregation members. Some churches have every congregation member connected by email. They send out the weekly bulletin and newsletter on Fridays and e-mail the sermon on Mondays. Throughout the week, they use email to send out prayer requests or other items of interest.

Principle 3.

Use chat rooms effectively. There is certainly a place for on-line meetings. The Internet Task Force meets on-line using ICQ. It is a secure chat room. That means others can't eavesdrop on your discussions or decisions. The moderator 'invites' committee members into the discussion forum. Only those who are invited may enter. The computer screen becomes divided up into a number of boxes equal to the number of participants and you can read the other responses while you type yours. There is also an ability to insert a number of 'emotions' through special key buttons. One can show frustration, delight, smile, a question mark, or a host of others. It is like reading a person's face, and that feature is quite effective. It is certainly possible to make decisions, pass motions, etc. within this forum. The discussion is immediate but it does require all participants to be reasonably proficient with the computer and the program. A slow typist, or a long-winded one, can slow down the process.

Principle 4.

Committees should experiment. It is not feasible for a large committee to wade through a large agenda using an Internet chat room, but it is certainly possible that a working group of a half-dozen members, all of whom are reasonably computer-literate, could use the technology to advantage. Standing committees and advisory committees should be encouraged to experiment by allowing sub-committees or working groups to meet on-line to accomplish their work. It is certainly an efficient use of time because those meetings can be carried out from one's home or office without the need for travel to a central location.

Principle 5.

The Internet is not a replacement for a court of the Church. It is a communications tool to be used by the Church to improve efficiency. Face-to-face meetings, especially of larger committees or courts, are preferable to online meetings. Elements such as fellowship, touch and tears can only be experienced in face-to-face meetings. And those elements are essential to 'being church'.

Principle 6.

Experience honesty and openness on-line. There is an element in on-line discussion that should not be overlooked. Group dynamics in any face-to-face meeting determines that there will be those who tend to contribute little to discussions. There may also be a tendency to say that which is expedient, or popular within a group setting ... though Presbyterians have never shied away from being honest! On-line discussions tend to be honest and pointed, with participants often saying exactly what and how they feel. Perhaps it is the lack of physical presence. And those who may be shy in a group setting are often quite comfortable contributing eloquently once they are sitting behind their own computer. An on-line meeting becomes a level playing field for participants. Therefore, moderators or committee chairs may consider using on-line meetings if it finds that face-to-face discussions don't always receive a lot of participation.

There are extensive writings on the whole notion of 'self'. Who am I when I sit in on a meeting, and why do I change when I become anonymous in an Internet chat room? There appears to be something wonderfully freeing about entering a cyberspace chat room, especially one where you can develop your own identity. That notion is reduced considerably when you meet together in a secure chat room as members of a working group.

Principle 7.

The Internet has an integral role to play in evangelism. The Internet's audience is both global and local. When we create web sites at the national, synod, presbytery or congregational level, we invariably include a Contact Us button. The web site owner needs to be prepared to follow up on requests for information and questions about a wide range of topics from the meaning of life to the most fundamental questions of faith. The role of the church on the Internet as it relates to evangelism, they call it e-vangelism, is both significant and far-reaching but that requires a discussion beyond the scope of this paper.

For whom is the Internet intended?

As already pointed out, our Internet presence isn't simply a place to store all of our files ... like a filing cabinet. Nor do we have a web site because it seems to be the current craze; liking placing an advertisement in the Yellow Pages. It must perform a more profound function. It is a communications tool that helps support the ministry and work of The Presbyterian Church in Canada. In fact, I believe it is a ministry of the Church. We have a web site:

- to act as a resource centre for Canadian Presbyterians,
- to provide a gathering place for Presbyterians who want to engage in discussions,
- to provide a meeting place for appropriate committees or church courts,
- to keep Presbyterians informed about significant national and international issues,
- to provide current information (stories, video clips, photographs) on significant events in the church such as General Assembly and Canada Youth 2000,
- to provide information about the PCC to the broader (Canadian, international) Christian community,
- to provide on-line educational opportunities (courses) for laity, and
- to provide information about the PCC to those seeking a relationship with Jesus Christ.

The site is currently performing all of those functions to some degree. But we need to look at the future of the site, not primarily as a function of Resource Production and Communication, but as an extension of the work of the Life and Mission Agency and of the denomination as a whole.

Long-term goals

It is quite difficult to predict the nature of the Internet five years from now. It was in its infancy five years ago and only a few Presbyterians were on line then. Computers were slow, software was just starting to be developed for Internet programs, and web sites were few and spartan.

Today's Internet, while impressive, is still primitive. It can be compared to the first black and white TV in the 1950s. One might have received six stations, simply because only six major networks existed back then. Programming was innovative at the time but simple by today's standards. Today, our TVs use digital technology that provides exceptional picture quality, cable, satellites, and 500 channels.

The same is bound to happen to the Internet. Within five years, most Internet connections will be wireless; free from the confines of cables or telephone lines (wireless already exists today but its use is somewhat limited). We currently have millions of references on the World Wide Web. The knowledge base on the Internet doubles every 100 days! A McMaster University researcher recently declared that the knowledge base will soon double every 11 hours!

Within five years, I suggest, we will have a number of web networks (like www), each with its own focus. Just as we currently have cable networks focusing on sports, cooking, nature, history, religion, movies, etc., we will also have a number of Internet networks providing the same kind of focus. We will be able to separate pornographic networks from faith networks, sports from news. We will be able to program our search engines so that we automatically receive material of interest to us.

There will also be a greater ability to include video or voice on web sites. Videoconferencing will become as common as a conference call is today. There will be an incredible integration of Internet, television and stereo systems. The computer screen will allow you to watch your favorite television show (when you want to), connect to your favorite newscast, tune in to your church's Sunday morning worship service, engage in interactive discussions with the minister afterward, pay your offering by Visa, and order a pizza delivered to your home.

The Life and Mission Agency adopted the following long-term goals at its November meeting:

1. Through the e-mail network and possibly a national intranet, the Life and Mission Agency will be able to communicate directly with congregations in matters relating to Presbyterians Sharing..., emergency disaster responses, new education resources, laity and clergy training courses and materials, etc.
2. Life and Mission Agency advisory committees will explore the feasibility of using designated chat rooms or discussion forums where members can go regularly to offer input, check on latest news from Church Offices, and review minutes.

3. The web site will be able to feature a weekly worship service, either on tape from a service the week prior, or a live feed. Some Presbyterian churches will be asked to participate in this weekly project.

The Life and Mission Agency Committee further decided that departments and committees need to determine what role Internet technology will play with respect to meetings, documents and reporting.

Recommendation No. 25 (adopted, p. 45)

That congregations and presbyteries be urged to use Internet technology as an effective means of communication, both within their own constituency and beyond.

Internet Task Force

The Rev. John Crowdis (convener), Ms. Jane Anne Waller, Mr. Matthew Brough, Mr. Ian MacCready and Mr. Keith Knight.

CONCLUSION

The overarching goals of the Life and Mission Agency are:

1. To work in partnership with congregations, presbyteries, and synods in helping each fulfil its mandate to be faithful witnesses to the redeeming love of Christ in the world.
2. To be a major facilitator in promoting the six FLAMES Initiatives for The Presbyterian Church in Canada and to work with congregations and presbyteries in promoting the emphasis for each particular year, June 2001 to June 2002, Laity Equipping.
3. To communicate intentionally the decisions made by the Agency and its departments.
4. To serve The Presbyterian Church in Canada and our church partners with quality service in a friendly and efficient manner.

To whatever extent these goals have been fulfilled over the past year we give thanks to God. To the extent that they have not been met we ask God's forgiveness and the new insight necessary to be faithful in our calling to serve Christ and his Church.

**SUPPLEMENTARY REPORT
CANADA MINISTRIES**

LENGTH AND STRUCTURE OF GRANTS

During the past year, Canada Ministries has been looking at changing its grant structure to emphasize better the covenantal aspect of its relationship with presbyteries and congregations, and to decrease the likelihood of a ministry developing a dependency on grants. The changes include a statement of guidelines to be followed by Canada Ministries in making grants and three changes to the current grant structure. These changes have been discussed by the Canada Ministries Advisory Committee and the Grants Committee (made up of the Advisory Committee and representatives from each of the Synods). Canada Ministries now wishes to expand discussion of these changes to include the presbyteries and congregations that may be affected by these changes.

Guidelines

The purpose of the guidelines is to put in writing the understandings that are in place when a grant is considered. These guidelines are intended to explain the context in which Canada Ministries works in partnership with congregations and presbyteries.

Questions:

As you read the guidelines, consider the following questions:

Are the guidelines clear and understandable?

Are there situations that you feel are not covered by these guideline but should be considered?

The guidelines are:

1. Canada Ministries undertakes mission in the context of covenantal relationships.
2. Mission work is carried out by the mission or congregation under the oversight and care of the Presbytery.

3. Grants, when given, are to help ministries fulfill their stated mission.
4. Grants are intended to assist viable ministries.
5. Grants are given to facilitate mission as part of the covenantal relationship, and not to foster dependency.
6. Grants are a response to a specific need in a particular ministry for a predetermined length of time.

Changes to the Grant Structure

With these guidelines in mind, Canada Ministries would make the following changes to the grant structure:

1. Rename the categories used to describe the types of grants made by Canada Ministries

At present, the categories used by Canada Ministries are: New Church Development, New Church Development Capital, Administration, Chaplaincy, Native Ministries, Francophone Ministries, Inner City Institutions, Urban Congregations, Congregations - Town, Rural and Remote, and Support of Presbyteries.

Some of these categories are based on where the work is: Inner City Institutions, Congregations - Urban, and Congregations - Town, Rural and Remote. Others are based on the type of work that is being done: New Church Development, New Church Development Capital, Chaplaincy, Native Ministry, Francophone Ministry, and Support of Presbyteries. Finally, there is one, Administration, that is based on various budget lines that do not easily fit elsewhere.

It is intended that the categories would accurately explain what work is being done, and express the dynamic nature of the Church's mission in Canada. Mission work is active, and the intent is to express that activity in the categories we use.

Question:

As you read the suggested categories, consider the following question:

Are there any ministries that might be missed in these categories?

Therefore, Canada Ministries would change its present categories to new active terms such as:

Creating New Ministries: this category would include new forms of ministry that start without something already being there. The intent is to start something completely new. The grant would be for a short period of time (see guideline number 3. The configuring of the grants ... to encourage intentional growth.)

Renewing Ministries: this category would include new forms of ministry that arise out of something that is already there and involve some major changes in what is already present. The grant would be for a short period of time (see guideline number 3. The configuring of the grants ... to encourage intentional growth).

Sustaining Ministries: this category would include congregations and pastoral charges who are receiving grants to ministry over a set period of time, to be determined by the circumstances.

Supporting Specialized Ministries: this category would include work that The Presbyterian Church in Canada will be involved in well into the future.

Administration: this category would continue to include budget lines that do not fit elsewhere.

New Term	Present Categories and Activities
Creating New Ministries	new church development, new forms of ministry, seed funds, conferences, consultations
Renewing Ministries	redevelopment of congregations in cities, town, rural and remote areas, conferences, consultations
Sustaining Ministries	longer term aid for congregations in cities, town, rural and remote areas, conferences, consultations
Supporting Specialized Ministries	Native Ministries, Inner City Institutions, University Chaplaincies, Francophone Ministries, conferences, consultations
Administration	moving costs, insurance, study leaves, support of presbyteries, etc.

2. The creation of a covenanting process, including an evaluation, on every grant.

Question:

As you read about the creation of a covenanting process, consider the following question:

Should there be anything else considered in the covenant?

A covenant process would outline the expectations and responsibilities of the congregation or mission, the presbytery, and Canada Ministries to one another. It would also include an agreement when, and how, further evaluation of the ministry would take place, and by whom; a commitment to the stewardship of resources to each party; a measuring tool to help assessment; and a commitment to meet regularly to listen to concern of all parties. The process might also include some liturgical component to make the celebration of such a covenant.

3. The configuring of the grants to “Creating New Ministries” and “Renewing Ministries” to encourage intentional growth.

Questions:

As you read about the configuring of the grants consider the following questions:

- What problems might be encountered in implementing this new grant structure?
- Do the changes encourage a congregation and presbytery to be more intentional in their work?
- How would we implement these changes with fairness to both ministries currently receiving grants and those receiving the new grants?

At present, a New Church Development congregation begins with a full grant for a two-year period. Starting in the third year, the grant is reduced each year by 10 percent of the original amount. For example, if a congregation were started in 2000 with a full grant of \$60,000 (inclusive of a housing allowance) and did not build a church building, it would receive:

Year	Amount of Grant
2000	\$60,000
2001	\$60,000
2002	\$54,000
2003	\$48,000
2004	\$42,000
2005	\$36,000
2006	\$30,000
2007	\$24,000
2008	\$18,000
2009	\$12,000
2010	\$6,000
Total	\$390,000

However, when the congregation completes the construction of their first building, the grant returns to a full grant for three years. Starting in the 4th year after the completion of the building, the grant again begins to reduce each year by 10 percent of the full grant amount. For example, if the congregation builds, and completes their building in 2005 (and assuming that a full grant continues to be \$60,000) they would receive:

Year	Amount of Grant
2000	\$60,000
2001	\$60,000
2002	\$54,000
2003	\$48,000
2004	\$42,000
2005	\$60,000
2006	\$60,000
2007	\$60,000
2008	\$54,000
2009	\$48,000
2010	\$42,000

2011	\$36,000
2012	\$30,000
2013	\$24,000
2014	\$18,000
2015	\$12,000
2016	<u>\$6,000</u>
Total	

Canada Ministries is suggesting that grants for “Creating New Ministries” and “Renewing Ministries” will run for a 5-year period. The amount of the grant would remain the same for those 5 years, but there would be no further grant after 5 years. The grant amount would be larger to help compensate for the shorter time. As an example, if we were to consider the same congregation mentioned above which was not building a church building, it would receive:

Year	Amount of Grant
2000	\$78,000
2001	\$78,000
2002	\$78,000
2003	\$78,000
2004	<u>\$78,000</u>
Total	\$390,000

If a congregation builds, a separate grant would be available when they complete their first building. This grant would also remain the same for a 5-year period, and then end. To continue our example, if the congregation completed their building in 2005, it would then receive:

Year	Amount of Grant
2000	\$78,000
2001	\$78,000
2002	\$78,000
2003	\$78,000
2004	\$78,000
2005	\$64,800
2006	\$64,800
2007	\$64,800
2008	\$64,800
2009	<u>\$64,800</u>
Total	\$714,000

If the congregation builds while they are receiving the first grant, there would be some years of overlap. If the congregation builds after they have finished receiving the first grant, there would be a time when they received no grant between the two grants.

In our example, if the congregation completed their first building in 2003, it would then receive:

Year	Amount of Grant
2000	\$78,000
2001	\$78,000
2002	\$78,000
2003	\$142,800
2004	\$142,800
2005	\$64,800
2006	\$64,800
2007	<u>\$64,800</u>
Total	\$714,000

Further, if the congregation completed their first building in 2007, it would then receive:

Year	Amount of Grant
2000	\$78,000
2001	\$78,000
2002	\$78,000
2003	\$78,000
2004	\$78,000
2005	\$0

2006	\$0
2007	\$64,800
2008	\$64,800
2009	\$64,800
2010	\$64,800
2011	\$64,800
Total	\$714,000

The amount received by the congregation (whether building a church building or not) would not change very much at all under the suggested system if they begin to build in the 4th or 5th year. What would change is that the funding would come earlier in the process. The intent of Canada Ministries is that the mission work would have greater say on the costs of ministry (for example, they could pay more than the minimum stipend if that were the growth strategy best suited to the congregation). Dependence on a grant would hopefully be reduced.

Questions:

- What problems might be encountered in implementing this new grant structure?
- Do the changes encourage a congregation and presbytery to be more intentional in their work?
- How would we implement these changes with fairness to both ministries currently receiving grants and those receiving the new grants?

Reports on this study paper should be returned to: The Rev. Gordon Haynes, Associate Secretary, Canada Ministries, The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, ON, M3C 1J7.

Recommendation No. 26 (adopted, p. [30](#))

That presbyteries and sessions study the above document on Length and Structure of Grants and respond to Canada Ministries by January 15, 2002.

EDUCATION FOR DISCIPLESHIP

EVANGELISM & CHURCH GROWTH RE REPORT OF THE STUDY GROUP TO RESEARCH DENOMINATIONAL MEMBERSHIP DECLINE; YEAR 2000 DEMOGRAPHIC STUDY OF THE PRESBYTERIAN CHURCH IN CANADA

Background to the Demographic Study

The 126th General Assembly received this group's report of a study of membership change over a 20 year period within every congregation of our denomination (A&P 2000, p. [308-12](#)). A motion was adopted at that Assembly directed this group to conduct a demographic study of the denomination with the view of assessing the composition of our membership, further analyzing membership change as well as to create a tentative projection of future membership change. Representatives for this study were recruited in each presbytery to help encourage a high participation rate among congregations. At the time of the writing this report 311 of our congregations (31 percent) participated in the study contributing data on 31 percent of the total denominational membership in 1999. The study group wishes to thank all the churches that made the effort to help this team. A more comprehensive version of this study, complete with charts and graphs, can be found on-line at www.presbyterian.ca. Simply go to the Leadership Resources link, then to the "Current Reality" page.

For ease of discussion in this study we will talk in terms of five broad groups: the "Builder" generation (age 55+), the "Boomer" generation (age 35 to 54), the "Baby Bust" (or "Busters") generation (age 20 to 34), the "Boomer Echo" generation (age 5-19), and the "Buster Echo" generation (age 0-5). We chose in this study to consider members and children only; not adherents. We acknowledge that there are many very involved people in our denomination who have never officially joined congregations. It is also true that in every congregation there are adherents who are much more active than some official members. As some participants in the study have noted, the inclusion of adherents in the study might increase the proportion of younger adults. However, how individual congregations count adherents varies substantially. By restricting ourselves to a study of members, given our official practices concerning membership, we hoped to gain more consistent data out of each congregation.

We acknowledge that this study has produced an approximate picture of our denomination. Respondents were permitted to guess at the ages of the members since most congregations do not keep a record of the birth dates of their members. Fourteen presbyteries did not participate at all in the study, namely: Newfoundland, Halifax-Lunenburg, Kingston, Pickering, West Toronto (data lost), Brampton, Algoma-North Bay, Waterloo-Wellington, Eastern Han-Ca, Paris, London, Grey-Bruce-Maitland, Superior and Westminster. However, this means that fully half of the membership of the other 32 presbyteries have been entered into this study. Churches in major urban areas were less inclined to participate than other congregations. The major centres of Halifax, Montreal, Toronto, suburban Toronto, London, Kitchener/Guelph/ Cambridge, Edmonton and Vancouver are either poorly or not represented at all in this study. Other major centres were well reported: Ottawa, north of Toronto (Oak Ridges and Barrie), Hamilton, the Niagara area, Windsor/Sarnia, Winnipeg, Calgary and Victoria. Congregational experience with growth or decline does not seem to have been a factor in the choice to participate in the study. Only 23 percent of our larger congregations (those with memberships exceeding 380 persons) participated in the study. However, given that the assignment was most onerous for these churches and almost half of them are located in non-participating presbyteries, this response rate was considered pretty good.

Despite these qualifications, this is the best picture of our denomination ever assembled. Even as an approximation the results of this study can give us a better sense than we had before of who we are.

What Do We Look Like as a Denomination?

The Composition of the Presbyterian Church, 1999

Age Group	Percentage of Total	Percentage of Adult Membership Only
0 - 4	3	--
5 - 14	10	--
15 - 19	5	--
20 - 34	11	13
35 - 54	24	29
55 - 64	14	17
65 - 74	17	21
75+	16	20

A demographic study is a snapshot of what a group looked like at one moment in time. When we think of ourselves in terms of our members and our children, we break down this way: just under half of our people are 55 years old and older, about one third of our people are “younger” adults, and about one fifth of our people are children. The median age (that is, half the people are older and half are younger) of The Presbyterian Church in Canada is around age 52. The dominance of seniors appears more dramatic if one considers only the adult (age 20 +) membership of our Church. Looking at the Church this way highlights the following picture: builders are 58 percent, boomers are 29 percent, and busters are 13 percent of our adult membership. The median age of our adult members is higher at about age 59.

Comparing Age Profile of the Presbyterian Church to that of Canadian Population

Age Group	Age Group as Percent of PCC	Age Group as Percent of Canadian Population
0 - 4	3	6.5
5 - 14	10	13.8
15 - 19	5	6.9
20 - 34	11	22.2
35 - 54	24	29.7
55 - 64	14	8.6
65 - 74	17	7.2
75+	16	5.1

Our age profile as a denomination was compared to the 1996 census figures for Canada. Members over the age of 55 are represented significantly higher in The Presbyterian Church in Canada than they are in the national population. For example, women over the age of 74 exist in

the Church at three and a half times their national presence. Boomer members make up 24 percent of the Church compared to 29.7 percent of Canada. Surprisingly, Boomer women are present in the Church (14 percent) and the country (15 percent) in almost equal proportions. We have half as many Busters as the national population. The second surprise is that children age 5-19 are represented in the Church at almost national proportions. We believe this likely is due to the Church involvement of their Boomer mothers in particular. Children age 0-4 are represented in the Church at half their national proportions. However, so are their parents: the Busters. In general, it seems that children follow their parents to church.

We would like to make two observations concerning these numbers. First, you may be wondering where that 24 percent Baby Boomer group is in your congregation. "There aren't that many in my church!" These figures are national averages, taking in congregations which have many Boomers as well as congregations with few of them. Some of these Boomers may in reality have left their congregations and yet their names linger on membership rolls in hope of their return. However, another factor can be the Boomer habits around worship attendance. Their parents, the Builder Generation, tend to be regular worship attendees. Worship attendance for them tends to be an important expression of their personal identity as well as a demonstration of faithfulness. Neither of these factors tend to be as important for Boomers in mainline church settings. As well, Boomers lead more hectic lives today than their families did when the Boomers were children. In Canada in 1976, 70 percent of two-parent families had income from only one parent. Today that has declined to 18 percent. Weekends are now seen as a short crucial opportunity for home management, children's activities, rest, recreation and "quality family time". As a result Boomer families often are not as regular in their attendance as the Builder generation has been, although they may feel just as involved. Boomers may actually be more present in your church than it looks Sunday by Sunday.

Secondly, some readers may observe that young adults have always been poorly represented in churches. As they mature, marry and have children they tend to re-emerge in congregational life. Indeed, this pattern has existed historically in Canada. However, there are two things of note. The Boomers left churches in predictable numbers in their youth, but they did not return to church involvement at the same rate as previous generations did. This has been a big reason for the apparent aging of the mainline church. It is most likely that the Busters will not return to church even at the rate of the Boomers. Studies such as those done by Michael Adams of Environics Research make it clear that Busters see little need to connect with congregations.

How we approach these numbers can be like the two perspectives on a half-filled glass of water. We can say of our denomination "We are mostly seniors", and that would be true. Yet we can also fairly say, "But almost half our adult members are between the ages of 20 and 54." The perspective we have may well govern how we live as congregations. If we think we are older, then worship may remain more traditional and the emphasis may fall on the pastoral care of the retired. If we think we are younger, then our worship may be allowed to move away from strict traditional practices with congregations adding more programming for families. How we choose to interpret and respond to the numbers may have the biggest impact on the future of congregations, and consequently on the future of our denomination.

How Did Membership Change in 2000?

Based on our 31 percent response rate, our study estimates that 5,620 people joined the denomination in 2000 while 8,495 were removed from congregational rolls, leaving a net membership loss of 2,875 last year, or 2.1 percent. These kinds of numbers are consistent with those given in recent years in the annual statistical reports found in Acts and Proceedings. Sixteen percent of joiners simply transferred memberships from other Presbyterian congregations. The remaining 84 percent came to us by profession of faith or from another denomination. The good news is that 65 percent of those who joined the church last year were under the age of 55: age 15-19 (14 percent) 20-34 (23 percent) and 35-54 (28 percent.)

Of the 8,495 members who were removed from congregational rolls, about 7,150 members actually were lost to the denomination in 2000. Approximately 1,300 people renewed their membership in other congregations. Of that loss 7 percent transferred to another denomination, 8 percent asked to have their names removed from membership rolls, 39 percent of the loss was due to death, and 46 percent came through the revision of membership rolls by acts of Sessions. The revision of membership rolls is the most significant source of membership loss among

Busters (60 percent of the loss) Boomers (59 percent of the loss) and the early Builders age 55-64 (50 percent of the loss.) As one would expect, death becomes a more significant source of membership loss with increasing age. Death accounts for 14 percent of lost members in the age 55-64 group, 37 percent in the age 65 - 74 group, and 81 percent in the age 75+ group.

Net Change in Membership per Demographic Group, 2000

Age 20 - 34	+ 1.4% (net gain)
Age 35 - 54	- 2.1% (net loss)
Age 55 - 64	- 1.6% (net loss)
Age 65 - 74	- 1.8% (net loss)
Age 75+	- 8.4% (net loss)
Overall	- 2.1% (net loss)

What is the most meaningful statistic, however, is the net change in membership figures for each demographic group. "Where are we really gaining and losing people?" Last year we lost 8.4 percent of our most senior members, mostly due to death. But every other category of adult, with the exception of Busters, also showed net losses as well. It is not the case that we are simply losing our most senior members-people are being lost across the board from age 35 up. The net gain in the Buster group (age 20-34) is a surprise to us, and a point of hope. However, our optimism is tempered by the recognition that we experienced at the same time a significant net loss from among the Boomers (the next group up). Given the significant number of people we have in the Boomer and Builder generations and the rate of loss from those two groups, the modest gains in the smaller Buster group will not offset future membership loss.

What Will We Look Like in 2010?

Predicting the future was a difficult thing for Biblical prophets, let alone demographers. One rough study such as this does not provide sufficient, precise data to give an accurate forecast of what we may well look like as a denomination in the future. However the numbers we have can provide a sense of what that future may be. In this study we took the change figures for the year 2000 and applied them sequentially to successive years through to 2010.

Age Group	Estimated Number of Members 1999	Percent of Total Membership 1999	Projected Number of Members 2010	Percent of Total Membership 2010
20 - 34	17,913	13	20,740	19
35 - 54	39,327	29	25,610	24
55 - 64	22,896	17	16,425	15
65 - 74	27,610	21	17,962	17
75 +	26,937	20	27,263	25
Total	134,683	100	108,000	100

Making this assumption points to a membership size of 108,000, a decline of about 27,000 members, or 20 percent. By comparison, The Presbyterian Church in Canada declined from 157,044 members in 1989 to 134,683 members in 1999-a drop of 22,361 members, or 14 percent. A word of caution about this projection: it is based on data from one year and not on a trend. While this prediction is based on an average annual decline of less than 2 percent, in reality the average annual decline from 1994 through 1998 was 3.0 percent. Since the average rate of decline within the Presbyterian Church has been increasing since 1981 (see last year's report, A&P 2000, p. [308-12](#)) we would hazard the guess that our membership in 2010 will actually be lower than 108,000.

What is more important than a predicted total membership in 2010 is the age composition of our membership at that time. Given the large number of members today in the 65-74 age group, and a declining total membership, it is worth noting that the proportion of adult members age 75+ will climb over the next ten years. Another surprise is how, in some ways, this forecast predicts so little change in the demographics: the proportions of adult members older and younger than age 55 will stay virtually the same. However, this is predicated on this year's net increase in Buster members continuing annually over the next ten years.

Reflections on the Data

As mentioned above, social research suggests that it is unlikely that Busters will come to church on their own in great numbers in the foreseeable future. Furthermore, Canadian sociologist Reginald Bibby has written that if people haven't commenced some worship habit by the age of 40 they are not likely to do so later in life. In a sense, then, we have captured all the Boomers we will (and we are losing them,) so our greatest efforts will have to move into a younger adult age group.

The difficulty of this can be simply illustrated. The Builder generation, as a group, has been very faithful in church involvement. Generally they brought their children, the Boomers, to Sunday School. Despite this background, Boomers have not continued in church involvement in Canada at the level of their parent's generation. Now the Boomer's and Buster's children, more and more, are not even having the socializing effect of Sunday School. We have an emerging, and growing, generation in this country who have no Christian roots. This group began with the Busters and becomes a more significant reality with younger and younger people. This reduces the likelihood that their sense of personal spirituality will lead them on their own one day to church. Just as we've noticed for some years now, every passing year will bring fewer and fewer young people to our door looking for us.

This means we need to start looking for them. Without a Christian memory, the emerging generation can only be appealed to through evangelism. As a guest speaker at a 1988 Presbyterian evangelism conference, Reginald Bibby suggested "playfully and warmly" "that, in the face of their numerical problems, (The Presbyterian Church in Canada's) rediscovery of evangelism amounted to their converting a demographic necessity into a theological virtue." If we believe that we as a denomination have a perspective on and practice of the Christian faith that is worth preserving, we must truly discover what evangelism is and just do it.

The other implication of an emerging generation without a Christian memory is that they have no personal heritage that roots them in a worship or denominational tradition. Without a personal link to draw them back to some specific denomination, people of this generation, when they become interested in Christianity, will gravitate towards styles of church life and worship that they find appealing. This places a second significant task upon our church. We not only have to introduce them to the Christian faith, but we also need to create a faith home for them in our congregational life, in our worship and activities, which they will find meaningful. How we do things now may not satisfy them.

In the meantime we must be mindful of members who appear to be drifting out of congregational involvement. Across the board, 46 percent of the membership loss from The Presbyterian Church in Canada in 2000 was through the revision of membership rolls. It was more important even than loss due to death. The reasons for this are many. Some simply drift out of church involvement. Some turn to new activities of greater personal priority that sidetracks church involvement. Some leave in frustration. If we build the importance of church involvement among those currently in our pews, satisfying unmet needs, we can reduce the rate of membership decline through what is called "the back door."

Our demographics will not become our destiny necessarily, if we become pro-active in responding to the future we perceive, we will create the future we desire. If we do not act pro-actively, however, then the probability of our demographics becoming our destiny certainly does arise.

Bibliography

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Bibby, Reginald, *Unknown Gods: The Ongoing Story of Religion in Canada*. Toronto: Stoddart Publishing 1993.

THE AGENCY RESPONSE TO THE REPORT ON DENOMINATIONAL MEMBERSHIP DECLINE

The Life and Mission Agency Committee considered the report on Denominational Decline at its March meeting and again at a conference call meeting in April. The April meeting also had

before it the Year 2000 Demographic Study of The Presbyterian Church in Canada which is now part of this supplementary report.

The committee is appreciative of the work done by the task force and the direction it is proposing that we take in response. The committee is also aware that the report is a significant part of a larger whole. The theme of the report recognizes the holistic or systemic issues involved in congregational recovery and health. These are issues that need to be addressed not just in the area of Evangelism and Church Growth and Worship but by the whole Church and by all departments of the Life and Mission Agency. For example, the report touches on some of the same areas of concern that are being addressed by the Called to Covenant project. It is also reflected in the proposed changes in the grant structure of Canada Ministries as well as other areas that involve the executive staff of the Agency.

The first response was to immediately leap into the breach and try to “fix the problem” but the reality is that it would be premature at this juncture to take precipitous action without first looking at the whole picture. The report focuses on the necessity of moving to a missional mode of operation. This is a fundamental shift in thinking that can lead to organizational changes in practice. The Life and Mission Agency recognizes the need to shift to a more missional mode of operation while keeping the maintenance components required to keep the focus on mission. If this is the direction that is endorsed for the Church it is imperative that the Agency and staff model this behaviour and seek faithfully to live it out.

The staff will continue to work toward a response to this challenge and will share with the committee action plans for endorsement.

Recommendation No. 27 (adopted, p. [40](#))

That the report be produced in a format to be used by congregations.

Recommendation No. 28 (adopted, p. [40](#))

That the Life and Mission Agency Committee present a detailed and systemic response with an action plan, which will embrace the vision of this report to the 128th General Assembly.

Recommendation No. 29 (adopted, p. [40](#))

That the Task Force be thanked for its work.

Recommendation No. 30 (adopted, p. [40](#))

That a demographic study of The Presbyterian Church in Canada be conducted in 2005-2006 for presentation to the 132nd General Assembly.

INTERNATIONAL MINISTRIES

MINUTE OF APPRECIATION

Mr. George Loom

George Loom was born in England and emigrated to Canada in 1949 and returned to England in 1952. He again came to Canada in 1956 and worked as office services manager with Chubb Insurance. George retired the first time in 1977.

In April 1981, after a personal visit to Kenya, George wrote to the Board of World Missions to inquire about serving overseas as a retired volunteer with The Presbyterian Church in Canada. He was offering his services to serve wherever the need was, whether it is as a lay assistant to the Minister, administrative work, or manual labour.

George arrived in Kenya in September 1983 and almost immediately began his work as Administrator of the Presbyterian Church of East Africa Kikuyu Hospital. He guided a Kenyan into this role and continued as the Maintenance Officer. He also served at the PCEA Tumutumu Hospital in a similar capacity.

In 1995 George Loom officially retired at the age of 83 but decided to continue living in Kenya. From 1995 to 2000 George still continued to support the work of Tumutumu Hospital while living in Kenya. George returned to Canada in 2000 and is now living in Montreal.

George made a significant contribution to both hospitals by putting them on a sound financial footing, seeing to repairs and upkeep and generally improving staff morale. He has come to be

respected throughout the church and George has grown to cherish the Kenyan people in their diversity, rich heritage, and culture. We give thanks to God for the dedicated ministry of George Loom to the people and the Church in Kenya.

Recommendation No. 31 (adopted, p. 40)

That the above minute of appreciation for George Loom be adopted.

MINUTE OF APPRECIATION

The Rev. Dr. Jack and Dr. Beth McIntosh

The Rev. Dr. John H. (Jack) McIntosh and Dr. Clarabeth McIntosh retire this year after forty years of service with the Korean Christian Church of Japan. This General Assembly offers us an opportunity to recognize their contribution and to give thanks to God for their lives and example.

Jack says that he is “a farm boy from Paisley Block, west of Guelph”. Guelph is Beth’s hometown, and their home congregation is St. Andrew’s Church there. Jack is a graduate of the University of Western Ontario and Knox College; Beth is a graduate of Queen’s University. They were commissioned as missionaries of The Presbyterian Church in Canada immediately upon Jack’s graduation from Knox College in 1961, and have served in Japan for their entire ministry. They belong to the best tradition of the career missionaries who have served our Church over the years.

Those who serve in the Korean Christian Church in Japan (KCCJ) are faced with a huge challenge; the task of learning not one, but two, Asian languages. Japanese is the language of the country, and the common language of several generations of Koreans who have been born and lived their lives in Japan. Korean is the language of the older people, the language of worship, and essential to the ethnic identity of a people who live as a second-class minority in Japanese society. Jack and Beth made language learning their sole task in the first three years of their ministry, first in Tokyo and then in Seoul, Korea.

Jack was assigned to work with lay people, and especially with the men’s association in the KCCJ. He and a group of colleagues worked through the 1970s and early 1980s to develop the Korean Christian Centre in Osaka. This has become a community centre in the fullest sense, promoting Korean culture, language and music, as well as being the focus of many KCCJ activities, especially in the area of human rights. When a full-time director of the Centre was appointed, Jack’s responsibilities there were lessened and he undertook pioneer evangelism in Osaka. The little Tatsumi congregation began as a handful of believers and is now an established congregation.

He also threw himself into the struggle of the Korean Christian Church to call attention to the injustices suffered by all Koreans in Japan. The symbol of the struggle was the campaign against compulsory fingerprinting for all “aliens” which included Koreans born in Japan, and which reinforced popular Japanese stereotypes of Koreans as potentially criminal elements. Jack allied himself with several of the leaders of the KCCJ in refusing to be fingerprinted. Since this was a condition of obtaining immigration status to work in Japan, he was unable to leave the country for eleven years, lest he be refused permission to return.

In 1987, with the support of the KCCJ, he made a test case of the government’s threat to end his mission work in Japan. The case stretched over seven years and twenty-eight hearings, and was eventually dismissed. It seemed, in his words, “to be of no avail. (Yet) changes took place which were signs for all to see of God’s presence and power. People have been changed. Laws have been changed. Fingerprinting is no more, for some at least. Many in the church and in the conscientious citizens’ movements took encouragement from the case in their own struggles for a justice that serves people, not laws and systems. Advocacy for democratic rights for established legal residents, national and foreign, (took) new steps forward.”

During this time, Beth made the transition called for in women of her generation from her first focus on homemaking and child rearing to a special work and ministry of her own. She is a gifted teacher of English as a Second Language, and this has been an entry-point for friendships with many Japanese and Korean women. She has been active in women’s organizations in the KCCJ and ecumenically, and has supported and affirmed many women in the KCCJ as they take their places in both Christian and secular women’s movements in East Asia. Beth has a warm

and open interest in young people and an ability to “meet them where they are”. Her deep faith is evident to all who meet her.

In 1987 they both received honorary degrees of Doctor of Divinity from Knox College. Since Jack could not leave Japan, their son David received the diplomas on their behalf.

In 1994, Jack and Beth returned to Canada to receive the E. H. Johnson Award at that year's Assembly, for their work on the “cutting edge of mission”. On their return to Japan, they were re-assigned to Kita-Kyushu, in the southern part of Japan. They made their home in Kokura and worked on the development of the Seinan Korean Centre until their retirement.

Jack and Beth's legacy in Japan will certainly include their outstanding contribution to the human rights struggle of the KCCJ. Yet they will be best remembered for their pastoral support of their colleagues and their personal ministry to hundreds of Koreans and Japanese. People in the church there say simply, “we love them”. They love Jack for his leadership, his legendary dedication to his work, and his passionate dedication to their causes. The women love Beth for her tireless championing of their rights within the church and in Japanese society, but above all for her boundless warmth and generosity of spirit. Both of them have a special place in many hearts in Japan; the Christian community there has prayed for them through Jack's recurrent bouts of illness over the past thirty years.

Jack and Beth have returned as Canada as “missionaries from the KCCJ” to bring to us their witness of the dedication of those who minister as a tiny minority in an indifferent society. They will be based in St. Andrew's Hall in Vancouver, and their primary ministry will be with Asian students there.

When Jack and Beth are asked what it takes to serve as missionaries, or to be in ministry, they answer simply: “Hard work, love of the people, a desire to serve.” Their reward is the love and gratitude of the people of two churches, our own, and the Korean Christian Church in Japan.

Recommendation No. 32 (adopted, p. [26](#))

That the above minute of appreciation for Jack and Beth McIntosh be adopted.

MINISTRY AND CHURCH VOCATIONS

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of this Church, for diaconal ministers of this Church seeking ordination to the ministry of word and sacraments, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. It is also the committee's responsibility to review the applications of ministers from other denominations who wish to work within this branch of the Church.

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 [302.1](#) and [302.2](#)).

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. Larry B. Amiro, Presbytery of Hamilton
2. Pamela E. Emms, Presbytery of Brampton
3. Anna M. Le Fort, Presbytery of Cape Breton
4. Susan Samuel, Presbytery of Sarnia
5. James K. Stewart, Presbytery of Hamilton

Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown

1. Alexander (Andy) Wilson, Presbytery of Oak Ridges

Special Course for Members of the Order of Diaconal Ministries Certified for Ordination by Presbyteries as Shown

1. L. Ann Blane, Presbytery of Lindsay-Peterborough
2. Margaret A. MacLeod, Presbytery of Hamilton

Ministers of Reformed Churches Received by Presbyteries as Shown

1. Karoly Godollei, Presbytery of Calgary-Macleod
2. Kwang-Oh Kim, Presbytery of Montreal
3. Young Min Koh, Presbytery of Eastern Han-Ca
4. Yoon Seok Park, Presbytery of Eastern Han-Ca
5. Jong Min Park, Presbytery of Eastern Han-Ca
6. David Jeong-Sig Shin, Presbytery of Pickering
7. Frank Szatmari, Presbytery of Paris
8. Miklos Szigeti, Presbytery of Westminster

Ministers of Other Churches Received by Presbyteries as Shown

1. Samir K. Aboukeer, Presbytery of Waterloo-Wellington

CASES IN PROGRESS

Special Course Candidates

1. Heather L. Balsdon, Presbytery of Kamloops
On hold
2. Herma H. Dunnewold, Presbytery of Pictou
Has completed 11 credits of her 3 year program
3. Donna M.C. Jackson, Presbytery of Brampton
Studying part-time
4. C. Craig MacInnis, Presbytery of Lindsay-Peterborough
Studying part-time
5. David J. Skinner, Presbytery of Prince Edward Island
Studying to complete Arts component of his program
6. Susan M. Smith, Presbytery of Grey-Bruce-Maitland
Has completed 23 credits of her 3 year program
7. Daniel L. West, Presbytery of Grey-Bruce-Maitland
Has completed 8 credits of his 3 year program

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Nancy A. Bettridge, Presbytery of Kingston
Has 4 courses remaining to complete her program
2. David R. Elliott, Presbytery of Sarnia
Has completed 4 credits of his 2 year program
3. Suyeon Jin, Presbytery of Eastern Han-Ca
On hold
4. David D. Shin, Presbytery of Eastern Han-Ca
On hold
5. Patrick B.F. Voo, Presbytery of Brampton
Has completed 1 year of his 2 year program

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Susan V. Clarke, Presbytery of Seaway-Glengarry
On hold
2. Ruth M. McCowan, Presbytery of Vancouver Island
Continuing studies
3. Shirley F. Murdock, Presbytery of Cape Breton
Will begin her program in September 2001
4. Margaret Read, Presbytery of Hamilton
Has completed her program
5. E. Beth Anne Yando, Presbytery of Northern Saskatchewan
On hold

Ministers of Other Churches

1. Paul G.U. An, Presbytery of Eastern Han-Ca
Continuing studies
2. Charles M. Kahumbu, Presbytery of Ottawa
Studying to complete Arts component of his program
3. R. Wayne Kleinstauber, Presbytery of Montreal
Has completed his program
4. Bradley J. Watson, Presbytery of Essex-Kent
Will begin his program in January 2002

CASES TO BE DROPPED

Recommendation No. 33 (adopted, p. [44](#))

That the cases of Stephen P.M. Chung, Stephen C. Kern, John J.W. Paeng, David Pan, Yearn Mo Park, and Rosche F. Vermaak be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Julia E. Apps-Douglas, Presbytery of Hamilton
Recommendation No. 34 (adopted, p. [44](#))
That Ms. Julia E. Apps-Douglas complete 2 full years in Arts, and 3 years of theological study at one of the colleges of this Church, completing the Arts courses with a B average prior to enrolling in theology.
2. Brynn C. Carson, Presbytery of Seaway-Glengarry
Recommendation No. 35 (adopted, p. [44](#))
That Ms. Brynn C. Carson 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. Henry J. Sikkema, Presbytery of Grey-Bruce-Maitland
Recommendation No. 36 (adopted, p. [44](#))
That Mr. Henry J. Sikkema 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. Thomas Jin-Hyuk Kim, Presbytery of Han-Ca West
Recommendation No. 37 (adopted, p. [44](#))
 That permission be granted to the Presbytery of Han-Ca West to examine Mr. Thomas Jin-Hyuk Kim for certification for ordination subject to satisfactory completion of 2 years of theological study at one of the colleges of this Church.
2. Donna L. Petter, Presbytery of East Toronto
Recommendation No. 38 (adopted, p. [44](#))
 That permission be granted to the Presbytery of East Toronto to examine Mrs. Donna L. Petter for certification for ordination subject to satisfactory completion of 1½ years of theological study at one of the colleges of this Church.
3. Thomas D. Petter, Presbytery of East Toronto
Recommendation No. 39 (adopted, p. [44](#))
 That permission be granted to the Presbytery of East Toronto to examine Mr. Thomas D. Petter for certification for ordination subject to satisfactory completion of 1½ years of theological study at one of the colleges of this Church.

Ministers of Other Churches Applying for Reception

1. Richard C. Cleaver, Presbytery of Paris
Recommendation No. 40 (adopted, p. [44](#))
 That The Rev. Richard C. Cleaver be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of 2 years of theological study at one of the colleges of this Church, with courses to include Canadian Presbyterian Church History and Government.
2. David R. Ketchen, Presbytery of Waterloo-Wellington
Recommendation No. 41 (adopted, p. [44](#))
 That The Rev. David R. Ketchen be declared eligible for reception as a minister of The Presbyterian Church in Canada.
3. Donald W. Lamont, Presbytery of Assiniboia
Recommendation No. 42 (adopted, p. [44](#))
 That The Rev. Donald W. Lamont be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to successful completion of an examination in Canadian Presbyterian Church History and Government and additional directed study in the area of Church, Ministry and Sacraments in the Reformed tradition under the auspices of one of the colleges of this Church.
4. Soo Taeg Lim, Presbytery of Eastern Han-Ca
Recommendation No. 43 (adopted, p. [45](#))
 That The Rev. Soo Taeg Lim be declared eligible for reception as a minister of The Presbyterian Church in Canada and that he be required to complete successfully an examination in Canadian Presbyterian Church History and Government.
5. Zoltan G. Mitra, Presbytery of Essex-Kent
Recommendation No. 44 (adopted, p. [45](#))
 That the application of The Rev. Zoltan G. Mitra to be received as a minister of The Presbyterian Church in Canada be declined.
6. Robert A. O'Brien, Presbytery of Newfoundland
Recommendation No. 45 (not presented, p. 45)
 That The Rev. Robert A. O'Brien be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to satisfactory completion of 1 year of theological study at one of the colleges of this Church, with courses to include Canadian Presbyterian Church History and Government.
7. Soo Han Yoon, Presbytery of Pickering
Recommendation No. 46 (adopted, p. 45)
 That The Rev. Soo Han Yoon not be declared eligible for reception as a minister of The Presbyterian Church in Canada at this time.

Ministers and Certified Candidates of Reformed Churches Declared Eligible for Reception

All are required to complete successfully an examination in Canadian Presbyterian Church History and Government prior to induction (Book of Forms, sections [248.12](#) to [248.12.6](#)). In some cases, additional studies are required prior to induction.

1. Aubrey J. Botha, South Africa
2. Ku Dong Cho, Presbytery of Han-Ca West
3. Kyung-Won Cho, Presbytery of Eastern Han-Ca
4. Sue G. Goble, USA
5. Sung-Hwan Jang, Presbytery of Eastern Han-Ca
6. Kwang-Oh Kim, Presbytery of Montreal
7. Kyu Gon Kim, Presbytery of Eastern Han-Ca
8. Ung Be Kim, Presbytery of Eastern Han-Ca
9. Won Kyu Lee, Presbytery of Eastern Han-Ca
10. James Liebenberg, South Africa
11. Michael J. Marsden, Scotland
12. Wan-Tae Oh, Korea
13. David Jeong-Sig Shin, Presbytery of Pickering
14. Frank Szatmari, Hungary

Ministers Applying for Reception who have been Declined

1. George A. Bitar, Lebanon
2. Johann M.B. Eloff, South Africa

The Rev. Dr. Michael F. Caveney
Convener

The Rev. J.P. Ian Morrison
General Secretary

MISSION REPORTS: CANADA MINISTRIES

SYNOD OF THE ATLANTIC PROVINCES

Kings Presbyterian Church, New Minas, Nova Scotia; The Rev. Tim Archibald: “Do you believe in miracles?” she asked me point blank. Recently, she’d watched *Third Miracle*, a movie about a disillusioned priest who is asked by his bishop to investigate an alleged miracle. “Well,” she pressed, “do you believe that miracles still happen?” As a new church development minister, sometimes I feel as though I am living in a miracle!

Early on the morning of January 16, the presbytery clerk called to talk about canceling the dedication service for our new building; a snowstorm was approaching. But, interestingly enough, the storm kept being delayed, and that afternoon over 400 people packed our building for a wonderful presbytery celebration.

The dedication did not, however, mean that the work of building had been completed; it was late February when the final carpenter left us. In keeping to our \$670,000 budget, we still had not finished the kitchen, the four church school classrooms on a second level, and the floors; any furnishings we did have at that time were mostly borrowed. Yet, now at year-end, we can look back and see how God has generously and miraculously provided for all our needs. Not only has our building been mostly furnished, we also have enough money to purchase a sound system, finish the kitchen, install an illuminated sign and message board, and have paid off \$50,000 of debt. Currently, we have set aside an additional \$6,000 for the next priority. Our congregational givings for the year have grown by \$12,000 (about one-third). We’ve grown in our support of mission, exceeding our commitment to *Presbyterians Sharing...*, and increased our givings to Presbyterian World Service & Development, the special Atlantic Mission Society project and the local food bank and Christmas hamper.

But this is only part of the miracle. The biggest part of the miracle is what is happening in people’s lives. The number of households in our congregation has grown by about 50 per cent. We have new people dropping in almost every Sunday. We’ve worked hard at helping people feel at home in our church. Over 40 people attended a workshop on greeting and hospitality last spring; new people appreciate the friendly welcome they receive at Kings. Many of these new folk have already made important contributions to the life of the church. One of our new people co-ordinated our first ever Vacation Bible School in July which included over 40 children, one-

third of whom we had never met before; many of the teachers were people who had recently joined us. It was a great week. One father, whom I met for the first time at our closing on the Friday night, said, "It's been a long time since I've been in a place where I've felt this much love." A mom said to me just before Christmas, "This congregation has changed my life." Another new person said after Christmas, "This place is in my bones; I just can't wait for Sunday to come." It's amazing to see God at work in the lives of these people and to see God activating more folk at Kings to use their God-given gifts in Christ's ministry.

I've been particularly encouraged by the growth of our session. At the beginning of our monthly meeting we spend a half-hour or more on study and discussion. In September, we had our third annual session retreat; we explored the meaning of worship and applied our knowledge in an evaluation of our own weekly worship service. Last fall, for the first time, three elders worked with me on the leadership of an Alpha program. Nearly 20 people attended. There have been such positive comments about the leadership offered by these elders that we hope they will offer a Bible study this winter on their own. I appreciate the openness and willingness of the elders to learn, grow and provide spiritual care for our congregation.

So, most definitely, "Yes!" I believe that miracles still happen.

Eastern Charlotte Pastoral Charge, New Brunswick; The Rev. Karen MacRae: As we look back on the past year, there are so many examples of God's love and faithfulness. It is wonderful to be part of the wider church.

Sunday worship services were developed by session's worship committee, using The Whole People of God. It has helped us understand corporate worship and experience various ways of worshipping. We will continue this for 2001 with all ages exploring the same scripture passages. We gathered for holy communion regularly. Pastoral care involved many in-home and hospital visits. We were reminded at the elders' workshop that we are all part of the pastoral care within the congregation.

During my study leave, I joined other Presbyterians from Atlantic Canada to study and discuss the concerns of rural and remote congregations. I attended a rural conference in Truro, Nova Scotia and a mission tour of Peace River and Cariboo. It was helpful to see how others were dealing with these same concerns in some of the rural and remote churches in northern Alberta and British Columbia.

Through presbytery, we attended Celebration 2000 at King's Landing, an elders' workshop at St. George Kirk, Justice Ministry luncheon at Greenock St. Andrews, recognition of The Rev. David Dewar as interim minister at St. Columba, and other times of fellowship. The presbytery visitation committee has enabled us to plan our ministry. We are most grateful for the continued support of presbytery to the ministry of Eastern Charlotte Pastoral Charge.

The Synod of the Atlantic Provinces has entrusted the audio-visual library to us. As librarian, I am accountable to and attend the synod missions committee.

We have been involved in various ecumenical activities: the World Day of Prayer at St. George Baptist Church, the Canadian Society Festival of Praise at Pennfield Kirk and Church of Christ Deer Island. For Easter services we joined in the seder supper at St. George Baptist, the foot-washing service at St. Mark's Anglican and the Easter breakfast at Pennfield Kirk. We contributed approximately 25 boxes for Operation Christmas Child that joined the 3,000 that went out from Charlotte County. We also participated in other events such as March for Jesus.

As members of the community of Eastern Charlotte County, we were involved in fund-raising, St. George town meetings, health care, aquaculture, Canada Day celebrations, Remembrance Day services, and the community choirs. We have been part of musical recitals, car shows, baseball, softball and hockey games. We provided support and leadership at the baccalaureate and graduation service at Fundy High, St. George Elementary School Christmas concert, Coming Home 2000, and various Legions in the area.

Last year was a great blessing. I give thanks to all who have worked so tirelessly to make Eastern Charlotte County a better place to live. It is my honour to work together with the churches in our joint ministry.

Campus Ministry, University of New Brunswick, Fredericton; The Rev. John Valk, Chaplain: Campus ministry means bringing good news to the university: to faculty, staff and students, but also to the academy itself. God's healing and redemptive actions are for individuals and for institutions including faculty members who can be burdened by stress and overload. We quickly forget that real people suffer when we lose sight of what matters most. But gentle words, warm embraces, openness to prayer, refocus on real priorities and commitment to each other's well-being, brought healing and renewal.

Students sometimes become overwhelmed when their faith is confronted by discussions in the classroom or when there is criticism from other religious, spiritual or philosophical visions of life. Sometimes they are overwhelmed by the sheer poverty and devastation worldwide, and what sometimes seems like an indifferent God. They need reassurance. Some experience conflict between science and religious faith. Others, after years of neglecting a connection with God, hear religious leaders speak from the heart as part of a class outing. They decide to begin their spiritual journey anew, through prayer, church attendance and scripture reading. It felt good to read, hear about and see these developments, to be a spiritual as well as academic mentor, a voice and a guide, encouraging and confirming, inside and outside the classroom.

I lament that many of today's students have limited biblical understanding, even those who attend church. They know little of God's historic and redemptive action, healing, and intentions when it comes to crucial issues such as the environment, meaningful work, gender relations, spiritual nurturing, new scientific frontiers, economic obligations and ethical responsibility, locally and/or globally. Many feel they do not hear messages of hope from the churches. Perhaps they will hear them on campus.

SYNOD OF QUEBEC AND EASTERN ONTARIO

Action Réfugiés, Montréal; The Rev. Glynis Williams: Last year saw an unprecedented number of people on the move worldwide. An estimated 150 million people fled ethnic conflict, environmental degradation, political upheaval, gender persecution and other human rights abuses; a five-fold increase in a decade. How can one comprehend such numbing figures? Better yet, how does one respond? Action Réfugiés' answer: advocacy and one person at a time. We work with other groups to raise the issues that prevent refugees from finding durable solutions to their situations.

Since refugees are people, not numbers, here are a few of their stories. The names of the refugees have been changed.

Farzana was a teacher in Afghanistan. Arriving at school one day in 1996, not knowing that the new regime, the Taliban, prohibited women from working outside the home, she was told to leave. Her question "why" resulted in a vicious beating. Blood seeped through her full-length veil. Her husband protested with the Taliban authorities. He also was assaulted. They made plans to leave with their two children. Too late. That night the Taliban killed Farzana's husband. Farzana became one more widow in a city of 50,000 widows. Three new refugees among the 150 million people on the move. Today Farzana is safe in Montreal. Action Réfugiés' sponsorship worked for her and her children.

But the story does not end here. Farzana's journey continues as she faces the challenge of starting a new life, overcoming her grief and the inevitable losses that are part of the refugee experience. Action Réfugiés accompanies Farzana through a women's support group.

Maya's story of persecution by an influential figure linked to corruption in an African nation was a challenge to prove in the refugee determination hearing. But her psychological reports and personal testimony were compelling. Sarah, an Action Réfugiés volunteer who was matched with Maya, attended her hearing and witnessed first-hand the rigorous court-like proceedings and heard the disturbing tale of oppression. Both persons believe the experience was crucial.

When 12 unaccompanied Chinese minors (under age 18) were held in Immigration Canada detention for five months without schooling or recreation, Action Réfugiés vigorously took up their cause. Communication with the adolescents was problematic, but their eyes spoke of fear and confusion at why they were being held in this prison. After finding and bringing together

translators, lawyers, youth protection workers and government decision-makers, today they are in school and living with foster families while legal proceedings continue.

We are aware that our programs assist a small number of those in need but we remain convinced that it is a vital ministry of The Presbyterian Church in Canada. A conference on refugee ministry in October, sponsored by PWS&D, in which we played an active role, has reinforced this conviction. We give thanks to God for your prayers and financial support.

Tyndale-St. George's Community Centre; Kim Kidder, Co-ordinator: Last year came with tremendous anticipation, fear and excitement. It was interesting to listen as people planned for the new millennium: a time to establish new goals, set new directions and fulfill life-long dreams. Unlike the usual New Year's resolutions, there was a sense that major changes and dreams could become a reality.

I remember a minister who recently talked about his mission. He felt that his forty-plus years of preaching could be summed up as trying to help people believe that they could become what God had wanted them to become. This is what we are hoping to accomplish at Tyndale-St. George's.

Some of our highlights: Large strides were made in the pre-school. Our application as a Centre de Petite Enfants was accepted. This means that we will be moving beyond the doors on Richmond Square to a larger space to serve more people. Although there is some anxiety about leaving the "nest", we believe that we will be able to reach many families who need a loving, educational and spiritually uplifting setting for their children.

Our school-age programs are continuing to work with many at-risk children. Our trained team of educators has been providing basic study skills, mentoring and communication skills.

The language program continues to adapt quickly with innovative solutions to the many changes occurring in our education system. With the addition of work-related language programs, children's literacy programs, intensive teacher training programs and innovative research projects, we are a leader in the field of community-based adult education.

The adult ministry has worked hard to acquire funding for diverse programs that will assist our community residents to re-enter the labour force through training, support and guidance. Our unique approach involves not just skills and knowledge building but personal concern and nurturing. This has a tremendous impact on people who are often the neglected and forgotten members of our society.

Although our programs are numerous and Tyndale-St. George's is seen as a learning centre for pre-schoolers, children, teens and parents, our mission offers more-hope, faith and love. People come to learn a skill, build knowledge, acquire guidance or attain resources but it is the manner in which this is done that makes us special.

Recently, a new team member was added to our staff and, before our meeting, she asked if we always prayed before a meeting. The director quickly answered 'yes' because we need God's guidance in all our daily affairs. Everyone around the table simply nodded and another day began with hope, faith and love.

Ecumenical Chaplain, Concordia University Campus Ministry; The Rev. Ellie Hummel: This was my first full year at Concordia Campus Ministry. And what a year of learning it has been! I spent the first few months getting to know the people at the university: The campus ministry team, the multi-faith network, the different university departments, and lots and lots of students. In the fall, I made an effort to get to know some of the churches I work with: Presbyterian Church, Anglican Church, Lutheran Church and United Church (in which I am an ordained minister). I learned much about these churches and how they function. The Presbyterian Church in Canada has been very welcoming and supportive to me in this process, for which I am very grateful. Since I moved to Montreal from Saskatchewan, I also had to familiarize myself with resources and outreach available in this part of the country. It has been a steep learning curve for me. It has also been an exciting time for Concordia University and myself as this is a newly developed position.

My ministry can be roughly divided into four areas: The first area is the pastoral work I do with students. Many students come to my office with personal questions (such as issues of transition, loneliness, identity, balancing family and school), questions about spirituality and religion ("I am spiritual, but not religious"), or simply for friendship, a listening ear, support and community. We also have a student emergency food fund to address the issue of student poverty pastorally. This is often the reason students first connect with campus ministry. I also perform another pastoral function: discuss sacraments and prepare couples for marriage.

The second part of my ministry is program. Some programs had been established as I arrived here. I participate in Mother Hubbard's Cupboard, a weekly vegan meal which feeds the body and the soul. This past term, I have become involved in the peer support program, where a group of students is trained and then staffs a drop-in centre for fellow students. After several failed attempts at programming, I realized that the most important ones are informal and open, ones that build community and offer hospitality. This past term, I have led a lunch group and a reflection group on spirituality.

Thirdly, I work within the larger university community. I sit on several committees and meet regularly with colleagues. This is like being a prophet in a secular society.

Finally, I am networking with local churches. I am accountable to a support committee with a representative from each of the sponsoring denominations. This committee provides a forum for reflection, support, challenge and ideas. I have attended young adult events, worship services and meetings, and also provided pulpit supply on occasion. I am currently supervising a theological student in a field placement here at campus ministry. This past summer, I attended the first global multi-faith conference for university chaplains in Vancouver. This conference had a real infusion of energy as I listened, learned and shared with colleagues from many different places and contexts. I am grateful for the grant I received from Canada Ministries for that event.

It has been an exciting year. I believe campus ministry provides a vital connection with many people who are on the margins or outside the church but who seek to live out their faith. I trust and pray that I live out my own faith as I serve as ecumenical chaplain at Concordia University with you and for you.

SYNOD OF TORONTO AND KINGSTON

Korean-Canadian Family Ministry (KCFM), Toronto; The Rev. Grace Myung-Chun Kim: This ministry encompasses many areas, from arranging for worship leaders, guest musicians and hymn-singing in 15 long-term care facilities to counseling services, Meals on Wheels, and ministry for single men and women. Many women's mission groups, youth groups and Sunday school children volunteer their time to this ministry.

Highlights of 2000 were:

The Rev. Grace Kim attended the second Korean Church Education and Ministry Conference in Sydney, Australia from April 8-12 where she gave one of the messages and introduced this ministry to the representatives. After the conference she visited Korea, meeting with The Rev. No Won Park, publisher for the Korean Presbyterian Church. He has agreed to help the work of the Korean-Canadian Family Ministry by publishing 500 copies of hymn-singing song books for the seniors.

In September, she was appointed by the Han-Ca Presbytery as the convener of the Ministry for Women Committee. The KCFM hosted the annual single men's fall picnic on October 13 in the Muskoka area. About 600 attend the 12th annual fund-raising concert on November 18 at Yung-Nak Presbyterian Church.

Our effort to build a private Korean seniors home is well under way. We aim to raise about \$200,000 by the end of 2001. This will provide a small group home for Korean seniors who are well enough to function on their own. It will provide Korean food, nurses, doctors, volunteers and cultural programs. Because the Korean population in Toronto is increasing, there is a great need for a home of this kind. Many elderly Koreans are reluctant to be admitted into a public nursing home where they feel isolated from language, culture and food.

Boarding Homes Ministry, Toronto; The Rev. Rodger Hunter: The past months have seen two new teams join us in Toronto. Willowdale and Metropolitan Korean churches have started visits and are developing deep relationships with the residents. There is now ministry in ten homes in Toronto, a team of volunteers in Hamilton, and three teams in Winnipeg. We are thankful for the initiatives of these groups.

This fall, St. Andrew's and Paulin Memorial Churches in Windsor hosted events to help promote our ministry. We expect to form groups of volunteers in Windsor in the near future. We are also encouraging the churches of Durham Region to form teams and address the great need in the boarding homes in their area. Our long-term goal is to see our simple, effective model of building community adopted in urban centres right across the country.

In May, a prayer workshop was held with Faith Community Church session and several of our volunteers. In July, another workshop was held with members of Celebration North. We look forward to more training sessions in the future to equip people for pastoral ministry. In June, at our appreciation dinner, all our volunteers were given a prayer diary in which to keep a record of their visits and to help foster in prayer the holy communion of God, self and friend.

As this work expands, we are grateful to God and thank our donors who enable this ministry. We bless our residents for their inspiration and our volunteers for their wonderful hours of service.

Portuguese Ministry, Evangelical Presbyterian Church; The Rev. Lincoln Resende: The Portuguese-speaking Presbyterian Church was founded on May 4, 1986, and organized as a congregation on October 16, 1988.

This congregation has been providing spiritual and social assistance to the large Portuguese-speaking community in Toronto; Portuguese, Brazilians, Angolans and some Spanish-speaking peoples. In the beginning, our major concern was immigration issues. Now we have a more or less established congregation.

However, now refugees are arriving because of the ongoing civil war in Angola. They receive minimum help from the government. We help them with food, clothing and money for transportation and medication. It has been hard for our congregation since we are not self-supporting. However, we are doing our best. The focus of our ministry is to support immigrants and refugees so they can become integrated as comfortably as possible into Canadian society, since many of them have lost their identity and self-confidence.

Our congregation is growing considerably, but our church membership is in constant change because of the unstable status of our immigrant and refugee members. Our Sunday school and children's department are both very strong. Our musical department is very active with two youth choirs, an adult choir and a children's choir. We are thankful for the support of The Presbyterian Church in Canada and to God for all that has been happening in this congregation for the past 15 years.

Spanish Ministry, North Park Presbyterian Church, Toronto; The Rev. Elias Morales: We began the year with many expectations. We had just received 25 new members.

Members and adherents faithfully worshipped and responded to God's call. But from March to May, 28 people were asked by Immigration Canada to leave the country, including some of our members and adherents. After seeing so many leave, it became difficult to keep going, but soon we were again active in our outreach, increasing the number of worshippers.

Our congregation is comprised of people from many different countries and diverse cultural backgrounds but who share a common language, Spanish. The Reformed tradition is not a strong component and makes our job more demanding. This year we applied to the Ewart Endowment for Theological Education and received funds to develop a three-year educational program.

Children and youth ministries are an essential component in our mission work. The congregation is always looking for new ways to support this outreach. During the year we had a team of nine people working with children. We also had a summer program that gathered a team of 13 people helping 30 children.

Throughout the year, we developed a comprehensive program of mission, evangelism, Christian education and fellowship, where the leadership of the women's and men's associations has been excellent.

During our second year, we have experienced new challenges for which new leaders are needed. We continue to have training sessions for teachers, youth, communicants class and worship leaders. We also have our regular weekly activities: Wednesday-evening: Bible study and prayer time at church; Thursday: open workshops (planned as needed through the year); Friday: home study (small groups); Saturday: women's, men's, youth, music groups and special events; Sunday: Bible study, worship service.

The youth band participated in Mission Sunday at First Presbyterian Church in Collingwood and at the E.H. Johnson Mission Luncheon at the 126th General Assembly in Hamilton.

We are grateful for the support we have received to bring the good news in the Spanish language to our community.

Ghanaian Presbyterian Church, Toronto; The Rev. Tetteh Akunor: In February, we relocated from Pine Ridge Presbyterian Church to Humberwood Community Centre. During the year, our church grew steadily under the theme "Being rooted and built up in Jesus". On February 27, the Sunday before our move, we inaugurated our church choir. Attendance at the first service at Humberwood was encouraging, in spite of the distance most members of the congregation had to travel. This gave us hope and determination. There is nothing that we, as a community of faith, cannot do.

Once again, we joined University Presbyterian Church to organize the Presbyterian African Heritage celebrations in February.

When the need arose for more elders, I began a series of teaching on leadership. Then we elected four new elders, increasing our number to eleven. When the Moderator of the General Assembly of the Presbyterian Church in Ghana, The Rt. Rev. Dr. Sam Prempeh, paid a maiden visit to the congregation from November 3-7, he inducted the eleven term elders and was our guest preacher.

The relocation to Humberwood left no accommodation for the Friday prayer meeting and study. Organizing two cell groups that meet in two other locations solved the problem. Both groups are well-attended. Some of their topics were the Second Coming of Christ, the Government of the Church, Authority and Responsibility of Leaders, What God Expects of Congregation Members, Witnessing-Sharing the Gospel, Turning Troubles into Triumph, Relying on God's Strength and Signs and Wonders of Pentecost.

Family revival meetings, held between July 28-30, were well attended and focused on Christian marriage, family life and victorious Christian living. The main speaker was Dr. Samuel Kisseadoo, a Ghanaian marriage and family life counselor based in the USA. The studies, in place of sermons on three Sundays, continued to engage the attention of the congregation. As a result of a congregational review, they will be organized bi-monthly in 2001.

Apart from planning activities like talks, studies, symposia, debates, etc. to cater to the peculiar needs of each group separately, the women's fellowship and the men's fellowship jointly organized meetings twice during the year. There were debates on Christianity and Culture followed by another on Christianity and Polygamy, and a medical officer speaking on prostate cancer. All these meetings were well attended.

The women's fellowship hosted their first North American Women's Fellowship Conference at the Centre. Delegates came from the Bronx, New York, Worcester, Alexandra and Montreal. The Rev. Paulina Dankwa, General Secretary of the Women's Work Central Committee of the Presbyterian Church of Ghana, officially opened the conference on Saturday, July 22. In her theme, Arise and Shine, she spoke about the Christian as a light of the world at home, in the work place and within marriage.

The children and youth ministries continued to enjoy the support of session. Efforts were made to get the necessary teaching materials for each group to function more effectively. The youth and young adults of the church are gradually being mobilized for fellowship and for study.

The picnic on September 2 was a time for fellowship, study and play. A reconciliation service took place on Sunday, December 24. Ecumenically, we work with the Ghana Methodist Church. They hosted a New Year's Eve service held on December 31. The ministers of the two congregations exchanged pulpits during the year.

Acquisition of a Parcel of Land: On August 16, the trustees of the congregation signed documents for a 3.6 acre parcel of land to build a permanent place of worship for this fast growing congregation. In order to pay for this, we have intensified our fundraising efforts.

Looking Ahead: The theme chosen for the coming year is "Working out your own salvation with fear and trembling (Philippians 2:12)". We shall pay more attention to the training and equipping of the laity. We shall run lay preachers' courses, as well as marriage counseling classes for interested members of the congregation. Retreats and seminars will also feature prominently in next year's programs.

It is with joy that I report the success of many counseling cases. I cannot end this report without expressing gratitude to Canada Ministries and the Presbytery of West Toronto for their support.

Heart Lake Community Presbyterian Church, Brampton; The Rev. Edward Dowdles: This is our last report to Canada Ministries, since we are becoming self-supporting.

Our congregation continues to see new growth each year as we take our church brochure door to door in the Heart Lake and Brampton area. However, it must be noted that we live in an ever-changing climate and community with a great influx of many other faith groups. Ruth Avenue Seventh Day Adventists and Faith Cathedral Deliverance Centre use our facilities on Saturday and Sunday respectively.

The congregation also opens its doors weekly to both the Scouting and Guiding movements, as well as the support groups Anxiety Empowered and Looking Forward. The Tourette Syndrome Association of Ontario meets in our church hall monthly, as does the Brampton Historical Society in the sanctuary. We continue to operate our own day care program, Pathway Childcare Centre, for 69 children, Monday through Friday each week.

During the year, we supported many worthwhile endeavours. The congregation held its second annual walk-a-thon to raise funds to be divided among Evangel Hall, Armagh, Presbyterian World Service and Development, Peel Memorial Hospital Foundation, Ste. Louise Food Bank, Brampton Telecare, Knight's Table, Regeneration, Christian Blind Mission, and the Synod of Toronto & Kingston PYPS. Also, we supported Samaritan's Purse, Operation Christmas Child and a foster child through World Vision.

A highlight of our year, and hopefully something that will be used to reach out to our community in the near future, was the beginning of our puppet ministry, with both children and adults participating. And once again this year, we held our annual one-week summer Vacation Bible School.

As we mark the beginning of our self-supporting status, we again look forward to continuing to reach out to our community through our programs and the use of our facility. We plan to have several Mission Sundays to focus on various agencies and organizations that we support. Our mission is to serve people in their various needs.

Mississauga Chinese Presbyterian Church; The Rev. Hugo K. Lau: It is good to look back and see that, in spite of a hectic year in raising funds for a new church building, God has walked step by step with us all the way.

The year started with a thanksgiving and anniversary banquet in February with over 360 guests raising \$50,000. It was truly a joyful celebration as we shared our church vision and the building project with all our members and friends. We are grateful for the generous support from our friends as well as our own members.

As we count our blessings over this past year, we note the fund-raising highlights:

- February - Anniversary and fundraising banquet.
- April - Yard sale conducted by the Timothy Fellowship Time to build unity in our church.
- June - Day trip to Hamilton, Webster's Falls, Welland Canal, and Niagara-on-the-Lake.

- September-October - Catalogue sales, millennium coin set sales, and donation receipt sales.
- December - Christmas dinner buffet and karaoke night.

The building fund has now exceeded \$160,000. This has greatly strengthened our confidence and our decision to build this year. What a wonderful milestone!

Endorsed by the congregational meeting, the session has voted for term eldership (six years). After a six-month period of preparation and praying, we thank God for the election of a new elder, The Rev. Jairus Lam, to serve in our church. Not only does Mr. Lam bring us the biblical teaching and training that are so much needed, but he also joins with his wife, Mabel, to bring the music of worship to our church. He becomes the first choir conductor to our young church.

Although a lot of attention was given to the church building project in 2000, the session also emphasized the importance of Christian education by means of individual and group discipleship training through cell groups, Sunday school, fellowships, leadership training conference, etc. We were especially grateful to God that, during our evangelical meeting in November, seven people accepted our Lord Jesus Christ. During the whole year, we had three baptisms, four transfers and six confirmations. There are about 63 adherents and 22 children under our care. We thank God for the blessing to witness and to preach the Gospel together for the Glory of God.

Keswick Presbyterian Church; The Rev. Kirk MacLeod: The highlights of 2000 begin with our Sunday school, which has grown from two to three classes. Our nursery is often full to overflowing with parents and children packed into the walk-in closet that we call the nursery. Another highlight was our second annual women's get-away. The final highlight was the ordination of our first elders on December 17. Five gracious and committed individuals now take on the joyous task of ministry. This was evident when Kirk was on Christmas vacation and a young parishioner suddenly passed away. Without hesitation some people from the congregation supplied meals to the family, arranged food for the funeral service and were Christ's presence to the grieving family.

Many transitions have occurred in 2000. First, Allyson MacLeod has taken a leave from paid ministry to stay home with daughter Lily. Since the church began in 1997, Kirk and Allyson have worked jointly. However, others have ably jumped into leadership positions. Another transition, which is difficult in smaller churches, is the transient nature of the church. Ministry continues to look ahead in spite of changes. The building committee acquired the services of an architect early in 2001.

We were able to reach out in 2000 by giving over \$2,400 to *Presbyterians Sharing...* and holding our first Invite A Friend to Church Sunday. A special invitation and a flyer to describe what happens at a "typical" worship service were used to help people invite a friend to church. Nearly half the congregation took up the challenge. We had over 100 in attendance that Sunday. Ministry is happening at Keswick Presbyterian Church.

Many challenges await in 2001. We need more consistent commitment on the part of many of our young families. Sometimes we wish we could recapture the enthusiasm we had in the beginning of this ministry. Our community continues to grow and the church needs to be in the community. We need the prayer and encouragement of the wider church. We need to know we are not alone. We look forward to 2001 and where God will lead us.

Kitchener East Presbyterian Church; The Rev. Mark S. Richardson: Kitchener East Presbyterian Church continues to attract newcomers and integrate most of them into the life and witness of this congregation. Small group fellowship and ministry opportunities have grown through Alpha courses, Bible studies, a seniors' group and an active, enthusiastic junior high youth group. We have supported numerous local and international outreach projects (physically, personally, financially and materially). It has been thrilling and challenging for us to support one of our elders who helps to lead teams of teens on mission trips to Honduras for two weeks in March.

In May, we celebrated with over 20 adults and children in the second largest baptism and profession of faith this congregation has seen!

We held our second annual Vacation Bible School in August, with an increase of 20 children over our first year. Of 55 children, 33 were from the neighbourhood with no other connection to the church. We have also rejoiced in our Wednesday morning parent-child drop-in that provides a safe place, care and fellowship for about 20 moms and 50 children from the neighbourhood.

We have more babies than ever before. Our Sunday school program, Young Children and Worship, is growing in number and enthusiasm. We have much to be thankful for to God! Pray for Kitchener East to be more and more focused on loving and growing followers of Jesus and not to be overwhelmed by the debt.

Ecumenical Campus Ministries, University of Guelph; The Rev. Lucy Reid: Ministry in a university setting is never dull! Students are constantly arriving and graduating. The turnover rate is high and programming must include an element of reinventing the wheel in an ever-changing environment.

Students are often unchurched or post-Christian. Many have never been to church or Sunday school on a regular basis and, of those who have come from church families, most take a sabbatical from church-going while they are students. But spiritually they are open and curious. It is a time of experimentation and exploration as they encounter beliefs and practices different from their own, which may challenge them or open them to new ways of understanding.

Campus ministry is multi-faith: we have leadership from three Christian denominations, as well as from the Jewish, Muslim, Hindu and Baha'i faiths. Where possible we work together, not competing but complementing each other and offering to the university a diverse but harmonious picture of faith.

For the second year, we offered an international students' Thanksgiving dinner to 100 overseas students and their families, both to provide hospitality when the campus is otherwise very quiet with many students returning home for the long weekend, and as an outreach gesture through this Canadian tradition.

"Last Gift" Memorial Service: I was approached by a professor of human anatomy this year with the request to work with her in providing a memorial service to be attended by her students from a dissection lab, to honour those who had given their bodies to science. After almost a year of working on and learning from the bodies of people the students would never know, there was a need for closure and an opportunity for the students to pay their respects. The whole class of 150 attended.

Callings Weekend: As an outreach to faculty and staff who are often burdened with heavy workloads as well as the demands of family, a weekend with author Gregg Levoy was offered, focusing on his book *Callings: Finding and Following an Authentic Life*. For some this was a reaffirmation of their original calling, such as to teach or do research, and the event rekindled their passion; for others it was a time of reassessment and discernment as they considered a mid-life change.

Multi-faith Conversations in Residences: The campus ministry team is increasingly being viewed as a resource rather than a chaplaincy, and we are often invited into student residences to have informal conversations with small groups. Where a religious service in the chapel would have limited appeal, a presentation in a common room setting draws seekers and searchers. Topics have included religious diversity, spirituality and spiritual practice, and winter religious holy days.

Challenges and Prayer Concerns: A Changing Student Climate - Over the ten years in ministry on campus, the climate for students has changed. Students are under increased stress of all kinds, especially financial. Tuition costs have risen dramatically. Many students need to work part time as well as carry full-time academic course loads. This allows them little time for anything other than what is strictly necessary. Volunteer or optional activities have all suffered, including the amount of time the students give to self-care and spiritual growth. For campus ministry, this means decreased numbers responding to our programming, and the cancellation of previously well-attended events such as retreats.

The computer has also been a major factor of change. With a computer in almost every room, students study alone, e-mail their professors and their teaching assistants rather than meet with

them, submit their work electronically, find their entertainment on the internet, and chat with their friends through e-mail. Human interaction and community building suffer as a result, and these, of course, are the cornerstones of the religious or spiritual life. From the perspective of campus ministry, we see increased isolation within the student body, and a reluctance to commit to activities or practices such as prayer or Bible study, which ask the individual to go deeper and look beyond the quick-fix.

The Need for Balance: Perhaps now more than ever the university community needs wisdom as well as knowledge. In a fast-paced, competitive, consumer society, which colours student life as well as life beyond the campus, the gifts of God's simplicity, community and peace which passes understanding are sorely needed. One of the ways in which campus ministry can reach out and bring the good news is by offering an alternative ethos and the counter-cultural values of our faiths. Balance in place of drivenness, respect in place of intolerance, faith in place of materialism-these are the gifts we can offer, upheld in our work by the prayers of the church.

Wasaga Beach Community Presbyterian Church; The Rev. Deborah Dolbear-Van Bilsen: Over the past year, we have experienced the faithful and everlasting arms of God enfolding us as we ventured to expand our parking lot and complete our wheelchair accessible washroom; comforting us as we grieved the death of one of our elders, Bob Turnbull, and health concerns for several church folk; and encouraging us in September as we welcomed our new ruling elders into positions of leadership, and at the close of the year as we begin to implement our vision for the future of our "little church on the beach".

In the spring, the session and board of managers attended a joint workshop on teamwork and the policy and procedures of The Presbyterian Church in Canada led by The Rev. Tom Cunningham. In the fall, The Rev. Dr. Jim Sitler led our session, together with Zion Church, Angus, through an enjoyable weekend retreat that focused on self-awareness as a child of God, having fun in leadership and the impact of meaningful leadership within the church. The women's group ministered to many individuals again this year, and not a belly remained empty after the fabulous dinners-the strawberry social, the fall supper, the monthly potlucks, and the faithful commitment to our Sunday morning fellowship after worship services! The Rev. Dolbear-Van Bilsen also received much love and prayers from the women, the congregation and the community after she returned from her holidays with her new husband Jacques.

Our congregation faced many challenges which led to change. At the end of June, we said goodbye to our music director and pianist, Jocelyne Salter. In October, we welcomed Ruth Currie who challenges our church to sing to the heavens. We now have two quartets, children and youth interested in the music and a congregation of confident singers. One of the most difficult challenges came in early November following a break-in to the church. Rather than question "Who do we trust?" the congregation grew closer and prayed. We thank all who pray for our church, our leadership, and our ministry as we reach out to impact others in Christ's love and service. God answered, we made it through, and we are growing stronger!

Our church has been nurtured in faith and fellowship through Bible study, group events, community events, Sunday worship, special services of worship and praise at Easter and Christmas, and in pastoral visitations into the homes.

By year-end, our membership increased from 83 to 100; we celebrated with two families on the birth of their children! The nursery and junior church programs are very active. We are encouraged by the many volunteers who actively teach and help the teachers throughout the year. The youth group continues to meet and enjoy activities and devotions with their leader, Judy Bryans. Thank you, Canada Ministries, for your financial and prayer support.

Knox Presbyterian Church, Cochrane, Ontario; The Rev. Richard J. Hein: Over the past year, we have viewed the congregation's attendance and membership, along with several motions from congregational meetings (1931 and 1998) in light of the Natural Church Development series (*Presbyterian Record*). It appeared that we did not have a sense of mission. That may be the cause of our failure to grow. Thus we began to study and to revise our mission statement. Most of the changes and growth which took place last year can be traced back to the discussion held during the eight visioning sessions.

Membership and Worship Attendance: An average attendance at Sunday worship grew from 13 to 23. We added six members by certificate of transfer, three by profession of faith, and reinstated one member. We also added three elders to the session.

Evangelism and Outreach: A five-day Vacation Bible School was held in August with nine children in attendance; the Knox Care and Share Group was created to provide financial or material assistance to persons in need in the community. We instituted the weekly noon hour Lunch and Learn devotional and fellowship program. The Ladies Fellowship Group was revived, a Sunday morning coffee hour was introduced and we held monthly congregational pot luck suppers as a means of welcoming visitors and new members.

To the best of my knowledge, Knox has been an aid-receiving charge for more than 90 years. It is hard, especially for those who have been members for more than half that time, to imagine that we will ever be self-supporting. While there are those who resist the changes that numerical growth invariably brings, most are encouraged by the additional voices on Sunday morning and excited about the new opportunities for service and fellowship. The challenge for 2001 will be to have that excitement and hope spread through the entire congregation and overflow into the community.

SYNOD OF SOUTHWESTERN ONTARIO

Ecumenical Chaplaincy, Brock University, St. Catharines; The Rev. George Tattrie: Like other years, the routine of our ministry centred on counseling, writing, pastoral care, worship, lecturing and group work. One of the highlights of the year was the dedication of a large stained glass window in our meditation centre, donated by the late chancellor of Brock University. His recent passing has greatly saddened our community. The faithfulness of the Bible study group was another highlight, given the many demands on students' time and their need to balance numerous commitments and responsibilities. It is invariably exciting to be involved with those who are just discovering Christianity, the Bible and the person of Jesus, the Christ. I was also involved in marriage preparation sessions and performing marriages following these sessions.

A major focus of our time, energy and planning this year was on our attempt to strengthen the Christian community at Brock through our cost suppers. These simple meals are a vehicle for outreach, hospitality and an opportunity for students to meet informally in a welcoming community. These, combined with our formal liturgies, are proving to be effective means to build and promote the experience of community which many students seek at a university but are difficult to find.

This ministry continues to build on the foundation of the past decade and a half. Through our involvement in a number of areas of campus life, our ministry's profile is quite high. We are in the classroom, lecturing in a religious education course. We are involved in the convocation exercises and are present at residence dinners, honours dinners, receptions and other social events. Our column appears in the student newspaper and we sponsor occasional public lectures. I am also the convener of the Brock Student Refugee Committee.

Such involvement and recognition also brings expectations and requests that at times cannot be easily met. They require more time and more ongoing administrative support. To this point we have been unable to secure such support. This means we must establish priorities and make decisions as to what we will respond at a particular time. This creates a certain frustration as we see opportunities for ministry to which we cannot respond.

This being said, we can report an active, productive year at Brock. We give thanks for the privilege of this ministry and for the support we receive.

St. Paul's Presbyterian Church, Burlington; The Rev. Clive Simpson: Last year was a mixed blessing at St. Paul's. While revenue from the congregation was up so were the expenses. Reducing grants and increasing payments to long-term debt make management a serious problem for the finance committee. Membership remained stable but revision of the roll will probably lead to a decline. Attendance at worship was strong through the first three quarters of the year but started to drop off at year's end.

Participation in activities other than worship continues to be a struggle. With both adults working in most families and many commuting one to two hours to Toronto, there is not a lot of

energy left for extra activities. Plans are under way for a men's group for retirees. The women continue to provide a strong support and presence.

Nevertheless, there is a hopeful spirit and a serious commitment to improve our stewardship of the Lord's resources.

Heritage Green, Stoney Creek; The Rev. Jeff Chalmers: This was the first full year with our new minister, The Rev. Jeff Chalmers and the first year with our new director of music. A praise team of seven people regularly leads us (instrumentally and vocally) in contemporary music, while the choir continues to support the sermon themes with meaningful anthems. Our new media team looks after the sound system, large screen, overhead projector and television, producing our first multimedia services.

New elders have been elected, increasing our number to ten. With everyone leading such busy lives, our personal contact was difficult, so we have designated the second Sunday of each month as "coffee with your elder Sunday". We have been really excited by the new relationships developing between 'district people' as well as between 'district people' and their elders.

Our Y2C vision (200 people worshipping God with us on a regular basis) continues. We welcomed seven new members. New families appear each week. Recently, ten more adults indicated their desire to formally join our church family.

Our first cantata was presented at Christmas, a combined effort between the music director, the minister, and our dedicated church school superintendents. The production included all the children, extra choir and our new drama team.

Our director of music and the church school superintendent attended Canada Youth 2000. They returned full of enthusiasm and new ideas. One of these has blossomed into the BIG group (10 to 13-year-olds; Believers In God) who go to church school one week and then sit together, often participating in the service, on the next week. BIG is proving very successful!

Commissioners to General Assembly were invited to celebrate our 13th anniversary with us in the parking lot at our first tailgate party. The community was entertained with Christian rock music by Crossroads while guests enjoyed beef-on-a-bun, sang and visited, and children had faces painted.

Heritage Green has entered the new millennium with faith and enthusiasm to reach out and encourage others to experience the joy that knowing God will bring!

Ecumenical Campus Ministry, McMaster University, Hamilton; Carol Wood, Chaplain: Like many campus ministries across Canada, we are an ecumenical partnership between The Presbyterian Church in Canada, the Anglican Church of Canada and the United Church of Canada. Much of the financial and human support for the programs and ministry comes from the 30 member council that is comprised of Christian students, faculty, staff, community and denominational representatives.

It was through the contacts of one of our Catholic council members that we were able to host Jean Vanier for a day-long event in October. The event was planned in co-operation with the local L'Arche community. A small committee assisted with the day and helped host 244 people, including members of L'Arche communities from London, Stratford, Hamilton and Toronto.

The day exceeded all expectations! There was a marvelous rapport enhanced by the presence of talented musicians from several area churches. Singing was a key component to the structure of the day. The Spirit Movers dance troupe from Toronto moved the whole audience with their touching performance during the closing liturgy. Jean taught, inspired, enriched and stretched the thinking of all who came.

Another rich experience that built on our ecumenical connections was called The Feast. Our theological student intern from Trinity College and the minister from MacNeill Baptist inspired members of St. Paul's Anglican and MacNeill to make their most favourite dish for a feast that was held in the church hall at St. Paul's. Tablecloths, candles, flowers and sumptuous food, along with clips from the film, *Babette's Feast*, helped to demonstrate to students the meaning of

Christian community. The evening was an experience of God's grace, and allowed us to connect on a more personal level with students.

Students continue to appreciate weekly Thursday night suppers at the chaplaincy centre, the hospitality extended at the library during final exams, as well as special programs. Through the combined efforts of our council, we are able to offer some larger programs, such as the Vanier event. Through the support of our denominational partners, as well as local churches and individuals, we provide a daily presence and access to a chaplain. Campus ministry reaches out to both Christian and non-Christian students. Many students don't know their campus minister, so encourage students in your congregation to make contact with the campus minister at their university.

Chaplaincy, University of Western Ontario, London; The Rev. John Crowdis, Presbyterian Chaplain: In June, the Presbytery of London formally appointed me to the joint position of Presbyterian chaplain at the University of Western Ontario and Christian Education Co-ordinator at New St. James Presbyterian Church. The Presbytery of London funds half-time chaplaincy at the University of Western Ontario.

I arrived in mid-August, and formally assumed my duties as Presbyterian chaplain at the beginning of September. I spent much of my first four months getting acquainted with the university environment and with six colleagues in the University of Western Ontario Chaplains Association. I have participated in various events around campus, including the first of what will hopefully be an ongoing series of spirituality workshops in university residences. In the first few months of my arrival, I re-developed the chaplains' website, making it more accessible and up-to-date for the chaplaincy office.

I look forward to the coming year, as I learn my role here at Western and begin to engage the academic community in issues of spirituality and faith.

DaySpring Presbyterian Church, London; The Rev. Terry Hastings: It has been two years since DaySpring opened the doors on our new building in North London. The energy, enthusiasm, and growth of our first year have carried over into our second year. New members continue to make meaningful commitments to Jesus Christ, and to the ministry and mission of DaySpring. Worship attendance remains strong. The use of our facilities continues to attract people within the community. Our growth has been so pronounced, in fact, that we needed to elect four new elders to serve on our session to ensure meaningful pastoral support and guidance to the congregation.

The strength of our ministry comes through the diversity of those involved. This has been especially true in areas where special gifts and talents are required such as mission teams, building oversight and Christian education.

In 2000, we welcomed two music directors. Jenny and Lisa Jong have managed to build a strong and enthusiastic music team who have introduced new styles of music, making an invigorating impact on an already energetic worship experience.

Our mission focus as a congregation has also grown and strengthened substantially with three active mission teams. The koinonia team is responsible for making DaySpring a welcoming and attractive place, including soup lunches, special evening programs and a beef barbecue (September). Our local mission team has been active in outreach to street youth (providing food, clothes and sleeping bags). They have also started a new single mothers support group, featuring supper, and a children's program. Our global mission team has been working mainly with projects to Malawi and Jamaica (used hearing aids, fundraising for mosquito nets, and education programs). In mission month (November), our mission teams led worship for one Sunday each, helping to educate the congregation, and build new energy around our various mission endeavours. Mission continues to be a strong point of DaySpring's purpose.

DaySpring also built upon the stewardship education we started with Stewards by Design in 1999. In April of 2000, Consecrating Stewards was offered in an effort to educate about our financial offering to the church. Giving with an Attitude of Gratitude was our theme. A twenty percent rise in financial commitments followed. Consecrating Stewards will be offered again in 2001.

DaySpring has also enjoyed good success with numerous Bible studies offered through the year including the Kerygma program and Sunday Morning Shorts which is a brief, intensive study that deals with theme topics focused on the church year. Leadership involves many lay people within the congregation, as well as our minister.

Canada Day celebration was a successful community outreach offered by our youth group, featuring an evening community fair with a dunk tank, carnival games, hot dogs and hamburgers, air band competition, and a fireworks display in the church parking lot. About 400 people attended.

One area of frustration has been the attempt at mid-week programs. Although our Bible studies have proven successful, most of our other programs have been hit and miss. The typical demands on a younger congregation within a younger community have made attendance at mid-week groups problematic. As a result, most of our programming and teamwork has moved to Sundays. Although not an ideal solution, the level of commitment and energy has been most heartening.

New teams have been created to help with these ministry goals: Greeters and newcomer integration-a successful effort to help newcomers feel welcome each week; Christian education; and building management.

Our goals for 2001 involve getting these new teams functioning well and effectively; the expansion of our music; the expansion of our mission teams; and on-going outreach efforts into the community.

SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

Anishinabe Fellowship Centre, Inner City Mission, Winnipeg; Mr. Errol Boulanger, Children and Youth Co-ordinator and The Rev. Margaret Mullin, Director: This yearly report is a challenge and a blessing. The challenge? How does one sum up the year's activity and the direction of the ministry in as few words as possible? The blessing? We have the chance to look back and clearly see where we have been which helps us clarify where we are going in the future.

Errol Boulanger (half time) and Rev. Margaret Mullin, director/minister, (full-time) work as a team at Anishinabe. Although we each have our separate responsibilities, Margaret is responsible for the administration, the worshipping community, and the adult drop-in population, and Errol is responsible for the children and youth programs-it is essential for us to work together, to help each other out with our respective duties, and to be flexible enough to change our working hours to accommodate each other's needs. It has been a blessing for us both to minister together.

There have been many exciting things happening this year. The board, staff, and some community members spent many hours together with Barb MacKay from North Star Facilitators to determine the specific direction of our ministry. With Barb's help it became clear over the year that our focus here is what we have termed a First Steps approach with individuals of all ages, concentrating on taking the first steps to a wholesome life. For adults, this includes clearing outstanding criminal charges; moving from despondence and depression to a sense of hope for a better future; obtaining adequate education levels; ending family violence, conquering addictions to alcohol, drugs, solvents, and gambling; gaining volunteer and work experience; recovering a sense of self-esteem, etc. With the children, it may be first steps to developing trust in an adult, to developing keyboarding skills, to talking with somebody about their family situations, to developing a sense of respect for persons and property, and to developing plans for their future. After our planning, we received a generous gift of \$15,000 that will allow us to hire a director's assistant to work with the first steps to employment. Four long-term unemployed adults in their 40s are participating in a six-hour-per-week volunteer/work experience which has given Margaret much needed help and freed her to do more community outreach and pastoral work.

In the summer, Anishinabe Fellowship Centre and Flora House co-operated in a one-week, all day Vacation Bible School. We had Bible teaching, songs and craft in the morning followed by lunch at Anishinabe. There was an outing to one of the local recreation centres or roller rinks each afternoon followed by snack and closing devotions at Flora House. It was a great

adventure and we wish to thank Warren Smallwood and crew of eight teenagers from the Christian Heritage School in Brandon for considering this event as their mission tour for 2000.

The worshipping community has grown over the year. It is common now to have 30-40 adults and 5-10 children every Sunday. When everyone shows up the same week there is a potential for 60 at worship and the fellowship meal that follows.

Flora House, Winnipeg; Mr. Warren Whittaker, Diaconal Minister, Mission Worker: During this past year, we have endeavored to present a relevant Christian ministry of hope, love and empowerment to our neighbouring community. One of our significant developments was securing two grants from private foundations for additional programming and to upgrade our building. The reality of ministry these days is that unique funding approaches have to be used to find financial resources to supplement church funding. Another significant development was the fall introduction of a Sunday inter-generational worship service, our first venture to provide Sunday worship to include adults.

Through a church millennium gift and Canada Ministries, funding is available to hire a half-time mission nurse for two years, shared with Anishinabe Fellowship. It is exciting to look forward to having a nurse with us. There is definitely a call for a healing ministry, particularly with our teenagers, young moms, and those suffering solvent addictions.

Another development was seen in our adult cooking club. Aside from providing nutritious suppers, fellowship and sharing of information takes place. This year, we used the time for socializing in a productive way. Our group invited government-sponsored volunteers to speak on landlord/tenant rights. We had excellent presentations and tremendous dialogue. We hope more presentations can take place next year.

Two separate events last summer were highlights for me. The first was in July, when we doubled our teen camp size from the previous year. We also had both boys and girls attend. In August, we were able to join with Anishinabe and, with the help of Christian Heritage School in Brandon, held a successful Vacation Bible School.

At times, our ministry has been very challenging, particularly in the area of inter-personal relationships where survival attitudes exist, especially in the areas of gossip and selfishness. We have attempted to minister to these negatives by making our mission statement more visible and known and through prayer with our community. It is a slow healing process but, with God's help, cycles will be broken.

I am excited about adding a nurse to our ministry team. I'm hopeful that our adult worship will grow. Finally, we are on a positive track in helping our community grow and support one another by staying focused on God's way and trusting in the Spirit's presence and leading.

Ms. Sandy Lynne, Outreach Worker: My first full year of service with Flora House was filled with joy, thankfulness, sadness and frustration. In the early part of the year, I helped Warren with the Sunday children's program and was in charge of a teen girl program. In the last half of 2000, I started two new programs-weekly girls (ages 9-12) and monthly ladies. My most memorable moment in the girls program was at Halloween. Instead of celebrating, we went swimming. At the end of the program one of the girls came and thanked me for not having a Halloween party. I also look forward to connecting and interacting with the ladies at their meetings. It gives me time to just focus on them. I am thankful that I have been able to build relationships with people in the community.

Community Networking: I have attended many conferences and committee meetings such as Canada Youth 2000, Manitoba Status on Women, Community Education Development Association, Child and Family Services. By making contacts through Flora House, I was able to help a family in need when their house burned down at Christmas. An organization called Mama Wai contacted me about the needs of this family. Networking makes the ministries and agencies stronger and better able to serve and help the community.

Early in 2000, I volunteered with the Youth Opportunities Projects at RB Russell High School. Unfortunately, the program has been cancelled. In the second half of the year I became the volunteer co-ordinator of Flora House's food bank. I am quite overwhelmed and challenged by the number of families in Winnipeg who do not have adequate food.

Flora House seems to follow the patterns of the school year and holidays. Some seasons are so busy that I don't have enough time in the day; others bring easy and more reflective times.

St. Andrew's, Thompson; The Rev. Charles Cook: Last year was a time of turmoil in Thompson. There were two major strikes. The year began on the heels of Inco's three-month lockout. Once that dispute was settled, the city was on strike for three months. Everyone was holding their breath wondering what strike three might be. Needless to say, the mood in the community was very negative. People were afraid to invest in the community's future. In the early 1990s, about 80 homes were for sale. Now there are upwards of 250 houses with no one to buy. This pessimism had spilled over into every aspect of the community's life and the church was affected as well. Thoughts of how to escape were not uncommon.

St. Andrew's saw another 14 significant people move away. We were left wondering how we would be able to continue. But God is amazingly faithful and has blessed us beyond all expectations, not only in the monetary aspect of church life, but as individuals stepped forward to fill in the gaps. Our Sunday school program continues to be strong and the new pre-service class for our young people has started to grow. We have worked hard to have quality worship for our children as well as our adults. We have struggled to build upon our music program and in the latter part of the year other churches and groups began to ask our musicians to lead worship for them. We continue to focus on our small groups. We encourage people to wrestle with God in the scriptures. Because people in this community don't have extended family and long-time friends, we also encourage time together. Nonetheless, our struggle is always the same. Just when people are ready to step forward into significant leadership, they leave town. Thus, we struggle with a lack of continuity in leadership and almost never have anyone come to our church with any Presbyterian background.

We continue to be a meeting place for the various Christian communities in the city, always in the thick of joint work together. We are hanging on. The city is changing and there are more difficult issues on the horizon such as an urban reserve and a proposal for a casino development. No one is quite sure what the future will hold. So, in the midst of this, we are striving to be faithful, to build up the church. We began to see some growth towards the end of the year, but not with young families. Now we are seeing singles and parents of teens starting to fellowship with us. We do have the impression that we are a halfway house for people whom God is easing into service. Thompson is definitely a city of runaways, people looking to get away from some sort of turmoil and pain, often with negative impressions of the church. Healing hearts and minds, and encouraging them to find their hope and peace in God's love in Christ is our constant challenge. We strive to facilitate a worship time in which people can air their own concerns and find prayer for their needs.

SYNOD OF SASKATCHEWAN

Saskatoon Native Circle Ministry, Saskatoon; The Rev. Stewart Folster: I am convinced that our aims and goals for Native ministry must include some effort to help the poor and oppressed to become more independent. It is not enough to lead people to Christ. The Asians would say, "Don't just feed them fish, teach them how to fish."

I began the year with a trip to Toronto to speak at the Consultation on Mission in a Pluralistic Society. I met with staff members of International Ministries and delegates from the Church of North India and the Church of South India. I spoke on Mission from a Native Perspective. This was a worthwhile experience. I made many new friends in the faith and we learned a lot from each other's work in Christ.

We continued to host a Maundy Thursday communion service. Several people came out from the other city churches to celebrate with us. We also had a special Easter service. Three of our circle members were baptized that day. Fifty-one people attended and enjoyed a delicious potluck dinner afterwards.

On May 21, Joe Reed joined us for worship and another potluck supper. We experienced potluck nightmare! Everyone brought a pasta dish. Fortunately, Joe likes pasta.

We continue to have a special relationship with St. Andrew's, Saskatoon. They invited us to communion in June. Sixteen of our members attended and I gave the message. It's great to have

fellowship with a large congregation and to experience the coming together of two very different types of ministry.

The highlight for me has to be the wedding ceremony held on June 21 at the Wanuskewin Heritage Native Museum. We took part in a traditional pipe ceremony in the teepee and then I led the Christian ceremony, outside the teepee with all of God's creation as the witness. It was beautiful and very meaningful.

During the summer, 12 of our members attended the youth Bible camp at Camp Christopher and two attended the Presbyterian Women's Camp. Four of us volunteered as cook's helpers. Terry and Andrea Folster, Louise Fraser and I pulled out our aprons and rubber gloves and went to experience what it is like to cook for an entire camp. It was hot and a lot of work, especially when the food gets burned onto the cooking pans! I have never seen so many dirty dishes!

In November, I had the experience of a lifetime when I attended an interfaith conference in North India and visited the areas where our church is involved. There are no words to describe my trip to India. I recall that the afternoon heat was almost more than I could bear. I attended a lot of meetings and each day was spent visiting various missions. I was impressed with the work that the church is doing in India. They have training centres in North India where poor people from the slum areas can get an education and they can be trained in different vocations such as: welding, electronics, sewing, small motor repairs and computers. I visited the hospitals and witnessed how they struggle with a poor medicare system. People in the slum areas do not have much medicare so they make do with inadequate facilities and out-dated equipment. There is a huge gap between the poor and middle class and the rich in India. It is heart-breaking to witness the helplessness of the poor in India.

At the beginning of December we provided orientation in native ministry for The Rev. Hoo-Sik Kim from Korea, as arranged by Canada Ministries. He seems to have a good relationship with Native peoples and always has a positive message to bring to the people from his Christian journey. We hope he will find a call somewhere in native ministry.

Our Christmas party is always a great time for us. This year we sang Christmas carols and Terry led us in a survival game about family life in a Third World country. It is a good way to develop an appreciation for what we do have and how other countries suffer in their daily struggles to survive. We again had potluck, candy canes, oranges, lots of dessert, turkey and our favourite gift-sharing game. In all the years we have been in the ministry, this is the first year that we were able to have our own Christmas Eve service. Circle West (with whom we share a building) and Parkview held a joint service at Parkview so we were able to have the facility all to ourselves. Twenty-four people came to celebrate the expected birth of Christ and to feel the mystery of that special night by taking part in a candlelight service.

This year, I led three prayer services and Terry and I officiated at the funeral service for Helen Isbister's mother (Mary Johnston) at the Mistawasis Reserve.

Good News. Two babies were born in August so our circle has grown! We had a total of five baptisms for the year. We continue to send children to the Crusaders and Explorer's programs. This year, two of our youth regularly attended the Presbyterian youth program at St. Andrew's. These same two youth will be going to Triennium in 2001.

And finally, I would like to thank all the people who continue to make this work a special place to be in; the ladies of our circle, for their patience, for helping to care for the smaller members of our Sunday school, for preparing food, providing snacks, and making people feel welcome. The work that Terry and Merle McGowan (Sunday school teacher) continue to do is very valuable to us. It is a great feeling when members of our circle start to show a real commitment to the work of Christ. At least two families have expressed a desire to get involved in the work that we have to do and should be doing. Finally, I want to thank Canada Ministries and the National Native Ministries Committee and our board and all those who support us through *Presbyterians Sharing...* Thank you for believing in us. Together, I think we can reach any dream.

SYNOD OF ALBERTA

The United/Presbyterian Campus Ministry, University of Calgary; The Rev. Tim Nethercott, Chaplain: This is outreach ministry to 18-25 year olds on campus, the people who are most notably absent from congregational life. We minister to them at that decisive moment

when adult beliefs, values and commitments are shaped. We have been present on the University of Calgary campus for 30 years and the ministry continues to flourish. The chaplaincy offers weekly worship services with a two-dollar lunch. Our motto is "Worship @ St. Mac's, where there's room for interpretation". These services are attended by Presbyterian, United, Lutheran, Christian Reformed and Anglican students and faculty. We also offer weekly meditation sessions in a number of different faculties.

The chaplaincy sponsors a local chapter of the Student Christian Movement. SCM focuses on Christian spirituality and social justice. Recently revived, this group has a membership of 35. They are involved in prison ministry, ministry to the homeless, educational programming and retreats.

The chaplain's door is always open to provide counselling and to be 'a friend on campus', particularly to Presbyterian and United Church students. Since one of the functions of campus ministry is to seek out students who can provide leadership to the church in the future, the chaplain also provides a special ministry of vocational discernment to those students considering a call to ordered ministry.

Worship and student groups are central. However, over the past year doors have opened for us to work through the residences and the faculties of the university as well. The chaplain gives guest lectures in several faculties, offers workshops in residences and to staff groups, writes for departmental newsletters, helps train residence staff, co-ordinates the university's response to cases of bereavement, and attempts to educate the campus community about the dangers of 'aggressive religious recruiting'. High pressure religious groups are increasingly active on campuses across Canada. Part of our ministry is to help students assess the wisdom of becoming involved in these groups and to assist students in exiting from them.

A highlight of our work this year has been holding labyrinth walks. It is much easier to walk the labyrinth than to describe it. The labyrinth pattern is a copy from the floor of a mediaeval cathedral where it was once used as a form of Christian devotion in conjunction with pilgrimages. It is not a maze. It has one path in to the centre and the same path back out. Labyrinths are being installed in churches and hospitals in North America and Europe and may be used for devotional prayer, for personal healing or simply for stress relief. We have found this to be an extremely effective program. It attracts 'seekers' to our ministry and acts as a form of pastoral care that is accessible to everyone regardless of their religious background.

This past year, the chaplain organized a memorial service for Dr. Grant MacEwan, who was a professor and chancellor at the university as well as a past Lieutenant Governor of Alberta and a prolific author. Tim and the other chaplains on campus continue to offer monthly luncheons to staff and faculty, a marriage preparation weekend, seasonal religious services and opportunities for students to be involved in mission like the 30-hour famine and Habitat for Humanity.

Our activities this year have generated considerable media attention and reached hundreds of people, most of whom otherwise know Christianity chiefly through televangelism. The intellectual power of the Reformed tradition enables us to speak prophetically to the soul of the university. All of this places us not at the outskirts of university life but at its centre.

Anam+Chara Presbyterian Church, Calgary; The Rev. Drew Strickland: In September, the North Central Church Development Committee of the Presbytery of Calgary-Macleod passed on its mandate to create a new church in the northwest to an assessor session of seven elders and its moderator, The Rev. Drew Strickland. The North Central Church Development was born. We began with a "cross raising" service on the building site. About 150 friends from churches of the presbytery gathered to sing and raise a 14-foot Celtic high cross to claim the land for Christ and dedicate its future in the reign of God. Stones were piled at its base as a sign of the living stones that are Christ's church. The Rev. Strickland preached and conducted worship services in most churches within the presbytery during September and October, as well as speaking to several groups of this new Presbyterian ministry.

Calgary's northwest is one of the most rapidly expanding regions in Canada. Thousands are new in town. They have left their social networks and extended families primarily to secure employment. The largest identifiable age group is 30-55 years, with an estimated addition of 20,000 new persons in the next five to seven years. There is disconnectedness, loneliness,

isolation to varying degrees, and a desire to connect and make friends. We are one of 23 first-stage extension congregations in the northwest who have recognized that the opposite of poverty is community, and have identified the ministry of friendship as central to their congregations and ministries. Virtually every school and community centre has a church using their facilities.

The North Central Church Development desires to create a faith community. Believing evangelism to be a Christian way of life, offering an invitation to friendship with Jesus Christ as Saviour, and with spiritual companions in faith, and understanding that the deep roots of our Presbyterian heritage provide the foundation on which a ministry of friendship can be built, the assessor session entered a process of study, prayer and discernment of how the Spirit of God was directing them to name our land, congregation and ministry. At the November meeting of the Presbytery of Calgary-Macleod, the name Anam*Chara (Gaelic, soul friend) was recommended by the assessor session as the name for the north central church development. Anam-Chara comes from the ancient Celtic tradition, and is, as one commented, "... so old that it's brand new." (We added the cross in the name.)

Anam*Chara envisions a ministry of providing a place and community of faith where people of the surrounding housing communities can go deeper together in friendship and connection with God. We are, as named in our purpose statement, "soul friends, going deeper in friendship with Jesus Christ, with each other, with God's world".

An enthusiastic Anam*Chara congregation has met for Sunday worship in Beddington Heights School gym each week since November 2000 with an average attendance of 35 persons. PowerPoint technology and other media help create a worship environment. The trailer and high cross on the building site can be seen across the valley from the school, keeping before the people the place we will be going one day, "across the Jordan". The sacrament of communion has been celebrated three times. On the morning of Christmas Eve, St. Nicholas (from fourth century Myra) preached to 65 people. An Epiphany party was enjoyed at the end of the Christmas season, our first congregational 'soul-friending' event. A small group ministry began in January 2001, with a major program of invitation to the northwest planned up to the summer. The assessor session continues to seek a director of music. Several kind donations have been received, namely copies of the Book of Praise and Book of Psalms, a grand piano and an organ.

The spiritual foresight of the presbytery's church extension committee, along with Canada Ministries, in purchasing land and establishing a new work at this time, has borne fruit.

Trinity Church, Calgary; The Rev. Bob Cruickshank: Trinity Church in South Calgary has continued to grow numerically and in financial viability, as well as a community of faith. The congregation, we are told by newcomers, is perceived to be friendly and receptive ... a place where they are keen to become established.

Our Sunday school program, ministries of and to women and men, and choir continue to be strong. Leadership and interest for youth ministry and adult study are minimal at this time, and of concern to some.

A development committee continues to address both short-term space and facility needs, as well as a longer-term project to re-locate the congregation, preferably somewhere in southeast Calgary. Such is the challenge posed by the steady population growth and consequent opportunities for Christian outreach and service in suburban Calgary.

Trinity closely identifies itself with the witness of The Presbyterian Church in Canada. As partners, pray with us for the energy and initiative of Trinity's leaders and people, to not rest on the successes of the past and present, but rather to catch the vision God has for us, five and ten years into the future. Pray, too, that we may fulfill the Lord's expectations of us, responsibly and with conviction.

Valleyview Presbyterian Church, Calgary; The Rev. Dianne Ollerenshaw: Over the past year, the people of Valleyview have grown in Christian discipleship. The session has grown closer as a team and closer to Christ as we have studied Marva Dawn's book, *Truly the Community*. Since September, we have come to our regular meetings of session 45 minutes early so we could discuss the important theme of building community. We have a desire to grow in our care of one another and, as elders, and to seek the help of Christ in this pursuit.

The various small groups that gather in Valleyview or in our homes continue to grow. These include the monthly book club, men's breakfast, friendship club, and weekly study groups and prayer groups. We provide an opportunity for people to 'come and see', to meet people in the congregation and to meet Jesus Christ.

The various committees of session have also grown in Christian discipleship. Intentionally using Valleyview's mission statement to guide goals and programs, new ventures have taken place over the year. There is more participation in worship services. Monthly prayers of thanksgiving and intercession are being led by people in the congregation. The scriptures are being read by youth and adults each week. The prayer group has organized the community's World Day of Prayer service.

The Christian education program in our church continues to grow, which is a sign of maturity in Christ and of our desire for companionship with Jesus. This is what it means to 'stay and learn'. A new class for grades 5 and 6 was offered this year. Children in this class are learning about the tenants of the faith through the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. We plan to extend our youth program on Friday evenings by offering a senior high group next year. Over 20 youth have been involved in our program in the last 12 months. Many have come because their friends have invited them.

A very exciting venture will take place this spring. Valleyview sent a team of four to Stewards by Design in April. We annually host a stewardship weekend with a specially developed theme. We look forward to receiving new ideas for expanding our congregational stewardship program. We also hope to develop strategies to retire our mortgage and become self-supporting, as well as build upon our mission statement and vision. As you can see there are many things to celebrate!

Callingwood Road Presbyterian Church, Edmonton; The Rev. John Calvin Rhoad: Callingwood Road is rapidly approaching self-supporting status. Growth in the congregation and in the Parkland First congregation in Stony Plain with which it is associated, is slow but steady. The congregations face many challenges in ministry and facility development. In 2000, Callingwood Road established a renovation/expansion committee that, hopefully by the end of 2001, will present a long and short-term plan for development to the congregation.

In this year of focus on children and youth, it is encouraging to note that most Sundays at least one-third of the gathered congregants are under the age of 25. Vacation Bible Schools continue to be an important part of their summer programs. Last December, our choir, supported by the youth, presented the musical "The Wondrous Story". It was well received. Plans are under way to send several youth to Triennium.

North Peace Territorial Ministry; The Rev. D. Allan Young: At the end of our third year, there are still no new worshipping communities to report but our "home base", Strang Presbyterian Church, has, in some ways, been strengthened. The barriers that I encountered throughout the territory were, I thought, going to be broken down but that has not happened. I have prepared the manse, office and equipment for the missionary who follows me because, at the end of the year, I retired and moved to Edmonton.

The Presbytery of Peace River has decided to continue the experiment for another three years. A search committee was established with the hope that someone could replace me as soon as possible following my retirement.

There is still very little support for the North Peace Territorial Ministry from Strang Church. They would prefer to have a full time resident minister for themselves and not reach out into the territory in this way.

We are grateful for the support from *Presbyterians Sharing...*, from congregations and from individuals across the country. The next three years should prove whether the Presbytery's vision is viable or not. I pray, hope and trust that the missionary who follows me will be able to do what I have not been able to accomplish, and that he or she will continue to experience the monetary and prayer support that has been my privilege to receive.

This has been a very interesting, adventurous, but difficult ministry. I consider myself truly blessed to have had the opportunity to minister at will throughout this fascinating part of the country ... in the name of our Lord Jesus, the Christ.

Knox, Wanham, and Munro, Blueberry Mountain; The Rev. Shirley Cochrane: The congregations in this two-point charge continue in ministry with fairly stable attendance at worship.

An outreach to the Wanham community children was piloted in the spring. Dubbed Snack Attack, we held an after-school program every second Wednesday for two and a half months. We have snack, devotions, crafts and games. The children were eager to continue in the fall and the program continued through the spring. The congregation has supported this financially for the snacks and craft supplies as well as in prayer. We have an average of 12-15 children from age 8-13. This drop-in program allows the children the freedom to attend without feeling pressured in missing other extracurricular school activities such as hockey practice. Both Munro and Knox had well attended Vacation Bible Schools in August.

In Advent of 1999, we began a joint congregational newsletter published four times a year. A contest in the spring produced the name Church Chatter. We certainly appreciate the talents of our thirteen-year-old publisher, Janelle Yanicheski.

While we don't have a lot of young people, the few are very active. Maria Purves from Blueberry was the Presbytery YAR to General Assembly in June. The highlight of Michael Yanishewski's summer was attending Canada Youth 2000 in St. Catharines. Last fall, six youth in the Knox congregation began having a once-a-month supper meeting at the manse. They participated during Advent in much of the liturgy in the worship services and in the Sunday School Christmas presentation.

Over a dozen members of the Wanham congregation took part in both a spring and a fall bible study. In June, eight men volunteered their time to replace the roof of the manse (the original 1962 roof). It turned out to be the hottest day of the summer but in eight hours, they had totally completed the job. Another work bee had several members bucking and splitting logs to sell to the local provincial parks for firewood (second year for this fund-raiser). We continue to raise funding through selling french fries at the annual plowing match, craft sales and other events. Again this year, we catered to the local Senior's Christmas dinner which was good fun.

The Munro congregation celebrated its 60th anniversary on the first weekend in September. Extreme rain (and our famous "gumbo") may have discouraged some from attending, but over 50 current and former members gathered on September 2 over a barbecue and sharing reminiscences, stories and songs. On Sunday, over 60 people gathered in the wee sanctuary for worship. The Rev. George Johnson, former superintendent of missions for Alberta and a student minister at Munro in 1942, was our guest preacher.

The community of Wanham remains small but stable. A new industry, which manufactures particleboard, was due to start up in January 2001 and offer employment opportunities to some local folks. Severe weather last August damaged many crops in the area, so it will be a lean year for some farmers. Recent large increases in both natural gas and electricity costs have added economic stress for everyone. Anticipation of higher production costs (e.g. fertilizer prices) without accompanying returns on grain production, adds to the stress of the farm communities of both congregations. Still, farm folk live very much by faith, giving thanks for blessings received and in hope for the coming year.

SYNOD OF BRITISH COLUMBIA

Cariboo Presbyterian Church; The Rev's. Shannon Bell-Wyominga, John Wyominga and David Webber: It was an exciting year in ministry with lots of changes, but a stable continuity that comes from being founded on the rock of our Lord.

Our continuity and stability was experienced in the continued health and growth of the various ministry points. Worship, study, prayer, fellowship and outreach are still the vehicles through which Christians in our vast area join together in faith to serve Christ and share the good news. God has brought us many exciting developments.

At the beginning of the year, the session and the ministry team worked on renewing the vision statement. It was a bold step of faith challenging us to move forward. While the congregation was founded on the model of house churches, there are now several models in the various

communities. The vision statement recognizes this shift and yet firmly upholds the original vision of primarily working in house church settings in rural and remote areas.

The vision has two stages. First, the Bell-Wyminga family moved in August from Williams Lake to the village of Nazko in order to be a physical presence, a step towards expanding that congregation. They moved with the blessing of the Nazko band government and local elders.

The second stage of the vision involves calling a third missionary to join the team, who would settle in the Williams Lake area and take up the growing work in the centre of the region. By the end of 2000, the session was praying about ways to begin this ministry.

The congregation affirmed the vision statement and soon afterwards took the first step by electing and ordaining two new elders, bringing our number up to five. These people truly serve in the New Testament model of spiritual oversight. They serve in ways that fit their gifts and are planning to do the 'on-line' elder courses from The Elders' Institute at St. Andrew's Hall. In late winter and early spring, we set up a congregational web site at www.cariboopresbyterianchurch.bc.ca.

While the congregation is geographically spread out, it finds unity through our newsletter, Northern Lights, and through our prayer chain.

Now for a quick tour of Cariboo Presbyterian Church, point by point:

Canim Lake House Church is a growing, vibrant church that reaches out into the Canim Lake and Eagle Creek regions. New people are coming and the group enjoys a Bible study format within worship, often using video materials as a base.

Red Willow Ranch House Church is unique. Located in a guest ranch it often has regular and visiting worshippers. The group reaches out to their neighbours by hosting barbeques and special events at the ranch. They enjoyed hosting the Canada Ministries FLAMES tour in May as well as 16 people from St. Columba Church in Parksville, British Columbia who came up for the dedication of the electronic piano they had donated to the church in Lac La Hache.

Lac La Hache Community Chapel is a 'happening place'. With many gifted musicians, a variety of music ministries are reaching out to the wider village and beyond. Sunday school reaches a number of children. The thrift store, staffed by volunteers, helps support the ministry financially and provides care for those in need. There are also Bible study groups and Weigh Down workshops. Every week, the elders meet for a breakfast of sharing and prayer for the community.

The Williams Lake House Church has taken a leap outside of the living rooms and has caught a vision to reach those who have not found a church home within the reformed tradition. For some, worship in a home is intimidating. Beginning in October, the group moved into the local library once a month for a community chapel service. This has been effective. As a result, several people come, not only to the chapel service, but to join in the house church meetings on the other weeks of the month. Now we have to decide how to accommodate the growth.

In Redstone, a smaller group meets weekly for worship. Their desire for spiritual growth is reflected in discussions about how the scriptures relate to their daily lives. They keep in touch with community members who have expressed interest in the house church and they offer ministry whenever possible. They are looking at the possibility of running the Alpha program in the near future.

The church in Tatla Lake called its own part-time minister in the summer. David and Linda Webber continue to provide ministry there once every month or two with great response.

McLeese Lake has become one of the largest house churches and is filled with children; often more children than adults. In the summer, for the second year in a row, a group of youth and adults from Langley Church came to do a week of volunteer missions. They ran a very successful Vacation Bible School and also did a number of service projects with individuals in the village. The week culminated with a campfire to which all the children and their families were invited. Many new contacts were made through this outreach.

The Wells Community Church is served twice monthly by Shannon in rotation with the United Church minister from Quesnel. There is a faithful group of people who enjoy an interactive style of worship while in the more formal setting of a church building. Last fall they raised the money needed to replace the foundation.

The ministries in the Nazko area have seen change over this year. The house church at the Parson Meadows ranch continues to meet regularly. The house church on the reserve was quite steady and had a good core of people until the summer. Through the summer and fall, personal crises and relocation took 80 per cent of the group out of the community. However, in the later part of the year there was a small group of three families who met weekly to worship and pray for the community. The children's Bible class has continued to grow and we are currently able to meet in the newly constructed community centre. For the first time in years we have warm, clean and reliable space. It is held after school, two hours each week, for about 30 children. John and Shannon had been meeting biweekly on a ranch at Trout Lake. It was discontinued in the fall, but they continue to pastor there. The Korean Love Corps team came again in the summer. They were from Vancouver Korean Church. We are exploring ways for this congregation to have an on-going mission presence in Nazko.

The Punchaw House Church continues to enjoy music and scripture study during worship. A highlight this past year was the baptism of their youngest member. In the fall, we had two evening discussions on the Church's biotechnology study. We hope our report will give unique insight as it comes from people at the heart of cattle ranching.

As you can see, this has been an eventful year. We have been encouraged to see how God has led us and challenged us to move forward on faith. As we are stretched, we grow together and are delightfully surprised at the work God accomplishes among us.

Kitimat Presbyterian Church; The Rev. Ina Golaiy: Many wonderful and enjoyable times were mixed with some frustrating and difficult ones in 2000.

Our Young Children and Worship program continues to be a real blessing to our children and to the rest of the congregation. Through this program we really have become a worshipping family of God. Judy Johnson and myself put on a weekend training workshop for new worship leaders and greeters for the program. This resulted in six new leaders and one new greeter. Amazing! It is so wonderful to hear the children sharing their faith more and more.

Our youth group continues to meet on Tuesday evenings and, though not many attend, they are faithful. We were privileged to have Janet Tremblay and six youth from Prince Rupert come and join us for an April Fools weekend retreat. All twenty of us slept in the lounge of the church, ate at the church, played Capture the Flag on the beach, went cosmic bowling and thoroughly enjoyed being with each other. Everyone took part in the Sunday service. It was a blast and a blessing. We are planning to do it again in 2001!

Throughout the year, we continued to work with The Rev. Wayne Stretch, making long and short range plans and setting our priorities. We planned and organized an every home visitation that took place in October/November. Each elder and board member team visited six to eight homes. This began with a fair amount of skepticism because the elders, who had participated in visitations before, felt the general feeling amongst the people was that 'we are only coming for money'. This belief had made visiting a rather arduous and fruitless task for many of them. So we decided to put our focus on stewardship of time and talents and on what the church could do for the people, rather than on money.

There has been an increase in our outreach as well. The congregation has begun to help and regularly donate food at the local food bank. We presently have eight to ten faithful volunteers, who take responsibility for our week, since the food bank has asked each church in town to be responsible for one week every couple of months. One day there were too many volunteers! In October, we began a 'mitten tree', to which many people contributed hand knit mitts, hats, scarves, slippers, etc. In early December, we sent them all to Flora House in Winnipeg. We also took an active part in the Christmas hamper drive.

Personally, it was exciting to purchase a home this year. It is wonderful! We fixed and painted and generally had a great time making our house a home during summer holidays. In the fall, a group of us began to meet for Wednesday morning coffee and fellowship at our home.

The biggest frustration over this past year has been our relationship with the day care centre that was using our church basement. Having them five days a week, ten hours a day with increased lack of co-operation restricted our congregational events. Needless to say things became very frustrating and the congregation, after much prayer and thought, decided to ask them to move out at the end of the year. This was a very difficult decision for the congregation because it means we are going to have a real financial struggle, but we felt that the ministry and fellowship that would be possible definitely outweighs that struggle. There are many plans already in the works for the space and in what ministries we will be able to participate. One of our dreams is to have a kitchen. There is talk of a youth centre as well. As God leads us in this new direction and we faithfully follow, I am sure there will be many surprises and blessings as we continue to share God's word and love.

We face a new year with both hesitation and excitement. We worry how we will make out financially and are excited about all the possibilities and opportunities for ministry opening up before us. Many of us are dreaming again and as we place our trust in God and all work together, we believe that those dreams will become reality.

First Presbyterian Church, Prince Rupert; The Rev. Bruce Gourlay: The greatest satisfaction I experienced last year was the growth in mission emphasis. This is especially notable since interest in missions ranked the lowest in the congregational profile filled out in 1998.

Finances: We raised more than our objective for *Presbyterians Sharing...* and for Presbyterian World Service and Development. In addition, our 1999 and 2000 Christmas Eve offerings are designated to a variety of mission work, both locally and abroad. As well, we established a Romanian Missions Fund to help with a variety of needs in that country.

Projects: We still do not have a missions committee to recommend projects for our consideration, so until now the session itself does this work.

One way our Christmas offering mission fund has been used was to help support the local Salvation Army. On several occasions, when people dropped by our church for assistance, we referred them to this part of the Salvation Army which has housing and meals for people in need.

We also used this fund to help the Synod PYPS when extra funding was needed for the May conference. Three of our own youth committed their lives to Jesus Christ at that conference. We used a portion of this fund to send support for the Cariboo Church. In the autumn, we started using our monthly soup lunch to help raise funds for missions. One month the ladies' group raised money for the Romanian Fund.

Romanian Mission Fund: Last spring, the session approved the establishment of a special fund which would be used in Romania. I knew that I would be encountering all sorts of needs during my holiday in Romania and this fund was created to help me offer support. At the time 1,000,000 Romanian lei was worth between \$70 and \$75.

Further Mission Works: Our mission activities have also grown in other ways. The ladies' group gave \$100 for the Romanian Mission Fund last summer and helped raise another \$350 in donations from the Soup Sunday in the autumn. In addition, they help a variety of local organizations with food and clothing including the Salvation Army, the Catholic Church, Anglican Church and Lutheran Church, the S.P.C.A. and Transition House for children and mothers.

The manse has been used in a variety of mission-oriented ways. We were not seeking to use it this way; it just happened. Several people who have had troubles at home (and/or with the police) have ended up living in the manse. While living in the manse they attend church. In addition to those who might be called "troubled youth", the manse has also been home to a Russian refugee applicant who has also been of great help to the church at various times over the year.

Frustrations: As you can see I am excited about how the congregation is getting involved in missions. But I was frustrated at how few people attended the Bible studies and came to hear national and international visitors.

For this coming year I hope that we will continue to grow in our mission emphasis and start to use the suggestions from Something Extra to generate interests in other areas of the world. It's good and healthy to know that we are not just a "mission point" which receives much needed aid, but that we are also mission supporters.

Calvin Presbyterian Church, Abbotsford; The Rev. Guy Sinclair: We continue to build and offer new ministries as the Spirit of God guides us. We held our second annual pre-summer lecture series featuring Dr. Stan Grenz, professor of Baptist Heritage, Theology and Ethics at Cary College in Vancouver. He addressed the issue of post-modernism, culture and our Christian faith. This is a citywide event welcoming many different denominations to join us.

We have held nine Alpha courses over the last three years. There are many who have had their faith re-vitalized, some have come to know the Lord, and others have been challenged seriously to consider the Christian faith. This last year we offered both a lunchtime and evening Alpha.

Our Sunday school workers and teachers continue to be encouraged by the number of children who attend. This year we have appointed a part-time children's ministries co-ordinator to oversee nursery to grade six. We believe it is important to offer quality Christian education to our children with a view to nurturing and discipling. A boys and girls club has also started for grades 4 to 6.

We held our Vacation Bible School in the last week of August. The theme revolved around the Australian Olympics. We had a good and committed staff of teachers and helpers. The attendance of the children was very encouraging.

Both my colleague, Hans Kouwenberg, senior minister, and I are involved with Natural Church Development. We have helped plan and host a seminar in Abbotsford, inviting churches and leaders to attend. Natural Church Development has greatly helped us to articulate our vision and focus in ministry.

I had the opportunity to teach two classes this last fall. One was on how to study your Bible. The other course was called Network. The course looks at your passion, temperament type and personality type, which are all considered to be integral to your gifts and their use. The final session of Network is a consultation with the teacher in which the participant is able to consider possible ministries in the church.

Our church neighbourhood has a number of youth of all ages and backgrounds. Most are unchurched. Some of us have had a burden to minister to these youth. By God's leading we now have a leader and a team of people to begin this new ministry.

Korean Presbyterian Church, Abbotsford; The Rev. Jang Woo Lee: Good news from your extension work. The Korean congregation increased by about 80 new people; many are visa students, children and youth.

This past year, thanks to the Lord's work and Canada Ministries' support, the church organized a choir (16 members), board of managers (34), pastoral care team (5 theologically trained, with good pastoral experiences), Sunday school (23), youth group (20), and young adults (15). By December 31, there were 60 communicant members and 65 adherents. Since last September, average attendance at Sunday worship is 90. The church includes a morning prayer meeting (Monday to Friday at 6 am – averaging 17), praise and worship (Thursday 7:30 pm, averaging 30), one-to-one discipleship training program lasting 14 weeks, house worship and fellowship gathering once a month, and the mission group of women's and men's gathering, once a month. As an outreach program, we have organized an ESL (English as Second Language) program. At present, we have 15 students.

New Korean immigrants and visa students are moving into this area at a steady and a high rate. We expect that this new church will grow nicely and firmly.

After five vision meetings, our congregation is looking forward to building a fine church community in the Fraser Valley area. We are hoping to have our own church building in the near future, a student mission centre, family counseling centre, senior program, and other

community outreach. In February, our congregation started a mission project with Canada Food supporting the hungry internationally, and supporting foster children in the Third World.

After my previous extension work experiences in Ontario, I am enjoying this ministry and pleased by teamwork with The Rev. J.H. (Hans) Kouwenberg and The Rev. Guy Sinclair, ministers at Calvin where Abbotsford Korean rents space for worship and other activities. Calvin Church is a great support and a great evangelism partner to the Korean congregation.

A rejuvenating event for both congregations was the joint Christmas carol service last year. More joint programs are expected. Our lady's group has a plan to invite Calvin Church for a Korean meal. I expect that the relationship between the two congregations will be cherished in many ways.

I am pleased with the support from Western Han-Ca Presbytery and the Synod of British Columbia. A close tie with both bodies has made it easier for my extension work in Abbotsford.

I am serving as convener of the Women's Ministry Committee in the Western Han-Ca Presbytery to Westminster Presbytery, and as assistant clerk of the Western Han-Ca Presbytery.

Grace Presbyterian Church, Surrey; The Rev. Anthony Pfaff: It has been a tremendous year of transition. This has challenged our view of tradition. Traditions reflect our heritage but sometimes, due to lack of resources, they are just not practical. We have been taught this again and again as we have attempted to manage our limited resources wisely.

The year started with the resignation of our organist and a move to use the piano as our main worship instrument. This was lamented at first but has enhanced variety in our music ministry. We have even had whole services accompanied only by a guitar when we were unable to find a replacement pianist.

In the spring, we had our first presbytery visitation since the start of the three-year plan to bring Grace Church to self-support status. The resulting report to presbytery was honest but encouraging to our ministry. The spring also brought a generous gift of pew Bibles from the congregation at Gordon Church in Burnaby.

In late spring, we were saddened to receive the resignation of our clerk of session, one of two elders who resigned from session last year. She had been clerk since Grace was constituted as a congregation. This was a major transition. For most of the year, we also had the impending resignation of our treasurer, since he and his wife made plans to return to North Vancouver.

Over the year we also lost nine major households in our congregation. Most found employment elsewhere in Canada. This could have put our finances at a critical level during the year but, by the grace of God, despite the hardships, we made our budget; a good omen for the coming year.

In the late summer, we elected three new elders for the session and were able to reintroduce elder districts. One of the new elders is also our new clerk of session. In his twenties, he is our youngest elder but his appointment reflects the necessity to pass on the reins to younger people within our fellowship in order to give them a proper role in our congregation.

A short time later, however, we lost our worship leader when her husband found a job in Kelowna. We had come to rely a lot on her powerful voice, but sometimes it is good to take away the prop and let the "apprentices" step out on their own. Our music ministry is once again moving forward.

We had a special vision meeting in the fall. From this came the first germ of an idea to consider more formally a joint role with Surrey Korean Presbyterian Church, the congregation which jointly owns our current temporary facility. This has now moved forward and, if all the finances can be put into place, we will shortly be considering a joint building project with a view to the English-speaking part of that congregation being linked to the Grace congregation as time passes. As we have said, a time of transitions, indeed! A positive sign of this working together occurred when both congregations joined before Christmas to sing carols in the neighborhood to publicize our presence, then back to the church for hot chocolate.

So, we have emerged from a difficult year. I think everyone at Grace would agree that it was tough moving through it but I think we have emerged stronger than when we started. The vision

we have now seems to have been consolidated and embraced by most of the congregation. We are moving forward together.

We would ask for your prayers as we continue to explore our vision for the future and especially as we continue to work through our relationship with our Korean brothers and sisters. Already in the first months of 2001 we have been encouraged by a strong, steady growth in our numbers and by the deepening faith of our fellowship.

Comox Valley Presbyterian Church, Courtenay; The Rev. D'Arcy Lade: Last year marked a radical turning point in the life of Comox Valley Church. We had the site already prepared for construction in 1999. The building of phase one began in July. Unfortunately, lack of funds prohibited the full building plan. The sanctuary will now be done in phase two and the gymnasium in phase three.

The initial building is 6,000 square feet. It has a 2,500-square-foot hall that will seat up to 250 for worship. Space for offices, kitchen, pantry, washrooms, classrooms and storage will make up the remaining space. The dedication service was held on February 25 to praise God for this stage of "Realizing a Vision for Christ and Community".

We are thankful for all of the support we have received over the years. We have not been in this alone! Finding land was no small thing here in the Comox Valley. The present 2.3 acre site is the seventh one we sought to buy. It is in an excellent location with a growing commercial district and three housing subdivisions within a four-kilometer radius.

The building project itself has been fraught with challenges from the tendering stage through to the occupancy permit. The minister has spent at least half his work week on the project and has sought to keep up the regular demands of ministry as well.

If the building project has been a test of faith and commitment for all involved, so, too, will be the challenges of expanding the congregation and its over-all ministry. So it is that we enter this new millennium filled with both fear and excitement; fear over a half-million dollar debt and excitement over the possibilities of expansion and growth! We move forward from our wilderness journey to a place of settlement. God has blessed us in our sojourn this far. Can we expect less blessing in the future?

A new chapter in the life of our congregation and its history as a people of God began on February 1. After six and a half years, it is hard to believe that we have a "church home". The people are, understandably, filled with excitement.

West Shore Presbyterian Church, Victoria; The Rev. Dr. Harold McNabb and Ms. Ruth McCowan, Diaconal Minister: This has been a year marked with anticipation and visioning. Our long-range planning committee decided to use Rick Warren's book, *The Purpose-Driven Church*, as a guide and model for outreach. In light of that decision, both ministers decided to head south to Saddleback Church in California (January) to see first hand what has been and is happening under the leadership of The Rev. Rick Warren. Throughout the year, we have looked at such things as who is in our community, whom we should target in our outreach and how best we can reach those who have not been reached by the church. In March and April, a team of people set out into the community by knocking on over 800 doors and asking people how they thought a church could best meet the needs of this community. As you can imagine, we received a great variety of feedback. Our challenge now is to take that feedback and develop ministry around those needs.

In many ways, we feel that we have been on a long journey as we have tried to secure land to build a church building. Once we found the place we felt that God has given us, we had to wait for a year and a half for all the proper zoning to go through and then we had to wait for another six months for the previous owner to move. We are very thankful to Canada Ministries and the wider church who support our work through their givings to *Presbyterians Sharing...* so that we were able to purchase this property. Our immediate project is to convert the house which is on the property to a church meeting area. We are well into our renovation project and hope to be worshipping in our new home by Easter. Our long-term goal is to start a new church building in five years.

In our planning for outreach, we have adopted this as our mission goal: "As a fellowship of God's people in the western communities, our mission is to bring people to Christ through worship, teaching and nurturing, so that all may know and follow Him." We are fulfilling our mission by providing worship and Sunday school each week, a mid-week house church (Bible study, prayer and fellowship), an Alpha group, and a women's and men's fellowship group. We continue in our relationship with the chapel program with our friends at William Head Institute (prison) in our area. We also continue to support our community through gifts to the food bank. We have had two adult baptisms, four children baptized, and five people making their profession of faith. Through worship, teaching and nurturing, people are coming to know and learning to follow Christ.

In the coming year, we look forward to putting many of our plans into action as we seek to reach out into our community to the people who have not been moved by the message of God's grace and love. Our property is situated in what is scheduled to become the fastest growing area in Victoria. We believe that God has called us there for a reason and we believe that we are up to that challenge.

MISSION REPORTS: INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND THE CARIBBEAN

The Rev. Dr. Joe Reed, Area Missionary: Last year brought many highlights. First was the celebration of the 20th anniversary of Archbishop Romero's martyrdom in San Salvador: taking part in a mass at the statue of Salvador del Mundo crowded with almost 50,000 others, then walking together through the downtown streets to the Central Plaza where the ecumenical celebration lasted through the night. People remembered; they sang; they danced. Monseñor, you still live in the heart of the people whom you loved so deeply. Over the years, from time to time, discouragement washes over us all. To feel a people remembering, young and old together, was, and is, liberating.

Other highlights:

- In January, our Costa Rican partner met and affirmed its mission emphasis, incorporating some 20 new congregations into a church that had numbered barely 15. Problems abound, not least of which is making sure that the new congregations really know what they are getting into and that older churches do not feel marginalized. Enthusiasm and joy filled the meetings.
- I visited Solentiname, the islands in southern Lake Nicaragua from which Ernesto Cardenal captured the gospel from Solentiname which caught the hope of Christians in the 1970s and 1980s. The beauty of the place as well as the spirit of its founders moved me.
- I had the opportunity to visit both northern Ontario and northern Saskatchewan and come to know our people a bit better. I will long remember getting a flat tire in the little hamlet of Batouche, Saskatchewan and the great honour which a local storekeeper paid me (I'm still beaming!): "Un francophone qu'on ne connait pas -- ca ne se voit pas souvent!"
- And in San Salvador, I met, by pure chance, the uncle of a high school friend of mine. This gentleman 91 years old and Jewish, and has made San Salvador home for over 50 years. And the stories! Not only of his 50 years there ("two revolutions ... three earthquakes ...") but also of life in this country at the turn of the century. As in Solentiname, I wanted to take out a notebook and just listen and treasure.

On a personal level: two major events. I took possession of a little house in Managua which, although rented, is "mine". Until now I have roomed with a fine family. But now I have my own space and a tiny yard with both lemons and "nancites" which have a habit of falling and peppering the tin roof all night. In October I had surgery to correct a long-standing cataract. I now see better than I have in 40 years and rejoice in observing the leaves on the trees and other beauties of God's creation.

All in all, it was a blessed year, filled with challenges, but also with reaffirmations and challenges for the future. It is great to be part of a diverse, growing, and exciting staff that well represents their Lord and The Presbyterian Church in Canada.

Dr. Fernando A. Cascante, Christian Education Advisor, Educational Ministry in Central America and Cuba: This was my first year working as part of the Central American team from

my new base in Richmond, Virginia. It was agreed that my work would require less travel but more concentrated efforts. Thus, we planned two trips for the year: to Central America in July, and to Cuba in November during American Thanksgiving. Although this second trip did not happen, two other trips happened: one to Camp Kintail in August, and one to Guatemala in October.

The first trip to Central America involved visiting three countries: Costa Rica, Nicaragua and Guatemala. Originally El Salvador was included, but while in Guatemala I learned that SEBLA (Seminario Bautista Latinoamericano) had had to suspend the August workshop. In Nicaragua, I worked for a week with the nursing school at the Universidad Politécnica (UPOLI) in Managua. With 23 professors, mainly from the nursing school, we worked on evaluation and curriculum issues in higher education. In Costa Rica, where three new FIEC missions are developing, I preached at several churches and led a two-day seminar for 13 church leaders. Although my seven-day visit to Guatemala was more for vacation, my wife accompanied me at my own expense. It was a great opportunity to:

- introduce my wife to places and people with and for whom I have been working. It was particularly special to be with Ken and Kennis Kim when their baby arrived, and even to "baby-sit" Noah.
- make arrangements with people from Seminario Evangélico Presbiteriano to lead a workshop in October after the Central America team meeting.
- contact people to plan a May 2001 travel seminar, part of my teaching responsibilities here at Union - Presbyterian School of Christian Education (PSCÉ).
- enjoy the beauty of places and the kindness of people in Guatemala.

My second trip to the region followed the Central America team consultation in October. I traveled by land to El Salvador to meet with the directors of SEBLA (Ismael Mendoza and Carlos Sanchez) and plan for 2001. At the same time, it was good to stay with Jim and Brenda Patterson in Santa Ana. From El Salvador I returned to Guatemala and then traveled to San Felipe to work for two days with faculty and the Christian education committee of SEP.

The trip to Cuba was suspended at the request of The Rev. Dr. Carlos Emilio Ham. Too many activities were happening during the month of November within the Presbyterian Church of Cuba. He hopes to organize something for 2001.

My participation at Camp Kintail in August was positive. I worked for five days with the camp leaders and led two sessions for the whole group of juniors and seniors. It was a good introduction to the youth of Canada and good to introduce the Central American perspective on faith and life to them.

As we look ahead we see several challenges and opportunities, specific to each country:

- In Costa Rica, we face the challenges of an emphasis on evangelization and growth that has put aside, in the last two years, the traditional concern for training and pastoral formation. I expect to be in contact with the executive secretary to co-ordinate one event for pastors and leaders this summer.
- In El Salvador, we face the transition of leadership within SEBLA. As they continue to discern where they should concentrate their efforts, I expect to continue teaching academic courses. Also, they expect my advice in the curriculum review they are engaged in right now. E-mail has proved to be a useful tool for that.
- In Nicaragua, communication has been the main difficulty. But there are great possibilities to follow up the work we have started at UPOLI. It would be good to explore other spaces such as the Baptist Seminary and CIETTS.
- In Guatemala, the whole situation of the Presbyterian Church makes it difficult to know where I should concentrate my efforts. At this point, it seems to me that a rest from my involvement with SEP may be appropriate. I will take initiatives to resume the work we started last year with the Fraternidad de Mujeres Mayas in Xela. I will be in touch with Ken and Kennis Kim and follow their advice.
- Now that I am closer to Toronto, it would be good to plan activities with a greater intentionality, whether as part of mission interpretation or any other program. The experience at Camp Kintail was very good for me and for the campers. I am willing to set aside time to be available.
- With the move of Carlos E. Ham from Cuba to Switzerland (to work with the WCC) I do not know who the contact person there will be.

The past year was an exciting time for our family. We had a relatively smooth transition in a new country, a new job and a new home. Anayancy and David, while aware of their Latino heritage, have adjusted well to their new schools and have started to find good friends both at school and church. Xiomara is enjoying our new house, her sense of independence as a driver, and is discerning possibilities of what to do in the years to come. I am enjoying teaching at Union-PSCE where I have been well received by students and colleagues. We all experience a sense of peace with the call we all feel from God to be in this place at this time.

Dr. David Villalonga, Nicaragua, Veterinarian: My mission is to educate farmers. From February to December, I led 12 workshops and eight meetings on improving livestock nutrition. I taught the participants how to plant trees that will provide shade for animals and families. I educate promoters and technicians. I teach at the postgraduate level at Universidad Politécnica (UPOLI): animal husbandry of poultry, goats and rabbits; reproduction in cows and goats; treatment and prevention of mastitis in cows; and how to improve milk production.

I was involved in two vaccination campaigns for horses - protecting them against anthrax, black leg, pasteurellosis and encephalitis and also providing medicine for and information about parasites. I supervise veterinary work in communities where the YMCA is involved. After courses taken at UPOLI, people raise their own money through a credit union. This helps them to become independent as they buy necessary vaccines. Three promoters have been trained and have begun their work as veterinary technicians.

With a grant from the YMCA, three groups of farmers have established a pharmacy to provide medicine for cows and horses. Three farmers received training at the university level and are now responsible for the projects in their communities. At first, few women were involved. Now, 45 per cent of participants are women. Many people are currently waiting to receive animals. First they must plant sufficient food to feed the animals, participate in training workshops and own sufficient land to support a cow. A committee in the community decides which farmer will receive a cow. Initially, I had to make these decisions, so this is a move towards community independence. In the spring, the YMCA (USA) obtained a large farm at Rivas (about 180 km from Managua) to create a centre for genetics and education.

The Guzman Ramirez Cooperative continues its cattle project, sharing with three other cooperatives. Through a special gift from The Presbyterian Church in Canada, they were able to vaccinate over 56 animals.

My work includes connecting with many NGOs (non-government organizations) and denominational partners. I am especially grateful to The Presbyterian Church in Canada through PWS&D for the rehabilitation program that followed Hurricane Mitch.

Mr. Ken and Ms. Kennis Kim, Guatemala: Ken continues to work with the Commission for the Verification of Codes of Conduct (COVERCO), a Guatemalan non-profit, non-government organization (NGO), aiming to promote the rule of law and to strengthen civil society in Guatemala. Its primary work involves the independent monitoring of labour conditions, mostly in Guatemala's garment manufacturing industry, known as maquilas, and in Guatemala's agribusinesses, such as coffee and bananas.

Ken is the co-ordinator, overseeing daily operations, co-ordinating the various projects and supervising a staff of six. COVERCO's work in 2000 included on-going labour monitoring in three Liz Claiborne/The Gap supplier factories in Guatemala. COVERCO published its landmark study on living and working conditions faced by coffee workers. The study has been cited within national and international circles to determine labour, trade and foreign policy. At the request of a US government organization, COVERCO undertook a review of labour conditions in Guatemala's recently privatized electrical power sector. Ken also conducted a review of labour conditions in a petroleum sector project in Equatorial Guinea, the only Spanish-speaking African nation. COVERCO has arguably become the leading example of an independent NGO monitoring group. Its methodology is being shared with other NGOs in Guatemala and the region.

Kennis received numerous groups and volunteers from Canada. Interest in Guatemala and Central America continues to be strong. Support for Presbyterian projects, including the

Francisco Coll School (elementary school located within the garbage dump of Guatemala City) is very strong. The women of the Fraternidad Maya have taken concrete steps to become an autonomous organization in support of their goal of empowering Mayan women.

Guatemala continues to face many challenges. The new administration in power has been unable to stop the rising level of violence and crime. The murder of Bishop Gerardi (co-ordinator of the Catholic Church's report on the civil war and its effect on Guatemala society) remains unresolved despite the new president's promises. Many of the accords in the peace agreement have yet to be implemented. It appears that the transition from war to peace will continue to be a difficult task for Guatemala.

The Rev. Jim and Ms. Brenda Patterson, La Federación Bautista de El Salvador (FEBES): The work is interesting and challenging. The people with whom we are working are intensely desirous of being faithful to God, and struggle to form churches, communities, and (with great hope) a country based on principles of openness, equity, justice, and sharing. The individuals in this small group of 14 churches and their seminary (SEBLA) often startle us with their faithfulness.

We were in El Refugio church on December 3, for a service of thanksgiving. During worship, in a time for personal thanksgiving, a single mother came forward and told us how she is often without work. However, she added, in the past two weeks, with the coffee in season, she and her 12 year old daughter had secured the back-breaking job of picking. By extraordinarily hard work, they had managed to earn \$91.15 (CDN). With expressions of gratitude to God, and reminding the congregation that the pastors "don't have work", she deposited \$8.85 on the offering plate as her tithe. Afterwards, as the plate was passed, she put in her regular offering.

The pastor in Metapán receives a monthly income of \$90 CDN from the Baptist Federation. He works at least 60 hours a week, pastoring needy people in his own neighbourhood, in the local prison, and in the slums on the outskirts of the city. If it were not for a bit of support sent from his Canadian son, he would surely starve to death. (The cost of living in El Salvador is almost identical to that in Canada.)

Jim: Since my arrival in November 1999, I have been working mostly in the western area of the country. However, my region extended toward the central area during the month of May and now consists of Metapan, Santa Ana church and seminary, El Refugio, San Salvador's three churches, and Cojutepeque. My work has consisted of the following tasks:

- Accompanying pastors, churches, missions and institutions of the federation, and some churches that are still not with us, in order to strengthen them, encourage them, and advance them in their ministry and mission.
- Writing resources: a liturgy book and a book of procedures.
- Providing educational courses to the churches and institutions, when invited (introductory Greek for SEBLA; introductory courses on Old Testament, New Testament, history of the church, and the book of Revelation in several churches and also in the prison at Metapán).
- Supporting the churches and institutions in their search for off-shore financial resources for projects.
- Interpreting the Salvadoran context to Canadian Presbyterian churches to encourage solidarity.
- Enabling and encouraging music in churches when invited.
- Raising up knowledge of Salvadoran history within the local people. (Most are unaware of the basic details of what happened during the war.)
- Working in team with the other missionary (Magda from the American Baptists) and with the three national staff persons of the Federation. I am also available to the board of directors and the council of representatives of the churches when they need me.
- Preaching, singing, giving jalones (rides), clearing up the perplexities of the computers (or leaving them perplexed), translating documents, and opening the missionary house for meetings.

Brenda: It has been a tremendous year. The changes of home, country, language, work, church and family have affected me vastly. At this point, I have reconciled myself to most of the changes. I am working here without any set job description. I accompany my husband and I do what I can. In my 'advanced age' I still find it difficult to use the Spanish language with ease.

But we always continue ahead with the knowledge that God supports those who need it. I have carried out several activities during the year:

- Artistic contribution: Decorations and flags for the federation assembly.
- Gender: Arranged three workshops supported by the IMU (Institute of the Salvadoran Woman, PWS&D partner) and received the delegates in my house.
- Hosted meetings: The seminary, the board of directors of FEBES, pastoral retreats, Salvadorans interested in volunteering with the work of FEBES communities, and the national staff of FEBES
- Hospitality/Accompaniment: Received Canadian groups and individuals.
- Projects: Linked with the Lions Clubs of Canada and El Salvador to mount two projects, which may be developed in 2001 or 2002.
- Salvadoran contacts: Through private activities I have met several nationals (most without church background) who are interested in supporting the projects of some churches of the federation.
- Craft project: With the children of the Baptist School in El Refugio, I have started a project of painting wooden craft articles in order to sell them in the hope that the money received would support the school.
- Salvadoran Educational Centre: At Tita Sanchez' (principal's wife, SEBLA) invitation, I give classes in English to her students in the capital, all of whom are from extremely poor and dysfunctional homes.

In the coming year, more of the same is planned for both of us. As well, through the partnership of SEBLA with the Assemblies of God Seminary, Jim will be teaching a Greek course (January to June). In July and August, the Greek course will travel to the other side of the country, San Miguel, each Saturday.

The Book of Procedures, if provisionally accepted at the upcoming assembly, will also go on the road. Every church in the Federation will be visited, the procedures explained, and feedback received, with a view to putting the procedures into effect in June of 2002.

We are especially grateful to the people of FEBES. They have received us with kindness and respect, and have made us part of their work. On the lighter side, living in the Salvadoran culture has its moments. Brenda hired a fellow to come and rid the yard of army ants. While he was busy chucking very lethal chemicals in every direction, he noticed a beehive way up in the mango tree. He asked Brenda if she would like it removed. Brenda was hesitant. Beehives normally are removed best at night, and with great care, something this fellow did not exhibit. He assured her, "No problema!" And with that, he set about to throw a heavy stick at the hive. His aim was good. From the safety of the house, Brenda watched as the fellow looked startled, jumped straight up, and then ran for cover with a swarm of bees aimed for his backside. Careful planning is not a typical Salvadoran trait.

Ms. Denise Van Wissen, Nutritionist, Nicaragua: It's been another exciting year, full of workshops and travel. Both have provided me with plenty of 'food for thought' and material for educational sessions. As a nutritionist, I work with SOYNICA, a non-government organization committed to transferring appropriate skills to increase people's abilities to solve their own problems. Most of SOYNICA's personnel work is with women and children in poor neighbourhoods of the capital city, Managua. I form a part of the 'SOYNICA North' team which works in 36 communities in two northern regions, with campesino (peasant farmer) families, helping them improve their quality of life, health and nutritional status.

Why is our work necessary? On average, the 370 families with whom we work have less than a hectare of land on which to grow their crops. This is very marginal land, without irrigation, so the best yields the people can hope for are miserably small, even in years of good rains. To make matters worse, most of the families lost part of their land to Hurricane Mitch. This difficult situation is compounded by the long-suffering national economy, lack of infrastructure and the extremely corrupt government, among other factors. Despite the efforts of the Ministry of Health (working on a very limited budget due to International Monetary Fund (IMF) and World Bank conditions), and even more significantly, the contributions of the multitude of non-governmental and church-affiliated organizations, health indicators such as maternal, infant and under 5 mortality remain very high.

Food & Nutritional Security project Our team is, unusually, but not surprisingly, all female, since we work preferentially with women. There are four young technical agronomists, four community health and nutrition promoters, and a co-ordinator (agricultural background). My role is to serve as 'technical advisor' to the co-ordinator, and to facilitate the training of the team in health topics, sustainable development and similar issues.

Early 2000 found us deep in the evaluation of the first eight 'pilot' months, and then we planned the year's activities. By April the team was back full-time in the communities, because we wanted to be sure to be ready for the planting season so that the families could try some new seeds and seedlings. The first rains came more or less as expected in June, and there was hope of another good rainy season; in fact, some parts of the country experienced serious flooding with the first rains. Most campesinos planted their corn and beans, but the rains didn't continue, and the majority of the crops were lost. This was a heavy blow, and in some communities, the food donations (usually food-for-work) from Hurricane Mitch continue. Although this 'free food' may fill tummies, it creates dependency in the people, and erodes the initiative to seek their own solutions.

Despite all the difficulties, we are seeing results! Our main focus has been to promote home gardens. I've been pleasantly surprised to see so much progress. Even now in the dry season, many families are managing to haul enough water from the community well for their vegetables: carrots, radishes, yucca (cassava), and cabbage. Tall banana and plantain plants now provide shade in what were sandy, dusty areas. People have new lush, green oases! My task in the coming months is to do a full analysis of the height and weight data of the under 7 year old children, hopefully to find the results of better household nutrition.

Monseñor Romero 20th anniversary activities It was enriching to share this moving event not only with our colleagues on the Central America team, but also with the delegation from Canada, including the Moderator of the 125th General Assembly and his wife, The Rev. Dr. Art and Rowena Van Seters.

Central America - The Presbyterian Church in Canada Team Meeting, Guatemala. We managed to cover business and have a retreat at the same time, over a three-day weekend. We really feel that we're coming together as a team and, although we live in different countries and do different types of work, we share many of the same difficulties and so appreciate the advice and help of our colleagues.

Learning and Sharing Opportunities/Professional Development. Living in Nicaragua, four hours from Managua, it is very difficult to keep up with the important nutrition research developments. It was thus most beneficial for me to attend the triennial Latin American Nutrition Conference in Buenos Aires, Argentina. As the only participant from Nicaragua, and one of the few from Central America, I returned brimming with ideas and new resources to share, including the latest research on micronutrients like iron and vitamin A, which we put to use in our work here.

SOYNICA was invited to take part in the People's Health Assembly in Bangladesh, and I was asked to represent us, as one of only two English-speaking staff members of SOYNICA. This international event was organized by various groups to 'give a voice to the people and make their voices heard in decisions affecting their health and well-being'. It was an incredible forum, and not only were World Bank and IMF policies criticized but so, too, were current World Health Organization (WHO) and UNICEF programs that don't allow the people to help themselves. As an assembly, we drafted the People's Charter for Health, which has as its starting point the Alma Ata declaration, 'Health for All in the Year 2000', signed by 170 countries in 1978, but was never put into action. We learned much practical information about a wide variety of topics. It was exciting to share SOYNICA's work with enthusiastic medical professionals from India and Bangladesh.

One day I accompanied two of our nutrition promoters to a remote community, in order to assist them with interviews about access to foods and the eating habits of the families with whom we are working. Let me tell you about a woman named Marta. I thought at first that she must have been in her forties or fifties, because she's missing most of her front upper teeth, but her face is still young, and indeed she turned out to be the same age as I am (31). Marta has five children, aged 15 months to 15 years. The middle children are in school, but her 15-year-old daughter only made it to third grade because she had 'learning difficulties'. It is common for mothers to

use this phrase to describe their children who are no longer attending school, but what exactly do they mean by 'learning difficulties'? So many children don't succeed at school because they suffer from malnutrition, and/or iron deficiency or even anemia, they have inadequate teachers, little parental support, encouragement or help with the excess of homework assigned, and they don't receive personal, specialized help from the teacher.

Marta never had the chance to attend school. Her husband only went to primary school for a few short years, but some of their children are getting a better chance. I wish I could tell you that, due to her involvement in our food security program, Marta and her family members' lives have been transformed, but it's a long process, with many obstacles. There are several different non-government organizations working in Santa Rosa. The people are community-oriented and hard-working. One organization provides families (including Marta's) with staple food items in return for their participation in that NGO's programs. I know that the monthly 25 pounds each of beans, corn, rice, and cooking oil form the daily diet of Marta's family, but at the same time I wonder if Marta would search more actively for other solutions to their situation if she weren't receiving hand-outs. Truth be told, her lack of vitality and initiative are probably due to malnutrition, and no doubt her lack of education plays a part, but so the vicious circle spirals unendingly. Is there hope? Yes. Marta displays affection with her children (which is not always the case in these desperate situations), has an enjoyable sense of humour, and is putting to use what she can of things she's learned in our workshops, and those of the other organizations. Though it's a long and difficult road towards Food and Nutritional Security, we do have exciting success stories.

Doña (Mrs.) Ignacia, her husband Felipe and five (of their six) children live in a community called El Mogote, a good hour's hike up a path from the village.

Doña Ignacia has participated in SOYNICA's programs for several years. She trained with us as a breastfeeding promoter, and has learned how to prepare more nutritious meals for her family by balancing the food groups, with emphasis on vegetables and fruits, and incorporation of edible green leaves from garden plants into her dishes. Vegetables are inaccessible and are considered an unnecessary expense to most Nicaraguan families, so how does Doña Ignacia afford them? By growing her own. Over the last few years, with the assistance and encouragement of SOYNICA promoters and of her husband and children, she has worked very hard to have a green, lush garden, which now includes a chicken coop, rabbit hutch and a goat tied to a tree. For her efforts, Doña Ignacia won second prize in last year's regional garden contest!

The eldest daughter is married with a family of her own, and the second eldest, Ivania, is studying agronomy at college, while Darling, age 16, is finishing high school. The eldest son helps his father in the fields, and the younger two enjoy primary school. Clearly, the children's parents understand the importance of a good education, and are working hard to ensure it.

The Rev. Christopher Jorna, Upper Corentyne Parish, Guyana Presbyterian Church: In 2000, the odometer turned over and parish work continued with its gentle round of preaching, teaching, worship, visitation and administration. The churches are set in patterns that bend the work towards chaplaincy to church members rather than reaching out to the community to share God's word and God's love. Sometimes in a feverish burst of activity something like an evangelistic crusade emerges (as it did at Skeldon in 1999 and before my time in 1996), but the day-to-day, week-to-week systems of behaviour strongly favour catering to insiders rather than reaching outsiders.

I would love my parish work to focus on equipping the saints for ministry, but most people are content to place me in the role of family priest. Like the Israelites in the desert, many church people prefer to let someone else deal with God on their behalf while they exercise a polite religious distance from the Almighty. There is little understanding that we are congregations of priests gifted by God to make God known to our neighbours.

As a family chaplain, my work is extended to about the limit one person can handle (about 140 members and adherents in four congregations). There is little numerical growth in the churches. We need to multiply the ministries through the mobilization of the lay people. But the vision has not caught on in the sessions or the pews. Lay preachers view themselves as temporary

stopgap measures rather than servants equipped by God's Spirit to exercise their gifts in proclaiming God's word.

A more ministry-oriented attitude exists within the National Youth Council. Once again I had the privilege of serving as presbytery's advisor to this group of university-aged youth who organize an annual camp for high school aged youth from across the Guyana Church. This year our camp was a little different from the others I've been involved in. We were in a suburban setting so that we could help to refurbish a dilapidated St. Columba's House (presbytery's reviving lay training centre). The site was ok. We accomplished a lot of repairs, but we will be returning to a more traditional camp setting in 2001. That will be much better. One thing we really missed at Camp 2000 was the daily opportunity to jump in the lake to cool down and have fun. Bible study at camp continues to be a real joy for me personally and an excellent opportunity for youth to grow in their discipleship to the Lord Jesus Christ.

The presbytery conducted a much-needed revision of its manual (equivalent of the Book of Forms). Presbytery also changed its system of assigning allocation from guestimation to standard formulae based upon congregations' annual total offerings. This new system should alleviate our cash flow woes. There were a few hitches as congregational treasurers got used to the new way of doing things (ministers' pay cheques bounced in October, November, December) but things seem to have smoothed out in the opening quarter of 2001 (and the ministers finally got their back pay).

For years, presbytery has been meeting with the other two Reformed churches in Guyana, attempting to establish a joint ministry training program. The program was supposed to begin in September 1999. It did not. As we passed the half way mark in 2000 it was quite clear that we would not be ready to begin in September, 2000. So our presbytery initiated a number of courses that we hope to eventually merge with the joint program when it comes into existence. As I was leaving for furlough Dr. Dale Bisnauth began to teach a course in early church history and a course in comparative religion. In January, 2001 The Rev. Jimmy Lalljie began a course in Biblical exegesis and I began Introduction to Theology. The classes have involved as many as 15 people, though there are 10 strongly committed students, four of whom are candidates for ministry. Some of the others are seriously considering the possibility of candidacy.

Last year was the middle year in my appointment, and the furlough year. From mid September to mid December, I travelled extensively in Prince Edward Island and Southern Ontario doing mission interpretation. It was an excellent time to renew friendships with familiar congregations and to forge new relationships. Particular highlights included the Atlantic Mission Society's annual meeting in St. John's, Newfoundland, a day in Montreal at Presbyterian College, and the annual pre-Christmas lunch with my 'home' congregation, St. Paul's, Vaughan. The low point was a Toronto thief breaking into a host friend's house to steal his DVD and the church's laptop assigned to me.

As furlough drew to a close I was able to gather with family for Christmas at my parents' house in Ottawa. That was a special treat for all of us.

Returning to Guyana in January, 2001 was a real entry into the 21st century. In my absence a telephone had been installed in the manse. What a wonderful thing! By March there was internet service. Life and ministry have changed. I cannot describe what it has been to function without a telephone for nearly three years. Nor can I describe how handy it is to be able to confer instantly with colleagues in other parts of Guyana; or the ability of near instant electronic communication with Church Offices, family and Canadian friends and colleagues. Wow!

I'd like to thank members and congregations of The Presbyterian Church in Canada for prayers, financial support, and many cards.

The Rev. David Heath, Guaynabo, Puerto Rico: We are located at Second Union Church, one of about 120 world-wide, inter-denominational congregations that worship in English, serving Christians who travel, or are posted, all over the world. We have been privileged to serve two prior international congregations: in the Middle East and in Central America. Because Puerto Rico is part of the United States, it has an American infrastructure: good roads, water, health services. However, there is a 45 per cent unemployment rate. Although the US government contributes billions of dollars to the local economy, there is a large underground economy.

Our eight months here have been enjoyable. As we look back, we wonder where they have gone and wonder at all that has transpired-difficult situations along with times of laughter and joy. The many denominations represented here can be a strength; there is cross fertilization of worship, ideas and visions and no-one group trying to determine the church agenda. The congregation is involved in many service activities and commits significant dollars to missions locally and off-shore.

The strength of the church is not what others can do for us but what we do in Jesus' name. This is a gifted body of people. We look forward with excitement to see how those gifts will be shared. I am challenged and delighted to be a part of this community; truly what draws us together is Jesus the Christ. Thank you for your involvement in international congregations and with us in Puerto Rico.

The Rev. John Bushby, St. George's, Grenada (Caribbean and North American Council for Mission CANACOM appointment, administered by The Presbyterian Church in Canada): After my May 31 induction and commissioning at St. Andrew's Church in Carleton Place, my wife Gladys and I flew to Grenada on July 5 to begin ministry in three Presbyterian Churches (St. George's, Belair and Samaritan: one urban, two rural). I am also required to be manager at MacDonald College, located near the village of Sauteurs on the northern end of the island, as well as Samaritan Presbyterian Elementary School.

CANACOM had arranged for a month of overlap time with the previous minister, which meant that we did not move into the manse or have a car until the end of July.

Our early days were spent getting acquainted, then settling into the manse. August saw us thrown pell-mell into a whole range of new experiences, along with some trials: funerals, weddings, visits to hospital and nursing home; taking communion to shut-ins, meetings, interviews and conducting services at each of the three churches each Sunday. I even survived Carnival, a yearly celebration held in many Caribbean countries. I visit the prison regularly. Two visits in October involved Canadian prisoners caught in the drug trap.

Funerals in the country start at 3 pm and usually conclude around 5:30 pm. That includes interment. At some funerals there is wailing by two or three 'professionals'. Burials are sometimes in the front or backyard of a home and sometimes at a graveyard. Drinking is all part of the procedure and a fair bit goes on while the grave is being filled. Mostly, everybody conducts themselves well. The humour is great and some jokes go around while the grave is being filled.

The Conference of Churches meets monthly and held a special ecumenical Thanksgiving event in October to commemorate the time of the intervention in 1983. This was held at Blessed Sacrament Roman Catholic Church and was well attended by all political and religious dignitaries including current and past governors general and prime ministers. In the local town library, I found shelves of books lined with discards from just about every library in Toronto but little information on Grenada and almost nothing on the revolutionary days and the events leading up to intervention led by the United States.

Hurricane Joyce threatened the island on Sunday, October 1. People boarded windows and sandbagged all over St. George's. Rains were heavy and brought lots of rock/mud slides but "Joyce" did not hit too hard. An earthquake hit mid-morning on October 4. It was 5.9 on the scale and gave quite a shudder and shake to everything: slight damages and no injury.

Verna Cassells, CANACOM education in mission secretary, visited from November 9-15.

Some of the poorest people on the island live in the Belair area. In December, we visited an elderly lady who was starving. She has a son in the neighbourhood who doesn't care about her and she was left to fend for herself in a two-room shack. We arranged for someone to care for her and keep her in food.

Also in December, I started a youth group. This will not be an easy climb. On White Gift Sunday, the Sunday school children and teachers from the kirk (St. George's) went to Belair and Samaritan to deliver gifts; a first for most children and teachers. It was a good move and we hope to do more in the future. There needs to be more involvement with some community

agencies and in family breakdown situations. There is little reliable counselling service here. Christmas services were well attended.

As the year drew to a close, two projects seem to be front and centre: the need for installation of a flush toilet and sink at Belair, and to fix the roof at Samaritan's church hall.

There is always some surprising and welcome witness to the love of God in Jesus Christ in all three communities of faith. So often it seems to come through those who are not so involved in "running the church". We have been privileged to meet both young and old who cherish the gospel and who quietly reach out to neighbour and stranger alike. Many stories of faith have inspired us and humbled us. We thank God for all the times we have been nourished and upheld.

MIDDLE EAST

Mr. Makram and Ms. Mona Barsoum, SAT-7: We have marked the fifth year of involvement with SAT-7 International in Cyprus since we were commissioned by Interserve and The Presbyterian Church in Canada. The year contained many challenges that enabled us to see God's leading hand and involvement in our lives and that of this precious ministry.

In consultation with SAT-7, Interserve, and our local and national church, the decision was made that Mona and Christopher would stay in Canada for one year to help Phillip and Sherien settle together in Toronto to complete their university education. During the fourth quarter of 2000, Makram's work assignment involved two and half months overseas and one month in Canada.

SAT-7, the satellite television service for the Christians of the Middle East and North Africa, has been on air for over four years. Its broadcast schedule both moved to daily broadcasts and to a better evening time slot in April. In addition, it launched a parallel digital TV service to provide Christian programming to the new and fast growing generation of satellite viewers in the region who only have digital receivers. During the year, staff in the region doubled to 64. Over 65 per cent of SAT-7's output has been locally-made programming and the quality of the programs has also increased dramatically.

During the year, viewers covered the full spectrum of young and old, men and women, boys and girls, believers and non-believers, literate and illiterate, rich and poor. And they came from over 55 countries. Although we only heard from a small portion of what is estimated to be seven million viewers, it is important to continue to pray that the Lord, who knows every heart intimately, will lead many to His Kingdom.

During this year, seven telephone counseling centres in seven Arabic and European countries were commissioned. This has brought the telephone closer to viewers and enabled SAT-7 and its partners to serve better their spiritual needs.

For the first half of 2000, Mona continued helping in the audience relations department in Cyprus. Her volunteering time was increased to five half days per week due to shortage of regular staff. Her youth ministry in Cyprus continued until mid-June with a meeting once every week and ongoing counseling. In Toronto, she volunteered part of her time helping at the offices of Interserve and Chapel Place Church, our home congregation. Mona also holds a weekly ladies Bible study at the family house that is now mushrooming into two groups.

Makram continues to direct SAT-7 audience and church relations, manage internally the acquisitions, and oversee the daily broadcast.

We thank the Lord for every moment and we continue to look for the unfolding of God's marvellous plan in our lives and in the lives of those who receive daily bread through this broadcast in the Middle East.

AFRICA

Dr. Richard Allen, Kenya, Presbyterian Church Of East Africa (PCEA): Most of last year was spent in HIV/AIDS prevention. The HIV/AIDS problem in Kenya, and Africa as a whole, is continuing to get worse. Even though HIV infection rates among the 15 to 44 year age group are 18 per cent in Kenya and as high as 35 per cent in some southern Africa countries, surprisingly little is being done. Generally, churches continue to be ambivalent about addressing the

problem. Churches find it difficult to deal openly with matters involving sex, and thus with HIV/AIDS, since the large majority of HIV infections are through sexual transmission.

In the PCEA, I have been working with others in developing and carrying out HIV/AIDS "trainer of trainers" courses. Individuals are chosen at the parish level and given one month of residential training over a one-year period. Upon completion, trainees are to train others who in turn teach the community about HIV/AIDS. In addition to these courses, we have also started to offer seven-day seminars for church ministers. One of the basic objectives of the ministers' training is to support and facilitate the work of those who have completed the "trainer of trainers" course.

Funding for the PCEA HIV/AIDS work has always been difficult to identify and at times lack of funding has delayed training. International Ministries and individual congregations (through International Ministries) have greatly helped out in this area of funding. We are also happy that PWS&D will be funding the HIV/AIDS training for the next three years.

On a personal level, I continue to live just outside the capital, Nairobi, but do a fair amount of travelling in the country with respect to HIV/AIDS activities and my work as acting health coordinator for the PCEA Health Board. I was in Canada for a short furlough in the fall of 2000; a good break and time of reflection. With God's guidance, the HIV/AIDS work will continue in Kenya.

Ms. Clara Henderson, Music Consultant, Blantyre Synod: In Malawi Church Of Central Africa (CCAP), January to June, I continued my routine of teaching music to 120 students and their spouses at Zomba Theological College, concentrating on music reading, theory and singing with the aim of preparing students to lead singing in their prospective congregations.

As well, I led music workshops with the joint choirs at St. Michael and All Angels Church in Blantyre. After learning new pieces, the choirs sang at two of the five worship services each Sunday, a popular practice that resulted in more workshops.

Throughout the year, I led morning assemblies at H.H.I. Secondary School, taught weekly piano lessons to upcoming church musicians, and facilitated a worship and liturgy workshop at Chilema Ecumenical Lay Training and Conference Centre for clergy and laypersons of Anglican and Presbyterian churches.

The song book for the women's desk has been put on hold while I am on study leave. I finally completed compiling photo albums for the women's departments in each of the 13 presbyteries of the synod as well as one large photo album for the women's desk and Chigodi Women's Centre. These albums depict the women's guild activities that have taken place in each presbytery in recent years, especially the recording trips for the songbook and the Mvano Golden Jubilee celebration. A videotape of the celebration was also made for the women's desk.

In May, it was a pleasure to take part in the Malawi FLAMES tour, accompanying them with Linda Inglis to Likhubula Youth Centre and to the rural congregation of Matawa CCAP in Mulanje. The FLAMES group was treated to warm Malawian hospitality and some wonderful music.

In my spare time, I managed to finish all the revisions to my master's thesis. It is now at the publishers, waiting to be printed. The book is about the music of the Mvano (women's guild) of the CCAP. It was scheduled to be published in the early 2001 in Malawi and hopefully also in North America. In the rest of my spare time I sang in the Messiah with the Blantyre Music Society, gave a talk on church music to the society, and played tennis and squash regularly.

The second half of the year was spent in North America. In July, I left Malawi for a combined study leave/leave of absence to begin Ph.D. studies in ethnomusicology at Indiana University in Bloomington. In my first semester, I wrote two major papers. One deals with the role of music in shaping images of Africa in a Hollywood film. The other paper was written in collaboration with a folklorist who conducted research in Malawi in 1999. We focused on the role of Malawian women's singing and dancing in the political arena and in the church. I also had the opportunity to make a documentary film about the music of the Mvano. I hope to use the video in future mission interpretation.

I attended two academic conferences in the fall. The Society for Ethnomusicology met in Toronto, an opportunity to reconnect with other ethnomusicologists interested in religious music and to keep in touch with current research in the field. The African Studies Association met in Nashville. I presented a paper which I have also submitted for publication.

I am enjoying this time to research and write. Thank you once again for the opportunity to serve our partner in Malawi and for granting me a study leave to attend graduate school in order to hone my skills and sharpen my intellect so that I may become a better servant of the church.

The Rev. Glenn Inglis, Program Manager, Church and Society Program within the Blantyre Synod Projects Office: Malawi became a functioning democracy in 1994, holding successful national elections that year and again in 1999. It was assumed that local government elections would follow the national polls but, despite many promises, there was a continual delay. However, by late 1999 the new Local Government Act was enacted into law and elections were set for September 2000.

The Church and Society program secured funding from World Learning-SHARED (USAID) and undertook a five-month intensive civic education program on the new local government system. We used the same model as previously. We educated 20 trainers in each of our 13 presbyteries. These trainers were then deployed to carry out their own training meetings in churches, village squares or markets, hospitals, or any place where a crowd could be summoned. (In the harvest period during April-May, women will meet together to shuck maize cobs. Creative trainers would seize upon these opportunities.) Each trainer was to conduct a minimum of six meetings per month over the five-month period. Over 7,500 such meetings were conducted. We made contact with over 600,000 voters.

World Learning-SHARED was winding down operations in Malawi so we had to find new donors for the voter education component which was to start in July. We secured funding from four sources, allowing the program to continue, but causing a lot of administrative headaches. Nonetheless, using the same system as described above, our 260 trainers conducted another 7,500 meetings with over 500,000 contacts.

Church and Society (under Blantyre Synod Projects Office) was the only church-based NGO to be accredited to carry out civic and voter education by the Malawi Electoral Commission. Indeed, we were one of only eight NGOs accredited for the whole country. In addition to a hectic training schedule, we also produced and distributed one million brochures on the local government system and one million leaflets on voter education. We shared these resources with other NGOs which had not received funding and so our material was used nationally. I give credit to my three colleagues who carried out this intensive program with humour and integrity.

We are hoping that elections are over for a while. The comprehensive nature of these programs meant that we did not fulfill other roles we normally carry out. The 13 Church and Society presbytery committees which were set up in 1999 suffered. They will be the centre of our work over the next two years.

In July and August, we took our leave in Canada. In November, I travelled to Canada again, mainly for the International Affairs Committee Round Table in Victoria but also to do some mission interpretation. The Round Table drew participants from across the province. My topic was "Democracy, Human Rights and Civil Society - The Role of the Church", a reflection on Biblical themes of freedom and justice in the context of my Malawian work. Billy Mayaya, a colleague in Church and Society, travelled with me for most of the month. He brought a strong African focus to the round table.

I find Presbyterians interested in and supportive of our Church's work throughout the world. However, I find there is still a lot of misunderstanding about the critical issues facing Africa. The negative reporting about Africa covers up the wonderful gifts Africans celebrate - music, dance, community and family values - as well as growing churches, youth groups and Sunday schools with memberships in the hundreds. I also found the Canadian preoccupation with wealth and security as a pernicious symptom of an unhappy society.

The context for our work continues to be challenging. Malawi is devastated by HIV/AIDS with one of the highest infection rates in the world. The United Nations Development Program predicts one million Malawians will die of AIDS in the next five years. We will soon have one

million AIDS orphans as well. Malawi is a poor country and struggles under a debt load mainly incurred by the former dictator. While there was a strong attempt to join the international Jubilee movement last year, Malawians are cynical that the G-7 and other rich nations are really serious about creating new opportunities for economic growth. Despite all the rhetoric about free trade and open markets, Europe and North America continue to block fair trade in primary commodities.

Schools and hospitals are worse off than 20 years ago with little chance of immediate change. Combine AIDS with an economy totally dependant on agriculture and a world market not keen on agricultural imports and the picture becomes gloomy. We always try to balance this difficult news with the Good News that is spreading throughout sub-Saharan Africa. God has not forgotten God's people; Christ has not abandoned his Church, thus we do not despair but seek that hope which is the sign of the Spirit's active presence.

Finally, I must not forget my congregation. I am the associate minister at Michiru CCAP congregation in Chilomoni, on the outskirts of Blantyre. It is a congregation of about 3,000 and has a 6 am English service every Sunday. While I resist the early hour, I do enjoy contact with the worshipping community. My schedule at Church and Society really only allows me to be present on Sundays with occasional duties for funerals. However, I hope to do some additional work with the youth in 2001.

Ms. Linda Inglis, Co-ordinator for The Presbyterian Church in Canada Volunteers and Visitors to Blantyre Synod: In April, a group of 21 people with Missionary Ventures Canada came for three weeks to Blantyre Synod through the partnership between CCAP and The Presbyterian Church in Canada. Their task was to help construct a school in Neno, a rural, isolated community three hours from Blantyre near the Mozambique border. They spent most of their time on the site, but also enjoyed visiting other projects such as Naming'azi Farm Training Centre, community-based orphan care centres and a trip to Liwonde National Park which is on the Shire River.

Planning for this project took several months and had many positive aspects but some problems as well. On the positive side was the group's enthusiasm and ability to cope in spartan conditions in the Malawi 'bush'. Their good humour and co-operative spirit won many friends in the Neno district. On the negative side, however, there were serious problems. One cannot build a school in three weeks. Added to this was the problem of procuring supplies in advance, then transporting them over a dirt road down into a valley during rainy season. The project is ongoing.

In May, our first FLAMES tour arrived for a week in Blantyre after their visit to Kenya. We visited Mulanje Hospital, stayed over at the Likhabula Youth Retreat Centre (at the base of Mulanje Mountain), visited a rural church and visited the children at two community-based orphan care centres (run through our projects office). On the day we worshipped at St. Michael and All Angels Church there was featured a special service at which the First Lady was speaking. The members of the group were asked to join her on the platform and bring greetings. Several of the participants stayed on a few extra days and experienced the river safari at Liwonde National Park as well. The group was able to meet Malawian people of all walks of life who could share with them their joys and their sorrows and to see the programs that the Church is involved with in Blantyre Synod.

There are guests coming and going from our guest-house. As I write, Nicole Hayes has come as the first PWS&D-CIDA intern posted to Malawi, working with Glenn in Church and Society. We also hosted a law student from Pittsburgh Presbytery, PCUSA, and a volunteer in Church and Society from May to July. We receive other people on various short-term mission assignments who stay a day or two.

I continue to volunteer at the community-based orphan care centres once a week (guitar in hand) and also once a week at Ndirande Social Club for mentally and physically challenged people. We continue to supply wheelchairs, braces, eye glasses and, for the first time, a hearing aid to one young boy, thanks to generous donations. Glenn and I enjoy a weekly Bible study on the mission where we share our joys and concerns with neighbours and friends. All in all, it is a busy life.

Ms. Christy Biggs, Volunteer, Bandawe Girls Secondary School, Synod of Livingstonia: Nothing could have properly prepared me for life in Malawi. It was very hot when I arrived in Malawi in August. What surprised me was how much hotter it got and how humid! I am at a school in the northern region, about 80 km from Mzuzu. Bandawe is new. It opened in 1997 and is still finding its feet. I teach math, geography and physical education. Like many schools in Malawi, teaching at Bandawe often involves teaching without textbooks, in overcrowded classrooms, and with students who have no notebooks. The teachers face many challenges. There are not enough houses for all of the teachers, and there is no electricity, although a project is under way to raise money for electricity for the school. The school itself has no means of transportation, other than the truck provided to Lillian Sparling and me during our stay here. Salaries are quite low. Despite this, the teachers and the head mistress are committed to seeing the school succeed.

An Irish teacher and I started doing a weekly Bible study with the girls. We found that we had to go back to the basics. I am challenged by the prevalence of traditional religion within Christian circles. I often feel unsure how to react to this. I have grown during my time here and am grateful for the opportunity.

Ms. Lillian Sparling, Volunteer, Bandawe Girls' Secondary School, Synod of Livingstonia: I arrived in Malawi at the end of August to teach at the Bandawe Girls' Secondary School (enrollment about 150). The school is organized on the British system with three forms. A fourth form will be added in January. Some of the girls board at the school's newly built hostel and some of them walk eight to ten kilometers from Chintheche. School goes from 7:35 am to 3:30 pm. There are also some students who live in rented houses in the community. Most subjects are taught in English. Examinations at the end of form two and form four are also written in English. I taught English grammar (forms one and three) and Bible knowledge (forms two and three). The school year begins in January.

After school, I teach counted cross-stitch and plastic canvas crafts, work begun by Heather Jones. The girls love to do this intricate work. We have a lot of fun. Usually they don't want to stop at 5 pm when it is getting dark and they can no longer see to work.

In Malawi, students are expected to kneel when they speak to teachers, to show respect. I do not ask them to kneel. They call female teachers "Madam". They love to have "excellent" written in their workbooks. "Madam, madam, put excellent," they say to me. At times they can be quite demanding and expect me to mark their books all at the same time. I tell them that I will mark them later. I brought some lined, white three ring notebook paper with me to use when writing tests. They love this paper, often ripping paper from their notebooks for the test and keeping my paper to write letters. Even teachers ask for this paper. Their government notebook paper is poor in quality. The form one students are difficult to keep quiet. They want to chatter all the time. They love to read out loud. Form two's are not much better but the form three's are great students. They work hard.

Facilities are limited at Bandawe. Desks meant for two students, seat three or four students or they sit on the floor. There are desks at Mzuzu waiting to be transported to the school, hopefully by January. They are short of textbooks. They must share what they have. Another serious problem is the lack of lighting in the classrooms. Preparation time goes from 6:30 to 8:30 pm, five nights a week. By 6 pm it is totally black outside. Some girls crowd around a small solar light at the front. Those further back have great difficulty seeing anything. The chalkboards are cement, painted black. Some are gouged out and all need to be painted. I bought some board and some black paint to cover the existing cement ones and hope this will be done during the break. In Malawi, no one gets excited. "It will come" or "It will happen" are the famous lines of comfort. There is electricity on the mission station in the presbytery offices, the church and the manse but there is no electricity in the school buildings or the teachers' houses.

I think the first qualification for a missionary in Malawi, after a sincere commitment to Jesus Christ, is the ability to laugh and not get tangled up in all the manipulations that go on. In the west, we are so organized, everything must be done just so and in the proper order and on time but, in Malawi, if it doesn't happen today, tomorrow will do just as well.

The house I live in is reasonably new and quite nice. We added screens on the windows so that we could open them at night to catch the breezes from the lake. The house has three bedrooms,

a living/dining room and bathroom. The church has provided western furniture. I use propane for cooking and candles for lighting. When I return in January I will bring a small solar system which will provide better lighting for reading and marking papers. There is now a refrigerator at the manse where we store our perishable foods. Before this, it was difficult to keep food from spoiling. I sometimes buy fish from the lake but it must be used the same day. We eat a lot of pasta and rice and packaged food. Cheese is hard to find in the store in Chintheche. Once a week or so, I go to the Chintheche Inn for a meal. I found good vegetables in the market on Saturday mornings. At first, Christy Biggs lived with me until she moved into the Mary Martin house on November 19th.

I'm grateful for the opportunity to share in the work at Bandawe. The girls really appreciate all that we do for them. One of them said to me, "Madam, you have brought us so many things we did not know about before." She was talking about the plastic canvas crafts we were doing. We are grateful for the use of the Toyota truck; it makes life a lot simpler for both Christy and me. We don't feel so isolated when we can jump in the truck and go to Chintheche or Mzuzu. I am looking forward to the next six months. Thank you for your prayers and support. Thanks also to Heather Jones who helps us in so many ways and in so many different situations.

The Rev. Heather Jones, Schools Chaplain, Synod of Livingstonia: I began 2000 in Canada. I had expected to stay for six weeks for health reasons but stayed for almost six months. I made good use of the time, doing some writing and deputation. My disappointment with this unplanned furlough was that I did not have time to contact those who have been in touch with me here, to make plans to visit regions of Canada other than southern and eastern Ontario.

I returned to Malawi in May, refreshed and ready to face the challenges of working in one of the world's poorest countries. One thing that I have learned to say to people, both here in Malawi and in Canada is, "Life in Malawi is difficult, but there is much that is good here." Life in Canada, and the West in general, is easy, but it is not necessarily good. I have learned to appreciate the strength of family and community relationships in Malawi. In the West, we have lost too much of our commitment to caring for our relatives and our neighbours.

The work in needlecraft income generating projects has grown. What started as a fun way to share with my neighbours, while fulfilling needs for supplementing family incomes and providing hand-made souvenirs for visitors and tourists, has grown immensely. We are now working on goods for export to our partner Northern New York Presbytery of the PCUSA. As this gets more solidly established, I hope that we will also find ways to export our greeting cards and clothing to Canada.

The work with schools continued through 2000, though it has been slightly reduced. The need, especially for individual support to students is great, but the constraints of being available only once every second week have made it difficult to offer effective programming.

I continue to be available for occasional preaching in various congregations. In October, I had the privilege of visiting Lundazi, a congregation of the sister Synod of Zambia, to lead a weekend conference and to celebrate the sacrament of holy communion there. The issue of women in the ministry of word and sacrament continues to be of great interest in the church here, and spurred the invitation to Zambia. In December, the Synod of Livingstonia ordained the first female minister in the CCAP. It was a wonderful celebration, variously described as a miracle, an epiphany, and a kairos moment.

A crucial part of my work is to help Canadians understand and feel connected to the Christians here. As often as I can, I try to write stories that describe the joys and/or the challenges faced by the people here. I am grateful to Glad Tidings, The Presbyterian Message, and The Winchester Press for printing these stories. Once again, I thank God for the opportunity I have been given to live and serve here in northern Malawi. I also thank all Canadian Presbyterians who, through your support of *Presbyterians Sharing...*, make it possible for me to answer God's call in this way.

Mark Gordon, Presbyterian Church of Mozambique (PCM):

Community Development

- Designed a water purification project at a community health, education and training centre in Mabilibili, Maputo Province

- Designed and initiated with co-ordination from PWS&D staff the PCM's Manjacaze water and sanitation project
- Participated with PCM projects department staff, government, international partners, and local community members on a Mabilibli needs assessment and future project possibilities
- Co-ordinated with Tete community development co-ordinator, the execution and reporting of the Tete Guard House community education project

Emergency Response

- Oversaw the management of the PCM's 2000 Emergency response which consisted of:
 - Liaising with Concern World-wide to design, execute and report on a Maputo barrio flooding response (value \$20,000 US)
 - Designing, in cooperation with Trocaire, the Manguinne Housing Resettlement concept paper and solicited approval from government authorities for the project (value \$450,000 US)
 - Designing, implemented, and reporting on the PCM/Action of Churches Together (ACT) emergency response (value \$531,000 US)
 - Designed, implementing/managing with local ground staff (PCM, Reformed Church and Nazarene church), and reporting on the Canadian Foodgrains Bank (CFGB)/PCM emergency seeds and tools response (value \$261,000 US)
 - Designing, implementing, and reporting on the PCM's/World Food Program (WFP) emergency food response with free food for 24,000 Mozambicans per day (value \$472,071 US)
 - Preparing evaluation material and co-chairing with the department's director, the PCM's emergency response evaluation seminar

Rehabilitation Response

- Initiated and designed the PCM rehabilitation response until appropriate staff were hired (January 2001)
- Designed, managed with local staff, solicited external funding from donors for material, and reported to World Food Program (WFP) on the PCM/WFP food for work post-emergency rehabilitation (\$194,659 US)
- Participated in the design of the PCM's animal restocking project (\$520,000 US)
- In co-operation with the Presbyterian Church of Scotland, initiated the design of the PCM's anti-malaria, mosquito nets project

Project Department Capacity Building

- Designed (with voluntary professional assistance) the terms of reference and project proposal, initiated contact with financial firms, sought funding from international partners, and supported and participated in the creation of the projects department's financial system
- Taught a semester course in Portuguese on theology and the role of clergy in community-based participatory development
- Managed successfully sections F and G (part of the PCM's restructuring proposal) of the projects department's strategic plan
- Worked directly with the projects department financial office to prepare the department's monthly and annual budget
- Defined the roles and responsibilities, participated in the interview (where possible), hiring process and training/or professional support for the following positions: WFP Emergency Response project manager, emergency response procurement officer, Projects department's community development national co-ordinator, national rehabilitation co-ordinator (international and local staff), animal restocking project manager (international staff), WFP Food for Work project manager, CFGB evaluation team members, emergency preparedness manager.

Other

- Programmed and executed the visit of PWS&D staff Jean-Frédéric Beauchesne and participated in Cooperation Canada Mozambique (COCAMO) visit/evaluation
- Team leader on CFGB impact evaluation
- Participated in PCUSA "Africa Retreat" in Victoria Falls, Zimbabwe
- Visited Canadian missionaries in Malawi

- Sought project and program technical support/co-operation from CCAP Blantyre Synod in projecting the areas of informal participatory agricultural practices, and community based AIDS/HIV training within a theological environment
- In conjunction with director of the department, identified and initiated revisions to 1998 strategic plan
- Provided logistical and conceptual support to Peace Corp/ PCUSA literacy consultant

The Rev. Arlene Onuoha, Presbyterian Church In Nigeria: Since I returned to Nigeria at the end of 1997, my job has changed. For the past three years I have been busy, running on a treadmill and not knowing how to get off.

In 1998, I began teaching part-time at Essien Ukpabio Presbyterian Theological College in Itu, teaching one to four courses a semester. A large part of my work in Aba has been as finance officer of our new national directorate of missions, formed in 1998. The directorate raises its own funds through mission offerings from parishes, donations, sponsoring certain programs such as "Operation Plant A Church" and selling t-shirts, caps, etc. for it. We have also held ministers' retreats and conferences each year. In 1999, we did pilot surveys in various areas where we thought we'd like to open new mission stations. Then we interviewed, selected, trained and commissioned 22 new missionaries to our new stations. Our first step was to open churches in all the state capitals where we did not yet have a presence. Then we opened new stations aimed at reaching out to the indigenous in new areas.

To involve the rest of the PCN and to financially support this work, we matched existing strong parishes with each mission station as "adopting parishes" and asked them to contribute a certain amount of money each month. Other parishes are also supposed to take up a mission offering once a month. So far that is the extent of our income. My job as finance officer turned out to be bigger than I had at first anticipated. In September of 2000 I was also named secretary of the same body.

I am also convener and finance officer of the Presbyterian Urban Health Services, our primary health care centre in Aba. I work with and keep accounts for the publications department (with little electricity I could not complete the typesetting. I had to hand write much of the work for the 2001 desk diary and get the printers to typeset). I am a member of the diaconate council, a member of the community development committee (a committee set up and funded by CIDA, Interchurch Aid, and CUSO during the Abacha regime in Nigeria). For the most part, the committee looks at project proposals for funding. I am a member of CRUDAN (Christian Rural and Urban Development Association of Nigeria) and I became finance officer of the southeastern zone. This involved some meetings and a few workshops on human rights.

During the past year I became a trustee of two NGOs. Ecumenical Commission For Women Empowerment works out of a village area called Ohafia and is doing marvelous work with micro-credit and with a "Care For The Aged" project. SEAL (Safe Environment And Living) is a newly-formed human rights non-governmental organization.

I have been doing on-site visitation for the Canadian High Commission's Fund For Local Initiatives. Sometimes we visit projects before funds are approved and sometimes after funds have been given. For part of the year I was secretary for the 2000 and Beyond Committee. Although I have been released from the position of women/youth desk, the women's guild still expected me to handle the sales and distribution of their Mary Slessor cloth whenever it was produced. I have also been involved in both our presbytery and parish work. In our parish, I continued to work in our children's church.

There have been a number of problems for me this past year. With intermittent power, I could not use my computer very often. This greatly affected my work with the publications department of the Board of Faith and Order, as well as all the numerous accounts that I had begun to keep on the computer. I wasted so much time having to do them manually. Sometimes I had to go to a business centre in town to use their computer. We did have a small generator for the office but we rarely had access to it. Eventually, the PCUSA gave money for a giant generator but it had plenty of problems. Eventually, it was changed but staff seldom had the use of it during office hours.

Communication was also a big problem this past year. Of the three phone lines at the General Assembly Office, only one is almost reliable. We tried to get a phone in our house but the lines in Aba are very congested. I would often go to my husband's office to phone. Phoning from NITEL (Nigerian telephone) is costly. I have tried two different e-mail accounts but they have been unreliable. DHL is still the most efficient and secure form of mail to Canada. Because of these problems I hope to purchase a laptop computer so that I can use the battery when necessary and also carry it to where I can charge the battery and/or use a phone line. I intend to get email on my own computer. Hopefully, this will help to reduce my problems.

The church has changed and is restructuring. Late in 1999, all the boards of the church were dissolved and, in 2000, new boards were inaugurated with new leaders. In the past few years a big issue that almost split the PCN was a move by some members (mostly ministers) toward an Episcopal system. They called it an issue of nomenclature. At first they tried to introduce titles such as bishop and archbishop. When the issue came to last year's General Assembly, a recommendation from the floor removed it forever from the business of the General Assembly of the PCN. Another big issue is the ongoing plan to move the administrative offices to Abuja. We did have our General Assembly meeting at Abuja in August. There were a lot of difficulties with this and I am sure a lot more expense but we did hold it there.

There were also plans to hold a Pan-African Presbyterian Conference in Abuja in February/March 2001. It was originally scheduled for August 2000, just before the General Assembly but this was not possible and it was later changed to early in 2001. I believe it will take place and there are to be people from many African Presbyterian Churches and our overseas partner churches.

Nigeria has gone through a lot of changes in the past year. In 1999 Nigeria had elections and officially became a democracy, replacing an oppressive military dictatorship. Changing the philosophy of the people will be a slow process, trying to eliminate corruption and human rights abuses and trying to empower the citizens of the country to hold the leadership responsible for their mandates, calling them to be accountable and transparent. There are, however, numerous moves to help in that direction and I believe the church needs to be involved.

SOUTH ASIA

Drs. Richard and Ling Schwarz, Nepal Church Of North India (CNI) And The United Mission To Nepal (UMN): It has been an eventful year. It was split in two by our furlough in Canada over the summer and fall.

Richard's work has evolved more and more into the reconstructive field. He operated on almost 100 cleft lip and palate patients plus many burns, late burns and congenital deformities. One surgeon has been learning these procedures with him and doing quite well. Richard continues to work in Green Pastures (leprosy hospital), starting to transform it into more of a general reconstructive hospital. He cannot get enough operating time at the government hospital to serve all the patients needing surgery. There is a spinal cord injury unit there as well. He used money donated from The Presbyterian Church in Canada to start a fund here to cover the costs of poor patients needing surgery. This has been a great thing for poor people in this region. He went to Agra, India, in November to present some research at the Asian leprosy congress.

More surgeons have arrived in the general surgery department. Through Richard's support and teaching in his first term in Pokhara, they have really developed well. As such, there is much less need for him to work in this area. He still organizes the academic activities and teaches GP residents who still rotate out here from Kathmandu.

He is excited about his new development of plastic surgical camps, a means to deliver services to the remote areas rather than waiting for them to come in. The first one was conducted in December in Surkhet (12 hours away) for a cleft lip and palate camp. Through wonderful team spirit and a lot of hard work, there were 26 major operations in five days, along with seeing 140 patients, and about 40 speech therapy sessions. Some walked for four days to get there! (Some who came didn't even get the operation. We go back in March to do 30 more). The change in appearance is dramatic. It was a wonderful Christmas present to these very poor people. We had only expected about 15-20 patients. Further camps are planned for March, April, May and November, 2001.

Ling continues with her INF clinic work one day a week. She is involved with income generation work as the need arises and runs clinics in some of the local schools (especially the Christian ones). She is still involved and enjoys the Sunday school. Ling went with the Sunday school annual camp December 29-30 and did a series of talks, games and crafts. Everyone tells me that the kids loved it.

Richard is involved with the men's fellowship in the church. We are both involved in our local house fellowship and also lead our mission (English) house fellowship.

Jon is in Grade 3, Daniel in Grade 1 and Christina just talks endlessly. The boys are doing well in school and are a great joy to us.

The country is showing more signs of instability. Last week, after some comments by an Indian actor, there were two days of riots with four killed and a lot of destruction, both in Kathmandu and Pokhara. As well, the three-year-old daughter of a colleague was kidnapped last week, but with much prayer she was returned after two days. More strikes this week. I just missed some tear gas when I was out shopping. Two buses were blown up in our main shopping area about a half-hour after I drove by. One does feel like God is watching over you. Hundreds have been killed this year in political violence.

Emotionally, we feel much more settled this term. We feel that this is where God wants us right now. There are frustrations working and living here, but there are in Canada as well. The kids are really blessed to be able to grow up here. We have a phone in the house which makes work and life a lot easier. Now if only the hospital phones would work!

Ms. Margaret Vanderzweerde, Diaconal Minister, South Asia Liaison: The year has been incredible. Early in the year I left for a four-month visit to long established and new areas of mission. In preparation for a FLAMES mission tour, I also "scouted around" to find places of interest to visit, both relevant to the mission work overseas and "touristy".

When I visited Jobat, Jonathan Sherbino was there. It was wonderful to watch this gentle and dedicated young man as he worked with Dr. Deborah Tezlo. It was disheartening to learn that things were not so great at the Christian school in Jobat. There is never enough money. Frequently teachers go without salaries for many months.

From there I spent time with the Bishop of Bhopal, The Rt. Rev. L.L. Maida. We visited Ratlam Church, hospital and school, and Indore Christian College. Almost all the buildings are in disrepair. Renovations are a priority with the bishop, as well as plans to build up the church and educate the people at the grassroots level. Young men and women will be trained through the theological seminaries. WMS is providing funds that will enable three students from the Bhopal diocese to study for ministry.

In Jhansi, there is tremendous growth at the Helen Macdonald Memorial and Margaret Leask Memorial schools. The student body at the latter school has reached an all time high and the need for additional buildings is evident. The Helen Macdonald Memorial School, a resident school for girls from poor families, is in stark contrast. There were fewer than 100 girls in residence. The Presbyterian Church in Canada's involvement in providing scholarships, through the CNI Synod, is a major step toward increasing those statistics. I met with the manager and principals and visited with the teachers. For the most part, the teachers speak positively about the changes that have taken place. The fact that there are enough funds to pay the salaries, at the government set scale, is encouraging.

In New Delhi, I made arrangements, through CNI, to visit the Delhi Brotherhood for February 2001. After that I attended the board meeting of the Christian Medical College and Hospital at Ludhiana. I reported on this to the Canadian Council of Church's committee on Ludhiana and Vellore. It was wonderful to be billeted there by a Canadian couple, Dr. Ken and Anita Torbert. They were there on behalf of the United Church of Canada, working in oral health. I also visited the community health centre; a hospital-based project, which had been funded by Canadians. It was about the best project I have ever seen. Much can be learned from that very successful program and it is being hailed as a model for community health.

From the Punjab I traveled to the Patna Diocese, in the State of Bihar, near the Bangladesh border. Bihar is the poorest state in India. The people live hand to mouth. Bishop Philip P. Marandih has his work cut out for him.

In 1995, The Presbyterian Church in Canada provided the bulk of the funds to erect a training centre for women. Called SEWICA, it stands as a witness to the love and concern of the Canadian church. It equips women to take their place in the garment industry or start their own. The certificate issued is accompanied by a government certificate, which almost ensures employment. The most valuable gift-hope-is given through the church. The centre is built in the church compound. Each of the students encounters a living and loving Lord Jesus. It is always encouraging to visit this training centre.

In the same diocese, we have also been involved in Hiranpur at St. Luke's Hospital and at Taljhari, the St. John's School.

From India, I went to Nepal to attend the annual meeting of the board of directors of the United Mission to Nepal (UMN). I met with Drs. Richard and Ling Schwarz. I spent Easter with the people of the church in which Richard and Ling are active leaders. I was amazed at the congregation's outreach projects. They run a guest house and a second-hand shop in order to fund projects that include a full care home for elderly homeless people. Ling has been providing leadership to the women, as she did in Kathmandu. I always enjoy going to the Leprosy Hospital where Richard works. I am amazed to see the extent to which these people are reached, in Christ's love. It transforms them. It gives hope.

Before leaving Nepal I attended the meeting of the UMN's board of directors, my last attendance as member of the executive and finance committee. I am extremely impressed with the work of the UMN and the dedication with which the leadership performs their duties in the name and love of Christ. They set high examples of honesty, accountability, transparency and integrity.

On May 16 I returned to Canada. In the fall, I traveled on mission interpretation in Ontario and western Canada. It was another wonderful experience to meet so many people across the country, to be so warmly welcomed, and to be able to share with them the work of *Presbyterians Sharing...* Jake and I returned to India in January for our last mission.

Dr. Pauline Brown (excerpt from Christmas letter): I look back over the past year with gratitude and praise for God's wonderful leading and for being able to take part in the 75th anniversary celebrations of the of my home church, St. Giles, Ottawa, and the 50th anniversary of my Ottawa Civic Hospital nursing class. It was also a special time to visit family and friends.

The past months have been busy with regular and new assignments that take me to many areas of central and north India. These included: co-ordinator of the diocesan development program (50 villages); the Mendha Community Health Program (75 villages); chair of the Central Regional Board of Health Services (with seven institutions and two schools of nursing); chair of the CRBHS central nursing committee; chair of the Diocesan Millennium Celebration Committee, to be held December 1 to 3 in Indore; member of several boards and committees, including Core Committee, Synodical Board of Health Services, and the board and executive committee of CMC Ludhiana, as well as other commitments.

New responsibilities became opportunities for new learning and blessing, when I was requested to act as administrator of both Indore and Jobat hospitals while their medical superintendents, Dr. M. Kishan and Dr. D. Tezlo, were out of the country for several weeks at the same time.

November 20 marked the beginning of the 50th year of my arrival in India: the golden anniversary of golden years! May we all take our Lord's words as our "Ebenezer" for this coming year, and may it be the best year of your life! "For I know the plans I have for you", declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future".

Drs. Derek and Hilka Davidson, Volunteers, India: My wife and I lived in India in January and February of 2000 as volunteers for the board of health services of the Church of North India. We were recruited by The Presbyterian Church of Canada, which maintains a strong connection with the hospitals founded by their missionaries early in the 20th century. My wife is a recently retired professor of nursing and I am a semi-retired general internist. We were assigned to two

sites, first to the town of Jobat and secondly to the city of Indore, both in the western quarter of the central North Indian state of Madhya Pradesh. Jobat is a small town with a mission hospital founded in 1927 by a Canadian Presbyterian medical missionary, John Buchanan. My task was to assist the local physicians in the outpatient clinic, and to attend ward rounds, consulting on the innumerable cases of active tuberculosis, malaria, and gastroenteritis, the occasional case of tetanus, as well as the more routine cases of stroke, heart disease, diabetes, hypertension and complications of pregnancy. As well, I was asked to train the physicians to interpret the electrocardiograms produced by their recently acquired ECG machine.

My wife, who teaches sociology as well as clinical nursing was assigned the task in Jobat of accompanying a group of 10 graduate nurses from the Indore Postgraduate School of Nursing on field trips into the tribal villages, to observe and discuss living and health conditions from a sociological perspective.

After about three weeks we transferred to Indore, where my wife continued lectures on sociology, and I lectured on medical topics to these graduate nurses who were taking a year long course on administration and teaching. The Postgraduate School of Nursing operates under the auspices of the Mid India Board of Nursing Education, an affiliate of the Christian Medical Association of India, and provides post diploma courses on administration and teaching to graduate nurses. It is a large institution with facilities (including living quarters) for up to 50 students, and is planning this year to introduce a BScN course. It is adjacent to the Indore Christian Mission Hospital (also founded by Canadian Presbyterian missionaries) where their students also do some of their field work. At the completion of the lectures in Indore, we returned to Jobat for another two weeks, then left for a short tour of Delhi, Jaipur, Goa and Bombay, before returning home.

At both institutions we were welcomed like long lost relatives. We were housed and fed in the best available conditions. In the tribal area, usually out of telephone or television contact, and accessible only by difficult roads (taking 5-6 hours to travel 200 kilometers and only by day, because of fear of bandits at night), we were taken every weekend to different villages to attend Sunday services, and greeted in each village like royalty. On the trips between town and city we were taken to see ancient Buddhist cave temples, uninhabited old Moghul royal cities and palaces, and everywhere the remains of the palaces of the innumerable local kings who, only in this century, lost their royal prerogatives. In the city of Indore, the staff of the college took us on tour of the government hospital and nursing college, the mental hospital, a leper colony, and a privately endowed up-to-date facility on a par with most in North America, but beyond the resources of the people served by the mission hospitals. We were introduced to the Church of St. Anne, where the liturgy in English is taken from the Book of Common Prayer, and where we met kind folk who welcomed us to their homes for dinner, and arranged tours for us of the medical school, and the former residences of the British administrators, now occupied by local government services.

The problems which we, as North Americans, encountered and had difficulty adapting to, living as we were, with and among the people day to day, were the overpopulation, dense overcrowding, chaotic traffic, and air pollution (by dust and diesel fumes) in the cities. In the tribal areas, the poverty, the high incidence of communicable diseases, deforestation, land erosion, drought, poor sanitation, near starvation conditions and polluted water supply were inescapable.

We left India feeling profoundly saddened by the sufferings and struggles of peoples, grateful that we had been afforded a chance to be of some little help, if only in moral support and short lived solidarity, and overwhelmed by their generosity and their uncomplaining optimism in the midst of such adversity. We know that the churches of North and South India seek our prayers, welcome our visits, and are heartened to recognize that we in the West have not forgotten our Christian brothers and sisters in India, whose earliest communities were founded by the Apostle Thomas, according to their ancient tradition.

EAST ASIA

Ms. Marlene Buwalda, Presbyterian Bible College, HsinChu, The Presbyterian Church in Taiwan (PCT): The school year runs from January to December. When I took the summer off to visit family and attend my sister's wedding, I experienced culture shock, both in going home as well as coming back in the fall.

Some of my work here includes non-English free talk and open house on Thursday nights, tutoring by the English major students, and all-English day. These programs promote the general use of English within the school. I also have started having free talk to improve my Chinese.

In the fall, I helped with a program called Champions. Volunteers teach junior high students how to be "champions", how to succeed in life without needing to be the top of the class. This is a very good program. I was disappointed I was not able to continue, since my Chinese had not progressed enough.

During the winter break, I spent Christmas and Chinese New Year in Kee Long with a Taiwanese friend's family. We ventured to Orchid Island where one tribe of Taiwan lives, staying at a pastor's house in a small village. The people there live very simply and close to God. The chickens and pigs run in the streets. They live in traditional houses, built underground to keep the families cool in the summer and out of the wind in the winter. The pastor's food and clothing all come as donations. Their church is too small to support them, so each day is a blessing from God. I thought how different our society has become with its expectations and disappointments. I wish I could just live one day relying on God as much as they do there.

I have discovered that many churches here want to grow but seem to focus only on their own congregations. So I have begun to research what we can do at Kee Long church. The pastor and some others in the church are excited about this. We will probably start by offering hot drinks, lunch boxes and conversation to the homeless, shut-ins and seniors within the community. I am looking for similar programs around Taiwan.

My two terms will end in July. I have almost completed a manual for the next missionary; to ease her/his transition into the college and the life and duties at HsinChu. I have learned a lot. I love the people and the place and will now continue my Christian journey by going back to school to study theology (I hope). I will also continue to work at the out-of-the-cold program in Toronto.

The Rev. John (Jack) Geddes: The year brought the final semester of my work at Taiwan Theological College. I have been in the English department in the college since 1998, substituting for Miss Janet Su who is on a two-year sabbatical in England. My official responsibility was teaching the required basic English courses in the first two years of the college department. The classes were quite small and most of them will go on to attend the seminary and be the new generation of pastors in the PCT. There is a good mix of male/female and Taiwanese/aboriginal as well as students with a good grounding in the language, and those who had graduated from high school without the slightest impression of English.

The second semester brought a reduction in my class hours because of course requirements. When I discussed possible courses that would allow me sufficient hours to qualify as a full-time teacher, the academic dean, Dr. Jesse Yang-en Cheng, suggested that we team-teach a course on art and the Christian church. I was most happy to work with this scholar and continue teaching in the field of art history. The weekly two-hour seminar proved to be one of the most delightful courses in which I have been involved. I also gained experience as I worked with Dr. Cheng and the students, surveying the relationship that the church has had with the arts. Although most of our hours were spent on the Western record, we also began some study of the Taiwan scene. I had worked extensively with Dr. Cheng in the collection and preservation of church archival material and was delighted that we could continue this labour as he came to Toronto, with his family, to serve as scholar in residence at Knox College.

I did enjoy the latest phase of my co-operation with the college; earlier faculty sabbaticals had given me the opportunity to study history with the undergraduates, and had resulted in some of my best relations with pastors who had been my students. I had also served on the board of governors during one stormy term in the life of the college. It has always been a pleasure to be on that lovely campus that overlooks Taipei. The highlight of each week was the inspirational chapel hour, alternating tradition with experiment in one of Asia's most beautiful church buildings. To work at Taiwan Theological College and Seminary is to experience the close relationship that Canada and Taiwan share: James Dickson planned the campus and built the

buildings which combine Eastern and Western traditions, and carry the names of William Gauld and Dickson himself.

We were given an official farewell at the General Assembly, but even at that time it seemed that Betty would be asked to stay on in Taiwan to continue her work as Interboard treasurer. She was most happy to do this, since Taiwan has been our home for more than 40 years. These people have welcomed us and helped us grow in our Christian life, and we have shared many of their joys and sorrows. Our children call this place "home"; three of them were born in Taipei and all of them attended school here. I, personally, have respected students all over the island, many of whom greet me in unexpected corners of the island and even in Canada. We have also been proud to participate in the Canadian community in Taiwan, working together to establish the Canadian Society in Taiwan and helping in academic and official circles to preserve the memory and the Tamsui heritage of the first Canadian to live in Taiwan, Dr. George Leslie MacKay, and the missionaries who followed him.

During our furlough in Canada, I frequently went to the Presbyterian Church archives and dug again into the chronicles of church and missionary service in Taiwan as it comes down to us in the letters and documents prepared by contemporary leaders. The experience was made even more meaningful because I shared many conversations and research hours with Dr Cheng, who was also collecting historical materials.

We were also called upon to do mission interpretation. Months earlier we had been asked to speak at the anniversary services at Virden, Manitoba, where I was student minister, from 1953-1954. This contact turned into an assignment in the Presbytery of Brandon. We then visited Melita, Neepawa and Winnipegosis, including the presbytery meeting in Brandon. In Ontario, we spent most of the Sundays from September to November in various country, town and Toronto churches. What wonderful people we met and how different each church is!

On December 31, my official appointment with The Presbyterian Church in Canada came to an end. It has spanned a period beginning in June 1958. I praise God for the secretaries who have kept track of us and advised us, both in travel to the Orient and in the return to the homeland. God has provided faithful men and women who had the mission of Christ and his Church in their hearts. They have been friends and family. A new relationship will develop in retirement as I seek God's will for me in Taiwan.

Ms. Joy M Randall: Since I went to Taiwan over 30 years ago, there has been a lot of progress and change but there are still many challenges ahead as I continue to serve as a medical missionary. Since my return in March, I have been assigned as the Director of Nursing at the Erhlin branch of our hospital.

On November 25, we celebrated our hospital's 105th anniversary and our becoming a permanent medical centre (following three accreditations) with a Thanksgiving service. President of Taiwan, Chen Shui Bien, Dr. C.M. Kao, and our PCT moderator were present. I offered the prayer of Thanksgiving in Taiwanese. Our hospital and nurses' choir sang. Several of our previous staff returned for the celebration.

It has been one year since the earthquake. Buildings and homes are still not rebuilt. Typhoons, rains and more earthquakes make rebuilding particularly difficult in the mountain areas. There have also been two drastic typhoons this past summer, flooding and destroying homes. Earthquake centres set up by the Presbyterian Church in Taiwan are trying to help the people. They are thankful for and using the money sent to the PCT for the earthquake victims. A lot of healing and support is still needed.

As full-time nursing director in our Erhlin branch hospital, I am there four days a week. Erhlin branch is much like Changhua Hospital was when I arrived 30 years ago. We have 150 beds, see over 1,000 patients a day in Out Patients and over 3,000 a month in Emergency. We have 300 on staff, with half of those in the nursing department. We are a first level educational hospital. We are improving the quality of medical and nursing care for the patients and education of our staff. Miss Hwang is supervisor and we have eight head nurses. I am able to make rounds more often to see the patients and the situation on the wards and to work on our Christian outreach to patients and staff through the pastoral care department. We have various English programs for the staff including choir and fellowship.

My responsibilities in Changhua are reduced now that there are three other directors of nursing and no nursing supervisors. There are various changes in the organization of our hospital. I am in Changhua for meetings and teaching English to the Pine Evergreen University (senior's university) and to the head nurses and some doctors. I have interesting times with all these people.

Over the last few months, our nurses' choir in Changhua visited two churches to sing in the service and to have a screening clinic, health education and help members with medical problems. Then the Erhlin Hospital choir also went to the mountains to churches near A Li Shan to sing and hold a clinic. It was a great experience for us all. In August, I went to visit the Ru Kai tribe. I was amazed at how these two places have integrated their culture into their village artwork. Their homes have improved greatly but this culture is a great addition.

Our Eng Hok church continues to grow. They have adult Bible study after church with usually over 80 in four groups at different levels. They want me to do an English Bible study but currently I am busy with the monthly English church school for teens. The Taiwanese people are truly blessed and now able to give generously. Our church, even with its own building debt, still helps smaller churches in our presbytery. We were embarrassed to accept a large offering from our sister Bunan church when we built our church. Their church was ruined during the earthquake. Now we are returning about the same amount. We promised \$50,000 CDN for each of the next two years.

In April, I received an award for dedication to medical work in Taiwan. This was presented by the government, Department of Health, a newspaper, TVBS (television station) and medical representatives committee for Taiwan. I was the first to talk to and share our concerns for the future medical needs first to President Lee and then to Premier Siau. This honour should be shared with my co-workers of many years. Many came to the celebration, including my two sisters-in-law.

Since receiving the medical award, I was asked by the medical representatives committee to speak at the Buddhist University in Hualien to 250 first-year medical, nursing, social and public health students. Miss Lee from the newspaper introduced me and told them about the award in hopes they might receive it one day. I spoke on The Missionary Calling to Medical Work in Taiwan, my call and the various things done by missionaries over the last 100 years. I encouraged them to be involved in the medical work in the future. Pray that they are called to reach the "grassroots" people with medical care in the future. Recently, I was interviewed by two other groups of medical university students. I have been on TV a few times and am preparing for a 45-minute show on Buddhist TV. I trust this can be witness to the medical healing ministry.

I really have slowed down. At least I am not out every night in the week! I appreciate all your prayers and support of International Ministries and The Presbyterian Church in Canada over these many years.

The Rev. Dr. Michael Tai, Head of Division of Education, Professor of Humanities/Bioethics, Chungshan Medical College, Taichung: This is my second year in Taiwan as an associate missionary from The Presbyterian Church in Canada. There were not too many changes in my work, except a heavier load. I, however, enjoyed every opportunity I got to serve the people here and to share with them the love of our Lord Jesus Christ. My work in 2000 could be categorized into three areas:

Teaching at Tainan Theological College and Seminary: I taught two courses, namely, Theological Ethics for the third-year students in the M.Div program, and Church and Society for the fifth and sixth year students enrolling in the theological college. Tainan Theological College and Seminary has two programs: the seminary for the college graduates, and the theological college, a seven-year program for high school graduates.

The class for theological ethics had 30 students and Church and Society had 15. Each student in each class was required to do a research project and report to the whole class for discussion. Since most of the books recommended were in English, students had to spend more time in preparing the assignments. They first complained, saying their English was not good enough to do such deep thinking and reading but, eventually, all expressed appreciation for a very

beneficial experience and satisfactory accomplishment. I was glad that they learned both theology and English. I also taught a course on John Wesley's theology at Wesleyan Seminary in Taipei. Since this was a doctoral class, more discussion (both in comprehension and criticism) was expected. All ten students are pastors in local Presbyterian churches. When they would bring up issues confronted in their parishes, my 20 years of parish experience as a pastor in Canada enabled me to give them advice.

Teaching in medical colleges: I was appointed once again as the head of the general education division of Chungshan Medical College in Taichung. This college is in the process of changing to a medical university, thus more responsibility was given to me, such as curriculum reform and new faculty recruitments. The courses I offered this year were biomedical ethics, medicine and society, introduction to philosophy and philosophy of religion. I volunteered to offer this last course so I would have the opportunity to share my Christian faith with students. The questions around God, creation, soul, sin, salvation, and Messiah were discussed. Students were more interested in learning about Christianity than their own Buddhist faith. They actually knew very little of their own traditional faith. I gave them an assignment to interview their parents asking why they are Buddhists. Most answers were quite fascinating, such as "every neighbour was doing it" (sacrificing to Buddha gods) or "it is a tradition expected by forefathers", or "it gave them peaceful minds". I encouraged students to attend the activities of other faiths simply for learning. Since I am an advisor to the campus' Presbyterian Students Fellowship, many students attended PSF's meetings.

Besides teaching at Chungshan Medical College, I taught part-time at China Medical College located in the same city and served as a bioethical advisor to the Chiayi Christian Hospital in the city of Chiayi. I published two books in Taiwan last year, *The Basic Biomedical Ethics and Introduction to Medical Ethics*. This later one was subsidized by the National Ministry of Education which owns the copyright.

Pulpit Supply: Personally I attend St. James Episcopal Church English service on Sundays at 9:30 pm. I have been asked to preach at various Presbyterian churches about once every month. I also spoke to an elder's workshop, a women's group, youth fellowship, etc..

Over-all, I must express my heartfelt appreciation to The Presbyterian Church in Canada for your prayer and kindness in sending me the Presbyterian Record and the Glad Tidings which kept me informed of what was going on back home.

The Rev. Peikang and Ms. Ellen Rae Dai Church of Christ in China-October 1, 1999 - September 30, 2000: "Lord, guide us to where you want us to serve" was our daily prayer as we began our time in Huangji during the autumn of 1999. There was no question as to the need in this area but rather to where amongst these vast needs would our efforts and resources be best spent. As we lived among the people, we learned how the system works and our answer became clear. Our home is in the middle of many small villages and we frequently visit the nearby city. We found that the medical needs of the village folk and the city folk are quite different. The basic needs of the village folk are for health care education; whereas, the desperate needs of the city folk primarily rest with the poor and the unemployed who need medical care at a subsidized or no cost rate.

During the past year, Peikang has established a working relationship with the town Huangji Hospital directors. A list of the most needed pieces of equipment was drawn up. An anesthesia machine and an ultrasound machine have been purchased.

Peikang arranged for three specialists from Nanjing to serve under contract at the Huangji Hospital. These three (an ophthalmologist, an otolaryngologist, and a specialist in Chinese medicine) made specialized care accessible to the residents in and around the town of Huangji. The Chinese medicine specialist has been especially appreciated and continues to see patients at the Huangji Hospital.

Huangji Hospital has a full-time dentist who is interested in learning from Peikang. Dental patients have been scarce due to the lack of dental equipment in the hospital and lack of funds for treatment of the patients. The new dental unit will make a big difference in the scope of the dental clinic.

Teaching English provided an avenue for getting acquainted with those in authority and the ordinary people in the area in which we live. Peikang taught English to the Huangji Hospital

staff. Ellen Rae taught English to senior high school teachers, junior high school teachers, primary school teachers, senior high school students and primary school students. This teaching helped build ties with people and continues to positively influence the granting of our visa status in China.

During the course of the year, we provided support to individuals, couples, a family and teams from Canada who came to serve. We are committed to the co-ordination of visitors/volunteers who come to make a difference in this corner of the world; teaching and demonstrating medical and dental information, teaching English, lecturing on their life in Canada, examining patients, visiting folk in the area, financially supporting the hospitalization, treatment and/or surgery of several needy patients, touring the hospitals and making plans with hospital officials for the future. It is when we work together that we can make things happen.

As the year progressed we became aware of the acute lack of basic health care knowledge among the villagers. After several woman came to our home seeking help for their infected feet, we decided together to set up a weekly foot care centre which would soak cut and callused feet and provide advice (for example; soak cuts in salt water and do not cover them with ashes). Volunteers began to help us soak the feet of the numerous folk that came seeking aid for an assortment of skin maladies. At last count, eight volunteers were involved in caring for the skin conditions, which include ailments such as fungal infections (beriberi, ringworm, tinea versicolour), heat rashes, scabies, and cuts. People travel for long distances to come for foot care. Those who were serving became unified with purpose. They eagerly wanted to know more about how to care for others. A health care course was started in Huangji for the volunteers and others who were interested. We have been asked by villagers never to leave Huangji.

The Rev. Dr. John (Jack) and Dr. Clarabeth (Beth) McIntosh, Kitakyushu, Japan; Seinan Presbytery, Korean Christian Church in Japan: Our retirement marks the closing of The Presbyterian Church in Canada's personnel engagement in the mission of the KCCJ. For us personally, it was curtains on the denouement stage of a partnership in which we have found great joy. The last scene in our ongoing assignment with the Seinan presbytery (Southwest Japan, including Okinawa) really covered the period following our return to Japan in May 1999. Prior to that, the mission partners, doctors and family had set clear parameters for Jack's activities during these final two years.

Although serving in name as director of the Seinan Korean Christian Center (SKCC), Jack worked primarily as program facilitator, while Beth's involvement increased to include committees and conferences in which Jack could not participate himself.

Last year was the year of the McIntosh team act. For activities involving travel for programs, teaching or preaching, we went together, co-operating in many presentations. In addition, of course, Beth continued her steady involvement in church service, study groups, and programs of the Fukuoka YWCA or Kita-Kyushu Women's Centre, MOVE. On occasions, our son David, based in Tokyo, carried the baton with Jack, monitoring and sharing his father's involvement in key conferences in Osaka, Kyoto and Tokyo, or taking on translation requests; (for example, the Japan NGOs' counter report to the Japanese government report for the UN Human Rights Commission). This team act completed its year without serious glitches in health or in teamwork relations, and was blessed by the fruitfulness of God-given growth in the Seinan and beyond. Truly, God has been good to us.

In the local Kitakyushu field: Kokura SKCC-based programs, some in our home, but most at the site shared by the Kokura Church and SKCC. Beth continued her roles as church school superintendent, teacher and pianist for that congregation, while enjoying two stimulating community English classes, and ecumenical Bible studies from a woman's perspective. Along with pastor Joo Moon-Hong, she provided a weekly link for the Kokura congregation in the community's ecumenical outreach team to the homeless, whose numbers continue to increase rapidly in all major centres of population. In addition to overseeing SKCC activities, including the Toraji Gakuen Multicultural School programs for adults and children, Jack served as cooperating pastor of Kokura church, with special responsibilities for a mid-week Bible study and prayer session. Together, they responded to occasional requests to serve as guests in community centre English classes, while Beth continued her role as facilitator in discussion groups at the women's centre, MOVE, or as ESL teacher in two short series of classes.

In the wider presbytery field: Several ongoing associations claimed our energies including: the GaiKiRen, an ecumenical coalition of men and women committed to the basic revision of Japan's Alien Registration Law and a truthful understanding of past Korea-Japan relations; the Kyushu Christian coalition supporting the lengthy struggle of former Korean 'comfort women' and other forced labourers for justice in the Japanese courts; the Jubilee year focus on debt relief for the world's poorest countries; co-operation with Amnesty International in winning support for Kim Young-Hwa, a North Korean illegal entrant eager to gain asylum in the Republic of Korea.

A presbytery-wide series of laity Bible studies under Jack's leadership as SKCC director encouraged people to wrestle together with faith issues out of their own experiences. It was exciting to share with them a new freedom and growing confidence in interfacing Bible and society.

For both of us, an encouraging highlight of the year began in November, when a group of six non-Christian couples and others representing both North and South Korean communities in the area approached Jack to introduce them to the Christian faith through a series of six Bible studies before we left Kokura. What a challenge, and what a privilege to share our faith. May God bless the fruits of those hours, as they continue to be nourished under the leadership of our itinerant mission partner, Rev. Chung Sook-Ja, over the coming year.

Co-operation in the orientation program for all KCCJ-related theological students during their Seinan presbytery field trip also proved encouraging earlier in the year. One of last year's graduates, Ms Kim Sa-Ja, has recently been appointed as interim director of the SKCC until Chung Soo-Hwan, now studying in Toronto, is able to take up the reins in 2002.

With our presbytery colleagues, we rejoiced in the establishment of two new outreach points in Miyazaki and Beppu over the past months, both in co-operation with the United Church of Christ in Japan (Kyodan).

In the national field: Several conferences offered opportunities for farewell messages in one form or another: for Beth, the KCCJ National Church Women's Conference in June, and for Jack in January 2001, the National Christian Coalition (GaiKiKyo) whose members are lobbying now on behalf of their proposed Basic Law for Foreign Residents in Japan. In February, the KCCJ Human Rights Symposium provided yet another venue for him to share insights about the gospel and human rights gleaned over these 40 years.

For Beth, deep satisfaction has come from an interweaving of concerns: peacemaking, human rights, the enablement of women in church and society, particularly in the fields of responsible decision-making and action, Christian community service, and leadership development. Both church circles and the YWCA have threaded their way through these 40 years in an unforgettable fashion.

Orientation to the Japan-North America Commission on Cooperative Mission (J-NAC) history and engagements for incoming co-ordinator, The Rev. Linda Ervine (UCC) gave us welcome opportunity to take joy in the way God works in the ecumenical linkages of the body of Christ. The moderatorial and personal visit of The Rev's. Glen and Joyce Davis brought light and strength to us and to many of the Davises' mission friends from the past.

Reflections: As we crossed the threshold of retirement, the past year was seen not without its times of grief and near despair. Not having realized the completion of the Seinan KCC project, one of Jack's original priorities, was the major personal burden which we left in better hands than our own. The tragic death of a close missionary colleague in a mountain fall was a heart-rending shock in our last summer at our lakeside retreat. The forced resignation and subsequent recall of another missionary colleague on unproven allegations has left lives devastated and the body of mission full of pain, which we share deeply. As we packed up for returning to the place from which our journey began, we discovered a little book with our predecessor, Don Powell's signature. John Calvin's *Golden Booklet of the True Christian Life* has been a challenging blessing to us in our time of transition. Our hearts are full of thanksgiving for the faithful folk with whom we have shared the walk.

Thank you, friends together in Jesus Christ, who are members of the body in God's mission. God bless us, one and all, as we move on in our mission callings!

Michael Lessard-Clouston, Kwansai Gakuin University, Nishinomiya, Japan, United Church Of Christ In Japan: As a "missionary professor" here I have a number of jobs rolled into one.

Perhaps most identifiably, I am an English professor in the School of Economics, and in this role I teach four different undergraduate EFL courses in listening skills, English conversation (two levels), and composition to Japanese students. I also lecture a few times a year in a university-wide Canadian studies course. The administration that goes along with my professor job includes counselling students, writing entrance examinations, hiring and overseeing part-time (particularly foreign) English-teaching staff, committee work (re: English education, the campus Christian centre, economics chapels, etc.), and helping proofread and edit my colleagues' publications in English. Having been approved by the Japanese Ministry of Education to teach in our university's new graduate program in language education from April 2001, though, I was also involved in many administrative tasks preparing for this program during 2000.

Perhaps less visibly, I am a researcher in TESOL and applied linguistics, and my major work in this continues to be my doctoral dissertation. During 2000, particularly during breaks with no classes, I completed more analyses and some writing. However, this project is huge by any standard and I continue to assure people that work on it is steady, though slow. Since there is no one here who is expert (or especially interested) in this type of project, I continued to present aspects of my thesis research at academic conferences in 2000, namely at TESOL and AAAL in Canada (in March) and at the L2 Writing Symposium in the U.S. (in September), receiving useful feedback. As I am focussing on my dissertation I have not tried to do much scholarly publishing of late, but one of my articles from 1999 (on Canadian English) was reprinted in a journal in Canada early in 2000.

Of interest to the church, of course, is my work as a missionary. I see my roles of professor and researcher very much as 'missions work' through scholarship from a Christian perspective, but I am nonetheless involved in a variety of Christian activities on campus. I try to help and support the (Japanese) chaplain in the School of Economics, I continue to co-ordinate and do most of the speaking in a weekly English chapel, and Wendy and I lead an English Bible study twice a month in our home, mostly for students here (but also involving a number of folks from our Japanese church). In my chapel talks this year I continued to speak from Luke, a rich and relevant book for Christians and non-Christians alike (as most people who attend chapel are not Christian), and the feedback is positive. Since the spring, I have also been a missionary representative on the servant leader team of the JEMA-related men's prayer fellowship for Western Japan, and, though this is 'work', it is also encouraging as we meet and pray. In addition to quarterly prayer meetings, the main event we are organizing is the annual Men's Prayer Summit, held each spring.

Over-all work and life were particularly stressful in 2000, due to a number of justice issues and official actions around me. I took comfort in 1 Pet. 4:12 and James 1:2-3. The problems did not directly impinge on my everyday teaching or research, but have affected things more generally for missionaries and foreigners here. After a rough spring, at the Men's Prayer Summit in May, God reminded me that he is very much in control, and challenged me from Habakkuk 1:5 and 2:3 to wait and see the amazing things that he is doing. Previously I have not been very involved in issues of discrimination, but I am gaining some experience and perspective in facing such challenges and communicating about them to various people.

Through most of 2000 we continued to attend our local Japanese church, where I have been involved in the choir and preached my first Japanese sermon in February. Fortunately, a few more church members joined our English Bible study during the year, and their experience and input are a wonderful addition to our and the students' perspectives. I strongly believe that hearing about Christianity from Japanese Christians is important for students and others in the group, so that it is viewed not only as a 'foreign' religion but one that can and does have meaning for Japanese people, too. From September, though, for various reasons we felt the need to change to an English-language church on Sundays. As a result, since then we have been attending an international church (in English) most weeks, and our Japanese church once a month. Going to a church where I understand the language is easier, but I still believe it is important to maintain contact with our Japanese church. Thus at Christmas I joined the choir there again for the wonderful candlelight Christmas Eve service; one small way for me to support the Japanese church. In the international church, we have been showing hospitality and getting to know people as we find ways to participate in the congregation.

I often feel lonely, but am grateful for the prayers and support of folks in The Presbyterian Church in Canada and for the work of International Ministries. Thankfully, God is faithful. In recent months I have been trying, but have found it very difficult, to practise Phil. 2:14-15 – not complaining but living a shining life that will point others to Christ. That would be my major prayer request for this new year.

Ms. Wendy Lessard-Clouston, Kwansei Gakuin University, Nishinomiya, Japan: As I look back over the past year, I can see God's blessings to me and my family. One of my main roles continued to be caring for our two sons. Joel began grade one last April at the local Japanese elementary school. He has been able to keep up with the work and has had a successful year so far. We thank God that he has a talented and caring teacher who has gone out of her way to help us. I continue to get lots of Japanese practice by trying to read school notices, but am daily reminded of my limited reading ability. I started home-schooling Joel in English on a more systematic basis in the fall, which is going well. Caleb turned three this January and is an energetic and talkative boy. He has a wonderful ability to provide a new and exciting perspective on what would otherwise seem an ordinary event. He takes delight in simple things and seems to consider everything an adventure. Thankfully, he enjoys groups and looks forward to having people in our home since that is a common occurrence here.

My involvement at the university has diminished somewhat. I continue to speak in English chapel services, guest lecture and host groups of students in our home, but I have not had a regularly scheduled English discussion group. Instead, my involvement in the community has increased. This past year, I have added two new groups to my schedule.

In May, I began a morning English Bible study after several requests from other mothers of young children. We began with five women (including me) but the group has grown to nine. One of the women attends our Japanese church, but the others have little knowledge of the Bible or Christianity. They prepare well for the studies, and ask hard questions. They even take notes! It is wonderful to study with such a keen group of students. Attendance is regular and there appears to be a growing friendship and commitment to one another outside of our meetings as well. We study twice a month during the time the children are in school, and we've met for activities including the older children during the school breaks. With 15 children between us, three of whom attend our meetings each week, it is amazing that we are able to meet as regularly as we do and have meaningful discussion.

I have also started teaching a weekly English class in our home. This is a group that has been studying with a Christian teacher for several years and wanted to continue to do so. I took over the class from our neighbour in September and I am enjoying it very much. I find it a welcome change from my other activities, and I am slowly getting to know the women better. Caleb particularly enjoys this class as well, enthusiastically answering questions and providing a special kind of English listening practice (listening to a two year old is difficult!)

The English Bible study that Michael and I lead continues to be a source of encouragement but also a source of frustration at times due to the inconsistent attendance of some of the members. Early in the year, it was primarily students who attended, but recently more people from the church have been coming. I think it is important for those who don't attend church to meet Japanese Christians, so I am grateful for the increased participation of church members. We continue to have a diverse group, with men and women ranging in age from 15 through to retired people, providing a rare opportunity for people to meet without being separated by age or gender, as is the usual case in Japan.

For various reasons, since the fall we have become more involved in an English-speaking church. We now attend Kobe Union Church most Sundays, but still attend our Japanese church (Kwansei Gakuin Church) every four to six weeks. One of the major reasons for this change was that we wanted our children to have a more positive experience of church. Joel and Caleb both enjoy meeting other English-speaking children, and they are much more involved in the congregation than was possible elsewhere. Being able to understand the sermon and have fellowship in English has been good for me as well, and I am beginning to get more involved by helping in Sunday School, and volunteering in other ways. We are still working on balancing the need for worship in English with the desire to keep in contact with those in the Japanese church we've gotten to know over the past six years. This is an area in which your continued prayers are appreciated.

As you can see, this was a year of many changes and new activities. There were many encouraging things, for which I am thankful, but in many ways it was a difficult year. I have always been aware of the injustice and discrimination in this society, but this year it was particularly obvious and closer to home. Standing up for what is right, whether in private conversations or in more public ways has been difficult and discouraging since it doesn't seem to make any difference. At times I have been disappointed in myself for not putting into practice what I say I believe, and I have also been disappointed in others on various occasions.

I appreciate the prayers, interest and support of those in the Church. I thank God for his many blessings in 2000, and pray for continued strength and guidance for the future.

EUROPE

Mr. Brian Johnston, Romania: There was increased activity last year for all involved and a strengthened partnership between The Presbyterian Church in Canada and the Hungarian Reformed Church in Romania through the visitation of Canadian Presbyterians. My English students have continued to provide me with many interesting challenges and I continue to have a good working relationship with my colleague, Celia Kenny and the Church of Scotland.

In March a small group from my choir sang for the opening of the handicapped centre in Cluj. This centre is unique in Romania and should provide inspiration for others to improve educational facilities for handicapped people.

The visit of the International Ministries FLAMES Mission Tour was a real highlight for us. Six interested Canadians spent four days in Romania. The students performed a wonderful concert in our seminary when the guests arrived and all were pleased with the results. Annemarie Klassen spoke to the audience, bringing greetings from Canada and presented the bishop with a banner.

There were many occasions for interaction with the students and on the last day we participated in a church service in Banffyhungyad, a smaller city 50 km from Cluj. During this time my Canadian colleague, David Pandy opened the exhibition of my Romanian photographs. The departure of the Canadian guests from my choir members was so moving that the van turned back to take another photo.

YIM continued its participation in Eastern Europe this summer and two Canadians, Sonya Henderson and Lynne Steffy, made a notable contribution to the planned activities in Hungary, Croatia and Romania. In Romania, I organized a week's intensive English course for my choir members which was greatly enriched by the Canadian participants who collaborated with three local Hungarian teachers. Many of my students have continued to correspond with them by e-mail so we can say that the success of the camp is still ongoing.

During September, I was at home and was greatly supported and encouraged by my meetings at church offices and in my home congregation: Knox, Waterloo. At this time we started to do some serious planning for the proposed Canadian tour of my choir in August-September, 2001.

On returning back to Romania I prepared for a concert and exhibition which took place in Udvarhely, a Hungarian populated city about 300 km from Cluj. On Sunday, October 23, the choir sang in three church services as well as the opening of the exhibition in the culture house. It was a demanding day but the members kept their energy and surpassed all my expectations. I once again was reminded what a special group of people I am blessed to work with.

Our first "international" appearance was in November when we were invited to sing in Sarospatak, Hungary. On Saturday night we sang in the theological seminary and on Sunday morning in the big Reformed church. We were well received by our hosts and the pastor organized a wonderful excursion in the surrounding area. It was exciting to cross the border together with my choir members.

Before Christmas we sang in the annual Christmas concert in the institute. We offered some new songs: God Rest Ye Merry Gentlemen, Carol of the Bells and Have you Heard the Story of the Baby Boy. One of our members, Robert Szilvester, sang The people that Walked in Darkness Have Seen a Great Light from Handel's Messiah.

As you can see, an increased number of Canadians are taking an active interest in Romania. We pray for continued strengthening between our two churches of our spiritual energies in Christ's name.

Dr. David Pandy-Szekerés, Nagyberég, Ukraine: Having joined the staff of International Ministries in April, this is my first annual report. With my appointment comes the opportunity for the Church to embrace the brothers and sisters of faith in these lands. Although the seed of this initiative was originally sown by a Canadian Presbyterian delegation to Hungary in 1974, the frostiness of East-West relations proved to be more enduring than the opening overtures.

For several years now most of my work within the Reformed Church of the Sub-Carpathian Ukraine (RCCU) has fallen into two categories. As the supervisor of external missions I have 13 missionaries under my charge; as development officer of schools I co-ordinate three Christian secondary schools which were founded in the previous seven years and have been maintained by the RCCU. Although the church, with its 100 congregations and various institutions and agencies, is physically located within the western confines of Ukraine, it is the ethnic Hungarians who adhere to the Reformed tradition based on Presbyterian principles, with about 80,000 members. They are generally an ethnic minority church in an economically destitute country where neither the majority population nor the state's laws are overly tolerant of "foreign" entities.

External Missions: I supervise 13 trained missionaries, of which four have worked for varying lengths of time among ethnic Ukrainians. You will find missionaries working near Odessa, in the home church area, in Uzhgorod, in city hospitals, working with gypsies in rural and urban areas, and working with Child Evangelism. International Ministries provided the money to purchase an old/rebuilt Lada car, allowing two of the missionaries to visit and work in several area villages.

I am responsible for overseeing, supervising and co-ordinating their work and also supplying their salaries and other financial needs. Since early 1999, I have worked with a Christian Reformed Church missionary, George deVuyst. In addition to visiting these missionaries in the field we organize at least two retreats annually where situation and progress reports are given and supplemental training courses are provided.

There continues to be a need for trained missionaries. In spite of limited finances, the RCCU became a supporting partner in establishing a seminary in Kiev to serve Ukrainian Reformed/Presbyterian congregations.

Christian Education: Until 1992, the RCCU had 23 pastors, many without seminary training, and 87 congregations. The church recognized the acute need for Christian education in order to rebuild a church that had suffered great spiritual and material losses during the Soviet period. At present there are three secondary schools with 250 students. Two elementary schools with limited grade levels are operated for gypsy children. Not only are these boarding schools expected to instill a Reformed Christian world-view in their students, but also to provide them with the best education possible. The schools exist mainly through the dedicated and continuous material and financial support provided by foreign partners.

Much of my energy is spent in maintaining these relationships and in developing new ones in order to ensure the continued functioning of the three schools; operating costs must be met, buildings need repair and renovation, school materials must be purchased and about 300 individuals need to be fed three times daily. In order to become more self-sufficient I have begun various economic endeavours including the farms attached to each of the three schools. They are slowly taking shape and becoming better equipped, partly through help from Presbyterian World Service and Development. It is a challenge to help these institutions provide the spiritual, intellectual, emotional and physical guidance needed for a positive lifestyle.

Other activities: One of the highlights of the year was hosting the FLAMES Eastern Europe Tour last spring. Six Canadians persevered with me as we travelled throughout Hungary, Ukraine, Romania and Croatia visiting mission field sites, historical institutions and the welcoming members of the Hungarian Reformed Church. The weather was perfect and the undertaking even more successful than I had originally anticipated. It was a particular pleasure to be able to spend time in the presence of this group with International Ministries colleague Brian Johnston in Romania, who is the staff person physically closest to me.

MACLEAN ESTATE COMMITTEE

To the Venerable, the 127th General Assembly:

OUR MISSION STATEMENT

We are called to glorify God by building Christian community and fostering spiritual growth and leadership skills among Presbyterians and the larger Christian church. We also seek to offer all people “a place apart” to learn, grow and enjoy God’s creation. We strive to do this within an atmosphere of unity, love, service and openness to God’s redemptive purpose.

OPERATIONS

The committee continues to operate under the Carver model of management as a retreat and conference centre for The Presbyterian Church in Canada, also known as Crieff Hills Community. The main responsibility of the Maclean Estate Committee is to oversee and administer development and spiritual growth, along with a hospitality ministry to various groups both within and without the Church. During the year 2000, Crieff celebrated its twenty-fifth anniversary with a barbeque in September, following by a contemporary worship service assisted by “Crosswalk”, the praise team from Aldershot Presbyterian Church. As a community, we are recording a highly successful year in terms of usage. We are pleased again to report an increase in personal retreats and increased usage by congregations. We have distributed brochure display kits to seven presbyteries to further promote this usage. We are able to meet our financial goals and commitments resulting in a small operating surplus. We continue to accumulate some capital reserves for the future, in the preservation and expansion of Crieff Hills Community.

FACILITIES

Crieff Hills offers personal retreats, seminars, group meeting space and year-round accommodation in three lodges and six retreat houses. There are 250 acres of beautiful woodlands and rolling fields featuring a small, natural habitat pond that attracts local wildlife. Numerous seasonal trails and two picnic shelters are inviting to larger groups.

STAFF AND COMMITTEE

Those using our facilities have shared the warmth and hospitality offered by a wonderful team called “the staff”. The committee wishes to express its appreciation to our fine staff for their work, support and co-operation. Our quarter-time Chaplain, The Rev. Judee Archer Green, is contributing in several significant areas including spiritual leadership and pastoral services. The Managing Director, The Rev. Greg Sumner, continues to focus on the resource and administrative services. We are grateful for their leadership, along with the full-time staff in office administration, maintenance and food services. We want to recognize Ken Pearce who retired in January 2001 after nineteen years in maintenance. We are certainly blessed to have these dedicated people and also many part-time staff, without whom we could not operate a successful residential lay training centre. Year-round volunteers must also be congratulated for their hours of service shared with Crieff Hills.

The Maclean Estate Committee consists of twelve members. The committee meets six times per year and, once a year, gets together for a full day retreat. Their enthusiasm and support is beyond recognition.

LOCATION

We are located 15 minutes south of Guelph, Ontario; 3 km south of Highway 401 on Highway 6 South, and 6 km west of Highway 6 South on Leslie Road. Also, we are only 45 minutes west of the Toronto airport, taking Highway 401 west. For further information on programs, resources and promotional material, please contact Crieff Hills Community at R.R. #2, Puslinch, Ontario, N0B 2J0. Phone: 519-824-7898 or 800-884-1525; fax 519-824-7145; e-mail: info@crieffhills.com or visit our web site at www.crieffhills.com.

THE FUTURE

We are moving forward in many ways and we ask for your continued prayers and personal support in the ongoing tasks and lay-leadership development. God has truly blessed Crieff Hills Community over the past quarter-century; “a place apart ... to come together”.

Recommendation No. 1 (adopted, p. 40)

That presbyteries and congregations make lay-leadership development a priority, and that Crieff Hills Community be used in order to bring lay people together for training and experiential learning for this purpose.

Recommendation No. 2 (adopted, p. 40)

That presbyteries and congregations be encouraged to communicate and support the programs of Crieff Hills Community.

Marilyn Repchuck
Convener

NOMINATIONS - 2001**MODERATOR OF 127TH GENERAL ASSEMBLY**

The Rev. Dr. Stephen A. Hayes	Cape Breton
Mrs. Maureen Kelly	Pickering, Brampton
The Rev. J. Mark Lewis	Halifax-Lunenburg, Ottawa
The Rev. Dr. A. Donald MacLeod	St. John
The Rev. Joseph W. Reed	Miramichi, Pickering, Sarnia, Kamloops, Westminster
The Rev. Peter D. Ruddell	Brampton, Niagara
The Rev. M. Helen Smith	Oak Ridges, East Toronto
The Rev. Glynis R. Williams	Montreal, East Toronto

KNOX COLLEGE, PROFESSOR OF SYSTEMATIC THEOLOGY

The Rev. Dr. Harris Athanasiadis	Montreal, East Toronto
The Rev. Dr. Nancy L. Cocks	Pictou, Westminster
The Rev. Dr. Philip D. Crowell	Newfoundland, Halifax-Lunenburg
The Rev. Dr. Charles J. Fensham	Hamilton
The Rev. Dr. J. Andrew Fullerton	Halifax-Lunenburg, Ottawa, , East Toronto, Waterloo-Wellington, Hamilton, Sarnia, Superior, Winnipeg, Calgary-Macleod, Vancouver Island
Ms. Pam McCarroll-Butler	Hamilton
The Rev. Dr. Daniel J. Shute	Miramichi
The Rev. Dr. Wafik W. Wahba	Oak Ridges
The Rev. Dr. Ronald Wallace	Quebec, Kingston, Lindsay-Peterborough

PENSION AND BENEFITS BOARD

To the Venerable, 127th General Assembly:

The Pension and Benefits Board met on three occasions during the year, in October, February and April. In addition, there were many consultations by telephone, fax and email.

PENSION PLAN

The status of the following members of the Pension Plan changed during the period since the last report. In view of the increasing complexity of the Plan, all final benefit calculations for pensions and death benefits which have commenced since January 1, 2001 have been checked by the Plan Actuary, on behalf of the Board.

CONTACT

The first issue of a new publication called *Contact* was sent to all 736 pensioners early in the year which talked about matters of interest to pensioners.

It included a questionnaire about services which was responded to by 216 people.

APPLICATIONS TO RECEIVE RETIREMENT BENEFITS

2000		2001	
April	Mrs. Muriel Perry	January	Rev. Dr. John F. Allan Mrs. Jean E. Cassidy
May	Rev. Douglas W. Miles		Rev. Lorna G. Hillian Rev. Margaret L. Kirkland
June	Rev. Peter J. Darch Mr. Patrick G.D. Kerr		Rev. Donald A. Madole Rev. Charles A. Scott
July	Rev. Alan M. Beaton Rev. J. Karl English Mr. Clarence O. McMullen	February	Rev. Dr. Paul D. Scott Rev. D. Allan Young
	Rev. Robert O. Rahn Rev. Walter Tait Rev. Dr. Arthur Van Seters		Mrs. Marjory Cummings Mr. Kenneth J. Pearce Rev. R. Campbell Taylor
August	Rev. Ian G. MacLeod Rev. Vernon Tozer	March	Rev. Dr. Basil Lowery Rev. Kenneth M.L. Wheaton
September	Rev. John C. Boyne Rev. Rosemary Doran Rev. Dr. F. Ralph Kendall Rev. R. MacArthur Shields Rev. Dr. Stanley Walters		
October	Rev. Dennis N. Clarke		
November	Rev. John E. Kurtz Rev. J. Murray Laurenson Mrs. Anne Liscombe Rev. J. Donna Riseborough		
December	Rev. Dr. Joseph Pungar Mrs. Mary M. Taylor		

ANNUITANTS DECEASED

2000		2001	
February 29	Rev. J.K.L. McGown	January 6	Mrs. Helen MacIver
March 1	Rev. Leslie Dienes	January 7	Rev. Allan Old
March 10	Rev. Charles Carter	January 17	Rev. Dr. Kalman Doka
March 12	Rev. Dr. Hans Zegerius	January 24	Rev. Marian Patterson
March 17	Rev. Wm. Perry	January 28	Mrs. D. Norlaine Fox
March 25	Mrs. Jessie Murray	January 31	Mrs. Maud Fitzsimons Rev. Frederick Miller
April 12	Mrs. Adrienne Walters	February 4	Rev. Leslie G. Smith
May 3	Mrs. Christine Smart	February 23	Mrs. Alma Smith
May, 22	Mrs. Florence McConnell	March 2	Rev. Dr. Kingsley King
May 24	Mrs. Edith Reid	March 11	Rev. Rexwell Krepps
June 10	Mrs. Ethel Peddie		
July 3	Mr. John Pollington		
July 9	Rev. William C. McNeil		
July 15	Mrs. Lelia Evans		
July 17	Mrs. Lola K. Ross		
August 13	Rev. Dr. James Marnoch		
September 12	Mrs. Mary Jacenty		
September 21	Rev. D. Neil McCombie		

October 17 Mrs. Alice Ford
November 11 Mr. Greg Adams
December 19 Mrs. Agnes Burnett
December 21 Rev. Dr. DeCourcy H. Rayner

ACTIVE MEMBERS DECEASED

October 25, 2000 Rev. Kevin S. Liscombe
November 9, 2000 Rev. Gerald A. Wallace
March 8, 2001 Rev. Geertruida Meyer

PAID-UP APPLICANTS DECEASED

February 16, 2000 Rev. Malcolm McCuaig

During the calculation of the restated benefits following the decisions of 125th General Assembly, the Board has uncovered several ambiguities and inconsistencies in the wording of the Plan Constitution. These have been resolved by the Board under the provisions of section 17.7, and the calculations to make the necessary corrections are underway.

Due to the amount of data that has had to be entered into the computer-based Administrative System for pensioners who retired prior to 1997, these corrections will have to be spread over the next few months, but all members affected will be paid all the arrears due to them, together with interest at 4.0 percent, since January 1, 2000. It is the hope of the Board that this process will be completed by October 1, 2001.

Members will be given 90 days from the date of issue of their amended Statement of Benefits, to make any representations in writing to the Administrator, that they think are necessary to correct any anomalies or errors that they detect in their stipend or salary history, in the case of those who retired on or after January 1, 1989.

In the case of those who retired before that date, the benefits are now determined solely by the minimum pension per year of pensionable service, so their stipends or salaries before retirement do not now affect their pension calculation.

All pensioners and dependants who are currently drawing pensions under the Plan, will be given a period of grace, until December 31, 2001, to make representations in writing to the Administrator, to correct any anomalies or errors that are detected in their years of pensionable service.

This is one of the few ways available to the Board to carry out an audit of the data in the system, so pensioners are urged to check their pension data very carefully, when their statements are received.

The full text of the Plan Constitution, with the latest changes shown in italics for the convenience of Assembly and all members, is set out starting at page 507.

Recommendation No. 1 (adopted, p. 29)

That the Consolidated Plan Constitution set out commencing at page 507 be adopted as the Pension Plan of The Presbyterian Church in Canada.

OVERTURE NO. 15, 2000 (A&P 2000, p. 521-22, 16)

Re: Maintaining contributions to Pension Plan in 2000 and 2001 at same rate as in 1999

The Board strongly disagrees with the statement that it is "appropriate stewardship of the resources entrusted to the Church and its congregations" to use the surplus in the Pension Fund to supplement current and future contributions from members and congregations. The Pension Fund was established for the benefit of retired servants of The Presbyterian Church in Canada. It is a separate trust fund, and the money is held in trust to provide the defined benefits for the members of the Plan, both active and retired.

Retired members confidently expect that pensions will continue to be increased as the cost of living increases, and the purchasing power of their pensions is eroded.

There is no outside source of funding to meet any deficits that may arise if the funding level is reduced unduly. Using surplus to reduce the current and future contributions amounts to transferring contributions that have already been made by, or on behalf of, retired members, and those approaching retirement, to active members and congregations.

The schedule of pension contributions for the years 2000 to 2004, which was approved by the 125th General Assembly, was graduated so that it was not until the last year, that being 2004, that the contributions would again reach the level which the Actuary had determined was required to maintain the solvency of the Fund. This graduation was to allow the contributions of members and congregations to move gradually to the appropriate funding level, after the contributions from *Presbyterians Sharing...* had been terminated by the 123rd General Assembly.

Waiting for two years before increasing contributions from the 1999 level would have resulted in a much larger increase in one year, with the resulting hardship which that would cause. If the pensions being paid had reached the maximum allowable by legislation, and if the surplus was equal to more than 2 years of contributions, then it might be appropriate to consider lowering the contribution rate for active members and congregations.

It would be a breach of trust for the Pension Board to recommend, or sanction, a reduction in the funding level approved by Assembly, unless that level proves to be higher than is recommended by the Actuary as a result of an actuarial valuation based on realistic assumptions, which have been approved by General Assembly, on the advice of the Board.

Recommendation No. 2 (adopted, p. 29)

That the prayer of Overture No. 15, 2000 be not granted for the above reasons.

OVERTURE NO. 29, 2000 (A&P 2000, p. 528, 17)

Re: Membership of Pension and Benefits Board

Overture No. 29, 2000 requests that two-thirds of the General Assembly's appointees to the Pension and Benefits Board be active contributing members of the Pension Plan.

The Pension and Benefits Board has the responsibility of ensuring that the pensions provided to retired members of the plan will be in keeping with their needs, while also ensuring that the rates paid by contributors to the Plan (both members and congregations) are affordable in terms of current and projected resources.

At present, of the eleven persons on the Board (including the ex-officio members) there are five who are members of the Pension Plan. These persons are diligent in representing the interests of all members of the Plan.

The other members include actuaries and accountants, whose wisdom is essential in explaining the mysteries involved in the operation of the Plan, and in clarifying the implications of potential changes in contributions and benefits. Their concern for adequate pensions and benefits for members of the Plan is at least as great as that of Plan members.

The leadership given by them has been instrumental in increasing the maximum qualifying income for the years since 1989, and thereby increasing the pensions of all retired members, and the potential pensions for all active members at the time of their retirement.

It would not be in the interest of the activities of the Pension and Benefits Board to decrease the number of actuaries and accountants on the Board, nor to remove the retired members of the Plan. To require that two-thirds of the Board be active contributing members of the Pension Plan, while retaining the expertise needed, would mean an increase in the size of the Board to at least eighteen members. We do not feel that this would necessarily lead to any improvement in the functioning of the Board, but would substantially increase its costs.

All of the recommendations of the Pension and Benefits Board for any changes to the Plan are submitted to General Assembly, of which one half of the commissioners are active members of the Plan, who are vitally concerned with both the costs and the benefits of the Plan.

Recommendation No. 3 (adopted, p. 29)

That the prayer of Overture No. 29, 2000 be not granted for the above reasons.

The Board is grateful for the patience of members during this tumultuous period, and trust that their careful clarification of the ambiguities uncovered will make the administration of the Plan less complex for the future.

BEQUEST FUND

There are now 24 people who are receiving supplements to their pensions from this Fund, which stood at \$662,629 at the end of 2000. The Bequest Fund is no longer a part of the Pension Fund, but is administered by the Pension and Benefits Board, and invested by the Trustee Board, alongside the assets of the Pension Fund.

There are still a number of pensioners and widows who have very small retirement incomes, not only because of receiving little or no pension from the Canada/Quebec Pension Plans, but also because their earnings were low, or their service was cut short by disability. The Board wishes to encourage presbyteries and congregations to keep this need in mind when advising on worthy goals for donations and bequests.

HEALTH AND DENTAL PLAN

The Pension and Benefits Board advised the General Assembly last year that it would undertake a review of the Health and Dental Plan. Professional consultants were commissioned to prepare a report which was received and discussed at our April meeting. Because of the complexity of the issues involved, the Board will provide a comprehensive review through a report that will be sent to presbyteries and sessions for input.

The Pension and Benefits Board would ask that this review and comment be completed and returned by January 31, 2002, to ascertain the wishes of the constituency, so that recommendations can be prepared to respond to those concerns and report to the 128th General Assembly.

Crawford E. Laing
Convener

Elizabeth A.M. 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 consolidated effective July 1, 1999. The purpose of this consolidation of the Constitution is to incorporate amendments approved by the Pension and Benefits Board in April 2001.

This document is effective January 1, 2001, (or such earlier dates, as stipulated in Section 3).

Although this document incorporates many of the benefit provisions in effect prior to January 1, 2001 for historical purposes, benefits payable on death, Disability, Retirement or withdrawal prior to January 1, 2001 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 “Commuted 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 total of those periods of full-time and pro-rated part-time service during which the Member made contributions to the Plan, and any periods of Back Service purchased pursuant to Section [20](#) and Prior Service pursuant to Section [1.23](#). Pensionable Service shall also include any periods for which pension rights were granted prior to September 30, 1972 – with or without Member contributions – under the Previous Plan, or the Retirement Fund for Church Employees.*

For the purpose of this provision, pro-rated part time service of a professional church worker in any calendar year shall be based on the ratio of actual service to full-time service during such year, as advised by the relevant Presbytery or other Church Agency. The pro-rated part time service of any other Member in any calendar year shall be based on the ratio of the Member's hours of employment to the full-time hours of employment for that position during such year. The Pension and Benefits Board may adopt such other pro-rating basis as it 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, and any periods of disability pursuant to Section [11](#).

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. *Prior Service shall also include any periods of service before joining the Plan which are approved as such by the Pension and Benefits Board as being fair and reasonable, after suitable representation by, or on behalf of the Member, and after due investigation of the matter.*
- 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, who:
- (a) is married to the Member, or
 - (b) is not married to the Member but has been living with the Member in a conjugal relationship
 - (i) continuously for a period of at least three years, or

- (ii) *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, a person shall be deemed not to be the Spouse of a Member if the person is living separate and apart from the Member as of the relevant date.

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 January 1, 2001, 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:

Calendar Year	Member's Contribution Rate as % of Pensionable Income
2000	4.4
2001	4.8
2002	5.2
2003	5.6
after 2003	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 6.2 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.

Calendar Year	Congregational Contribution Rate
Up to and including 1999	2.0%
2000	2.2%
2001	2.4%
2002	2.6%
2003	2.8%
After 2003	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 and complete months)
- 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, 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 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](#) 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 66 2/3% 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 66 2/3% 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:
- the amount determined in accordance with Section [14.1](#), over
 - 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 2/3% 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.

Notwithstanding the foregoing, the surviving Spouse of a Member may elect to receive either:

- 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
- 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:
- 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.
 - 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, or any other registered arrangement allowable under Applicable Legislation, 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.

16.8 *The amount of the pension accrued to a Paid-up 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.*

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 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 [16.1](#) 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](#).

18.11 Small Payments

Where any person becomes entitled to a monthly benefit from this Plan, the amount or value of which is less than such amount as is prescribed by Applicable Legislation, the Pension and Benefits Board shall have the right to:

- a) make payments less frequently than monthly, but not less frequently than annually,*
- or*
- b) provide a lump sum cash payment equal to the Commuted Value of the annual pension.*

18.12 Commutation

Where any person becomes entitled under Applicable Legislation to the commutation of a benefit from this Plan whether due to shortened life expectancy or for any other reason, such person may elect to receive a lump sum cash payment equal to the Commuted Value of the annual pension, provided the person files with the Pension and Benefits Board any documents required by Applicable Legislation.

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

1. 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	same percentages as Retired Members	same percentages as Retired Members
1991	2.2		
1990	8.2		
1989	10.8		
1988	12.8		
1987	14.8		
1986	16.8		
1985	18.8		
1984	20.8		
1983	22.8		
1982	24.8		
1981	26.8		
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	1.8	1.8%	1.8%
January 1, 1999	0.9	0.9%	0.9%
January 1, 2000	2.1*	2.1%	2.1%*
January 1, 2001	2.5*	2.5%	2.5%*

** applies only to pensions which have been in the course of payment for at least 12 months as of the effective date of the increase.*

2. The annual amounts determined by the General Assembly of dependent children's pensions under Section on and after January 1, 1988 are as follows:

Effective Date	For 1 child	For 2 children	For 3 children	For each additional child
	\$	\$	\$	\$
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 (b) the references to numbers of children refer to the additional children after the first child.

3. *Effective January 1, 2000, the annual pension payable to a Member who retired (or terminated) before January 1, 1989 shall be increased by the amount, if any, necessary to provide a minimum normal pension entitlement, including any and all pension increases or bonuses already granted since retirement, equal to \$450 per annum per year of Pensionable Service (hereinafter referred to as "the Minimum Pension"). Such Minimum Pension shall be further adjusted as follows:*

- (a) *by the application of subsequent increases as in Section 1 above.*
- (b) *if the Member retired before or after the Normal Retirement Date, as currently defined in Section 8.1:*
 - (i) *by the deduction of 0.5% from the said Minimum Pension for each complete month that the actual retirement date was earlier than the Normal Retirement Date, or*
 - (ii) *by the addition of 0.5% to the said Minimum Pension for each complete month that the actual retirement date was later than the Normal Retirement Date.*
- (c) *if the Member elected an optional form of pension, by the actual percentage adjustment that would apply to such pension option, based on the factors in use on January 1, 2000.*
- (d) *if the Member died before or after retirement but before January 1, 2000, the Minimum Pension payable to any surviving Spouse, or dependent child or children, shall be determined as follows:*
 - (i) *by calculating the Minimum Pension that would have applied if the Member had still been alive on January 1, 2000, and*
 - (ii) *by adjusting the amount in (i) above by the applicable percentage of the Member's pension that is payable to the surviving Spouse, or dependent child or children, provided that the percentage used for a surviving Spouse shall not be less than 66 2/3%.*

Notwithstanding the above, the Minimum Pension shall not exceed the maximum pension allowable under Applicable Legislation.

**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" of a Member on any date means a person, who:

- (a) is married to and, at the relevant date, has not been living separate and apart from the Member for 3 or more consecutive years or
- (b) if there is no person who qualifies under (a) above, has been living with the Member in a marriage-like relationship for the 3-year period immediately preceding the relevant date.

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 66 2/3% 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
BRITISH COLUMBIA**

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 British Columbia 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" of a Member on any date means a person, who:

- (a) is married to the Member and who, if living separate and apart from the Member at the relevant date, did not live separate and apart from the Member for longer than the 2 year period immediately preceding the relevant date, or
- (b) if there is no person who qualifies under (a) above, is living and cohabiting with the Member in a marriage-like relationship and who has been living and cohabiting in that relationship for a period of at least 2 years immediately preceding the relevant date.

**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:
- Any minister, associate or assistant minister, or assistant to the minister (whether inducted into that office or not);
 - Any ordained missionary;
 - Any overseas missionary (lay or ordained) under the direct control of the Life and Mission Agency of the Church;
 - Any minister, teacher, or professor serving in a college or school under the direct control of and reporting to the General Assembly;
 - 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;
 - Any graduate of Ewart College or member of the Order of Diaconal Ministries;
 - 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:
- 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
 - 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 $66 \frac{2}{3}\%$ 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:
- to leave the excess in the Plan to provide additional benefits on a money accumulation basis; or
 - 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:
- 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 66 2/3% 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.

16.1 *This Section shall not apply to Quebec Members.*

16.2 *A Member who ceases to be in 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.*

16.8 *The amount of the pension accrued to a Paid-up 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 and shall not be less than the minimum amounts required under Applicable Legislation.*

**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" of a Member on any date means a person, who:

- (a) is married to the Member; or
- (b) if there is no person who qualifies under (a) above, is cohabiting with the Member at the relevant date and has been cohabiting with the Member as the Member's spouse for at least 1 year prior to the relevant date.

- 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.

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 127th General Assembly:

During the year ended December 31, 2000, The Presbyterian Church Building Corporation continued to fulfil its principal objectives of providing bank guarantees and loans to congregations for capital projects and housing for retired servants of the Church. The audited financial statements as at December 31, 2000 evidence the continuing financial soundness of the Corporation and its compliance with standards of sound business and financial practices.

The Corporation's operations are supervised by the Chairman and the Vice-Chairman, the Executive Committee and the Board of Directors and professional advice is provided by its auditors, KPMG LLP, chartered accountants, its bankers, Royal Bank of Canada, its investment advisors, RBC Dominion Securities Inc., and its lawyers, Cassels Brock & Blackwell LLP, barristers and solicitors. The new General Manager, James T. Seidler, assisted by Mrs. Deborah Motton who has served the Corporation for thirteen years, handles the daily management of the Corporation's business and affairs and undertakes the duties of Secretary and Treasurer.

The transition from The Rev. Dr. Ralph Kendall to the incoming General Manager was seamless and maintained a business as usual character in the operations of the Corporation. Under the leadership of the General Manager and combined with the talent, dedication and desire to serve which is shared by all our Directors and supported by the proficiency and technical skills provided by our professional advisers, we find the key components of a team which is united and able to take on whatever challenges and new initiatives may be encountered in the future operations of the Corporation.

An annual report is by necessity a review of the past year's operations but what of the future of the Corporation and its objectives? The Corporation is prepared to assist congregations with building projects from the initial planning stage to final completion, which requires considerable time, patience and attention to detail. The Corporation is also prepared to assist retired servants of the Church with their housing requirements. Congregations and individuals requiring the assistance of the Corporation are requested to contact the General Manager or his assistant before the start of any project or housing requirement. The continuing good financial condition of the Corporation combined with the team of dedicated people who serve the Corporation, provide the Corporation with the ability to continue to fulfil its objectives and to facilitate the life and work of the Church.

The By-laws of The Presbyterian Church Building Corporation provide "Directors shall be elected annually by the General Assembly from nominees of the directors".

Recommendation No. 1 (adopted, p. [22](#))

That The Rev. Dr. John R. Cameron, Stratford, Prince Edward Island; Mr. Robert Gartshore, Victoria, British Columbia; Mrs. Esther Inglis, Ajax, Ontario; and The Rev. Dr. F. Ralph Kendall, Scarborough, Ontario; Mrs. Joycelyn MacKay, St. Laurent, Quebec; The Rev. J.P. Ian Morrison, Scarborough, Ontario; be elected directors of The Presbyterian Church Building Corporation for the next four years.

DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Retiring in 2001: The Rev. Dr. John R. Cameron, Stratford, Prince Edward Island; Mr. Robert Gartshore, Victoria, British Columbia; Mrs. Esther Inglis, Ajax, Ontario; Mrs. Joycelyn MacKay, St. Laurent, Quebec; The Rev. Dr. Robert G. MacMillan, Burlington, Ontario; The Rev. J.P. Ian Morrison, Scarborough, Ontario.

Retiring in 2002: The Rev. Evelyn M.I. Carpenter, Chatham, Ontario; The Rev. Gordon R. Haynes, Scarborough, Ontario; Ms. Sheila Limerick, Toronto, Ontario; The Rev. Dr. Kenneth G. MacMillan, Thornhill, Ontario and Mr. Kenneth Wilson, Saskatoon, Saskatchewan.

Retiring in 2003: Mr. Alex R. Grant, Calgary, Alberta; Mrs. Laura S. Kilgour, Edmonton, Alberta; Mr. Charles Manahan, Scarborough, Ontario; Ms. Lorraine McBride, Richmond Hill, Ontario; Mr. Walter Moffat, Toronto, Ontario.

Retiring in 2004: Mr. Jamie S. Campbell, Halifax, Nova Scotia; Mr. Donald Carman, Oakville, Ontario; Mrs. Joanne Instance, Winnipeg, Manitoba; Mr. Russell Merifield, Toronto, Ontario; Mr. Thomas H. Thomson, Toronto, Ontario.

MINUTE OF APPRECIATION

The Rev. Dr. Robert G. MacMillan

The Board of Directors of The Presbyterian Church Building Corporation, on behalf of the Corporation and our Church, wish to express to The Rev. Dr. MacMillan our deep appreciation for his able and dedicated service to the Corporation. He served as General Manager from January 1, 1976 to June 12, 1987, and as a director from June 7, 1989 to June 2001. At the time of his retirement as General Manager in 1987, the Board of Directors with deep appreciation recognized the outstanding leadership, good stewardship and wise counsel he provided in managing the Corporation's business and affairs. After his retirement as General Manager he has continued to serve the Corporation as a Director and member of the Executive Committee with the same distinction and dedication. It has been a privilege and pleasure to serve with him and we wish him good health throughout his continuing retirement.

Recommendation No. 2 (adopted, p. [22](#))

That the above minute of appreciation for The Rev. Dr. Robert G. MacMillan be adopted.

Thomas H. Thomson
Convener

James T. Seidler
General Manager

PRESBYTERIAN RECORD INC.

To the Venerable, the 127th General Assembly:

INTRODUCTION

The year 2001 is something of a watershed in the history of the *Presbyterian Record*: it is the first full year of the magazine as an incorporated non-profit entity. By-law No. 1 affirms many existing practices but also establishes some new terms and conditions for our governance.

Under the guidance of the *Presbyterian Record* Board of Directors and the dedicated management of the editor, The Rev. John Congram, a small staff succeeds in producing a high quality magazine 11 times a year. As confirmation of the quality, the *Record* has won many awards for excellence. The board has spent time discussing editorial policy and the design of the magazine. Over the past 18 months, the editor and staff of the *Record* have consolidated improvements in the design, cover and content of the magazine.

HIGHLIGHTS IN 2000 AND 2001

In 2000, the *Record* published its millennium series on Who Is Jesus? in booklet form. Two thousand copies were printed and 1,000 have been sold. Consideration is being given to doing the same with the series on ministry with children and youth.

During 2000-2001, the *Record* continued a number of special millennium and historical features, including: Through the Century with the *Presbyterian Record*, Guideposts, and a special Celebrate! page which contained material on the millennium, Jubilee and the 125th Anniversary of The Presbyterian Church in Canada. We will continue having a special series in conjunction with the Church's FLAMES Initiative. In 2000-2001, it has focused on ministry with children, teens and young adults. Beginning this fall, the theme will focus on equipping the laity.

SELECTION OF A NEW EDITOR IN 2002

John Congram has announced his intention to resign as editor of the *Record* in 2002. The magazine's staff, the board of directors and the Presbyterian Church as a whole have much to be grateful for in John's stewardship of the *Record*. Tributes to John's tenure, however, are premature since the Church will continue to benefit from his sage leadership for at least another year.

The 127th General Assembly, therefore, marks the beginning of the process for selection of a new editor for the *Record*. The board will seek the Assembly's approval to proceed with the selection of a new editor. Pending ratification by Assembly, a search committee has been struck with the mandate to revise the present job description of the editor, determine the scope of the search, implement the search strategy, interview candidates and make a recommendation to the board of directors. To provide a recommendation to General Assembly in 2002, the board will need to move quickly. Ideally, we will have selected a preferred candidate early enough next year to allow for overlap between John and the new editor.

Recommendation No. 1 (adopted, p. 27)

That the board of directors be given permission to begin a search for a new editor with a name to be presented to the 128th General Assembly.

FINANCIALS AND CIRCULATION

More than 15 years ago, the General Assembly challenged the *Record* to become financially independent. Since then, the magazine has not drawn on the funds of the Church, unlike most denominational periodicals. (Indeed, the *Record* contributes to the national Church by paying rent at Wynford Drive.)

Overall, the *Record* showed a surplus of \$25,154 for the year 2000. The *Record's* year-end net income increased a little over 1999-2000. As usual, this disguises a "good news, bad news" story. Yes, revenues are up, expenditures are cut to the bone, but the subscriber picture continues to worsen. Moreover, the annual surplus for the *Record*, this year and in preceding years, is equivalent to no more than two weeks of expenses for the magazine. This is not an acceptable level of reserves for an independent going "concern."

In terms of circulation, too many Presbyterians do not regard the magazine as a "must read." December 1999 to December 2000 saw a decline in circulation of 2,434, and that decline has,

regrettably, continued into 2001. Circulation has dipped below 50,000, continuing a historical decline that has gone on largely uninterrupted in the past decade, with the exception of 1999 when circulation increased by 500. Since January 2000, six congregations have removed themselves from the Every Home Plan and seven congregations have enlisted in the program. (The net outcome for the *Record* is far worse than appears at first blush, however, since the number of families in churches leaving the Every Home Plan outnumbers by two-fold the families joining it.)

The *Record* has been able to compensate for declining circulation with increases in revenue from advertising. These increases have been attributable, to some extent, to charges for the Transitions column (for which the *Record* received approval in 1999 from General Assembly) but, more important, to contracting out advertising to a private company that specializes in advertising for religious periodicals. Since June 2000, when the *Record* contracted out advertising, to the end of February 2001, net revenues from this source increased by about 10 per cent. The magazine hopes to sign up more advertisers on yearly contracts; in addition, we hope to attract more corporate ads and to produce more special advertising sections.

Without the continuing postal subsidy, the *Record's* financial picture would be bleak. Next year, notwithstanding the postal subsidy and the aforementioned non-subscription revenue increases, the board is budgeting for a deficit for the first time in several years. Whether this comes to pass, whether it is a momentary "blip" in our financial position, or whether it foreshadows an inexorable decline into a chronic deficit position depends on all of us here.

GALVANIZING SUPPORT FOR THE EVERY HOME PLAN

The *Record* has always depended, primarily, on circulation for revenue. As subscribers decline in number, the *Record* will become increasingly dependent on advertisers, and the magazine will look increasingly like a conduit for advertisers rather than a reflection of the faith, witness and life of The Presbyterian Church in Canada. As has been said many times in this forum, the real problem is the movement off the Every Home Plan. This has been the consistent theme in our reports over the past several years. It is not an exaggeration to say we face financial haemorrhaging, in the medium to long term, unless we convince churches to get on and remain on the Every Home Plan.

The plan has been the backbone of circulation for the magazine for a long time. It has been an early casualty of restraint, but congregational leaders should realize they are "cutting off their nose to spite their face" when they relinquish membership in a group plan. From purely the perspective of cost-effectiveness, they are only harming their congregants collectively and individually. The plan costs congregations \$9 per family to belong; individual subscriptions cost significantly more. When congregations are given a free trial year on the plan and then cancel, individual subscriptions in the congregation go up significantly from what had prevailed before the trial. Indeed, the total outlay in the congregation for the *Record* ends up being almost as high, or as high, as would be the case if the church belonged to it. Accordingly, congregations leaving the plan are "downloading" to families the costs that were hitherto equitably shared among all congregants. Congregations are getting "long-term pain for short-term gain." From a broader perspective, moreover, these congregations are putting at risk the survival of the *Record*, the flagship organ and, arguably, the most important symbol of the national Church that has bound Presbyterians together "from sea to sea" for 125 years.

The *Record* has been loath to increase the cover price to compensate for declining circulation and has preferred to create, instead, financial incentives for churches to go on the Every Home Plan. The prospect of chronic deficits could mean "revisiting" our aversion to raising the cover price for individual and/or the Every Home Plan and other group plans.

The board of directors pleads for the support of all commissioners in promoting the *Record* within their congregations. We will do our part to produce a good magazine; we need your help to see that it does not die a "death of a thousand cuts". The best way to ensure this does not happen is assuring that it reaches every Presbyterian in Canada, especially through the Every Home Plan.

F. Garth McNaughton
Convener

REMITTS UNDER THE BARRIER ACT

To the Venerable, the 127th General Assembly:

As of April 1, 2001, the deadline for submitting responses, the following are the replies from presbyteries to the Remit sent down under the Barrier Act by the 2000 Assembly:

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, A&P 2000, 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.

Approved: 23 presbyteries

Cape Breton, Newfoundland, Halifax-Lunenburg, St. John, Quebec, Montreal, Seaway-Glengarry, Lindsay-Peterborough, West Toronto, Oak Ridges, Temiskaming, Algoma and North Bay, Waterloo-Wellington, Niagara, Sarnia, Superior, Peace River, Edmonton-Lakeland, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 6 presbyteries

Ottawa, Brampton, Essex-Kent, Winnipeg, Northern Saskatchewan, Calgary-Macleod.

SPECIAL COMMITTEE RE CELEBRATE

To the Venerable, the 127th General Assembly:

The Millennium/125/Jubilee celebrations commemorated God's faithfulness to us across 125 years of the modern Presbyterian Church in Canada. They acknowledged times when the Church may not have been faithful witnesses to Christ, and learning from that history. These celebrations are also brought in the third millennium with a conscious rededication of our lives and the life of our Church to the glory of God.

This was an important opportunity to Celebrate! by making a difference in communities across Canada at the dawn of the third millennium. Our denomination had 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 Presbyterians reached to their communities in mission and ministry.

The report of Celebrate! Steering Committee to the 126th General Assembly (A&P 2000, p. [477-82](#)) noted the many activities that were taking place. Celebrate! began with the General Assembly of 1999 and extended to December, 2000.

The report to the 124th General Assembly (A&P 1998, p. [472-74](#)) reviewed the decision of the 123rd General Assembly to mark the 125th Anniversary of The Presbyterian Church in Canada. This was on the recommendation of the Committee on History (A&P 1997, p. [298-99](#)).

The report to the 125th General Assembly (A&P 1999, p. [435-40](#)) outlined the consensus reached at a joint meeting of the Assembly Council and the Life and Agency Committee to broaden the Celebrate! focus to embrace the Millennium and the Jubilee activities. It noted that a parallel FLAMES Initiative had been launched. The Celebrate! committee agreed that the first two themes of the FLAMES Initiative, mission and youth, would be embraced as Celebrate themes. At the Think Tank (A&P 1996, p. [217-20](#)), participants from across the country expressed the view that the life of the Church was in the presbyteries and congregations. The committee, therefore, decided to encourage an organizational structure in each presbytery and congregation, with co-leaders, one over the age of thirty and one under the age of thirty.

The report to the 126th General Assembly (A&P 2000, p. [477-82](#)) noted wide use of the committee's specially prepared liturgy for the opening of the Millennium. Special histories were being written and the Jubilee debt relief initiative was being widely supported. Regional international affairs round tables were being held. General Assembly gala evenings were held in 1999 (Waterloo) and 2000 (Hamilton).

The final report to the Assembly Council was presented in November 2000. The committee was pleased to report the following Celebrate! activities:

CHRISTMAS COVENANT BOXES

For the finale event, the Celebrate! Steering Committee manufactured and distributed a Christmas Covenant Box. This was a specially-made time capsule that gives congregations an opportunity to review their past, take stock of the present, and look to the future in this millennium year. The finale event was the dedication of the Covenant Box during Advent or the new year. The Rev. Ken Stright, Atlantic Synod representative for the committee, created a special liturgy for this purpose.

CANADA YOUTH 2000 & WOMEN 2000

Canada Youth 2000, held at Brock University in Ontario from July 4-9, 2000, and participation in Women 2000 Churchwide Gathering in Louisville, Kentucky from July 15-19, 2000, were extremely successful conferences. Reports on these events can be found in the September and October issues of the *Presbyterian Record*, respectively. The Celebrate! Steering Committee was pleased to support these initiatives. A generous amount was allocated from the limited Celebrate! budget to support Canada Youth 2000. A more modest sum was made available to support the participation of several women in the Louisville Gathering.

MILLENNIUM GENERAL ASSEMBLY

The highpoint of the committee's mandate was this year's Millennium General Assembly. Many of the Celebrate! themes had their fullest expression at that gathering.

Celebrate! Videoconference

On the opening Sunday of General Assembly, the committee hosted the first ever videoconference for the Church. Twelve sites across Canada participated. Moderator of the 126th General Assembly, The Rev. Dr. Art Van Seters and The Rev. Susan Sheridan anchored the event in Hamilton. General Assembly commissioners, representing each of the presbyteries, joined them. The other 11 sites, each with a site facilitator and local leaders, were spread out across the country. For ninety minutes, over 200 Presbyterians participated in sharing "good news stories" from their regions.

Celebrate! Videoconference Video

Because of its success, the Celebrate! Steering Committee decided to create an edited version of the videoconference, entitled *New Technology for a New Millennium - Faith at Work from Coast to Coast*. This 20-minute video was distributed to each of the presbyteries, synods, and colleges. It is also available to borrow from the Book Room.

Celebrate! Historical Video

On Tuesday evening of General Assembly, as part of the Celebrate! Gala, the committee premiered the video, *A Glimpse at the Family Photo Album - the Presbyterian Church at 125*. This is a video version of a presentation that The Rev. Dr. Barry Mack, the Committee's Quebec and Eastern Ontario Synod representative, gave at the 125th General Assembly. Like the videoconference video, it was distributed through synods and presbyteries, and is available to borrow from the Book Room.

Anno Domini: 2000 Years of Jesus Christ Exhibit

Also at the Celebrate! Gala, Sheila Kirkland, Alberta Synod representative, gave a 15-minute PowerPoint presentation on the Museum of Alberta's *Anno Domini: 2000 Years of Jesus Christ* exhibit. This show, which ran from October 7, 2000 to January 7, 2001, in Edmonton, was the museum's "most ambitious feature exhibition to date". It had 325 works of art, including: paintings, textiles, stained glass, etchings, illuminated manuscripts and ecclesiastical objects.

Mrs. Kirkland served on the *Anno Domini* Advisory Board. She also developed and taught an introductory course, based on the exhibit's 18 themes, for Presbyterians in Calgary. The course culminated with 47 participants seeing the exhibition.

Celebrate! Quilt Exhibit

Congregations from across Canada submitted quilts to be part of a touring exhibit, sponsored by the committee. Forty-two were chosen and lined the walls of the 2000 General Assembly meeting room in Hamilton. Sheila Kirkland, organizer of the exhibit, arranged for the quilts to tour across the country. Many congregations asked to host this outstanding exhibit and the original schedule was expanded through to June 2002. The schedule is as follows:

May 15-31, 2001	Gale, Elmira, Ontario
June 5-20, 2001	Rockway, Rockway, Ontario
July 1-15, 2001	Quilting Gallery, O'Leary, Prince Edward Island
July 21-27, 2001	The Kirk, St. George, New Brunswick
September 6-26, 2001	St. Columba, Belleville, Ontario
September 30-October 7, 2001	Central, Brantford, Ontario
October 14-21, 2001	Knox, Goderich, Ontario
October 28-November 4, 2001	First, Brandon, Manitoba
November 12-December 7, 2001	Knox College, Toronto, Ontario
January 3-24, 2002	St. Mark's, Toronto, Ontario
March 1-15, 2002	Hopedale, Oakville, Ontario
April 1-24, 2002	First, Brockville, Ontario
May 26-June, 2002	Emmanuel, Schomberg, Ontario

FEEDBACK

The steering committee received a number of positive reports. The Rev. Bob Geddes, member from the Synod of Southwestern Ontario noted that:

... Presbyterians participated in a number of inter-church celebrations, particularly in London at a mass service and in Hamilton at the Copps Colliseum, where Dr. Robert Schuller spoke to a full house ... The 'Summer Experience' involved youth travelling to every presbytery in the synod to run a vacation bible school program and to present a musical drama.

The Rev. George Malcolm, minister in Grande Prairie, Alberta and clerk of the Presbytery of Peace River, reported to the synod representation in the Synod of Alberta and the Northwest, Sheila Kirkland:

Anniversaries may seem like regular occurrences, but in this area they are not. It seems that the Millennium/Jubilee and 125th Anniversary events sparked people to decide that this was the year to do some celebrating.

Synod representative for the Synod of Toronto and Kingston, The Rev. Rodger Talbot, said that the highlight for the Synod was a joint four-presbytery service, "*Presbyterians Sharing...*". It was held on Saturday, October 28, in Convocation Hall, University of Toronto.

An exciting, fast-moving time of praise and reflection, it included top-notch music with a brass quintet, a massed choir ... and the great organ, which led the singing. A mime group from the Chinese congregation provoked a unique and profound reflection on faith choices. Three people presented meditations. Knox College provided the coffee hour.

(A full report of Celebrate! activities is available from the Deputy Clerk of Assembly at 50 Wynford Drive.)

OBSERVATIONS

The success of the Celebrate! activities was a tribute to those who assumed leadership responsibility on short notice and with an ill-defined commitment on the part of the Church to a decision of the General Assembly. The steering committee expresses its deep appreciation to those known and unknown who encouraged Celebrate! activities, large and small.

Any future consideration of a similar initiative should bear in mind the following:

The Time Factor

In a voluntary structure, a five-year time frame is necessary in order to fully engage members through the decision making processes of congregations and presbyteries. The 1975 Centennial celebration was given this lead time by the Church, whereas the Celebrate! Steering Committee was not named by the Commission on Matters Omitted or Uncared For until December 1997. The Steering Committee held its first meeting in February 1998, a mere fifteen months before the Celebrate! activities were to begin at the 125th General Assembly.

Ownership

While the General Assembly agreed to mark the 125th Anniversary, no proposal regarding structure or budget was presented for debate. The short time period did not permit synods and presbyteries to adequately endorse the Assembly action. The steering committee was left with the unenviable task of establishing its own *modus operandi* and budget. Staff at 50 Wynford Drive, and in the synods, were already fully engaged in other regular duties and there was no provision for Celebrate! activities to command any priority.

Competing Programs

Despite efforts on the part of the steering committee to support FLAMES themes, congregations often tended to confuse Celebrate! with the FLAMES Initiative. There was no discussion about launching two national programs which were competing for attention. Regrettably, this became an excuse for division or inaction. It is clear that the Church can only embrace one distinctive initiative at a time, regardless of the merits of different programs.

The Celebrate! Steering Committee appreciated the support of the Assemblies and the dedicated work of two part-time program assistants, Andrew Kerr and Matthias Meyer. Don Taylor, Chief Financial Officer, gave considerable time and encouragement to the committee in its formative and ongoing stages.

Recommendation No. 1 (adopted, p. 23)

That the four Celebrate! reports to the 1998, 1999, 2000 and 2001 General Assemblies be forwarded to the Long Range Planning Committee of the Assembly Council as it plans for 2025, and any other milestones in the life of the Church.

INTO THE FUTURE

Individuals, congregations and presbyteries who participated in Celebrate! were encouraged in their witness to Jesus Christ. The following sums up the best feelings and hopes of the Steering Committee. The Rev. Ken Stright, minister in Pictou, Nova Scotia and the steering committee member for the Synod of the Atlantic Provinces, wrote as follows:

The two General Assemblies that marked the 125th Anniversary of The Presbyterian Church in Canada will stand out as highlights and high points in my ministry. I was proud to be a Presbyterian. I was impressed by our ability to party, not once but twice! I was moved by the focus on worship in our celebration. I learned about our heritage and the impact that we as Presbyterians have had on the development of our country. I was inspired by the presentations on Jesus Christ in the *Anno Domini* presentations.

From the very first poster of the Canadian Jubilee Initiative, I was committed to the three-year initiative. My congregation has become aware of the Jubilee ... and has a deeper understanding of the relationship between justice and environment, and the plight of people around the world. We have signed petitions, raised awareness, taken part in workshops and affirmed our on-going commitment

... It has been in the local congregation that the greatest impact has been felt. We all got together during Thanksgiving to dedicate our Millennium Tree. We have reached out in co-operative effort with our sister congregation in the community ... We joined together to take place in the Quilt Exhibition, the E. H. Johnson Exchange, the CANACOM youth work group and the Canadian Bible Society proclamation.

Many didn't celebrate and that is their loss. Many more congregations celebrated their way through the three years and are well on their way to more celebration as they faithfully seek to be Christ's people in the new Millennium. And – that's worth celebrating!

THE CELEBRATE! STEERING COMMITTEE

British Columbia
 Ms. Helen Pigott
 Mr. Matthew Brough
 Ms. Mary Ingram

Ontario
 The Rev. Bob Geddes
 The Rev. Susan Ingram Kerr
 The Rev. Rodger Talbot

Alberta
 Ms. Sheila Kirkland

Quebec & Eastern Ontario
 Ms. Colleen Smith
 The Rev. Dr. Barry Mack

Saskatchewan
 Ms. Jo Morris

Atlantic Provinces
 The Rev. Ken Stright

Manitoba & North Western Ontario
 The Rev. Dale Woods

Church Office Staff
 The Rev. Stephen Kendall, Principal Clerk
 The Rev. John Congram, Editor, Presbyterian Record
 Rev. Ian Morrison, General Secretary, Life and
 Mission Agency
 Ms. Kim Arnold, Archivist

Moderators, General Assembly
 The Rev. John Congram
 The Rev. Dr. William Klempa
 The Rev. Dr. Art Van Seters
 The Rev. Glen Davis

Walter F. McLean
 Convener

SPECIAL COMMITTEE RE EVALUATION OF HAN-CA PRESBYTERIES

To the Venerable, the 127th General Assembly:

INTRODUCTION

The establishment of the Special Committee re Evaluation of the Han-Ca Presbyteries is in response to the action of the 123rd General Assembly that gave permission for the establishment of two Korean Han-Ca Presbyteries with the requirement that an evaluation would be undertaken after a three-year period. It was stipulated that a significant component of self-evaluation would be carried out by the two presbyteries and be reported to the committee. (see A&P 1997, p. [55, 470-73](#) and A&P 2000, p. [28, 246](#))

The terms of reference for the committee are given in the 2000 Acts and Proceedings (A&P 2000, p. [45-46](#)) and its membership (A&P 2000, p. [54](#)). These terms list the criteria for evaluation, call for self-evaluations by each presbytery, and request comments from presbyteries with Korean (Han-Ca and non-Han-Ca) congregations residing in their bounds. The committee was also required to submit an interim report to the 127th General Assembly and a final report to the 128th General Assembly.

PROGRESS TO DATE AND FUTURE PLANS

1. The committee heard reports from each Han-Ca Presbytery with regard to their experiences and the effects that the establishment of their respective presbyteries was having on their congregations and church development. Matters of both encouragement and challenge were also shared.
2. The committee has developed a series of questionnaires for the following groups:
 - Han-Ca presbyteries and presbyters
 - Han-Ca sessions
 - Han-Ca Women's Committees and English Ministries Committees
 - Synods and presbyteries with Korean congregations within their geographic bounds
 - selected General Assembly Boards, Agencies and Committees (including both the Church Office and the theological colleges)

The questionnaires have been translated into Korean for the Han-Ca groups and their responses will be translated into English for the members of the committee.

3. All questionnaires (to be completed by the end of April) will be translated as noted above and collated by the end of June so that the committee members and the two Han-Ca presbyteries all have access to all of the responses.
4. Based on, though not limited to, the responses to the above-mentioned questionnaires, each Han-Ca Presbytery will prepare a self-evaluation by the early fall and copies will be translated and made available to the committee. Two fall meetings (west and east) will be held with the respective presbyteries toward discerning what might be forwarded to the committee's last meeting in February 2002 and incorporated into its final report to the 128th General Assembly.

Arthur Van Seters
Convener

Cameron Brett
Secretary

SPECIAL COMMITTEE RE SEXUAL ORIENTATION

To the Venerable, the 127th General Assembly:

The Special Committee re Sexual Orientation met twice since the 2000 General Assembly. During those meetings the committee took seriously the comments and concerns that were raised in the briefing groups and on the floor of the 126th General Assembly and we also worked hard to continue to fulfill our mandate as outlined by the several overtures we are attempting to answer.

At the September meeting, The Rev. Dr. Art Van Seters presented the Committee with a model for ethical reflection based partly on a book by Terrance Anderson entitled *Walking the Way*. Since we are both the people of God and people in society we need a way to reflect theologically and sociologically. Dr. Van Seters only had time to introduce his topic but is willing to return with a fuller presentation.

The committee looked closely at what still needs to be covered in our research, who needs to be contacted, and how we will proceed. Several people agreed to interview "professionals or specialists" in various fields.

At the February 2001 meeting, the committee listened to a presentation by The Rev. Dr. William Klempa. Dr. Klempa referred to an earlier address by The Rev. Dr. Iain Nicol where perspectives A&B were outlined. Dr. Klempa entitled his work *Theological Perspective C*. We also reviewed a paper sent to us by The Rev. Dr. Joseph McLelland which discussed among other things, the difference between the ordination of teaching and ruling elders. An interview has been conducted with The Rev. Susan Shaffer, Associate Secretary of Ministry and Church Vocations, and that paper was considered. We also reviewed the results of interviews with Dr. Janice Ristock (Ph.D. in Community Psychology and chair of Women's Studies at the University of Manitoba, and editor of the Canadian Journal of Community Mental Health), Dr. Richard Barham (professor of Human Development and Family Relations at the University of Guelph) and Dr. J.R.M. Smith (medical doctor). We are continuing with more interviews of specialists in the fields of science, medicine and psychology. The Clerks of Assembly are working on preparing a paper for us summarizing civil law (Charter of Rights, human rights legislation, employment standards, etc.) as it relates to Church law and practice regarding sexual orientation.

Also at the February meeting, we were privileged to have The Rev. Dr. Patricia Dutcher-Walls with us for almost a whole day. Dr. Dutcher-Walls led us through different exercises helping us to look seriously at how we interpret and use the Bible. She helped us to understand the influence of the holiness code on scripture and to see ways in which 'priestly theology' continues to impact us today.

Our plan is to continue with our Biblical work hopefully with the help of a New Testament scholar. We also intend to invite Art Van Seters to return with a second presentation on his study and writing in the field of ethics. We are in regular consultation with the Clerks of Assembly and informally some of us have shared ideas and concerns with members of the Committee on Church Doctrine. A more formal consultation will take place before our final report.

The committee's intention is to keep working at the various aspects of our mandate and at the same time to prepare a study for congregations and presbyteries to work through and report back. We would like to have our final report ready for Assembly in 2003.

Our Committee members are Alice Wilson, Amanda Currie, Andrew Foster, Stewart Gillan, Kevin Livingston, Dianne Ollerenshaw, Philip Lee, Georgia Cordes and Wendy Paterson, Richard Isaac continues to serve as a consultant to the committee and Stephen Kendall is our Clerk Advisor. The committee consists of six clergy and three lay people, five women and four men.

Wendy Paterson
Convener

SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS

To the Venerable, the 127th General Assembly:

INTRODUCTION AND TERMS OF REFERENCE

As indicated in the report to the 126th General Assembly, the Special Committee re Review of Chapter 9, Book of Forms was formed by an action of the 125th General Assembly in response to a recommendation from the Committee on Church Doctrine: "That a special committee of General Assembly be established, to include persons in the Church experienced in civil and Church law, to review Chapter 9 of the Book of Forms and recommend such changes as may be required to produce a legally current and clear code of procedure for ecclesiastical process." (A&P 1999, p. [235](#), [24](#))

MEMBERS OF SPECIAL COMMITTEE

The committee has had a change in its membership. Regrettably, The Rev. Evelyn Carpenter found it necessary to resign from the committee. The rest of the members of the committee remain: Peter D. Ruddell, Convener, Robert Garvin, James T. Hurd, Carey Nieuwhof, ministers; Peter Ross and Carol Westcott, elders. The Clerks of Assembly, Stephen Kendall, Barbara McLean and Tony Plomp continue as advisers.

QUESTIONNAIRE TO PRESBYTERIES

As a first step in its consultation with the Church, the committee sent a questionnaire to the presbyteries. The presbyteries responded well and the committee is now in the process of determining what the presbyteries have said. There is no doubt that the information provided will assist the committee in its work.

CONSULTATION

The committee remains committed to consulting with the Church as extensively as possible. To that end, the committee has conducted an interview with a lawyer. A law professor has been asked to provide a written submission on procedural fairness. Both the lawyer and the law professor are active members of The Presbyterian Church in Canada and informed about the Church. The committee was aware that the Presbytery of Ottawa had taken steps to model their visitation process on procedural fairness. The presbytery has been asked to share information with the committee. As well, the Committee on Church Doctrine has been asked to share any information they considered to be relevant with the committee. The convener will be present at the 127th General Assembly and will have an update on the work of the committee following its April meeting.

WORK OF THE SPECIAL COMMITTEE

The committee met in the fall of 2000. At that meeting the committee took a walk through Chapter 9 making notes on possible changes. The committee will meet again late April to review the submissions from presbyteries in response to its questionnaire, information from the interview and written submissions. With that done, the committee will proceed with the next steps in its review. One idea that is developing in the committee's thinking is to limit any direct changes to Chapter 9 and prepare a companion "how to" manual. This idea, if proceeded with, will be tested with the Church.

TIME-LINE FOR WORK

The committee had intended a more fully developed report to be ready for the 127th General Assembly. However, matters have not moved as quickly as the committee expected. If a fuller report had come to the 127th General Assembly, it would have come as part of the supplementary reports that commissioners receive on their arrival at General Assembly. The committee did not deem this wise. Consequently, the committee will structure the timing of its work in the future to ensure that it meets the deadline for reports in 2002.

CONCLUSION

The committee continues to appreciate the importance of its work. As it did last year, the committee requests prayers for wisdom on the part of the Church.

Peter D. Ruddell
Convener

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 127th 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: Timothy Archibald, Cathrine Campbell, Charles Deogratsias and Mary Rogers who was convener for three years of her membership.

The Rev. Dr. Bud Phillips retires as Principal at Vancouver School of Theology at the end of this academic year. During his term, he regularly attended and participated fully in the meetings of the committee. His leadership and insight on issues has been appreciated.

TERMS OF REFERENCE

This year the committee finalized its work on the terms of reference and presents it for the General Assembly's consideration.

Purpose

The Committee on Theological Education is to oversee, co-ordinate and facilitate the work of The Presbyterian Church in Canada in theological education in order to prepare people for ministry. The intent is to sustain an effective partnership among our educational institutions, Church agencies as they relate to theological education, and the Church as a whole.

Accountability

As a standing committee of the General Assembly, the Committee on Theological Education is accountable to the General Assembly.

Responsibilities

Oversight of the Colleges:

- exercises oversight of the colleges in keeping with and respecting, the acts of incorporation, governance documents, the ecumenical agreements of the colleges, and other policies or decisions of The Presbyterian Church relating to theological education, as approved by the General Assembly.
- exercises oversight of the governing bodies of the colleges to ensure that the educational programs of the colleges respond to the mandates of the Church as set forth in the policies of the General Assembly, regarding: fundamental issues of mission, definition, and values for the colleges, confessional standards, and principles taught at the colleges.

Co-ordinated Policy:

- develops and recommends to the General Assembly a co-ordinated policy for long-range planning in respect to theological education which shall include:
 - reviewing and co-ordinating of policy as it develops for the three streams of theological education: lay, diaconal and word and sacraments;

- promoting dialogue and the sharing of resources among the colleges;
- ensuring that the educational programs of the colleges respond to the needs of the Church by offering creative, prophetic leadership; and
- other policies and decisions relating to theological education as directed by General Assembly.

Relationship to Assembly:

- discusses, reports and makes recommendations to General Assembly on matters of theological education regarding:
 - reports of the colleges to the Assembly;
 - the distribution and stewardship of financial resources for theological education;
 - the policies on admission, graduation and tuition;
 - policy and criteria for selection, promotion and tenure of faculty;
 - policy and criteria for matters such as: curriculum design; field experience and supervision;
 - amendments to college by-laws or agreements that govern the colleges;
 - the promotion of lay theological education; and
 - developing partnerships in theological education for the denomination.

Oversight of Financial Resources:

- distributes financial resources for theological education provided through the General Assembly budget for the colleges.
- advocates for the financial needs of theological education in order to promote new and existing program opportunities based upon identified needs of the Church as they are approved by the General Assembly.
- considers the requests for and co-ordinates the distribution of any other funds as they become available for theological education.
- oversees other resources such as the Cameron Doctoral Bursary Fund and the Ewart Endowment for Theological Education.

Three Streams of Education:

- promotes the three streams of theological education: ministry of word and sacraments, diaconal ministries, and lay theological education, within The Presbyterian Church in Canada in collaboration with the colleges, synods and presbyteries, the Life and Mission Agency, partner churches and other ecumenical agencies.

Cultural and Linguistic Diversity:

- promotes and assists in co-ordinating the work of the colleges and agencies regarding the theological education programs within a context of cultural and linguistic diversity in Canada.

Global Context:

- promotes the global context of theological education in collaboration with the colleges, the Life and Mission Agency, the Committee on International Affairs, theological colleges of other denominations and other ecumenical agencies.

Other Items:

- responds to any other items directed to the committee by the General Assembly.

Membership

The committee shall be composed of 23 voting members and 3 non-voting ex-officio members:

- 12 persons appointed by the General Assembly from the Church-at-large; half of whom shall be ministers of word and sacrament/diaconal ministers and half of whom shall be lay, at least one of these shall be a member of the Order of Diaconal Ministries:
 - 4 persons per year who shall serve an initial term of up to three years which is renewable up to a maximum of six years;
 - the appointments shall be balanced from across the Church with 6 from the Synods of Toronto-Kingston and Southwestern Ontario, 2 from the Synod of the Atlantic Provinces, and 4 from the other synods;
 - if an appointee moves from one of these designated regions while serving, that person will complete the year in which they move;
 - the convener being named from among the appointees.

- the conveners, or representative, of the governing bodies of Knox College, The Presbyterian College and St. Andrew's Hall; (hereafter called the colleges of the Church).
- the principals of Knox College and The Presbyterian College, the Dean of St. Andrew's Hall.
- the principal of Vancouver School of Theology as per the agreement with the Vancouver School of Theology (A&P 1996, p. [458](#)), ex-officio, non voting.
- a Presbyterian student representative from Knox College, The Presbyterian College, and Vancouver School of Theology.
- two representatives from the Life and Mission Agency, representing Ministry and Church Vocations and Education for Discipleship.
- the Principal Clerk will act as consultant to the committee and the Senior Administrator of the General Assembly Office will act as the secretary of the committee, ex-officio, non voting.

The committee may invite representatives as non-voting participants from associated bodies such as the: Churches' Council on Theological Education in Canada, Toronto School of Theology, McGill Faculty of Religious Studies-Joint Board of Theological Colleges.

Recommendation No. 1 (adopted, p. [24](#))

That the above terms of reference be adopted.

FUNDING FOR THEOLOGICAL EDUCATION

The amount received from *Presbyterians Sharing...* in 2000 for the support of colleges was \$841,596.

The Presbyterian College	16%	(\$134,653)
Knox College	70%	(\$589,117)
St. Andrew's Hall	14%	(\$117,826)

The Finance Sub-Committee has reviewed the projected needs of the colleges over the next five years and will be presenting guidelines to assist each college in identifying their ongoing financial requirements. It is also assisting the committee to raise these concerns with the Assembly Council in order to ensure adequate funding from *Presbyterians Sharing...* and then how best to distribute it among the colleges.

AGREEMENT AMONG VANCOUVER SCHOOL OF THEOLOGY, ST. ANDREW'S HALL, AND THE PRESBYTERIAN CHURCH IN CANADA

The committee reviewed amendments to the Agreement among Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada that reflect changes in job description titles and the financial arrangements for facilitating theological education in Vancouver. The three parties, the Committee on Theological Education being one, have reviewed and accepted the changes. They are now presented for consideration by the General Assembly. The full agreement is located at A&P 1996, p. [457-62](#). Only the amendments are presented below.

Minor Changes

There are three minor changes in the Agreement.

1. The word "Amending" is added before the word "Agreement" throughout the document.
2. The title of the "Director of Degree Program" is changed to "Dean" in section [1.5.1](#).
3. The title for the "chaplain" is changed to "chaplain/director of denominational formation" in sections [3.1](#), 3.1.e and 3.1.j.

Recommendation No. 2 (adopted, p. [24](#))

That the above changes in sections [1.5.1](#), [3.1](#), 3.1.e and 3.1.j of the Agreement among Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada be approved.

Financial Arrangements

The sections dealing with the financial relationship among the three parties are the most substantial. The formula for the Church's financial commitment to Vancouver School of Theology has ended and this precipitated the need to revise this section of the Agreement. The Committee, along with the School and St. Andrew's Hall, has been looking at fair ways of

increasing the Church's portion of the cash contribution to Vancouver School of Theology. The new section reflects reasonable increase in the dollar amounts. If the Assembly approves these changes, it should be noted that there will no longer be 'in-kind' payments. In-kind payments, in the past, have been offered mainly by the dean's time as a faculty member at or a person's service to Vancouver School of Theology. In this amended agreement, these items would be covered in the dollar amount given.

Old Wording

- 4.1 PCC and SAH shall pay their fair share of the cost to VST of educating PCC students enrolled in VST's degree or diploma programs. For the purpose of this Part 4, "fair share" shall mean the following:
- (a) a cash amount equal to the amounts to be paid by VST to SAH pursuant to any Contracts then in force; and
 - (b) a cash amount equal to the cost of faculty, administration, library, physical plant and program resources and services provided by VST to PCC, SAH, and PCC students enrolled in VST's degree or diploma programs. For the year commencing July 1, 1996, the minimum amounts payable pursuant to this paragraph 4.1 (b) shall be \$65,000 and for the two subsequent years the annual minimum amounts payable shall be \$70,000 and \$75,000, respectively. With respect to subsequent years, the cash amounts to be payable pursuant to this paragraph 4.1 (b) shall be determined for three year periods in advance by the parties to this Agreement and such determinations shall be confirmed in writing by the parties; and
 - (c) such additional funds as SAH is able to obtain from PCC for the theological education of PCC students enrolled in VST's degree or diploma programs, and SAH shall use its best efforts to obtain such additional funding; and
 - (d) 50% of any surplus from the operation of the residences at SAH, such amount to be equal to the gross revenues from the operation of the residences less operation, administration and depreciation expenses, as more fully itemized in Schedule A to this Agreement, subject to a maximum annual payment during the first three VST fiscal years pursuant to this paragraph 4.1 of \$25,000, such maximum amount to be determined for subsequent fiscal years for three year periods in advance by the parties to this Agreement and such determinations shall be confirmed in writing by the parties.
- 4.2 VST acknowledges that PCC and its members make additional contributions that are not included in the definition of "fair share" but are benefits to VST, including bursary awards from PCC and SAH to PCC students enrolled in VST's degree or diploma programs and monies received by VST's Development Office directly from Presbyterian sources.
- 4.3 VST agrees that it shall not knowingly solicit funds from Presbyterian sources other than those persons who are also VST alumni, members of the Board of Governors and VST faculty.

New Wording

4.1 Annual Cash Payment

In addition to any cash payments of bursaries or otherwise or in-kind payments of faculty, chaplaincy or otherwise SAH or PCC may make to VST, SAH shall pay to VST for the education of PCC students enrolled in VST's degree or diploma programs a cash contribution of \$92,500 for the 2001 calendar year, \$95,275 for the 2002 calendar year, and \$98,133 for the 2003 calendar year. Payments will be made in arrears on a quarterly basis.

4.2 No Additional In-Kind Payments

No in-kind payments will be made by PCC or SAH to VST, other than in the manner stipulated in this Amending Agreement.

4.3 Additional Fundraising

VST agrees that it shall not knowingly solicit funds from Presbyterian sources other than those persons who are also VST alumnae/i, members of the Board of Governors and VST faculty.

Recommendation No. 3 (adopted, p. [24](#))

That the above changes to sections [4.1](#), [4.2](#) and [4.3](#) to the Agreement among Vancouver School of Theology, St. Andrew's Hall and The Presbyterian Church in Canada be approved.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

Grants

The projects and amounts approved in November 2000 for the 2001 grants are:

1. 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:
 - McKay Educational Resource Centre at Knox College, Toronto, in the amount of \$35,000 (\$7,000 each year of the five year grant).
 - Spanish Ministries at North Park Church, Toronto, in the amount of \$30,000 (\$10,000 each year of a three year grant).
 - Education for Discipleship of the Life and Mission Agency for the teacher-learning courses in the amount of \$36,000 (\$18,000 each year of a two year grant).
 - Knox College for Ewart Professor of Christian Education in the amount of \$325,000 (\$75,000 for 2001, \$70,000 for 2002, \$65,000 for 2003, \$60,000 for 2004; \$55,000 for 2005).
2. Grants awarded in this category are those which have received approval for an ongoing grant:
 - Order of Diaconal Ministries for students attending conferences; permission was given to use the remaining grant for one year.
 - St. Andrew's Hall for the Elder's Institute, \$30,000 (second year of a four year grant).
3. Grants awarded in this category are for one year only:
 - Association of Presbyterian Church Educators for the 2002 event in Toronto, in the amount of \$30,000.
 - Presbytery of Niagara for a theological school in the amount of \$750.
 - Faith Development of Youth and Adults, a research project by Nancy Cocks, in the amount of \$1,500.

The grants awarded since last reporting total \$133,250. The total amount awarded since the beginning of the fund is \$1,399,250. Each year, 10 per cent of the income realized from the Endowment is to be returned to capital and in 2000 that amount was \$16,414. The balance in the capital account of the Ewart Endowment for Theological Education is \$3,894,345.

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.

COLLEGE VISITS

The committee has been discussing, over a number of years, the importance of visiting the three colleges. This would enable the members to meet various groups associated with the colleges and to become more familiar with the life of each institution. In November 2001, the meeting of the Committee on Theological Education at Knox College will focus on becoming better acquainted with the college community. Presbyterian College will host the meeting in November 2002, following which the committee will evaluate the effectiveness of the combined meeting and college visit format, with the hope of visiting St. Andrew's Hall and Vancouver School of Theology next in the rotation.

LOCATION OF DIACONAL EDUCATION (A&P 1999, p. [443-44](#), [34-35](#), A&P 2000, p. [495-96](#), [24](#))

The committee sought and received the Assembly's permission for diaconal education to continue to be at Knox College until 2004. This new time frame allows the committee to

address the location of diaconal education following the report on diaconal ministry and the ministry of word and sacraments from the Muskoka Task Group.

STUDENT DEBT LOAD STUDY (A&P 1999, p. [206](#), [22](#), A&P 2000, p. [497](#))

An ad hoc committee appointed to address the issue of student debt load has gathered information concerning levels of student debts and bursary funds which are available from the colleges and the Assembly Office. Responses from a questionnaire circulated to students and recent graduates concerning levels of debt and financial support are being analyzed. The committee will present a final report to next year's General Assembly.

CONSULTATION RE KOREAN STUDENTS (A&P 2000, p. [497](#))

This year the committee continued to define and plan for a consultation concerning Korean students and theological education. A small committee has been appointed to ensure that this consultation is held by the end of 2002.

CAMERON DOCTORAL BURSARY FUND

The Cameron Doctoral Bursary Fund provides bursary assistance to certified candidates for ministry, ministers of word and sacraments and diaconal ministers of The Presbyterian Church in Canada who are pursuing doctoral programs in theological studies (Th.D., Ph.D.) or in educational ministry (Ed.D.). Although one award was granted for the 2000-2001 academic year, the individual received a larger grant from another source, therefore graciously declined the Cameron award. At the end of 2000, the capital amount of the Fund was \$523,111 and the amount available for grants was \$28,652.

SUPPORT FOR DOCTORAL CANDIDATES AND GRADUATES

Last year, the committee reported that it had contacted ministers in the Church who have an academic doctoral degree and candidates studying for a doctoral degree to see how important such an education is for the whole Church. The committee reviewed and discussed the responses from which the following common concerns were gleaned:

1. There is an under-utilization of people with post-graduate degrees in the areas of:
 - sharing of results of their thesis work, for example, lack of wide publication; each thesis is housed in the library of the institution where the degree was granted;
 - networking: the opportunity for those with doctorate degrees to re-connect with those sharing common interests; and
 - sharing with others in the Church the resources these individuals have from their level of academic qualifications, such as inviting these individuals to teach, lead workshops, preach, write and use their research skills in various projects of the Church.
2. There is little support from the Church for doctoral studies and use of recipient's programs, and some of the reasons noted for this were:
 - the value of doctoral studies is not widely understood by the larger community;
 - many individuals experienced feelings of isolation during time of study, such as connections with congregations, support of presbyteries and other agencies in the Church; for many people, doing doctoral work was a personal choice;
 - lack of funding by the larger Church; and
 - there needs to be the promotion of sabbatical and longer sabbaticals for those doing doctoral studies, especially from congregational ministry.

Although the committee does not have any recommendations to the Assembly at this time, it will continue to monitor theological education for those involved in doctoral studies.

LAY THEOLOGICAL EDUCATION

Over this past year, the issue of lay theological education has been addressed by a small working group and by the committee as a whole. Information gathered from a questionnaire circulated to sessions and presbyteries, along with conversations with the Ewart Lay Consultant, notes that there continues to be a very wide understanding of what lay theological education is and how it is implemented in various locales.

The three colleges are looking at various ways in which they can provide for lay theological education. Knox College and Presbyterian College, this year, held various continuing education

events focused on lay participation. Presbyterian College is developing a flexible program for lay people which will be built upon the one course per term that is its presently offering. Knox College has a task force looking at redesigning its lay certificate program and a theological degree for laity. The Elders' Institute at St. Andrew's Hall, one form of lay education, offered its first 'on-line' courses this past year.

FLAMES INITIATIVE

Since the beginning of the FLAMES Initiative, the committee has encouraged the colleges to seek ways in which they can focus on the particular year's initiative in their programs. The colleges have shared this information at each gathering of the committee. The committee itself has not used all of the initiatives in its yearly planning but has focused on the coming one relating to laity equipping and will focus on education (2004-2005).

SUPPLEMENTARY REPORT

MEMORANDUM OF AGREEMENT BETWEEN THE UNIVERSITY OF TORONTO AND THE TORONTO SCHOOL OF THEOLOGY

The current Memorandum of Agreement is a ten-year agreement signed on July 1, 1994. That Agreement called for an interim review, which was duly conducted in April 1999. From it arose a proposal to make minor amendments to the Agreement and its administrative schedule. This proposal has been reviewed and concurred with by the Office of the Clerk of the General Assembly and by the Executive of the Committee on Theological Education. These proposed amendments are as follows and presented for information:

1. The School of Graduate Studies at the request of the Toronto School of Theology (TST) has agreed that the Doctor of Ministry (D.Min.) degree as constituted at present meets the standards for professional doctoral degrees. Therefore it is proposed that conjoint status with the University of Toronto (UofT) of the TST D.Min. Degree be recommended for approval. TST has also proposed that three established basic degrees be granted conjoint status, and that the conjoint degree M.R.E. be extended to any TST member institution that offers it. Thus, it is proposed that the Agreement be amended to include the following degrees: Master of Arts in Ministry and Spirituality (M.A.M.S.); Master of Pastoral Studies (M.P.S.); Master of Theological Studies (M.T.S.), and that the degree of Master of Religious Education, awarded by any member institution of the TST and not simply Emmanuel College or the University of St. Michael's College, have conjoint status with the UofT.
2. The second proposed amendment concerns the clarification of jurisdiction and procedures for academic discipline. The current Memorandum of Agreement acknowledges that students in the TST registered in conjoint programs are under the jurisdiction of both the UofT and of the member institutions of TST in which they are registered. The recommended change proposed by both the TST and the UofT would mean that matters of academic discipline would fall to the UofT Tribunal (matters of non-academic discipline reside within college jurisdiction), with appropriate adjustments in the procedures to allow for initial handling of cases by the local academic officers.
3. Schedule C in the current Memorandum of Agreement sets out Administrative Guidelines for reimbursable expenses and computation of grant revenue. Two changes to the Schedule are proposed at this time. One recognizes the possible costs to the UofT of number 2 above, and the other, an addition to the student services (i.e. access to the Career Centre) provided by the UofT for the students of the TST.

Marion Barclay
Convener

Terrie-Lee Hamilton
Secretary

REPORTS OF THE COLLEGES

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

The 134th Convocation

The 134th Convocation will be held in The Church of Saint Andrew and Saint Paul on Thursday, May 10, 2001. The convocation address will be given by Professor Diogenes Allen of Princeton Theological Seminary. The following six students are expected to receive degrees, diplomas,

and certificates: Roland De Vries, Hye Sook Kam, Rev. Wayne Kleinsteuber, Anna LeFort, Kevin Macdonald and Linda Park. The college will confer the degree of Doctor of Divinity (honoris causa) on The Rev. H. Glen Davis and Mr. Dan De Silva.

Director of Pastoral Studies

Following his appointment by the 126th General Assembly, The Rev. Dr. W.J. Clyde Ervine began his work as Director of Pastoral Studies on August 1, 2000. A service of induction and installation was conducted by the Presbytery of Montreal and the Senate of the College on Sunday, October 22, 2000 at Knox Crescent Kensington and First Church. The sermon was preached by The Rev. H. Glen Davis and the charge was given by The Rev. Richard Topping, Senior Minister of The Church of Saint Andrew and Saint Paul.

Student Enrolment

Twenty-six students were enrolled in regular programs at the College during the 2000-2001 academic year in preparation for the ministry of The Presbyterian Church in Canada. Fifteen new students began studies in September 2000. Of the twenty-six students enrolled, 15 are male and 11 are female, and they represent presbyteries from Saskatchewan to Atlantic Canada. Two students completed their programs of study in December 2000 and three new students were associated with the college as of January 2001.

Faculty and Staff

The full-time teaching staff of the college for 2000-2001 consisted of The Rev. Dr. Clyde Ervine, The Rev. Dr. Daniel Shute, and Principal Vissers. Professor Fred Wisse has been on sabbatical leave for the academic year. Three members of the faculty, now retired, continue to participate in the life of the college on a regular basis by leading in chapel, offering courses and special lectures, and participating in senate and faculty meetings: Professor Robert Culley, Principal Emeritus William Klempa, and Professor Emeritus Joseph C. McLelland. Sessional lecturers included The Rev. Dr. Barry Mack (Canadian Church History) and The Rev. Roberta Clare (Education in the Church). The college continues to work co-operatively with the faculties of the United Theological College, Montreal Diocesan Theological College, and Faculty of Religious Studies at McGill University in the delivery of its courses and programs, and utilizes the services of ministers from the presbyteries in the vicinity of the college as field education supervisors and occasional lecturers.

Association of Theological Schools Re-Accreditation

The Presbyterian College, as a member of the Joint Board of Theological Colleges, and McGill University Faculty of Religious Studies, received a regularly scheduled re-accreditation visit March 20-23, 2001, from the Association of Theological Schools. In preparation for this on-site visit the schools submitted an institutional self-study which reviewed such things as current programs, curriculum, faculty, governance structures and resources in light of the stated mission of the consortium and the standards set by the Association of Theological Schools. The outcome of this re-accreditation process will be known in June 2001.

McGill University Faculty of Religious Studies

The renewed agreement between the Joint Board of Theological Colleges and McGill University has led to a period of stability and opportunity within the McGill Consortium. The agreement preserves the status of the Religious Studies as a faculty within McGill University for the time being, assures the continuation of the B.Th. program, and provides for the staffing of four chairs in Old Testament, New Testament, Church History and Christian Theology. The current Dean of the Faculty of Religious Studies, Professor B. Barry Levy, has been reappointed to a second five-year term effective June 1, 2001.

Joint Board of Theological Colleges

The Director of Pastoral Studies at Montreal Diocesan Theological College, The Rev. Canon John McNab, retired in August 2000, following almost twenty years of service to the Diocesan College and the McGill Consortium. Dr. Clyde Ervine has represented Presbyterian College on the search committee for a replacement. The Rev. Tim Smart began work as Director of Lay Training at the Montreal Diocesan Theological College in August 2000. United Theological College is also conducting a search for a position in Lay Education. Presbyterian College is represented on the Joint Board of Theological Colleges by the Principal, Professor Fred Wisse,

Mr. Dan De Silva who currently serves as Vice-Chair, and Mr. Douglas Mackie who serves as Honorary Treasurer.

Global and Inter-Cultural Theological Education

In January 2001 three students and the Director of Pastoral Studies traveled to Mexico City with students and faculty of Montreal Diocesan Theological College and United Theological College to participate in GATE (Global Awareness Through Experience). The purpose of this program was to expose our theological students to the church in another cultural context and introduce them to issues of global concern such as religious and cultural pluralism, gender, ethnicity, poverty, work and the environment, and to provide an opportunity for theological reflection on the meaning of mission for the church in Canada. At its February 2001 meeting the senate approved that all students graduating from Presbyterian College with the Master of Divinity degree or the Diploma in Ministry have a minimum ten-day exposure in the Two-Thirds World, such experience to meet with the approval of the faculty of the college. The senate also approved that students in the In Ministry Year spend one week in cross-cultural immersion in Canada, unless a student is participating in a Two-Thirds world exposure during that year. The integration of global and inter-cultural experiences into the ongoing theological education of our students is intended to assist students in developing a missional paradigm for Christian leadership and church ministry.

Continuing Theological Education

The continuing theological education event was held from February 19-23, 2001, with some thirty-five participants enrolled for the entire week and another forty-five participants in attendance for the special lectures at the end of the week. The program included the following:

- Douglas Farrow, Assistant Professor of Christian Theology, McGill University on *Jesus and the Church: An Eschatological Perspective*
- Edith Humphrey, Augustine College, Ottawa on *Biblical Roots of Christian Spirituality*
- Stanley Walters, Rosedale Presbyterian Church, Toronto and Clyde Ervine, Presbyterian College on *Preaching Scripture in the Church*
- Don Posterksi of World Vision International on *Spiritual Meaning Making in the 21st Century*

Lay Theological Education

At its meeting on February 10, 2001, the senate approved in principle the development of a new program in lay ministry. This would be a flexible program for lay Christians from all walks of life and from the range of Christian denominations. The benefits would be substantial, not only in terms of personal growth towards Christian maturity, but also enhancement of participation and leadership potential in both church and society. The diploma will not be a professional qualification. Normally, it would be taken over a number of years (from 2-5), through taking courses on weekday evenings, courses offered on Saturdays, and partnering with existing institutions which offer similar programs. The senate's committee on lay theological education has been charged with presenting a full proposal to a future meeting of the senate, including a draft brochure. If approved, a part-time director will be named and a pilot program begun. Initially, the program will be developed by opening courses offered by the college to lay participation, increasing the number of current lay offerings (currently one per term), and identifying the resources available from partner institutions. It is hoped that this program might provide the basis for a program of lay training for specialized ministries in the future.

Theological Education in French

In June 1999 the Senate of The Presbyterian College, together with the United Theological College and the Montreal Diocesan Theological College, signed an entente with the University of Montreal which will make it possible for candidates for the ministry to complete part of their studies in French at the University of Montreal in the B.Th. program while also studying at Presbyterian College and the other two colleges in the McGill Consortium. At present, there are three students enrolled in this program, including a student who is completing a Ph.D. in Church History at the University of Montreal. This program has not yet received the approval of the General Assembly. Since there are three students currently in the program; since the program has been approved by the Senate of the College; and since the program is being advertised by the Joint Board of Theological Colleges and the University of Montreal, it is becoming more urgent

that this program receive the appropriate approval of The Presbyterian Church in Canada. The senate has asked the Committee on Theological Education to assign a small sub-committee to meet with representatives of the senate to discuss how this program might be presented to the General Assembly for approval by the Church.

Task Force on Recruitment and Development

The Strategic Planning Task Force on Recruitment and Development has been preparing a report for the senate. As part of its work, the task force spent the better part of two days with a planning and marketing consultant to review goals and plans for the future. The task force has been reviewing the mission statement, goals and objectives, and the philosophy of education of the college; examining the current educational structures and partnerships; identifying current and potential constituencies of the college; reviewing ways of increasing the visibility of the college in the Church and beyond; examining current programs and the development of new programs, including delivery systems; and reviewing the resources available for the college to fulfil its mandate. The Rev. Dr. Terry Ingram, senior minister of Oakridge Presbyterian Church and an alumnus of Presbyterian College, is convening this task force.

Appreciation

The college community is grateful to those who have served on the senate during the past year and wishes to record its thanks to those whose terms come to an end at this General Assembly: Dr. Barbara Trigger, Dr. Tucker Carrington, Dr. Michael Pettem, Mr. Ian MacDonald, The Rev. Dr. Donovan G. Neil, Dr. Herre de Groot, and The Rev. Gloria Langlois who has served as one of the representatives of the Graduates Association. We are indebted to the contributions made by all those who contribute to the ongoing ministry of theological education for the church at Presbyterian College.

John A. Vissers
Principal and Convener of Senate

KNOX COLLEGE, BOARD OF GOVERNORS OF

The 157th Convocation

The 157th Convocation will take place on May 16, 2001, in Convocation Hall, University of Toronto. The following students are expected to receive degrees, diplomas and certificates:

Master of Divinity Degree: Dean Andrew Adlam, B.B.A.; Larry Bernard Amiro; Kimberly Lynn Barlow, B.A.; Mark Boye; Vivian Sandra Carter, B.F.A.; Yun-Sook Cho, B.Sc.; Dave Won Choi, B.A.; Malcolm Mark Davidson, B.A., B.Ed.; Pamela Ellen Emms; Young-ki Eun, B.A., M.A.; Mark Anthony Godin, B.A., M.A.; Carol Lynn Hamilton, B.Sc.N.; Gail Marie Johnson, B.A.; Connie Lee, B.A.; Suk Ho Lee, B.B.A.; Cheryl-Lynn Eleanor MacPherson, B.A.; Darren Kenneth May, B.A.; Susan Joan Samuel; Marion Frances Schaffer, B.A., A.R.C.T.; James Kenneth Stewart; John Peter Ufkes, B.R.E., B.A.

Diploma of the College: Dean Andrew Adlam, B.Admin.; Larry Bernard Amiro; Kimberly Lynn Barlow, B.A.; Vivian Sandra Carter, B.F.A.; Yun-Sook Cho, B.Sc.; Dave Won Choi, B.A.; Malcolm Mark Davidson, B.A., B.Ed.; Pamela Ellen Emms; Mark Anthony Godin, B.A., M.A.; Carol Lynn Hamilton, B.Sc.N.; Gail Marie Johnson, B.A.; Connie Lee, B.A.; Suk Ho Lee, B.B.A.; Susan Joan Samuel; James Kenneth Stewart

General Assembly Certificates: Lucie Ann Blane, B.A., Dip.C.E. (Ewart); Margaret Read, Dip.C.E. (Ewart); Alexander Christopher Wilson, B.A., M.Div.

Certificate of Christian Studies: Jo-Ann Dickson, B.A., M.L.S., M.Ed.

Doctor of Theology: Chul Min Hur, B.A., M.Div., Th.M.; Douglas Fred Robinson, B.A., M.Div., Th.M.

Master of Theology: William G. Ingram, B.A., M.Div.

Ph.D. (This degree is awarded by the University of St. Michael's College): Grace Ji-Sun Kim, Dip.C.E. (Ewart), B.Sc., M.Div. (December 2001); Mann Park, B.D., M.Div., Th.M. (PCTS), Th.M. (Princeton) (December 2000).

The degree of Doctor of Divinity (honoris causa) will be awarded to:

- The Rev. Ian G. MacLeod who has had a long ministry and has made a lasting contribution to the congregations he has served for the past 38 years in the Presbytery of Cape Breton;
- The Rev. Fred Rennie, who has been a faithful and diligent pastor at St. John's, Cornwall, for the past 25 years and has served his community well through his work with the disadvantaged;
- The Rev. Chris Vais, whose congregational ministry at Knox, Waterdown, ended too soon after his diagnosis of ALS, but since then, despite numerous physical challenges, has carried on a special ministry through the publication of his newsletter *For Words*.

Dr. J. Philip Newell, Scholar in Spirituality at St. Giles Cathedral, Edinburgh, and author of many books on Celtic Spirituality, will deliver the Convocation address entitled "The Sacredness of Nature and the Medicine of Grace".

Search for Professor of Systematic Theology

The college has received seven nominations from 17 presbyteries. A search committee has been formed and has held initial meetings.

Theological Education in an International Context

This academic year our partnership with Presbyterian College and Theological Seminary has resulted in one student from Knox College, Ms. Yun Sook Cho, studying in Korea and Mr. Sang Yoon Kim studying here in Toronto. The benefits to the individual students have been great, as have the benefits to Knox College.

During the fall term Dr. Yang En Cheng and the Principal of Knox College discussed the possibility of a formal partnership between these two institutions. This has been approved in principle by the Asian Council, a committee of the Board of Governors, and once the details are worked out will be presented to the Board.

We have begun the process of setting forth a partnership with the Reformed Seminary in Matanzas, Cuba. We are hoping that this will result in a faculty member from Mantanzas coming as the Johnson Scholar in Residence in 2002 or 2003. Members of the Knox faculty have been invited to teach at Matanzas in their masters program.

Association of Theological Schools Accrediting Visit

A review Team of the Association of Theological Schools in the United States and Canada (ATS) (a peer accreditation process) was at Knox College in February and conducted a thorough review of our institution through interviews with faculty, administrative staff, students and graduates of the college. They also examined documents, interviewed the Director of Toronto School of Theology and visited the University of Toronto Library system. The Review Team makes its recommendations to the ATS Commission on Accrediting and Knox College receives the official report in the early summer. The report, among other things, will indicate strengths of the institution that are to be sustained and improvements that are needed.

Consider Ministry

Annually Knox provides the opportunity for individuals who are considering ministry in The Presbyterian Church in Canada to attend a day of worship, information and orientation. This event was held on January 27, 2001, and was attended by over 30 persons. What was interesting was the number of lay people, some retired, who were looking for a program of study so that they might learn more about their faith.

Special Lecturers and Other Knox Programs

Dr. Yang-en Cheng was part of 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 were here for the fall term 2000. He taught a course on "Readings in Third World Theologies". The second half of his sabbatical has been spent at Princeton Theological Seminary.

Other continuing education events held at the college include a workshop with Tom Long, "Changing Trends in Funerals: The Service and the Sermon", held on March 1, 2001; a

workshop with Kenon Callahan on April 27, 2001, "Designing a New Agenda for Stewardship in Your Congregation"; a workshop and lecture with J. Philip Newell on May 14 and 15, 2001; the Tower Scholar Program on June 11-15, 2001, and the Elderhostel held in August.

Other Events

On September 27, 2000, a service of celebration took place at Knox College. This service welcomed our two new faculty members, Dr. Nam Soon Song as Ewart Associate Professor of Christian Education and The Rev. Dr. Bradley McLean as Associate Professor of New Testament Language and Literature. The Rev. Glen Davis, Moderator of the 126th General Assembly, preached the sermon with members of faculty, staff and student body, and Board of Governors giving leadership in the service. The annual Advent Service led by Knox College Choir once again delighted the audience who filled the chapel.

Academic Programming

Approximately one year ago the college appointed three task forces to consider the extent and breadth of its academic programming. Two of these involve lay education: a redesigned certificate program and theological degrees for laity. A third responds to the increasing interest in distance education.

Governance

The college will attend the "Good Faith Governance Seminar" that takes place April 5-7, 2001. The Lilly Foundation funds costs of housing and travel to these seminars. Four representatives from the board, including the convener, vice-convener and the principal, will be attending this event.

Financial and Other Issues

The Property and Finance Committee continues to work on a five-year financial forecast for the college and in co-operation with the Presbyterian College, St. Andrew's Hall and The Committee on Theological Education to develop a strong financial base for theological education within The Presbyterian Church in Canada. A joint faculty meeting of Presbyterian College, St. Andrew's Hall and Knox College was held June 1-2, 2001 so that faculty in our theological colleges might get to know one another better and to discuss common concerns. Knox College continues to work hard to develop the relationship with congregations. The new format for *Connexions* and for the Knox College Calendar has been well received. In addition, we are pleased to have 65 congregations which have appointed Knox Representatives. These people will provide contact between the college and his/her congregation: passing on news of the college and its activities and bringing comments or news from congregations to the college. Computer technology is increasingly integral to the work of the college with almost all faculty and staff hooked up to the fiber optics backbone of the university. The college choir has just completed its annual tour, April 27-May 5, presenting the musical *The Rock Slinger and His Greatest Hit* at eight churches throughout Nova Scotia, Prince Edward Island and New Brunswick.

Appreciation

Five members of the Board of Governors have completed their terms of service! We thank heartily Elizabeth Jobb and In Kee Kim for their service to the board and the college and Brian Westlake and Don Elliott for their willingness to be renominated for a further 3-year term. A fifth member is retiring from the Board of Governors having completed six years of service. Stephanie Ling has given wise counsel to the board as it developed a new governance structure and set forth a long-range plan. She has served on the Executive committee and on the Asian Council. We will miss her commitment to the ongoing work of the Board and her willingness to give leadership in its many areas of responsibility.

J. Dorcas Gordon
Principal

Ken Sheward
Convener

ST. ANDREW'S HALL, BOARD OF

We acknowledge our dependence upon, and give thanks for 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.

In June 2000, Ms. Martha Reeve McCracken was appointed as Convener of St. Andrew's Hall Board. At the fall Executive meeting, we became aware of an investment not in compliance with the St. Andrew's Hall Act. The sale of this investment resulted in a loss of \$71,367. This caused considerable concern. In a letter of resignation to Assembly Council, the Convener requested an investigation of the financial management of St. Andrew's Hall. Subsequently, the Treasurer also resigned.

Mr. Charles H. Burns (former Convener of the Hall from 1992 till 1997) was appointed interim Convener by the Board of the Hall. The Board took immediate action to improve and expand its oversight of management and investment practices. In addition, an investment policy will be put in place by May 2001. Further, by-laws for the governance of St. Andrew's Hall are being drafted and, upon approval, will be reported to the General Assembly.

The Assembly Council appointed an investigating committee, under the convenership of Mr. Cam Steele, to review and report on the financial management and governance of St. Andrew's Hall. The Board was able to share their action plans to improve financial and governance policies and practices when they met with the committee in March 2001.

Over the 45 year history of the Hall, the Board has had an exemplary record of expanding its mission, facilities and community in a climate of sound financial stewardship. We look forward to continued service and witness to Christ through the ministry of the Hall.

On another matter, the Presbytery of Westminster placed The Rev. Dr. Brian Fraser on leave with pay at its February 2001 meeting. This resulted in the Board appointing The Rev. Dr. J.H. (Hans) Kouwenberg and The Rev. Dr. Thomas Gemmell as Interim Co-Deans of St. Andrew's Hall. Vancouver School of Theology will arrange for sessional lecturers to fulfil Dr. Fraser's teaching responsibilities in their program, at the expense of St. Andrew's Hall.

Mission

We reaffirm our calling to be influential in theological education, student accommodation and campus ministry. The following goals were established in 1999:

- create a unique and significant contribution to theological education of church leaders;
- provide a standard for quality student accommodation; and
- offer passionate pastoral ministry and hospitality.

Theological Education

Degree Programs

The Hall's teaching charter is exercised through an Agreement among the Hall, The Presbyterian Church in Canada and the 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 Vancouver School of Theology. Two representatives from VST, including the Principal, sit on the Board of St. Andrew's Hall and we regularly review reports on the School's diligence in exercising our charter. We have successfully negotiated an Amending Agreement with the School and the Committee on Theological Education will present it to this year's General Assembly for approval (see p. [538-40](#)).

The Hall recognizes with gratitude the contributions of The Rev. Dr. W. J. (Bud) Phillips, Principal of VST to the work of the Board of St. Andrew's Hall and the VST community.

Dr. Fraser has been on a one year sabbatical during which he has worked on a biography of The Rev. James A. Macdonald, a Presbyterian minister who edited the Toronto Globe from 1903-1915.

The Hall continues to strive to provide adequate bursary support to certified Presbyterian students attending VST. Without the very generous help of national bursary funds, we would not be able to meet the needs. We encourage those with an interest in the welfare of theological students to contribute to our bursary funds.

Institute for Elders' Education

The St. Andrew's Hall Institute for Elders' Education is pleased to report progress in fulfilling its mandate as set by General Assembly. The first six months of the three-year pilot project have

seen the successful development and offering of online courses, training of course designers/instructors, establishment of an Advisory Council, fundraising activities, publicity initiatives and well received eldership conferences across the country.

The Elders' Institute Advisory Council met in March 2001 and had a very productive working meeting. This group helped to set directions for course development, gave advice on fundraising and marketing, shared their expertise as elders and identified the ways in which the Institute can be most effective in the pilot project period. Members of the Advisory Council will meet again in the fall and will be available to consult with staff on aspects of the Institute's work via phone, email, and online discussions between meetings.

By the time General Assembly meets, four online courses will have been completed by a total of thirty-one students. These courses are: "Hope and Hospitality: A Primer on Evangelism" with The Rev. Dr. James Czeglédi; "The Wisdom of the Elders: A Guide to Provocative Polity" designed by The Rev. Dr. Brian Fraser and instructed by The Rev. Dr. Hans Kouwenberg; "Christian Theology for Presbyterian Elders" with The Rev. Dr. John Vissers; and "The Congregation as Mission Outpost" with The Rev. Dr. Rick Horst. Four new courses are currently under development and priorities for future courses are being set.

Elders' Institute On the Road - Eldership Conference 2000 was offered in partnership with the Synod of Southwestern Ontario Congregational Life Committee. Two days of programming combined plenary sessions with a wide variety of workshops for ruling and teaching elders. This event was attended by over 200 elders, mostly ruling elders, and the evaluations were overwhelmingly positive. Similar consultations were led by Dr. Fraser in Edmonton, Wainwright, Prince Albert, Barrie, Cornwall and Charlottetown.

The Elders' Institute is at a crucial point in its development and the staff are working hard to ensure that challenges are met effectively and wisely as we build the foundations of this innovative new ministry. We are excited about the potential of the Institute and encouraged by the increasing interest in the programs we offer and are developing. We appreciate your continued support and prayers.

To date, the Elders' Institute has received funding from a variety of sources: The Presbyterian Church in Canada (\$22,500), Ewart Endowment for Theological Education (\$30,000), St. Andrew's Hall (\$25,553), and a number of individuals, congregations and organizations. We give thanks to God for the support and encouragement of our donors and continue to invite all those who are concerned about the education of our elders, both ruling and teaching elders, to contribute to the work of the Institute through St. Andrew's Hall.

Student Accommodation

We continue to enjoy our reputation at the University of British Columbia of being one of the best places to live on campus. The year 2000 was a successful one in the residences and we were able to generate a substantial operating surplus, allowing us to contribute a portion (\$25,000) to Vancouver School of Theology. We provide three 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. We also provide a number of suites of various types for students with disabilities.

During the next five to ten years, there will be a considerable amount of construction in the Theological Neighbourhood on campus. All the colleges have plans to build new residences, additional academic facilities and in some cases, market housing. St. Andrew's Hall has decided to keep its options open. St. Andrew's Hall will plan for the maximum zoning permissible. The Theological Neighbourhood Plan will be considered for approval by the University of British Columbia Board of Governors and the Greater Vancouver Regional District.

Campus Ministry

The Presbyterian Campus Ministry program continues to become more solidly established on the University of British Columbia campus. Most programs are well attended by residents of the Hall who come from a variety of religious backgrounds. These include, a Bible study, a Parent and Tot program, social programs and one-to-one counselling. The Rev. Elaine Nagy, chaplain to St. Andrew's Hall, also collaborates with other University of British Columbia chaplains in providing programs that nurture spiritual growth. During the past year, Stephanie McClellan has

been assisting in the work of the campus ministry. She will be greatly missed as she ends her five years of working for the Hall in various capacities.

In the coming year, Ms. Nagy plans to continue to support innovative spirituality programs such as Taize services, retreats and a campus wide film festival which features films that embrace spiritual themes. She will also continue to support Presbyterian students at VST, particularly as they seek bursary support from congregations and the courts of our Church.

In Gratitude

We wish to express sincere gratitude to all who have contributed their talents and time in a very challenging year. Our ministries, despite our difficulties, have flourished and expanded in many meaningful ways and would have not been possible without the generous gifts and abilities of all our staff and volunteer board members. We pray that we will continue to be blessed as faithful stewards of all that Christ has entrusted to us.

Charles H. Burns
Interim Convener

J. H. (Hans) Kouwenberg
Thomas Gemmell
Interim Co-Deans

VANCOUVER SCHOOL OF THEOLOGY

During the academic year 2000-2001, Vancouver School of Theology (VST) has continued to grapple with major challenges. The changes in the church, in our faculty and in student needs, and the stresses of our financial situation have provoked us to ask questions, to listen, to examine options, and to make far-reaching decisions. Our focus, however, is always on serving the church and maintaining the high quality of our programs that train future leaders for the church, a church that is itself confronting major issues.

Faculty Transitions

This has been a difficult term for the faculty of our School as they get used to doing their work with a new set of colleagues. Last June, we said good-bye to Dr. Jim McCullum, Director of Degree Programs; to Marilyn Harrison, Director of United Church Formation; and to the Venerable Ian Mackenzie, Director of Native Ministries Degree Programs. We were joined by Dr. Sharon Betcher, Assistant Professor of Systematic Theology; Dr. Glenys Huws, Director of United Church Formation; and Dr. Wendy Fletcher-Marsh, Academic Dean. Dr. John Mellis, who had been a teaching pastor for two years, became the Director of the Native Ministries Program and Assistant Professor of Cross-Cultural Studies. With so many changes in the past few years, we have a radically different dynamic in the faculty. Like any team that loses some stars and then adds gifted and eager new players, our faculty has had to adjust in many ways. The task of building a new team is often surprising in that the places that need attention are not always predictable. What is obvious however, is the enormous spirit of eagerness, commitment and good will that is being applied in the shuffling and negotiating that goes on. We also benefit from the fact that the new emeriti professors continue to offer at least one course each per year.

Support of Students

The students are benefiting from the exciting energy that the members of the faculty bring to their task. We have fine students, and we would welcome more since that would maximize the effectiveness of the faculty complement we have assembled to provide the curriculum needed for the preparation of future church leaders.

Academic Program

The Doctor of Ministry Program is growing and serves a number of outstanding people who are already in vital ministry service and who are determined to maintain their competency. Five of them are Presbyterian, one of whom is from the United States.

The Native Ministries Degree Program continues to be one of the defining aspects of the work of Vancouver School of Theology. We have two Presbyterian students in this program, one from Alaska. We see a growing need for training leaders to work among aboriginal people in urban settings.

We have made a major effort to enrich the resources of our library in co-operation with the Presbytery of Western Han-Ca, and have provided an office for the part-time Executive Director of the Han-Ca Institute for Ministry, The Rev. Alfred Heung Soo Lee. We work closely with the planners of an annual educational event for Korean ministers and church leaders in June. Koreans who live and work in North America and some who come from Korea make this an important event.

Shaping the Future of Ministry Program

We are now actively engaged in asking individuals and congregations for special gifts and additional support for a program that will help us continue to do what we are doing now and to extend some of the things that we have started but that we cannot sustain due to restricted financial resources. We are finding that people are willing to help us to meet current shortfalls because we have a creative long-range plan to change the conditions that led to the short fall.

Land Development

It has taken longer than expected to get past the mountain of obstacles, processes and negotiations required to start our long-term vision of developing our property to create a sustaining and endowing community. There is light at the end of the tunnel. We have completed the Land Development Business Plan, which has confirmed the long-term value of our undertaking and an excellent financial endowment for the School. This plan will link into the School's general business plan. We are now in the process of forming a Property Management Corporation that will take responsibility, under terms of reference from our Board of Governors, for the overview, management and contract negotiations of the land development project, thus freeing our Board to concentrate on theological education. The Board has elected four of its members to the Corporation, one of whom is Mr. Charles Burns, the interim convener of the Board of St. Andrew's Hall. We are being careful to approach people with a commitment to the church, with expertise in trusteeship, and with knowledge of the various intricate processes of land development.

Agreement with St. Andrew's Hall and The Presbyterian Church in Canada

When we were re-negotiating the Agreement between The Presbyterian Church in Canada, St. Andrew's Hall and VST, we found that the former Agreement need no significant change. However, we simplified the process for defining the financial arrangements, and we reaffirmed our joint commitment to excellence in theological education. We had hoped to negotiate the right for VST to present its programs and needs directly to the congregations and individuals of the Presbyterian Church. We would deploy VST faculty and Development services rather than depend on the St. Andrew's staff to do this. This would allow VST to differentiate the specific work being done for the Presbyterian Church by VST from the creative lay education, student residences and pastoral services provided by St. Andrew's Hall. We are pleased that at least the Committee for Theological Education has granted the provisional and time-specific permission for VST to invite Presbyterians to participate in our three-year Special Gifts Program.

Transitions

As I approach the end of my term as Principal, I am delighted to have this time to prepare for an orderly transition of leadership. Dr. Ken MacQueen will join VST as the new principal in July and will bring his excellent experience in academic administration to the future of the School.

I am extremely thankful for the vital friendships and partnerships we have developed with the many people who have worked to ensure a mutually valuable relationship between The Presbyterian Church in Canada, St. Andrew's Hall and VST. The original vision of the mid 1980s has been through many turns and stages. I feel sure that the present Agreement and partnership of people, programs and passionate commitment to quality education will continue to serve us all extremely well.

William J. Phillips
Principal

TRUSTEE BOARD

To the Venerable, the 127th 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 four times during 2000 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. Brian Malcolm and Ms. Elizabeth A. Fisher whose term of office is complete with the rising of this Assembly, for their attention to the details for which the Board is responsible.

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, 2000 on behalf of the funds of the Church
- A list of properties whose title is held by the Board for various organizations of the Church.

The following are currently members of the Trustee Board:

- | | |
|--------------------------|-----------------------|
| Mrs. June Beattie | Mr. Crawford E. Laing |
| Dr. Derek Chisholm | Mrs. Marguerite Lucas |
| Ms. Elizabeth A. Fisher | Mr. Brian Malcolm |
| Mr. Bert Hielema | Mr. Peter D. Marlatt |
| Mr. David Jennings | Mr. Russell E. McKay |
| The Rev. Stephen Kendall | Mr. Donald A. Taylor |
| | Mr. Gordon Taylor |

Ex-officio, without vote:

- Mr. Alan G. Hitchon, Secretary
- Mr. H. Donald Guthrie, Q.C. provides legal counsel to the Trustee Board at its invitation.

Brian Malcolm
Convener

Alan G. Hitchon
Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 127th General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2000.

ANNUAL COUNCIL MEETING

In keeping with the year's FLAMES Initiative focus on children, youth and young adults, the 85th Council meeting, held at Crieff Hills Community, focused on the theme, *Rediscovering Your Inner Child*. Erin Crisfield, Area Education Consultant for Synod/Synodical of Southwestern Ontario, led delegates in worship and Bible study each morning. Her presentations were based on the use of multiple intelligences in education.

Other highlights included recognition of June Stevenson, Editor of the Glad Tidings for 20 years of service to the Society. The mission study resources, *Living as a Jubilee People*, were introduced. The Rev. Maria Papp of Welland, led a workshop on storytelling. Mission presentations by Megan Nelles and The Rev. Linda Pacquette and her daughter, Elizabeth offered delegates a glimpse of their mission exposure experiences. Karen Plater provided delegates with an update on the work of Presbyterian World Service and Development. A special offering project was given to the Presbyterian Reformed Church of Cuba to provide Christian Education materials written in Spanish for children and youth.

TASK FORCES

A Task Force was named to review the present constitution, by-laws and propose changes to reflect the changing structures at synodical, presbyterial and local levels. A Finance Task Force was named to complete an overview of the way in which WMS funds are presently distributed. Reports from both task forces were presented at the May Council meeting 2001.

PROMOTION OF THE SOCIETY

The work on the History Text continues with volunteer writers. Lois Klempa has completed the work up to 1925 and is working on 1925-1972. Rosemary Doran has agreed to complete the history from 1972 to the present. It is hoped the text will be published late in 2001 and will be used as a resource in our theological colleges. The rest of the research and reading team includes Druse Bryan, Joan Sampson, Margaret MacNaughton and Margaret Robertson.

Production of a WMS video by John Archibald, videographer, is nearing completion. The video presents an historical overview and will serve as an excellent resource to highlight the present work of the Society. Both of these projects support one of three priorities of the Society, that of promotion.

MISSION AWARENESS SUNDAY

Resources for Mission Awareness Sunday were distributed to all WMS and affiliated groups in early January 2000. It is encouraging to note that a growing number of congregations observed this designated day. A new full-colour bulletin insert, *The Work of Our Hands* was initiated in the fall and is available through the Book Room.

MISSION RESOURCES

Still Moving, a glossy, two-colour, WMS popular report was produced. It serves as an excellent promotional tool for the Society and for mission. Through the use of words and pictures, information regarding the work and finances of the Society is provided.

WMS has always included the reports from Canada and International Ministries in its annual report. In 2000 this report was printed separately from the main report in a loose-leaf format and titled *Stories of Mission*.

THE BOOK ROOM

This past year the Book Room experienced several staff changes. The resignation of Trish Heidebrecht, Book Room Manager was regretfully received. Susan Clarke assumed this position during the summer months. In the fall, Laurie Elsdon was welcomed on staff as Assistant to the Book Room Manager.

The WMS continues to work in partnership with The Presbyterian Church in Canada to offer this valuable service to congregations and individuals.

REGIONAL STAFF

Charlotte Brown, Executive Secretary of the WMS and Ian Morrison, General Secretary of the Life and Mission Agency met on a regular basis to discuss matters related to regional staffing. Meetings with two representatives of regional staff took place quarterly to discuss mutual matters of interest and to co-ordinate plans for the December Regional Staff Gathering at Jackson's Point.

The Executive Secretary and General Secretary also attended meetings of Synod Regional Consultative Committees as needed. In November, the WMS President, Executive Secretary, the Life & Mission Agency Convener and General Secretary and President of the Atlantic Mission Society gathered at Crieff Hills Community with Regional Staffing Committee Conveners or their alternates. The purpose of the meeting was to share information on how the regional staffing model was working across the Church. This worthwhile gathering gave participants the opportunity to discuss and share relevant information and provide input for the upcoming regional staffing model review.

The WMS shared with the Life and Mission Agency in the costs of both the Regional Staff Conveners weekend and the Regional Staff Gathering.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

1. The WMS continues to fund regional staffing through a grant of up to \$390,000 to The Presbyterian Church in Canada. Synodicals are actively represented on consultative committees of regional staff.

2. In addition to the contribution of \$150,000 to the general fund of The Presbyterian Church in Canada, the Society has directed the use of grants from investments to assist mission projects in Canada and overseas, leadership training and development conferences for youth and adults, theological student bursaries, to name a few. Grants for Christian Literature in the amount of \$10,000 were given in 2000 to provide printed resources for Nigeria, Central America, Malawi, Mozambique, Nepal, Romania, Kenya, India, Hong Kong and Canada.
3. The WMS continues to work with the Life and Mission Agency to produce the Church's mission study resources. Erin Crisfield has written *God's People, God's Planet, Living Lightly on the Earth* for 2001-2002 fulfilling the theme chosen by the 126th General Assembly (2000). This resource is normally available early in May of each year. Currently Margaret Robertson is co-ordinating the project team that chooses and develops themes, contracts writers and follows the project to completion.
4. With the FLAMES focus on children, youth and young adults, the WMS provided a \$10,000 grant to for Canada Youth 2000. As well, individual grants were given to assist young people to attend this event. A grant of \$10,000 was also provided to assist the work of the Covenant Community with Children and Youth (CCCY).

FINANCES

The Society expresses its deep gratitude for the generosity of its members, which has allowed the Society to support the mission work of the Church in many ways. Through undesignated legacies received, the WMS has recently established the Youth Conference Fund (\$50,000) which will provide financial assistance to young people attending conferences and leadership training events. A brochure describing all of the Society's Endowment Funds is available from the WMS office.

The following is a summary of receipts and disbursements for 2000.

Receipts:	Synodicals	775,228
	Special Gifts	4,506
	Legacies	355,039
	Bank & Investment Interest	104,972
	Life Membership Income	1,409
	Designated to Investments	<u>6,367</u>
	Total	1,247,521
Disbursements:	The Presbyterian Church in Canada, operating fund	150,000
	Mission Education & Regional Staff	592,268
	Administration & Grants	168,524
	Grants, Bursaries etc from Investments	65,281
	Investment Fee	<u>13,961</u>
	Total	990,034

An audited financial statement can be found in the Annual Report of the Society.

SUPPLEMENTARY REPORT

MINUTE OF APPRECIATION

The Rev. Charlotte Brown

Charlotte Brown was Executive Secretary of the Women's Missionary Society from August 1996 to April 2001. Her quiet, calming presence and willingness to guide and help was a constant blessing to the Women's Missionary Society. Staff and Council members benefited from her gift of pastoral care. We thank Charlotte sincerely for her dedication to the Women's Missionary Society. We pray for God's blessing as Charlotte continues in her walk of faith.

Recommendation No. 1 (adopted, p. [30](#))

That the above minute of appreciation for The Rev. Charlotte Brown be adopted.

Mary Moorhead
President

Charlotte Brown
Executive Secretary

OVERTURES - 2001

NO. 1 - SESSION, CARIBOO CHURCH, BRITISH COLUMBIA

Re: Establishing a category of territorial ministries as unique mission work

(Referred to Life and Mission Agency, p. 232, 337-38, 25)

WHEREAS, The Presbyterian Church in Canada has a long history of missionary vision both at home and abroad, and

WHEREAS, the gospel compels us to reach out in ministry and mission to all people, regardless of socio-economic class, culture, race or region so that the availability of ministry to various people groups should never depend exclusively upon their ability to pay for the cost of ministry, and

WHEREAS, many people in Canada's rural and remote areas are not within reach of the traditional church due to its buildings and structures and issues of distance and financial need, and

WHEREAS, the Church has seen and responded to the vision to reach out to rural and remote people who are scattered across Canada's frontier by establishing territorial ministries that are regional in nature to gather people into small groups for worship, fellowship, teaching, sacraments and evangelism, equipping them to do the work of Christ in each of their communities, and

WHEREAS, in many cases, the people who inhabit these rural and remote areas subsist on the lower rungs of our economy and have not the means within themselves to fully support the costs of ministry to their vast regions of territory, and

WHEREAS, these territorial ministries, which bring the gospel to people otherwise lost to the Church, are often in financial peril due to continuing decreases in grant support due to the fact that they are not recognized separately from other mission work which aims towards self-supporting status,

THEREFORE, the Session of the Cariboo Presbyterian Church humbly overtures the General Assembly to create, under the jurisdiction of Canada Ministries, a category of territorial ministries that are regional in nature which would recognize their unique status as ongoing mission works for which there is required long-term, stable financial support without the threat of decreasing grants, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Kamloops.

NO. 2 - SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

Re: Re-instituting the ordained missionary system

(Referred to Life and Mission Agency, p. 232, 339, 30)

WHEREAS, there are a number of congregations, rural, remote and urban, which are having great difficulty in attracting an ordained minister to serve their needs, and

WHEREAS, many of these congregations are spiritually and financially strong and sound, and

WHEREAS, our denomination has, in the past, used an "ordained missionary" system for graduates of our theological colleges to help such congregations, and

WHEREAS, "ordained missionary" appointments have often proven to be an excellent growing and learning experience for newly ordained ministers,

THEREFORE, the Synod of Manitoba and Northwestern Ontario humbly overtures the Venerable, the 127th General Assembly to direct Canada Ministries of the Life and Mission Agency, to institute an "ordained missionary" structure for students graduating from our theological colleges, as soon as possible, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 3 - SESSION, HEART LAKE COMMUNITY CHURCH, BRAMPTON, ONTARIO

Re: Policy concerning transferring manse to congregations upon becoming self-supporting

(Referred to Life and Mission Agency's Canada Ministries, p. 232, 336-37, 24)

WHEREAS, Heart Lake Community Presbyterian Church is an extension congregation of The Presbyterian Church in Canada, and

WHEREAS, The Presbyterian Church in Canada purchases the manse for the extension congregation, and

WHEREAS, the manse remains an asset within The Presbyterian Church in Canada, and
 WHEREAS, the congregation takes on the responsibility of being the caretakers of the manse on behalf of The Presbyterian Church in Canada, and
 WHEREAS, The Presbyterian Church in Canada provides grants to extension congregations, and
 WHEREAS, a portion of this grant is provided to cover the principle and interest payments on the mortgage of the manse, and
 WHEREAS, these grants to the extension congregation are gifts and non-returnable, and
 WHEREAS, Canada Ministries transfers the manse to the care of the extension congregation upon the congregation becoming self-supporting, and
 WHEREAS, this transfer is viewed by Canada Ministries as a sale to the congregation at 75 percent of the purchase price, and
 WHEREAS, this can result in the congregation paying Canada Ministries more than is left on the existing mortgage payments for the manse, and
 WHEREAS, this in effect means that Canada Ministries is recouping principle and interest from the congregational grant which the congregation received as a gift,
 THEREFORE, the Session of Heart Lake Community Presbyterian Church humbly overtures the Venerable, the 127th General Assembly, to instruct Canada Ministries under the Life and Mission Agency to adopt the policy effective immediately that when transferring the manse to an extension congregation upon achieving its self-supporting status, that the congregation will take over any existing mortgage on the purchase price of the manse, as well as any upgrades or repairs incurred by Canada Ministries since the purchase of the manse, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Brampton.

NO. 4 - SESSION, RICHMOND CHURCH, RICHMOND, BRITISH COLUMBIA

Re: Develop program for reception of candidates for ministry who have work experience in the Church

(Referred to Life and Mission Agency's Cttee. on Education & Reception, p. 232, 384, 40)

WHEREAS, the session of Richmond Presbyterian Church affirms the need for The Presbyterian Church in Canada to continue to set high academic and professional standards for those whom the Church believes are called to the ministry of word and sacraments so that in this complex world they might minister faithfully and effectively, and
 WHEREAS, the session also believes that the requirement for all candidates certified for ordination to obtain the degree of Master of Divinity from a college of our Church or its equivalent sometimes ignores those few potential candidates who have served for many years as professional church workers within the denomination, who have learned through their reflective practice much of what we expect a minister of word and sacraments to know and be able to do, and who have given ample evidence of being virtually fully-equipped to be effective ministers of word and sacraments,
 THEREFORE, the Session of Richmond Presbyterian Church humbly overtures the Venerable, the 127th General Assembly, to develop special guidelines, assessment processes, and courses of study for potential candidates who have served The Presbyterian Church in Canada for a minimum of 10 years in full-time professional church work or to do what the General Assembly, in its wisdom, may deem best.

NO. 5 - PRESBYTERY OF WATERLOO-WELLINGTON

Re: Including personal and marital counselling in the Health and Dental Plan

(Referred to Pension and Benefits Board in consultation with Life and Mission Agency, p. 232, 400)

WHEREAS, there is increasing stress being put upon professional church workers, and
 WHEREAS, many professional church workers are reluctant to request assistance from a presbytery for counselling support for obvious reasons of confidentiality, and
 WHEREAS, our current Health and Dental Plan only allows for minimal supportive help from a psychologist only, and
 WHEREAS, professional church workers often have cause to refer individuals and couples for counselling, and even have a church benevolent fund which will assist the couple in

paying for this vital assistance at a vulnerable point in their lives, but do not have such assistance available themselves, and

WHEREAS, the Church ought to provide adequate care for the caregivers, and

WHEREAS, the respected church consultant Mead views the pastoral care for clergy overwrought by stress as a vital importance to all churches, and

WHEREAS, the marriages of church professional workers are under increasing stress, and many EAPs (Employee Assistance Plans) in the government and private sectors provide for individual and marital counselling,

THEREFORE, the Presbytery of Waterloo-Wellington, humbly overtures the Venerable, the 127th General Assembly, to direct the Life and Mission Agency and the Pension and Benefits Board and other relevant agencies to examine how personal and marital counselling could be covered under the Health and Dental Plan of The Presbyterian Church in Canada effective January 1, 2002, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 6 - PRESBYTERY OF WATERLOO-WELLINGTON

Re: Producing a resource containing annotated Westminster Confession of Faith and Related Statements

(Referred to Clerks of Assembly to consult with Church Doctrine, p. 232, 268, 21)

WHEREAS, frequent appeals to amend the Westminster Confession of Faith are denied because our Church is not in the practice of revising historic confessions or creeds, and

WHEREAS, nonetheless, the Church does give clarifying interpretations which have the effect of expressing our views in a current perspective, and

WHEREAS, there are also some important documents like the Protest of Claim and Right of 1925 which are of historic worth but difficult to locate, and

WHEREAS, it would be helpful to have an authoritative and easily accessed reference to such materials gathered in one volume so ministers and members of our Church could easily access the Church's current interpretation and understanding of these documents,

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 127th General Assembly, to direct the Clerks of Assembly and the Committee on Church Doctrine to produce:

1. an annotated version of the Westminster Confession of Faith which includes all the current related declaratory and interpretive statements approved by Assemblies, and
2. that such publication include the Declaration of Church and Nation (1954) and the Protest and Claim of Right of 1925,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 7 - SESSIONS OF KNOX CHURCH, MONKTON AND KNOX CHURCH, CRANBROOK, ONTARIO

Re: Reducing costs of and possible restructuring of costs for smaller congregations

(Referred to Pension and Benefits Board, p. 232)

WHEREAS, Christ's ministry during his earthly life demonstrated a strong commitment to health and well-being, physical as well as spiritual, and the Church is called to show the same concern for God's children, and

WHEREAS, the congregations of The Presbyterian Church in Canada remain committed to promoting the health and well-being of clergy, and thus interested in the long-term viability of the Health and Dental Plan, but not at the expense of the health and well-being of congregations, and

WHEREAS, in the Health and Dental Plan's current form, the premiums constitute a considerable burden to many congregations with small membership or financial bases, representing such a significant percentage of total congregational income that other ministry and mission are affected,

THEREFORE, the Sessions of Knox Presbyterian Church, Monkton and Knox Presbyterian Church, Cranbrook, humbly overture the Venerable, the 127th General Assembly, to instruct the Assembly Council to take the following actions:

1. to research ways to reduce the cost of the Plan, even if it means substantial change to the Plan (such as establishing a deductible, joining together with other denominations in a joint plan, or mandating the use of general drugs where possible); and

2. to consider possible means of restructuring the premiums of the Plan so as to assist congregations with smaller membership and financial bases (such as having premiums assessed to the presbyteries, which could assess dues in a manner appropriate to the local situation).
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 8 - PRESBYTERY OF OAK RIDGES

Re: Adjusting course requirements for those being received through Education and Reception

(Referred to Life and Mission Agency's Cttee. on Education and Reception, p. 232, 384, 40)

WHEREAS, due to the vitality of our Reformed faith, our unique witness to our Lord Jesus Christ, and the sensibility of our Presbyterian worship, many qualified persons already holding an M.Div. degree at accredited institutions from other denominations are seeking to minister within The Presbyterian Church in Canada, and

WHEREAS, it is often the case that such candidates for ministry exhibit evident skills, gifts and life experience in ministry via the mission field, or via invaluable ministry experience in preaching and pastoral care, or hold other higher academic degrees that will enhance ministry, and

WHEREAS, since the present standards held by the Committee on Education and Reception require these candidates to take an inordinate amount of time in studies in disciplines they already know and understand, and

WHEREAS, such duplication in training is causing untold frustration for such individuals and their families, and

WHEREAS, such frustration is causing gifts and valuable individuals to give up on ordained ministry altogether or seek other denominations to use their gifts for ministry, and

WHEREAS, this situation is contributing to our own ministry gift drain as we lose suitable candidates from within our own denomination to other denominations, and

WHEREAS, this whole situation could be rectified if we changed our present standards to reflect current reality, and

WHEREAS, we could evaluate their academic manuscripts with these realities in mind,

THEREFORE, the Presbytery of Oak Ridges humbly overtures the Venerable, the 127th General Assembly, to direct the Committee on Education and Reception to require such individuals to complete four to five courses (namely, Presbyterian Worship and Polity, Reformation History, Reformed Theology, and Presbyterian Church History), instead of the customary one or two years of additional study at one of the colleges of our denomination, with the understanding that the Committee has freedom to add to those requirements as it deems best for each individual student, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 9 - SESSION, WESTON CHURCH, TORONTO, ONTARIO

Re: Revisions to Book of Forms section [200.8](#) concerning definition of church property

(Referred to Clerks of Assembly, p. 233, 268-69, 21)

WHEREAS, the Book of Forms section [200.8](#) provides that no congregation may sell, mortgage, or otherwise contract debt upon the security of church property or negotiate a loan for capital purposes, without first obtaining the sanction of the presbytery, and

WHEREAS, the intention and perception is to protect and ensure the continuance of places of worship and other ecclesiastical properties, and

WHEREAS, there is no clear definition of the term church property, and

WHEREAS, the Book of Forms section [200.8](#) or any such antecedent section(s) may have been devised prior to the concept of a congregation holding real estate property for investment purposes, and

WHEREAS, such conditions allow the presbytery to unnecessarily exert its authority over the affairs of the local congregation,

THEREFORE, the Session of Weston Church, humbly overtures the Venerable, the 127th General Assembly to amend the Book of Forms section [200.8](#) by

1. deleting the term "church property",
2. inserting the following descriptive terms "places of worship and adjunct buildings, the manse and glebe, and other properties consecrated for ecclesiastical purposes", and

3. making the necessary changes to other sections of the Book of Forms as may be required as a result of these changes,
or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of West Toronto.

NO. 10 - PRESBYTERY OF WESTMINSTER

Re: Computer and internet service for the Church as a whole

(Referred to Life and Mission Agency, p. 233)

WHEREAS, many congregations, presbyteries and church groups are beginning to make effective use of computers and the internet for a wide variety of purposes, including improved communication with members and supporters, wide distribution of print resources, advertising, fundraising and administration, and

WHEREAS, our investment in internet capabilities and other computer facilities, even though it is modest, is beginning to bear great fruit in terms of improved communication, the availability of resources and cost savings for mail and printing, and

WHEREAS, an increased investment in internet services (i.e. an internet server and related staffing) that could potentially accommodate all congregations, presbyteries and church groups would be much less expensive than individual groups purchasing their own services, and

WHEREAS, a number of congregations and other church groups are asking to be accommodated on our current web server but current facilities cannot accommodate even the existing needs for internet and computer services, and

WHEREAS, the cost of the present services is already being borne by congregations through their contributions to *Presbyterians Sharing...*, and so their engaging other services for internet access essentially means they are paying for the same thing in two different ways, and

WHEREAS, these needs are steadily increasing and are projected to increase even more rapidly in the next years, and

WHEREAS, Canadians make broader use of the internet than do citizens of many other countries, suggesting that they would find increased use of the internet by a church to be a relevant act in a nation in which the church is seen to be increasingly irrelevant, and

WHEREAS, these services are an important tool for carrying out the ministry of the gospel of Jesus Christ today and in the future.

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 127th General Assembly, to increase its investment in computer and internet services and to expand substantially the facilities and services which are available to our Church as a whole, inviting synods, presbyteries and congregations, as well as other groups sponsored by the various courts of the Church, to make full use of them, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 11 - PRESBYTERY OF WESTERN HAN-CA

Re: Special committee to co-ordinate issues relating to international affairs

(Referred to Assembly Council, p. 233, 212, 24)

WHEREAS, the 1999 General Assembly reviewed the terms of reference of the International Affairs Committee and reaffirmed that the overall goal of the Committee is to help Presbyterians across Canada to be informed and aware of important international issues for study, prayer and action, and

WHEREAS, the objectives of the Committee were confirmed as follows, to:

- consider and discuss international issues,
- reflect on the theological dimensions of events of international significance,
- consult with Christians of other church bodies on matters of international concern,
- make recommendations to the General Assembly on matters of international concern,
- help develop educational initiatives on matters of international concern for use by congregations,
- communicate with the Canadian Government on matters of international concern to The Presbyterian Church in Canada, and

WHEREAS, there is an awareness by the International Affairs Committee of an increased need for a more effective public witness by The Presbyterian Church in Canada on international affairs, and

WHEREAS, this witness needs to be: faithful to our gospel witness, sustained, multi-faceted, ecumenical, responsive, co-ordinated and sensitive to our international partners, and

WHEREAS, feedback to the committee from regional roundtables and congregations indicated a felt need for changes to be made which would allow for more sustained response by The Presbyterian Church in Canada on global justice issues and an increase in the ability of the International Affairs Committee to assist congregations to grow in their awareness and action on global justice issues, and

WHEREAS, the International Affairs Committee values and wishes to build further on the current level of co-operation and co-ordination with: the Women's Missionary Society, International Ministries, PWS&D, Justice Ministries, and the ecumenical coalitions with global interests serving under the new Board structure, and to present with them clear priorities to the Church,

THEREFORE, the Presbytery of Western Han-Ca humbly overtures the Venerable, the 127th General Assembly, to take action to enable the International Affairs Committee to realize the objectives approved by the 125th General Assembly in 1999 by establishing before the Assembly rises an independent review panel consisting of persons experienced in international affairs to consult the Committee and the above mentioned bodies and to recommend to the 128th General Assembly in 2002 a plan for future co-ordination and action to assist The Presbyterian Church in Canada to make an effective public witness on international affairs, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 12 - SESSION, ST. STEPHEN'S CHURCH, PETERBOROUGH, ONTARIO

Re: Copying and distribution of session minutes

(Referred to Clerks of Assembly, p. 233, 269-70, 21)

WHEREAS, the Book of Forms section [27.09](#) allows that minutes of church court meetings, including those of the session, may be maintained on loose-leaf pages, and

WHEREAS, the Book of Forms section [27.10](#) currently disallows any reproduction of the minutes of session but does allow a summary of these minutes to be prepared and distributed under the supervision of the moderator and clerk, and

WHEREAS, it is often necessary for members of session to refer to the minutes of the previous meeting(s), and

WHEREAS, it is often inconvenient or impractical for the members of session to obtain access to the session minute book on a timely basis, and

WHEREAS, the session maintains the right to order that its minutes be kept in retentis,

THEREFORE, the Session of St. Stephen's Church, Peterborough, humbly overtures the Venerable, the 127th General Assembly, to amend the Book of Forms to allow copying and distribution of the minutes of session meetings to all members of session in circumstances where there is nothing in the minutes that the moderator and clerk deem to be unsuitable for distribution, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with support of the Presbytery of Lindsay-Peterborough.

NO. 13 - PRESBYTERY OF SEAWAY-GLENGARRY

Re: Providing courses on youth ministry within diaconal education

(Referred to the Committee on Theological Education, p. 14)

WHEREAS, there is need for people with specialized talents and training to work with the youth in our churches, and

WHEREAS, many of those who do youth work have no Presbyterian background, or education in terms of doctrine and traditions of practice of The Presbyterian Church in Canada, and

WHEREAS, youth workers have no standard of education, and

WHEREAS, traditionally, The Presbyterian Church in Canada has historically had an order that specialized in Christian Education, whose training could be shaped or specialized to train those who wish to work professionally with youth within our Church, and

WHEREAS, this training and designation would allow these workers to have a recognized standing within our Church and system of courts,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 127th General Assembly, in consultation with the colleges, to revise a course of study within the existing training for diaconal ministers, with specialized training for youth ministers, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 14 - SYNOD OF TORONTO AND KINGSTON

Re: Changing Life and Mission Agency advisory committees to standing committees
(Referred to the Life and Mission Agency, to consult with the Assembly Council, p. 15)

WHEREAS, the Special Committee on Restructuring, as approved by the General Assembly in 1992 (A&P 1992, p. [474-76](#)) removed the decision making authority of the constituency based committees of the Agency, and terms them “advisory committees”, and
WHEREAS, it now appears that this process runs counter to the traditional consultative policy of The Presbyterian Church in Canada, and
WHEREAS, it appears that decisions of major significance to local presbyteries are being made unilaterally by national staff of the Life and Mission Agency without approval or consultation with presbyteries and synods, and
WHEREAS, it is known that there are instances where the advisory committees have been entirely bypassed in the decision making process of the said Agency,
THEREFORE, the Synod of Toronto and Kingston humbly overtures the Venerable, the 127th General Assembly, to give consideration to returning to more representative practices of the Church, by changing the present “advisory committees” of the Life and Mission Agency, to “standing committees” which are both representative in membership, policy shaping in responsibility and having defined decision making authority, or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 15 - PRESBYTERY OF ST. JOHN

Re: Using the 1994 statement on human sexuality as basis of work for the Special Committee on Sexual Orientation
(Referred to the Special Committee on Sexual Orientation, p. 15)

WHEREAS, after prolonged study across the whole Church, the 120th General Assembly adopted a comprehensive and satisfactory statement on human sexuality (A&P 1994, p. [251-72](#)), and
WHEREAS, the 126th General Assembly, in reviewing the report of the current Special Committee re Sexual Orientation, found that there were significant definitions in the report which the General Assembly could not accept or endorse, and found it necessary to state so, in a resolution adopted by an overwhelming majority (A&P 2000, p. [49](#), additional motion by C.D. Cameron),
THEREFORE, the Presbytery of St. John humbly overtures the Venerable, the 127th General Assembly, to advise and direct the Special Committee re Sexual Orientation to utilize the statement on human sexuality adopted by the 120th General Assembly as a basis for its work, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 16 - PRESBYTERY OF SEAWAY-GLENGARRY

Re: Membership terms on special General Assembly and board and agency committees
(Referred to the Assembly Council, to consult with the Clerks of Assembly, p. 15)

WHEREAS, The Presbyterian Church in Canada by its very nature is a community of Christian believers, who attempt to grow in grace and in the love of Christ, and
WHEREAS, our polity is based on fairness, equity and harmony in all aspects of church life, and we as a denomination are governed by the committee structure, and
WHEREAS, General Assemblies over the years have seen the wisdom of renewal within the committees of the Assembly, with a six year limit of service on Assembly committees and then a year's break before reappointment is possible, and
WHEREAS, the boards and agencies of the Church also have committee structures, such as Canada Ministries Advisory Committee, The Lay Ministry Advisory Committee, Education in the Faith Advisory Committee, Education for Mission Advisory Committee, Study Group to Research Denominational Membership Decline, Evangelism/Church Growth Advisory Committee, CCCY (Covenant Community with Children and Youth) Advisory Committee, Stewardship Advisory Committee, Stewardship of Accumulated Resources Committee, Worship Advisory Committee, International Ministries Advisory

Committee, Women in Ministry Committee, The Inter-faith Committee on Canadian Military Chaplains (ICCMC), The Presbyterian Church Chaplaincy Committee, Ministry and Church Vocations Advisory Group, PWS&D Committee, and

WHEREAS, these committees do not follow the same rules and guidelines regarding the length of uninterrupted service, and

WHEREAS, General Assemblies have created special committees to deal with specific issues often without a definite timeframe, such as the Special Committee re Sexual Orientation, and these committees can meet for years without being refreshed by new voices, and

WHEREAS, members who sit on committees of the boards and agencies can be tasked with other Assembly committees, this seems to be against the concept of the six year service limit and then a break,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 127th General Assembly, to review the practice of having special committees with undefined time limits, and other committees appointed by the boards of our Church, whose members are not under the same rules as standing committees, especially in regards to regular rotation of members with the six year limit of unbroken participation, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 17 - PRESBYTERY OF SEAWAY-GLENGARRY

Re: Review of minimum stipends

(Referred to the Assembly Council, p. 15)

WHEREAS, both congregations and professional church workers have a difficult time agreeing with what a "stipend" is, and for many churches, stipend is the minimum with increments set by the General Assembly, and

WHEREAS, there is a real need from the point of view of both the professional church workers and congregations for a review of the practice and policy of the Church, and to look at the whole matter of basic "minimum" stipend, and

WHEREAS, the 126th General Assembly has dealt with this issue in terms of national church staff, and

WHEREAS, the stipend of professional church workers has never been equal to the salary of similarly educated professionals, and this has caused degrees of hardship on those on "minimum stipend", and these hardships are increasing each year as the cost of education (student loans) goes up, and in addition, the number of married graduates and those with dependents is increasing, and

WHEREAS, other than the annual "cost of living" increases, there have been very few increases to stipend over the past number of years, as against the public and private workplaces, and

WHEREAS, while there are some funds set up, like the Fund for Ministerial Assistance which help to augment stipend in some cases, this fund was never meant to take the place of realistic financial responsibility of congregations, and this fund is not available to all on the minimum stipend scale,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 127th General Assembly, to review the present stipend arrangements for all professional church workers in order to discern if "minimum stipend", as accepted by the General Assemblies, is dealing fairly with the needs of professional church workers and congregations, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 18 - PRESBYTERY OF ST. JOHN

Re: Requesting Sp. Ctte. re Sexual Orientation to present a final report to the 128th General Assembly

(Not received, p. 15)

WHEREAS, indefinitely extending the work of the Special Committee re Sexual Orientation year after year would place undue demands upon the financial and human resources of The Presbyterian Church in Canada in a manner that would not advance the harmony, stewardship and witness of our denomination in the near future,

THEREFORE, the Presbytery of St. John humbly overtures the Venerable, the 127th General Assembly, to advise and direct the Special Committee re Sexual Orientation to present a final report to the 128th General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 19 - PRESBYTERY OF MIRAMICHI**Re: Communicating to the government concerning the traditional understanding of marriage**

(Referred to the Committee on Church Doctrine, p. 15)

WHEREAS, it is commonly reported in the mass media that two same-sex marriages took place in Toronto, Ontario, on Sunday, January 14, 2001, and

WHEREAS, same-sex marriage is a contradiction in terms and is an abomination as an idea and is contrary to well ordered human society and is in contempt of holy scripture, and

WHEREAS, the meaning of centuries old Christian marriage is unambiguous and is beyond the review of any modern secular interpretation and practice, and

WHEREAS, the universal custom of marriage bans from antiquity applies exclusively to one man and one woman both free to marry, and

WHEREAS, the Church of Christ is called always upon to be prophetic watching over the morals and religious ideals of the nation, and

WHEREAS, the parties to the above same-sex marriages have indicated that they will seek legal redress to compel the provincial governments and the Government of Canada to recognize and legally register same-sex marriages,

THEREFORE, the Presbytery of Miramichi humbly overtures the Venerable, the 127th General Assembly, to urge in the strongest terms the Government of Canada and the provincial governments of Canada not to deviate from the ancient and legal recognition of holy matrimony as being a holy institution recognized in holy scripture between one man and one woman or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 20 - PRESBYTERY OF MIRAMICHI**Re: Concerns to be considered for the Policy and Procedures for Interim Ministry**

(Referred to the Life and Mission Agency (Ministry and Church Vocations), p. 15)

WHEREAS, the interim minister should not be limited as to length of term, and

WHEREAS, the interim minister should be open for a call, and

WHEREAS, the term of the interim minister and eligibility for call are matters best left to the discretion of presbytery as led by the Holy Spirit, and

WHEREAS, the source of the problem is often the minister not the congregation, and

WHEREAS, notwithstanding specialized training, the interim minister must be eligible to be placed on the constituent roll, and be versed in our traditions and have a proven record of sound pastoral experiences, and

WHEREAS, a congregation considering an interim ministry should be consulted as in the case of a regular call since they are taking the risk of accepting and are agreeing to support the interim minister, and

WHEREAS, the focus of interim ministry is Christian ministry in all its fullness and is not just an attempt to follow psychology based conciliation procedures, and

WHEREAS, conciliation takes years in the context of a fruitful trusting co-operative open term ministry, and

WHEREAS, presbytery cannot be denied its inherent discretionary decision-making powers, and

WHEREAS, problem-solving begins with careful prayerful diagnosis,

THEREFORE, the Presbytery of Miramichi humbly overtures the Venerable, the 127th General Assembly, to reflect the above concerns in the Policy and Procedures for Interim Ministry, to affirm the inherent and historical discretionary decision-making powers of presbytery, and to develop a special category of short term intervenors qualified to diagnose congregational problems who report to presbytery, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 21 - PRESBYTERY OF MIRAMICHI**Re: Movies about Paul Bernardo and Karla Homolka**

(Referred to a Special Committee of this Assembly, p. 15, 26, 46)

WHEREAS, it is reported in the media that there are plans to make and commercially distribute movies on the lives of the mass killers, Paul Bernardo and Karla Homolka, and

WHEREAS, such an undertaking is repugnant to all decent Canadians and especially the families of their victims, and

WHEREAS, such an undertaking contributes to hard core pornography, and

WHEREAS, pornography is implicated in family violence, and
 WHEREAS, freedom of expression does not extend to injury and harm to others, and
 WHEREAS, the Church of Christ is always called upon to be prophetic vigilantly watching over the morals of the nation,
 THEREFORE, the Presbytery of Miramichi humbly overtures the Venerable, the 127th General Assembly, to urge the Government of Canada and the provincial governments of Canada to disallow the commercial distribution or the internet down-loading of Paul Bernardo and Karla Homolka movies in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 22 - PRESBYTERY OF WESTMINSTER

Re: Establishing supplemental employment benefit plan and clear terminology for remuneration policies

(Referred to the Pension and Benefits Board, p. 15)

WHEREAS, recent actions of Human Resources Development Canada (HRDC) have threatened the supplemental unemployment benefits (including maternity/parental and sick leave benefits) given to church workers by categorizing housing allowances and manse benefits as extra "income", and
 WHEREAS, a number of church workers have had to undertake lengthy and costly disputes with government agencies in order to claim their rightful benefits, and
 WHEREAS, much of the confusion on the part of HRDC arises from the unusual way in which the Church remunerates its workers, and
 WHEREAS, our denomination would benefit from a formally approved Supplemental Employment Benefit Plan (as defined in Section 37 of the Employment Insurance Act), and
 WHEREAS, our denomination needs clear guidelines for providing supplemental maternity/parental benefits (under Section 38 of the Act), and
 WHEREAS, supplemental maternity/parental benefits would be protected if congregations and Church agencies stopped all regular payments (such as stipends and housing allowances) to church workers on leave and, during their leave, paid their workers under a unique category classified as "supplemental employment benefits", and
 WHEREAS, many within the Church remain uncertain about the proper way to account for and categorize housing allowances and manse benefits as income, and
 WHEREAS, there is good evidence that the way in which church workers are remunerated will come under increasing scrutiny from both the Canada Customs and Revenue Agency (formerly Revenue Canada) and Human Resources Development Canada, and
 WHEREAS, new legislation with respect to maternity/parental leave and the clergy housing tax deduction creates a further need to re-examine and revise our existing policies and practices, and
 WHEREAS, these suggested changes to our policies and practices would not affect either the amounts of remuneration nor the underlying theology of how the Church remunerates its workers,
 THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 127th General Assembly to:

1. establish an approved Supplemental Employment Benefit Plan for church workers,
2. establish clear guidelines for providing supplemental maternity/parental benefits for church workers, and
3. review, clarify and revise our denomination's remuneration policies and practices so that they will translate more easily into the terminology and categories used by government agencies and create less confusion and difficulty for church workers and church treasurers,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 23 - PRESBYTERY OF NIAGARA

Re: Persecuted and suffering Christians

(Referred to the Life and Mission Agency (Justice Ministries), to consult with the Committee on International Affairs, p. 15)

WHEREAS, in Canada, we live in security with freedom to choose and worship as we wish, and
 WHEREAS, in over 60 countries, Christians are being persecuted with untold suffering, torture and at times even death for their belief in Jesus Christ, and

WHEREAS, in 1999, Amnesty International (a non-profit organization that seeks to raise the awareness of human rights violations) reported that 200,000 were killed for their faith, Voice of Martyrs (a Christian organization that seeks to raise the awareness of the persecution of Christians) indicated that 85 percent of this number (166,000) were Christians, and

WHEREAS, we are bound by Jesus Christ, the Sovereign Head of the Church, who through the Apostle Paul instructed us that when one part of the body suffers, the whole body suffers (I Corinthians 12:26),

THEREFORE, the Presbytery of Niagara humbly overtures the Venerable, the 127th General Assembly, to call upon the Justice Ministries of our Church to enable The Presbyterian Church in Canada to come along side of our suffering brothers and sisters by:

1. petitioning the appropriate government heads to speak out against the persecution of Christians,
 2. having the Moderator of the General Assembly call the Church to pray for our brothers and sisters,
 3. having information about the persecuted church included in the PCPak,
 4. having General Assembly designate a Sunday to focus on persecuted Christians,
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 24 - PRESBYTERY OF CALGARY-MACLEOD

Re: Future co-ordination of the work relating to international affairs

(p. 16; see also p. 20)

WHEREAS, the 1999 General Assembly reviewed the terms of reference of the International Affairs Committee and reaffirmed that the overall goal of the Committee is to help Presbyterians across Canada to be informed and aware of important international issues for study, prayer and action, and

WHEREAS, the objectives of the Committee were confirmed as follows:

- to consider and discuss international issues,
- to reflect on the theological dimensions of events of international significance,
- to consult with Christians of other church bodies on matters of international concern,
- to make recommendations to the General Assembly on matters of international concern,
- to help develop educational initiatives on matters of international concern for use by congregations,
- to communicate with the Canadian Government on matters of international concern to The Presbyterian Church in Canada, and

WHEREAS, the International Affairs Committee has been made aware of an increased need for a more effective public witness by The Presbyterian Church in Canada on international affairs, and

WHEREAS, this witness needs to be: sustained, multi-faceted, ecumenical, responsive, co-ordinated, sensitive to our international partners, and faithful to our gospel witness, and

WHEREAS, feedback to the committee from regional roundtables and congregations indicated a need for changes to be made which would allow for more sustained response by The Presbyterian Church in Canada on global justice issues and an increase in the ability of the International Affairs Committee to assist congregations to grow in their awareness and action on global justice issues, and

WHEREAS, the International Affairs Committee values and wishes to build further on the current level of co-operation and co-ordination with and between the Women's Missionary Society, International Ministries, PWS&D, Justice Ministries and the ecumenical coalitions with global interests serving under the new board structure, Canadian Churches for Justice and Peace, and to present with them clear priorities to the Church,

THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 127th General Assembly, to take action to enable the International Affairs Committee to realize the objectives approved by the 125th General Assembly in 1999 by establishing before the Assembly rises an independent review panel consisting of persons experienced in international affairs to consult the Committee and the above mentioned bodies and to recommend to the 128th General Assembly a plan for future co-ordination and action to assist The Presbyterian Church in Canada to make an effective public witness on international affairs, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 25 - PRESBYTERY OF CALGARY-MACLEOD**Re: Prepare study document on the theology and practice of ordination to the ruling and teaching eldership**

(Referred to the Committee on Church Doctrine, to consult with the Life and Mission Agency (Ministry and Church Vocations), p. 16)

- WHEREAS, The Presbyterian Church in Canada ordains men and women to the offices of teaching and ruling elders, and
- WHEREAS, the theology which undergirds ordination is implicit rather than explicit in Living Faith, our most current subordinate standard, and
- WHEREAS, the historic confessions of the denomination do not reflect the present context of the life of the Church and therefore must be re-interpreted in order to address the current liturgy and practice of the denomination, and
- WHEREAS, the whole presbytery, teaching and ruling elders, have the authority to determine ordination, but ruling elders are excluded from the liturgical symbols which confer ordination, thereby symbolically dividing the presbytery, and
- WHEREAS, there exists a variety of theological meanings to the act of the laying on of hands which communicates ambiguity in the Church's theology and liturgy, and
- WHEREAS, Living Faith implies a theology of apostolic succession in the order of minister of word and sacraments (7.2.3) and yet the preamble to ordination explicitly proclaims that "all ministries proceed from and are sustained by the ministry of our Lord Jesus Christ", and
- WHEREAS, the preamble emphasized the ministry of teaching elders and excludes reference to the ordination of ruling elders, and
- WHEREAS, Living Faith (7.2) could be interpreted to suggest that the function of ruling elder is subsumed in the function of teaching elder to the extent that the office of ruling elder is derivative from the office of teaching elder, and
- WHEREAS, there are apparent discrepancies between a Reformed understanding of ordination and the current liturgical practice of The Presbyterian Church in Canada,
- THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 127th General Assembly to request the Church Doctrine Committee to prepare a study document which will engage presbyteries in an examination of the theology and practice of ordination to ruling and teaching eldership in The Presbyterian Church in Canada and report to the 128th General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 26 - SYNOD OF THE ATLANTIC PROVINCES**Re: Declaratory Act re transmitting a complaint against a minister or diaconal minister**

(Referred to the Clerks of Assembly, p. 16)

- WHEREAS, the harmony and peace of the Church would be well-served and advanced by a clear articulation of lawful procedure about and a consistent practice in handling complaints against ministers arising from within congregations, and
- WHEREAS, the Book of Forms states the following in sections [73](#), [127.2](#) and [144](#):
73. Every member of the Church has the right of access to any church court by petition or memorial. He/She has direct access to the session of the congregation to which he/she belongs, but a petition or memorial to a higher court must, in the first place, be presented to the session, with a request for its transmission.
- 127.2. In the case of complaints against ministers and members of the Order of Diaconal Ministries, members of the Church have direct access to the presbytery.
144. Members of the Church have access to the higher courts only through the session, which transmits petitions, memorials or overtures to the presbytery. If the session refuses to transmit any such paper, there is the right of appeal to the presbytery, as provided for in sections [156-156.1](#), and
- WHEREAS, it is the opinion of the clerks of the Synod of the Atlantic Provinces that section [127.2](#) should be interpreted in the light of sections [73](#) and [144](#), and that consequently any complaint against a minister or member of the Order of Diaconal Ministries, while addressed to the presbytery, must be presented to the session with a request for its transmission; it being understood that the session is not to debate the merit or demerit of the complaint, since section [127](#) is clear that "the session cannot entertain a complaint against its moderator", but is merely charged with the responsibility of transmitting the

complaint to the higher court for its action; but such ensures that both the lower court as a whole, and the minister in particular, are aware of the existence of any petition and have a copy of same, prior to the matter coming to the notice of the presbytery, since both would undoubtedly be affected by any such complaint.

THEREFORE, the Synod of the Atlantic Provinces humbly overtures the Venerable, the 127th General Assembly, to adopt a Declaratory Act to the following effect: "That the 127th General Assembly advise all presbyteries and sessions to counsel any member of a congregation seeking advice for proper procedure in initiating any formal action in laying a complaint against a minister or member of the Order of Diaconal Ministries (except in the case of a complaint laid under the policy on sexual abuse and harassment in which case the complaint is to be presented to the standing committee of the presbytery which is then to approach the minister or member of the Order of Diaconal Ministries against whom the complaint is made) to address such a complaint to the appropriate presbytery, but to first present such to the session to which the members is subject, with a request for its transmission to the presbytery.", or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 27 - SESSION, KNOX CHURCH, IROQUOIS, ONTARIO

Re: Costs of and invoicing of financial requirements of congregations

(Referred to the Assembly Council (Support Services), p. 16)

WHEREAS, there is an ever increasing call upon congregational financial resources, and
WHEREAS, congregations seek to be good and faithful stewards of all that God has entrusted into their keeping and care, and

WHEREAS, congregations generally seek to be fully involved in all aspects of the Church's mission, ministry and witness, locally, nationally and internationally,

THEREFORE, the Session of Knox Church, Iroquois, Ontario, humbly overtures the Venerable, the 127th General Assembly, that in order to aid in the good stewardship and budgetting of resources within our congregations:

- that a system be developed whereby congregations are invoiced once a year for all financial requirements and obligations with respect to The Presbyterian Church in Canada (i.e., *Presbyterians Sharing...* allocation as accepted by the congregation, all pension related costs, insurance premiums, health and dental plan premiums), and
- that the breakdown of the various amounts included in the invoice be clearly communicated, and
- that due consideration be given to all financial calls on congregations from the Church Office in order to keep any necessary increases to a minimum, and
- that the review and implementation of changes with regard to the Health and Dental Plan be undertaken with all due dispatch as the substantial premium increases have further strained congregational resources,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Seaway-Glengarry.

NO. 28 - SESSION, MILLERTON-DERBY PASTORAL CHARGE, NEW BRUNSWICK

Re: Opening of shopping malls on Sundays

(Referred to the Life and Mission Agency (Justice Ministries), p. 16)

WHEREAS, small retail stores, pharmacies and service stations are usually open seven days a week for the benefit and convenience of consumers, and

WHEREAS, large shopping malls cater primarily to competitive commercial interests, and

WHEREAS, employees need quality time for family and spiritual renewal, and

WHEREAS, large seven day shopping malls discriminate against employees and their families, and

WHEREAS, in Canada, Sunday has traditionally been a day for rest, recreation and spiritual renewal, and

WHEREAS, the Church of Christ is called upon to promote and safeguard the moral, social and religious needs of the people,

THEREFORE, the Session of the Millerton-Derby Pastoral Charge humbly overtures the Venerable, the 127th General Assembly, to urge the provincial and municipal governments of Canada not to compromise on Sunday as the traditional day for rest and spiritual

renewal and to disallow the opening of large shopping malls on Sunday or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Miramichi.

NO. 29 - SESSION, FIRST CHURCH, VERDUN, QUEBEC

Re: Representation at presbytery by congregations without a half and full time minister
(Referred to the Clerks of Assembly, p. 16)

WHEREAS, we have been suffering from lack of representation in presbytery meetings because our minister is employed two-fifths time and our interim moderator is on the appendix to the roll; neither of these individuals can vote on our behalf,

WHEREAS, we have studied the contents of the Book of Forms and have come up with these basic rules and regulations:

Given the following general rules for Church courts:

176. The presbytery consists of:

176.1 Ordained ministers within the bounds, whose ministry is carried out on a minimum of half-time basis and not as a complement to some other vocational pursuit and ...

176.3 All other ministers within the bounds, and ministers ordained by the presbytery for work overseas ... shall be placed upon an appendix to the roll on proper motion and have the right to sit and correspond at all meetings of presbytery.

201.2 Appointment of retired ministers or of part-time ministers in congregations shall be made and terminated only by presbyteries, at the request of minister and session or on the presbytery's own initiative. Such persons may be called assistants to the minister, and may be installed in a service of recognition.

215. No one is eligible for a call but a minister or a candidate certified for ordination of this Church in good standing; or a settled pastor of another Church which holds the same doctrine, government and discipline as this Church, and

WHEREAS, in our Presbyterian tradition, only ministers being recognized as half-time or more are members of presbytery and have power to vote and make motions during the presbytery meetings, and

WHEREAS, our congregation is not able to financially sustain a full-time minister, and

WHEREAS, a growing number of our congregations in Quebec may find themselves in that position, and

WHEREAS, one given congregation has a two-fifths time minister, this means that the congregation is only represented in Presbytery by one individual (representative elder) since our minister is not counted, and

WHEREAS, some of our interim moderators are "appendix to the roll", they also have no official vote, and this is also happening in this case, and

WHEREAS, interim moderators cannot represent their congregation and another one and this may last for years, and, knowing that smaller congregations in difficulty not only have to face the fact that fewer and/or older people must carry the total work load of the congregation, their representation to presbytery is cut to only one member, and, we feel that this means that smaller congregations are not well represented and we believe that they are not alone in this situation,

THEREFORE, the Session of First Church, Verdun, humbly overtures the Venerable, the 127th General Assembly, to recognize this problem and its impact on smaller congregations and act to consider the need for double representation from each congregation regardless of the hours worked by the minister and consider the importance of the work done by "actively involved" ministers who are listed "appendix to the roll" under new regulations (Book of Forms), or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with support of the Presbytery of Montreal.

NO. 30 - SESSION, WESTWOOD CHURCH, WINNIPEG, MANITOBA

Re: Requesting Special Committee on Sexual Orientation to report to the 128th General Assembly

(Not Received, p. 16)

WHEREAS, the 118th General Assembly's adoption of the Report on Human Sexuality and the 122nd General Assembly's adoption of the Report of the Special Committee on Appeal No. 2, 1995, established with clarity that our understanding of faithfulness affirms that

“sexual intercourse properly takes place within a heterosexual marriage, and that homosexual practice is not a Christian option”, and
 WHEREAS, the 123rd General Assembly established a special committee to clarify limits on roles for homosexual and lesbian people in The Presbyterian Church in Canada, and
 WHEREAS, the 124th General Assembly widened the mandate of this committee, and
 WHEREAS, the 125th General Assembly refused to alter this expanded mandate, and
 WHEREAS, there is this wide range of General Assembly decisions on this matter, and
 WHEREAS, there is strong indication that neither this ongoing discussion and debate nor significant expenditure of the resources of people, time, energy and money will profoundly change the understanding of faithfulness affirmed in 1996 and 1992, and
 WHEREAS, there is clear indication that this prolonged review and consultation will result in further significant contention and division in our declining denomination,
 THEREFORE, the Session of Westwood Church, Winnipeg, humbly overtures the Venerable, the 127th General Assembly to instruct the Special Committee re Sexual Orientation to present a final report to the 128th General Assembly, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with support of the Presbytery of Winnipeg.

NO. 31 - PRESBYTERY OF CAPE BRETON

Re: Encouraging young people to consider full-time ministry

(Referred to the Committee on Theological Education, to consult with the Life and Mission Agency (Ministry and Church Vocations), p. 16)

WHEREAS, The Presbyterian Church in Canada is at the time where there are many opportunities for ministry and there seems to be a shortage of workers to do this work, and
 WHEREAS, many of our young people have a willing spirit to be involved, but the Church at times is reticent to find ways to challenge these young people,
 THEREFORE, the Presbytery of Cape Breton humbly overtures the Venerable, the 127th General Assembly, to have Ministry and Church Vocations examine and send a letter (along lines similar to the following) to all Presbyterian students of the presbyteries in their late years in high school or early years in college encouraging them to consider full-time service in the Church.

The General Assembly, representing all persons in The Presbyterian Church in Canada, encourages you to think very carefully and prayerfully of full term Christian Service, and particularly of the ministry of word and sacraments.

In asking that you do this, we do not offer you an easy way. You will be challenged every day of your life, and you must prepare to receive some unreasonable criticism and also some valuable support from those who sincerely care for you. You will be taxed physically to keep up with the pace, and spiritually to retain your commitment and faith. You will have to show sympathy, compassion, organized discipline, and be firm, and able to deal with people who have all kinds of problems. There will be days of rejoicing with others in their happiness.

This vocation offers you a very definite challenge but is graced with such a harvest of benefits to your life: the satisfaction of being an inspiration to children who fall under your care, the possibility to turn around a teenager or another person in a potentially disastrous time, to be a comfort to those in times of sorrow and a participant with those enjoying happiness. And last but by no means least, the opportunity to introduce Jesus Christ to persons who have not accepted him as their Lord and Saviour.

In contemplating full-time Christian service, we encourage you to discuss your sense of calling with your peers, a church friend and then someone in Christian service in your local congregation.

May God give you guidance as you consider this matter.

But Moses said to God, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” And God said, “I will be with you. And this shall be a sign to you that it is I who have sent you. When you have brought the people out of Egypt, you will worship God on this mountain.” (Exodus 3:11-12 NIV)

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 32 - PRESBYTERY OF EAST TORONTO**Re: Rules of natural justice**

(Amended and Referred to the Clerks of Assembly, p. 17)

- WHEREAS, decisions of the civil courts have ruled that ecclesiastical bodies must comply with the rules of natural justice (or the rules of essential fairness), that is to say, that any person affected by a proposed action of an ecclesiastical body must be given notice of the case against him or her, be given due opportunity to reply to such case, and due opportunity to present his or her own case in defence, and
- WHEREAS, the civil courts may impose sanctions for failure to comply with the rules of natural justice that may be profoundly detrimental to the Church and to its courts, and
- WHEREAS, the Church remains vulnerable to proceedings in the civil courts so long as the Church does not comply fully with the rules of natural justice, and
- WHEREAS, it is, accordingly, expedient to take steps to ensure that all courts of The Presbyterian Church in Canada be aware of, and comply fully with, the rules of natural justice, and
- WHEREAS, the Special Commission appointed by the 125th General Assembly pursuant to the petition of this Presbytery (Petition No. 1, 1999) respecting Ms. Lee McKenna duCharme has failed to follow the rules of natural justice in disposing of its petition in that, amongst other matters, the Commission did not hold a hearing, did not make full disclosure to all parties of documents considered by it, and received evidence in confidence that was not divulged to all parties, and
- WHEREAS, these actions of the Special Commission have been a source of profound disquiet to the members of this Presbytery, and
- WHEREAS, the 125th General Assembly appointed a Special Committee to review Chapter 9 of the Book of Forms,
- THEREFORE, the Presbytery of East Toronto humbly overtures the 127th General Assembly to:
1. declare that it is the policy of the Church that all courts of the Church comply fully with the letter and the spirit of rules of natural justice; and
 2. declare that all Church courts exercising powers under Chapter 9 of the Book of Forms, and also all other Church courts conducting proceedings that may adversely affect the career or reputation of a Church member, are required to obtain independent professional legal advice with respect to the rules of natural justice, or, if necessary, seek the assistance of the Principal Clerk of the General Assembly in obtaining such independent professional legal advice, before commencing any proceedings; and
 3. declare that the procedures followed by the Special Commission respecting Ms. Lee McKenna duCharme, appointed pursuant to the petition of this Presbytery (Petition No. 1, 1999), did not accord with the rules of natural justice, and must not be followed by any Church court in the future; and
 4. that the mandate of the Special Committee to review Chapter 9 of the Book of Forms be enlarged to empower it to bring recommendations to ensure that all proceedings of Church courts, in addition to the proceeding set forth in Chapter 9, comply with the rules of natural justice; and
 5. that this Special Committee be given the powers of a commission to promulgate interim guidelines respecting the rules of natural justice for the guidance of courts of the Church, in addition to the requirements set out in paragraph 2 of this overture, pending the conclusion of this matter by General Assembly; and
 6. declare that this matter is one of urgency, and, accordingly, offer all necessary assistance to the Special Committee, and exhort the Special Committee to bring this matter to an early conclusion;
- or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 33 - PRESBYTERY OF EAST TORONTO**Re: Requesting a commission on truth and reconciliation**(Not Received, p. [16-17](#))

WHEREAS, the Presbytery of East Toronto petitioned the Venerable the 125th General Assembly, in regard to the summary dismissal of Lee McKenna duCharme, Associate Secretary, Justice Ministries, from her position on April 21, 1997, inter alia,

1. to pursue a full and candid explanation of the dismissal through the formation of a commission authorized to address and mandated to fully consider the biblical, moral, institutional, compensatory and restorative aspects of this situation, and
2. through the Commission to determine the underlying reasons for the dismissal ..., and
3. to take action to redress any injustice or unfairness with which Ms. McKenna duCharme has been treated, and
6. to require the Commission to report to the 126th General Assembly ... with a view to making a contribution to the process ... [of preparing and enacting personnel] policies and procedures ... ensuring that a similar situation does not occur again, and

WHEREAS, the Assembly appointed the Commission as requested, "to deal with all matters relating to the Petition"; but the Commission in its procedure chose not to adhere with the requisite precision and comprehensiveness to the specific terms of its mandate, in particular shrivelling its gleanings of the biblical and moral directives to one paragraph (I Corinthians 12:25-27), and that from Apostle Paul, himself one of the church's all-time storm-centres, in lieu of the full consideration stipulated, and

WHEREAS, the Commission's report ignores the gospel's primordial concern, voiced by Jesus and other messengers before and after him, concerning truth and justice and integrity (holiness), and

WHEREAS, the Commission thereby has trapped itself into a judgment which makes the tranquilizing of the Church the pre-eminent policy consideration, and

WHEREAS, therefore, the Commission in its analysis of data and its findings is in fundamental default of providing the Church with full and candid answers to the key questions entrusted to it, such as the underlying reasons for the dismissal, and

WHEREAS, to abandon the task and the opportunity of putting our Church in good conscience on the issues raised through the 1999 Petition from the Presbytery of East Toronto would be deeply injurious, not only to the parties in the dispute but to the health and the integrity of our whole koinonia, and

WHEREAS, contemporary evidence on the authentic mode for putting the gospel to work on the healing of a damaged or distracted community is available to us from the radically evangelical methodology of the Truth and Reconciliation Commission in South Africa,

THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 127th General Assembly

1. to establish a commission on truth and reconciliation, and
2. to refer to it, for thorough-going study and action, the pastoral theology and praxis demonstrated by our sisters and brothers in South Africa; and
3. on that foundation, to pursue the full and candid examination and gospel-grounded adjudication of the issues identified in Petition No. 1, 1999, from the Presbytery of East Toronto,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 34 - PRESBYTERY OF EAST TORONTO

Re: Racism and requesting a policy on racial harassment

(Amended and Referred to the Life and Mission Agency (Justice Ministries), p. 17)

WHEREAS, the 98th General Assembly adopted in 1972 a series of recommendations of the Committee on International Affairs concerning segregation, racial arrogance, oppression, racism of white against black, and apartheid, agreeing with ecumenical statements that they are sinful, 'contrary to the gospel', 'contrary to the mind and will of Christ', and 'a blatant denial of the Christian faith', and advocating support of the Programme to Combat Racism of the World Council of Churches, increased trade between the Canadian government and black African states, solidarity with the Presbyterian Church in Southern Africa, and a review of the policies of Canadian companies with investments in South Africa, and

WHEREAS, the 103rd General Assembly adopted in 1977 a recommendation that the statement on apartheid of the Board of World Mission be commended to the courts and congregations of our Church 'in their continuing consideration of the problems of racism in society in our own country as well as elsewhere', and

WHEREAS, the 107th General Assembly endorsed in 1981 and commended to the Church for study and action a statement that declared inter alia that 'Racism in Canada is becoming

more pervasive and insidious not only in our major population centres but across the country [and] is evidenced not only in regard to immigrants but also in relation to native peoples ... Many people in Canada seem to play down the significance of this problem in their own community ... The Presbyterian Church in Canada has continued to speak out against racism and work constructively for the unity of the human family ... acknowledging the richness, strength and dignity that all races contribute to the fabric of our society ... [and that] still the evils of racism seem to increase in every quarter'; and that called our Church 'to a renewed opposition to racism in all its forms, using every means possible that is consistent with the gospel of Jesus Christ and our free society ... [and] to inform and sensitize members to the many ways racism expresses itself and the ways to combat it in their daily lives', and

WHEREAS, the population of Canada is distinguished by a dynamic and ever-widening diversity of people with respect to our ethnic heritages, languages and cultures, and

WHEREAS, Aboriginal peoples have the longest-standing experience of racial harassment in Canada, including conquest and dispossession; the provisions and enforcement of the Indian Act; policies and practices of cultural assimilation experienced as ethnocide, including the use of residential schools as a key instrument of policy, involving the collaboration of church and state; ongoing disputes with government at municipal, provincial and national levels concerning land rights, resource rights, self-government, health, education and culture; and ongoing systemic and inter-personal violence, resentment, marginalization, othering and abuse and isolation unto death, increasingly by suicide among the young, and

WHEREAS, our Church is one of several churches, including the Anglican Church of Canada, the United Church of Canada and the Roman Catholic Church, to be named, together with the Government of Canada, as a respondent in civil suits claiming redress for acts of sexual abuse against Aboriginal students committed by employees at residential schools, and

WHEREAS, The Presbyterian Church in Canada witnesses and serves in a country that has become a place of hope and promise for immigrants with bruised bodies and broken dreams in their homelands, and

WHEREAS, all human beings are created in God's image, are born free and equal in dignity and rights, are endowed with reason and conscience, and are called by God to act towards one another in love and respect, and

WHEREAS, racism is a social evil, involving matters of power and prejudice, attacking inherent human dignity in contradiction of the gospel of Jesus Christ, and

WHEREAS, racial harassment is a fact of life in Canada, existing in the attitudes and actions of individuals and communities, privately in the fears, prejudices and stereotypes held by many, and publicly in institutions and congregations, and

WHEREAS, racial harassment is expressed in condescension and exclusion, operating through structures and practices of cultural and linguistic domination, conspiring to destroy the confidence of individuals and to deny their legitimate request for full participation and their hopes for the future, and

WHEREAS, racial harassment stultifies the development of those who suffer it, perverts those who apply it, divides people from within, aggravates conflict and destroys the possibility of coexistence based on equality, and

WHEREAS, racial harassment refuses shared participation, renders Christian community incomplete and undermines our belief in fairness, justice and equality for all, and

WHEREAS, our Church lacks a clear policy on racial harassment to ensure that it is diagnosed, addressed and disciplined accordingly, whenever and wherever it occurs, and

WHEREAS, it is inadequate to direct our efforts solely toward the reconciliation of individuals, when collective efforts in communities and institutions are required to combat racial harassment, and

WHEREAS, reconciliation is not a matter of aggrieved parties reconciling themselves to an unjust status quo, but a radical righting of relationships, inclusive of both structural and personal aspects, and involving questions of truth, justice and restitution, repentance and forgiveness, and guided by the justice and grace of God towards a coexistence based on mutual respect and equality, and

WHEREAS, the Church is a place where people of all races congregate, with potential to create space for the hearing of all voices, and

WHEREAS, action taken against racism today bodes well for a healthy, inclusive church tomorrow, and

WHEREAS, it is part of our vocation as Christians to work toward the day when racial harassment is a thing of the past, and when each one of us can participate fully and equally in our church and society,

THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 127th General Assembly, to strike a committee to prepare definitions of racism and racial harassment, and to create a policy on racial harassment for The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

MEMORIALS - 2001

NO. 1 - PRESBYTERY OF MONTREAL

Re: Ensuring sessions comply with the Church's understanding of having women elders
(Referred to the Clerks of Assembly, p. 17)

WHEREAS, The Presbyterian Church in Canada has been graced for more than 30 years by the ministry of women as elders and ministers of our Church, and

WHEREAS, it has been almost 20 years since the adoption of a Declaratory Act permitting freedom on conscience but not freedom of action regarding participation in services of ordination for women, and

WHEREAS, there are still sessions in our Church which have not as yet taken up the opportunity afforded them by ordaining women to their sessions or bringing forth women candidates for the ministry of word and sacraments, and

WHEREAS, these sessions can create a climate where nominations of women who possess the gifts of leadership as elders would not be welcomed because of their gender, and can annul the election of women candidates for elder by virtue of its veto power through sections [109.4](#) and [132.4](#) in the Book of Forms, and

WHEREAS, these sessions can passively resist our Church's decisions regarding the place of women within congregational life, and

WHEREAS, presbyteries do not have the means by which they can rectify such injustice, and

WHEREAS, injustice must be fought as part of our call from Christ, and

WHEREAS, there is a need to halt exclusionary practices and to create opportunities for women elders, as is done in some of our sister denominations within the family of Reformed churches,

THEREFORE, the Presbytery of Montreal humbly memorializes the Venerable, the 127th General Assembly, to provide the means by which presbyteries can ensure that sessions elect women elders in order to comply with our Church's understanding of the place of women within our life, or to do otherwise as the General Assembly, in its wisdom, may deem best.

PETITIONS - 2001

NO. 1 - PRESBYTERY OF BARRIE

Re: To co-ordinate various aspects of international affairs
(p. [16](#))

WHEREAS, the 1999 General Assembly reviewed the terms of reference of the International Affairs Committee and reaffirmed that the overall goal of the committee is to help Presbyterians across Canada to be informed and aware of important international issues for study, prayer and action, and

WHEREAS, the objectives of the committee were confirmed as follows:

- to consider and discuss international issues,
- to reflect on the theological dimensions of events of international significance,
- to consult with Christians of other church bodies on matters of international concern,
- to make recommendations to the General Assembly on matters of international concern,
- to help develop educational initiatives on matters of international concern for use by congregations,
- to communicate with the Canadian Government on matters of international concern to The Presbyterian Church in Canada, and

WHEREAS, the new millennium has begun marked by instantaneous communication and increased opportunities for Christian response to complex international issues, and
 WHEREAS, there is an awareness by the International Affairs Committee of an increased need for a more effective public witness by The Presbyterian Church in Canada on international affairs, and
 WHEREAS, this witness needs to be sustained, multi-faceted, ecumenical, responsive and sensitive to our international partners and co-ordinated, and
 WHEREAS, feedback to the committee from regional roundtables and congregations indicated need for changes to be made which would allow for more sustained response by the Church on global justice issues; for an increase in the ability of the International Affairs Committee to assist congregations to grow in their awareness and action on global justice issues; and to integrate the concerns of the Women's Missionary Society, International Ministries, PWS&D, Justice Ministries, the ecumenical coalitions with global interests serving under the new board structure, the International Affairs Committee, and to present clear priorities to the Church,
 THEREFORE, the Presbytery of Barrie humbly petitions the Venerable, the 127th General Assembly, to take action to enable the International Affairs Committee to realize the objectives approved by the 125th General Assembly in 1999 by establishing before the Assembly rises an independent review panel consisting of persons experienced in international affairs to consult the above mentioned bodies and to recommend to the 128th General Assembly a plan for future co-ordination and action to assist The Presbyterian Church in Canada to be an effective public witness on international affairs, or to do otherwise as the General Assembly, in its wisdom, may deem best.

APPEALS - 2001

NO. 1 THE REV. PETER G. BUSH

Re: Against a decision of the Presbytery of Huron Perth
 (Not Received, p. [17-18](#))

NO. 2 THE REV. ADAM LEES

Re: Appeal against a decision of the Presbytery of Prince Edward Island to deem an appeal frivolous and vexatious
 (Referred to a Commission, p. 18)

NO. 3 THE REV. MURDO MACKAY

Re: Dissent and Complaint against a decision of the Synod of the Atlantic Provinces
 (Answered p. [18](#))

NO. 4 THE REV. DR. PHILIP CROWELL AND THE REV. MURDO MACKAY

Re: Dissent and Complaint against a decision of a Special Commission of the Synod of the Atlantic Provinces
 (Not Received, p. [18](#))

APPEAL - 2000

NO. 3 MR. YUNG KEUN CHO

Re: Against a decision of the Special Commission of the Presbytery of Eastern Han-Ca
 (Received during the deliberations of the Special Commission re Appeal No. 2, 2000, see p. 290-99)

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2000, and received by Financial Services, as of May 25, 2001:

	<u>2000</u>	<u>1999</u>
Number of ministers	1,259	1,256
Number of Elders	11,083	11,164
Baptisms	3,072	3,283
Communicant members	134,213	134,683
Households	98,135	97,980
Church school pupils	27,740	28,120

Financial

A summary of the financial reports from congregations for the year ended December 31, 2000, and received by Financial Services, as of May 25, 2001:

Total raised by congregations	103,052,088	94,830,827
Total raised for congregational purposes	88,281,805	81,311,976
Remitted to Presbyterians Sharing	8,691,896	8,564,860
Other missionary and benevolent purposes	6,078,387	4,973,680
Raised by WMS(WD) & Atlantic Mission Society	980,092	1,065,329
Stipends of principal minister	24,215,578	23,624,556
Total normal congregational expenditures	88,616,135	83,679,916
Dollar Base	82,533,170	75,991,950

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Baddeck, Knox - St. Ann's, Ephraim Scott - Englishtown, St. Mark's	Lloyd A. Murdock	Donald P. MacDonald Robert A. MacLeod	Box 184, Baddeck, NS, B0E 1B0 Box 574, Baddeck, NS, B0E 1B0
2 Birch Grove, Victoria	Summer Mission Charge Vacant	Robert Johnson	1089 Birch Grove Rd., Birch Grove, NS, B1B 1K1
3 Boularderie Pastoral Charge - Big Bras d'Or, St. James Ross Ferry, Knox	R. Ritchie Robinson	Mervyn A. MacAulay Mervyn A. MacAulay	1829 Old Route 5, Bras d'Or, NS, B1X 1A5 1829 Old Route 5, Bras d'Or, NS, B1X 1A5
4 Glace Bay, St. Paul's	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	J. Barry Forsyth	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	Anna LeFort (part-time)	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	Vacant	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
15 Sydney Mines, St. Andrew's

Robert Lyle
Kenneth W. MacRae

Charles D. Greaves
James Selfridge

9 Brookland St., Sydney, NS, B1P 5B1
3 Queen St., Sydney Mines, NS, B1V 1K4

Appendix to Roll

1 Retired	Georgine G. Caldwell
2 Retired	Adam Lees
3 Retired	Angus MacKinnon
4 Retired	Donald E. MacLeod
5 Retired	Ian G. MacLeod
6 Retired	Murdock J. MacRae
7 Retired	Neil J. McLean
8 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 721, for statistical information see page 676) rdarljyle@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/Windsor, 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 721, for statistical information see page 677) 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	Calvin Crichton	Joan Coady	R.R. #5, New Glasgow, NS, B2H 5C8
- East River St. Mary's, Zion	(Lay Missionary)	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	Joanne M. Vines	Harry Ferguson Wm. MacPherson	R.R. #1, New Glasgow, NS, B2H 5C4 R.R. #2, Trenton, NS, B0K 1X0
6 MacLennan's Mtn., St. John's 7 Marine Drive Kirk's Pastoral Charge - 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	Gail Johnson	Harry B. MacDonald Ian Cross	R.R. #1, Rte. 245, Merigomish, NS, B0K 1G0 R.R. #3, Merigomish, NS, B0K 1G0
9 Moser River, St. Giles	Vacant	Angus H. Moser	c/o A. Moser, Box 156, Sheet Harbour, NS, B0J 3B0
10 New Glasgow, First 11 New Glasgow, St. Andrew's 12 New Glasgow, Westminster	Glen Matheson Vacant Fennegina van Zoeren	Nancy Samson Barrie MacMillan Sharon Mason	208 MacLean St., New Glasgow, NS, B2H 4M9 37 Mountain Rd., New Glasgow, NS, B2H 3W4 114 Temperance St., New Glasgow, NS, B2H 3A7
13 Pictou, First 14 Pictou, St. Andrew's 15 Pictou Island, Sutherland 16 River John, St. George's - Toney River, St. David's	E.M. Iona MacLean H. Kenneth Stright Supply Jeanette G. Fleischer	Linda Johnson John C. Cowan Earl Johnson James W. Fraser	Box 1003, Prince St., Pictou, NS, B0K 1H0 Box 254, High St. Pictou, N.S. B0K 1H0 River John, NS, B0K 1N0 R.R. #4, River John, NS, B0K 1N0
17 Scotsburn, Bethel - Earltown, Knox - West Branch, Burns Memorial	Vacant	Beverley Jordan 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 Robert Hunsley Dorothy Dixon	Box 2039, Springhill, NS, B0M 1X0 P.O. Box 257, Oxford, NS, B0M 1P0 c/o D. Dixon, RR 1, Cumb Cty, Port Howe, NS, B0K 1K0
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	William Reid
7	Retired	Robert Russell
8	Without Charge	A. Gordon Smith
9	Without Charge	Gerald E. Thompson

Clerk of Presbytery: Rev. Glenn Cooper, Box 1078, Westville, NS, B0K 2A0. Phone 902-396-3233, gacooper@auracom.com

(For telephone directory see page 721-22, for statistical information see page 677-78)

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	Alex Bruce c/o P.A. McDonald	216 School St., Dartmouth, NS, B3A 2Y4 4 Pinehill Rd., Dartmouth, NS, B3A 2E6
3 Dean, Sharon	UCC Minister (Gary Burrill)	George W. Graham	c/o G. Graham, R.R. #2, Upper Stewiacke, NS, B0N 2P0
4 Elmsdale, St. Matthew's - Hardwoodlands	Janet A. DeWolfe (Stated Supply)	Grant MacDonald Peter Grant	344 Hwy 214, Elmsdale, NS, B2S 2L7 c/o C. DeMont, 7041 Hwy 14, Nine Mile River, NS, B2S 2V5
5 Halifax, Calvin	W.G. Sydney McDonald	Murray Nicoll	3311 Ashburn Ave., Halifax, NS, B3L 4C3
6 Halifax, Knox	L. George Macdonald	Clarence Croft	5406 Roome St., Halifax, NS, B3K 5K7
7 Halifax, Church of St. David	D. Laurence DeWolfe	Murray Alary	1537 Brunswick St., Halifax, NS, B3J 2G1
8 Lower Sackville, First Sackville	Cheryl G. MacFadyen	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

Without Congregation

1 Military Chaplain Bonita Mason

Appendix to Roll

1 Without Charge Judithe Adam-Murphy
 2 CAF Chaplain Robert A. Baker
 3 Without Charge Amy E.H. Campbell
 4 Retired Owen Channon

Appendix to Roll (cont'd)

5	Working in United Church	Jane Johnson
6	Retired	A.O. MacLean
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
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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 722-23, for statistical information see page 679)

SYNOD OF THE ATLANTIC PROVINCES**5. PRESBYTERY OF ST. JOHN**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Eastern Charlotte Pastoral Charge - Pennfield, The Kirk - St. George, The Kirk	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 12 Grassy Rd., Grove Hill, NB, E5N 4P5
4 Hanwell, St. James 5 Harvey Station, Knox - Acton	Vacant Bonnie M.G. Wynn	Mrs. Wina Parent Larry Jamieson Larry Jamieson	1991 Route 640 Highway, Hanwell, NB, E3C 1Z5 2410 Route 3, Harvey, York Co., NB., E6K 1P4 2410 Route 3, Harvey, York Co., NB., E6K 1P4
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 1493 Route 16, Baie Verte, NB, E4M 2H8
10 St. Andrew's, Greenock - St. Stephen, St. Stephen's	Steven C.H. Cho	Ken MacKeigan Mrs. Georgia Roberts	146 Montague St., St. Andrews, NB, E5B 1H8 35 Main St., St. Stephen, NB, E3L 1Z3

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
11 Saint John, St. Columba	David A. Dewar (Interim)	Miss Doris Taylor	1454 Manawagonish Rd., Saint John, NB, E2M 3Y3
12 Saint John, St. Matthew's	L. Dale Gray	Delvan G. O'Brien	90 Douglas Avenue, Saint John, NB, E2K 1E4
13 Saint John, St. John & St. Stephen	N.E. (Ted) Thompson Catherine Anderson (Diaconal)	Netta G. Chase	101 Coburg St., Saint John, NB, E2L 3J8
14 Stanley, St. Peter's - Williamsburg, St. Paul's	Vacant	Guy Douglass Mrs. Martha Sparkes	21 English Settlement Rd., Stanley, NB, E6B 2C7 1883 Route 107, Williamsburg, NB, E6B 1W9
15 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
- 2 Chaplain, Gagetown

Paul A. Brown
Charles Deogratsias

Appendix to Roll

- 1 Retired
 - 2 Retired
 - 3 Retired
 - 4 Retired
 - 5 Retired
 - 6 Retired
 - 7 Retired
 - 8 Without Charge
 - 9 Without Charge
- Gordon L. Blackwell
Mary Farmery
J. Douglas Gordon
Murray M. Graham
Philip J. Lee
Basil C. Lowery
Charles H.H. Scobie
Walter V. Tait
Terrance R. Trites

Clerk of Presbytery: Rev. Dr. Basil Lowery, 50 Colwell Dr., Unit 18, Fredericton, NB, E3A 6R3. Phone 506-472-1244 (O); 506-474-1724 (Fax), lowery@nb.sympatico.ca

(For telephone directory see page 723, for statistical information see page 679-80)

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 c/o 4538 Route 465, Cail's Mills, NB, E4T 1Z5 1220 Route 465, Clairville, NB, E4T 2L7 806 Zion Church Rd., West Branch, NB, E4W 3H9

2	Bathurst, St. Lukes	Vacant	Eric MacMinn	395 Murray Ave., Bathurst, NB, E2A 1T4
3	Dalhousie Charge	Vacant		
	- Campbellton, Knox		Ruth Luck	29 Duncan St., Campbellton, NB, E3N 2K5
	- 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		Connie Barter	c/o 11307 Route 134, Kouchibouquac, NB, E4X 1N5
6	Miramichi, St. James	J. Gillis Smith	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), revmurdo@nbnet.nb.ca.

(For telephone directory see page 723-24, for statistical information see page 680-81)

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	P.O. Box 340, Alberton, PE, C0B 1B0
	- West Point		P.O. Box 340, Alberton, PE, C0B 1B0
2	Belfast, St. John's	Roger W. MacPhee	Belfast, PE, C0A 1A0
	- Wood Islands		Belle River, PE, C0A 1B0

3	Charlottetown, St. James	Vacant	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 124 St. Peter's Rd., Charlottetown, PE, C1A 5P4
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	Verna Barlow Verna Barlow Verna Barlow Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0 Box 47, Tyne Valley, PE, C0B 2C0
8	Freetown	Vacant	Howard Cairns	c/o Mrs. Mae MacLean, Freetown, PE, C0B 1L0
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 Donald Matheson Allister Cummings	c/o Ishbel Connors, R.R. 3, Hunter River, PE, C0A 1N0 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	Betty J. Mann 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	Vacant	Gladys MacIntyre Allison Myers	Box 28, Montague, PE, C0A 1R0 R.R. #4, Cardigan, PE, C0A 1G0
13	Murray Harbour North - Caledonia - Murray Harbour South - Peter's Road	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 Without Charge	Daphne A. Blaxland
3 Retired	Mrs. Angus Brown (Diaconal)
4 Retired	Anne Cameron (Diaconal)
5 Retired	John R. Cameron
6 Retired	W. James S. Farris
7 Retired	D. John Fortier
8 Retired	Raymond L. Gillis
9 Retired	Ian C. Glass
10 Retired	Marion Jardine (Diaconal)
11 Studying	Wm. Stirling Keizer
12 Retired	Susan M. Lawson
13 Without Charge	Gael I. Matheson
14 Retired	Gordon J. Matheson
15 Retired	Allison J. Ramsay
16 Retired	William Scott
17 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 724, for statistical information see page 681-82)

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 nd 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	Vacant	Mrs. Gina Farnel	106 Ste. Anne, Quebec City, PQ, G1R 3X8
5 Scotstown, St. Paul's	Vacant	Wayne Moulard	42 rue Albert, Scotstown, PQ, J0B 3B0
6 Sherbrooke, St. Andrew's	Blake W. Walker	J. Ross Beattie	c/o M. Cox, 470 Swede Rd., Waterville, PQ, J0B 3H0
7 Valcartier, St. Andrew's	Scott G. Emery (part-time)	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)
jrhdavidson@globetrotter.net

(For telephone directory see page 724, for statistical information see page 682)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Beaconsfield, Briarwood	Derek MacLeod	Mrs. Virginia Bell	70 Beaconsfield Blvd., Beaconsfield, PQ, H9W 3Z3
2 Beauharnois, St. Edward's	Vacant		72 St. Georges St., Beauharnois, PQ, J6N 1Y9
3 Chateauguay, Maplewood	D. Lynne Donovan	Betty Jordan	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	Vacant	Robert Barr	920 Rte. 138, Howick, PQ, J0S 1G0
- Riverfield		Kenneth Roy	440 Mtee Turot, Howick, PQ, J0S 1G0
- St. Urbain, Beechridge		Neil MacKay	c/o Mr. Neil MacKay, 333 Rang Double, St. Urbain, PQ, J0S 1Y0
8 Huntingdon, St. Andrew's	Katherine Jordan	Jean Armstrong	33 Prince St., Huntingdon, PQ, J0S 1H0
- Athelstan		Donald W. Grant	139 Ridge Road, Athelstan, PQ, J0S 1A0
9 Lachute, Marg. Rodger Mem	David A. Stewart	Wm. G. Murray	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	Vacant	Barry Milz	3875 Cremazie E., Montreal, PQ, H1Z 2K9
14 Chambit	Timothy Hwang	Jong Ku Park	581 Charon St., Montreal, PQ, H3K 2P4
15 Chinese	Cirric Chan	Warren Wong	5560 Hutchison, Montreal, PQ, H2V 4B6
16 Cote des Neiges	Vacant	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	Vacant	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 Campell	Ruth Y. Draffin 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	John McPhadden	Karen D'Aoust	52 Lampton St., Ormstown, PQ, J0S 1K0
	- Rockburn		Shirley McNaughton	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	Vacant Ian D. Fraser	Ian Macdonald	11 Rodney Ave., Pointe Claire, PQ, H9R 4L8
30	St. Andrew's East	Vacant	Peter Steimer	Box 121, St. Andrew's East, PQ, J0V 1X0
31	St. Lambert, St. Andrew's	D. Barry Mack	Philippe Gabrini	496 Birch Ave., St. Lambert, PQ, J4P 2M8
32	Town of Mount Royal	Vacant	Alberta M. Abbott	39 Beverley Ave., Town of Mount Royal, PQ, H3P 1K3
33	Verdun, First	Stated Supply	Robert Page	501 5th Ave., Verdun, PQ, H4G 2Z2

Without Congregation

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	J.S.S. Armour
2	Retired	Gordon Bannerman
3	Without Charge	Maurice Bergeron
4	Without Charge	Roberta Clare
5	Without Charge	Alice E. Iarrera
6	Retired	Arthur Iarrera
7		Kwang Oh Kim
8	Without Charge	R. Wayne Kleinsteuber
9		D. Joan Kristensen (Diaconal)
10	Retired	Harry Kuntz
11	Retired	A. Ross MacKay
12	Teaching	Sam A. McLauchlan
13	Retired	Joseph C. McLelland
14	Supply, First Church, Verdun	Ronald Mahabir
15	Retired	William Manson
16	Retired	Patrick A. Maxham
17	Retired	Donovan G. Neil
18	Retired	Paul D. Scott
19	Dir.-Gen., Mtl. Assoc. for The Blind	John A. Simms
20	Retired	William Woo
21	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: Dr. Michael Pettem, 3495 University St., Montreal, PQ, H3A 2A8. Phone 514-845-2566 (O), 514-845-9283 (Fax).

(For telephone directory see page 725, for statistical information see page 683-84)

SYNOD OF QUEBEC & EASTERN ONTARIO**10. PRESBYTERY OF SEAWAY-GLENGARRY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Avonmore, St. Andrew's	Mark Bourgon	Douglas Robertson	Box 104, Avonmore, ON, K0C 1C0
- Gravel Hill, St. James-St. Andrew's		Basil Gallinger	c/o Bryce Robinson, Gravel Hill Rd., 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	Gregory W. Blatch	Ms. Angela Cowan John MacDonald	c/o 344 Old River Rd., 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 Mrs. Ruth Pollock	Box 777, Chesterville, ON, K0C 1H0 Box 192, 1088 Concession St., Russell, ON, K4R 1C8
6	Dunvegan, Kenyon - Kirk Hill, St. Columba	Vacant	Mrs. Annabelle Hartrick D. Alexander MacLeod	1630 Church Street, Dunvegan, ON, K0C 1J0 Box 81, Dalkeith, ON, K0B 1E0
7	Ingleside, St. Matthew's	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	William J. Klempa (Stated Supply)	Ron 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 c/o Heather Buckan, R.R. #1, Apple Hill, ON, K0C 1B0
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	Vacant	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
16	Winchester & Mountain Charge - Winchester, St. Paul's - Mountain, Knox	Carol Bain	Robert Geggie Jr. Robert Geggie Jr.	Box 879, Winchester, ON, K0C 2K0 c/o Box 879, Winchester, ON, K0C 2K0

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	Samuel J. Livingstone
9 Retired	D. Ross MacDonald
10 Retired	Wallace MacKinnon
11 Retired	Donald N. MacMillan
12 Without Charge	Donna McIlveen (Diaconal)
13 Retired	J. Philip Schissler
14 Retired	Earl F. Smith
15 Retired	Howard D. 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; 613-933-5769 (Fax); a3048@glen-net.ca

(For telephone directory see page 725-26, for statistical information see page 684-85)

SYNOD OF QUEBEC & EASTERN ONTARIO**11. PRESBYTERY OF OTTAWA****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 - Vernon, Osgoode	Cathy Victor	Norman Hill John Campbell	Box 219, Kars, ON, K0A 2E0 c/o C. Victor, 36 Huntview Private, Ottawa, ON, K1V 0M5
4	Manotick, Knox	Adrian Auret	Brad Williams	Box 609, Manotick, ON, K4M 1A6
5	Orleans, Grace	James H.W. Statham	Larry Hendricks	1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
Ottawa:				
6	Calvin Hungarian	Supply	Kalman Fejes	384 Frank St., Ottawa, ON, K2P 0Y1
7	Erskine	Cedric C. Pettigrew	D. McDougall	343 Bronson Ave., Ottawa, ON, K1R 6J2
8	Gloucester	Daniel H. Forget	Robert Ferris	91 Pike St., Ottawa, ON, K1T 3J6
9	Greenview	Wally Hong	Nelson Gillette	c/o 84 Grenadier Way, Nepean, ON, K2L 4L5
10	Knox	Stephen A. Hayes	F.W. Perkins	120 Lisgar St., Ottawa, ON, K2P 0C2
11	Parkwood	Vacant	Dale Atkinson	10 Chesterton Dr., Nepean, ON, K2E 5S9
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. Ferguson	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	William J. Ball	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	Tony Boonstra (part-time)		20 Church St., Stittsville, ON, K2S 1A6

Without Congregation

1	Synod Area Education Consultant	Christina Ball (Diaconal)
2		Lloyd M. Clifton
3		Thomas Gemmell
4	Co-Manager, Gracefield Camp	Dorothy Herbert (Diaconal)
5	CFB	David Kettle
6	CFB Ottawa	William C. MacLellan
7	CFB Chaplain	George Zimmerman

Appendix to Roll

1	Retired	Elizabeth Campbell (Diaconal)
2	Retired	Mary Campbell (Diaconal)
3	Retired	Mariano DiGangi

4	Retired	Kalman Gondocz
5	Without Charge	Duncan S. Kennedy
6	Retired	Hamish M. Kennedy
7	Without Charge	Joyce Knight (Diaconal)
8	Teaching	Elizabeth McCuaig (Diaconal)
9	Retired	Floyd R. McPhee
10	Retired	Dorothy Nekrassoff (Diaconal)
11	Retired	Wm. J. Nesbitt
12	Teaching	Arthur M. Pattison
13	Retired	James E. Philpott
14	Retired	Willis E. Sayers
15	Retired	R. MacArthur Shields
16	Retired	Lloyd R. Smith
17	Retired	Edward Stevens
18	Retired	James M. Thompson
19	Retired	Margaret Williams (Diaconal)
20	Retired	Ernest J. Zugar

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@symaptico.ca

(For telephone directory see page 726, for statistical information see page 685-86)

SYNOD OF QUEBEC & EASTERN ONTARIO**12. PRESBYTERY OF LANARK & RENFREW**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Doanld MacPhail	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	Kilmaurs, St. Andrew's	Supply	Neil Ross	c/o Rev. R. Lamb, 73 Selkirk St., Petawawa, ON K8H 1P3
7	Lake Dore	Vacant	Delmar MacDonald	c/o D. MacDonald, 240 Belmont Ave., Pembroke, ON, K8A 2C5
8	Lochwinnoch	Vacant	Burt Virgin	R.R. #1, Renfrew, ON, K7V 3Z4
9	McDonald's Corners, Knox - Elphin - Snow Road	Vacant	Ivan McLellan Thelma Paul Wm. Donald Roche	Box 28, McDonald Corners, ON, K0G 1M0 R.R. #1, McDonald Corners, ON, K0G 1M0 Snow Road Station, ON, K0H 2R0
10	Pembroke, First	David R. Nicholson	Wayne Woods	257 Pembroke St. W., Pembroke, ON, K8A 5N3
11	Perth, St. Andrew's	Larry R. Paul	Robert J. Scott	P.O. Box 161, Perth, ON, K7H 3E3
12	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
13	Renfrew	Alison Sharpe Brian Sharpe	Joan Hilliard	460 Raglan St. S., Renfrew, ON, K7V 1R8
14	Smiths Falls, Westminster	Vacant	Katie Grant	11 Church St. W., Smith Falls, ON, K7A 1P6
15	Westport, Knox	Bruce Cossar (Stated Supply)	Delmer Bresee	Concession Street, Westport, ON, K0G 1X0

Without Congregation

1	CFB Petawawa	Daniel Roushorne
2	Deep River Community Church	Ruth M. Syme

Appendix to Roll

1	Retired	James J. Edmiston
2	Without Charge	Patricia Elford
3	Retired	Robert J. Elford
4	Retired	Thomas A. (Ian) Hay
5	Retired	Robert Hill
6	Retired	Leo E. Hughes
7	Retired	Hugh MacDonald
8	Without Charge	Linda E. Robinson
9	Retired	P. Lyle Sams
10	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); 613-257-8758 (Fax); planren@storm.ca.

(For telephone directory see page 726-27, for statistical information see page 686-87)

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	Jane Cox	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	Mrs. Noreen Shales	130 Clergy St. E., Kingston, ON, K7K 3S3
7 St. John's (Pittsburgh) - Sand Hill	Mark A. Ward	Mrs. Elva English Samuel Nuttall	2368 Middle Rd., Kingston, ON, K7L 5H6 c/o S. Nuttall, 3293 Sand Hill Rd., R.R. #1 Seeley's Bay, ON, K0H 2N0
8 Strathcona Park	Job van Hartingsveldt	John Campbell	244 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 Gerald Loney	Box 923, Picton, ON, K0K 2T0 155 St. George St., Box 431, Deseronto, ON, K0K 1X0
11 Roslin, St. Andrew's	Vacant	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	Harold Snider Grant Thompson	Box 118, Stirling, ON, K0K 3E0 Box 118, Stirling, ON, K0K 3E0

13	Trenton, St. Andrew's	A. Donald MacLeod	W.D. (Bill) Templeton	16 Marmora St., Trenton, ON, K8V 2H5
14	Tweed, St. Andrew's	Vacant	Ms. Louise Wannamaker	Box 435, Tweed, ON, K0K 3J0

Without Congregation

1 Royal Military College, Kingston J. Edward Wiley

Appendix to Roll

1	Retired	William F. Duffy
2	Without Charge	Stephen Dunkin
3	Retired	Zander Dunn
4	Retired	Gordon H. Fresque
5	Retired	Douglas N. Henry
6	Retired	James W. Hutchison
7	Teaching	William Morrow
8	Retired	D. Garry Morton
9	Retired	Stanley D. Self
10	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: Ms. Yvonne Pollock, 867 Walker St., Kingston, ON, K7M 8L2. Phone 613-541-0867 (R); 613-542-5579 (Fax); ypollock@sympatico.ca

(For telephone directory see page 727, for statistical information see page 687)

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	Byron Grace	Helen Crockford	Box 741, Beaverton, ON, L0K 1A0
- Gamebridge		Roberta Mitchell	c/o R.R. #3, Beaverton, ON, L0K 1A0
3 Bobcaygeon, Knox	Douglas Scott	Marcia Whyte	Box 646, Bobcaygeon, ON, K0M 1A0
- Rosedale		Keith Halliday	c/o Keith Halliday, RR 1, Fenelon Falls, ON, K0M 1N0
4 Bolsover, St. Andrew's	John Ufkes	Eileen Mennell	Box 829, Site 8, R.R. #6, Woodville, ON, K0M 2T0
- Kirkfield, St. Andrew's	(Lay Missionary)	Fae Quinn	Box 38, Kirkfield, ON, K0M 2B0
- Woodville Community		Ralph MacKechern	Box 284, Woodville, ON, K0M 2T0
5 Bowmanville, St. Andrew's	Noel C. Gordon	Eileen Noble	47 Temperance St., Bowmanville, ON, L1C 3A7

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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 Vacant	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	Vacant	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 14 Norwood, St. Andrew's - Havelock, Knox	Stated Supply Roger S.J. Millar	Graham W. Ham Ross Althouse Mrs. Sharon Howard	Box 77, Nestleton, ON, L0B 1L0 Box 327, Norwood ON, K0L 2V0 Box 417, Havelock, ON, K0L 1Z0
15 Peterborough, St. Giles 16 Peterborough, St. Paul's 17 Peterborough, St. Stephen's	Vacant George A. Turner Reg J. McMillan	Arthur V. Johnston Frank Lucas Peter Tiesma	785 Park St. S., Peterborough, ON, K9J 3T6 120 Murray St., Peterborough, ON, K9H 2S5 1140 St. Pauls St., Peterborough, ON, K9H 7C3
18 Port Hope, St. Paul's 19 South Monaghan, Centreville	David J. McBride L. Ann Blane (Diaconal)	Mrs. R. O'Neill Wilson Larmer	Box 311, Port Hope, ON, L1A 3W4 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	J. Dorcas Gordon		
2 Dir., Basic Degree & Field Education, Knox College	Stuart Macdonald		

Appendix to Roll

1	Retired	William W.H. Baird
2	Retired	J. Morrison Campbell
3	Retired	John B. Duncan
4	Retired	William Fairley
5	Retired	Robert F. Flindall
6	Without Charge	Donald H. Freeman
7	Without Charge	G. Dennis Freeman
8	Retired	Mabel Henderson
10	Retired	J. Desmond Howard
11	Retired	Donald Howson
12	Retired	Marshall S. Jess
13	Retired	J. Murray Laurenson
14	Retired	Edward G. Smith
15	Retired	James E. Sutherland
16	Retired	Roy A. Taylor

Missionaries - Active

1	Taiwan	Miss Joy Randall
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Clerk of Presbytery: Rev. Reg. McMillan, 1140 St. Pauls St., Peterborough, ON, K9H 7C3. Phone 705-743-4411 (C & Fax), 705-745-8584 (R);
rmmcilla@kawartha.net

(For telephone directory see page 727-28, for statistical information see page 688-89)

SYNOD OF TORONTO AND KINGSTON**15. PRESBYTERY OF PICKERING**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ajax, St. Andrew's	Vacant	Ed Russell	35 Church St. N., Ajax, ON, L1T 2W4
2 Ajax, St. Timothy's	Vacant	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
Oshawa:			
4 Knox	Vacant	Douglas Leslie	147 Simcoe St. N., Oshawa, ON, L1G 4S6
5 Korean	David J.S. Shin		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

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Vacant	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	Harold Lamb	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. Yvonne Long	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	Vacant	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	Priscilla M. Anderson
2	Retired	Robert K. Anderson
3	Retired	Everett J. Briard
4	Minister Emeritus, Wexford	Robert P. Carter
5	Mission Interpreter	Catherine Chalin
6	Retired	Frank Conkey
7		Marie Coltman (Diaconal)
8	Without Charge	Scott Elliott
9	Retired	James S. Gilchrist
10	Without Charge	Annetta Hoskin
11	Retired	F. Ralph Kendall
12	Retired	Elizabeth Kenn (Diaconal)
13	Retired	W. Wendell MacNeill
14	Retired	Stuart O. McEntyre
15	Retired	W. James S. McClure
16	Retired	Edward McKinlay
17	Retired	Emmanuel Makari
18	Retired	George A. Malcolm
19	Retired	David Murphy
20	Without Charge	Victoria Murray
21	Retired, Minister in Association, Westminster	Fred J. Reed
22	Studying	Fred W. Shaffer
23	Without Charge	Susanna Siao
24	Retired	Sheina B. Smith
25	Minister Emeritus, St. Andrews	H. Douglas Stewart
26	Retired	Charles Townsley
27	Retired	Harry E. Waite
28	Teacher	Donald M. Warne
29	Retired	Wallace E. Whyte
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	Kenya	Ian A. Clark
2	Mozambique	Mark Gordon
3	Japan	Michael & Wendy Lessard-Clouston

Suspended

1	Calvin D. Stone
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Clerk of Presbytery: Rev. Dr. Everett Briard, 255 Wright Cres., Ajax, ON, L1S 5S5. Phone 905-426-1445, ebriard@home.com

(For telephone directory see page 728, for statistical information see page 689-90)

SYNOD OF TORONTO AND KINGSTON**16. PRESBYTERY OF EAST TORONTO**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Toronto:			
1	Armour Heights	William J. Middleton Carol H. Loudon	Tom Walters 105 Wilson Ave., Toronto, ON, M5M 2Z9
2	Beaches	T. Hugh Donnelly	Mary Rae Shantz 65 Glen Manor Dr., Toronto, ON, M4E 3V3
3	Calvin	Vacant	Peggy Liptrott 26 Delisle Ave., Toronto, ON, M4V 1S5
4	Celebration North	Peter T. Ma	Paul Yee 15 Muster Court, Markham, ON, L3R 9G5
5	Chinese Chinese, English Speaking	Vacant Thomas Eng	Esther Ng 177 Beverley St., Toronto, ON, M5T 1Y7 177 Beverley St., Toronto, ON, M5T 1Y7
6	Faith Community	Robert A. Syme	Ina J. Hill 140 Dawes Road, Toronto, ON, M4C 5C2
7	Gateway Community	Kathleen Matic	Wesley Spence 150 Gateway Blvd., Don Mills, ON, M3C 3E2
8	Glebe	William Elliott	Jocelyn Ayers 124 Belsize Drive, Toronto, ON, M4S 1L8
9	Glenview	Robert P. Fournery John B. Henderson	Mary Walker 1 Glenview Ave., Toronto, ON, M4R 1P5
10	Iona	James F. Biggs	Donna M. Wells 1080 Finch Ave. E., Toronto, ON, M2J 2X2
11	Knox	J. Kevin Livingston Wayne R. Hancock	Howard Todd 630 Spadina Ave., Toronto, ON, M5S 2H4
12	Leaside	Nicholas Athanasiadis	Shirley S. Lingard 670 Eglinton Ave. E., Toronto, ON, M4G 2K4
13	Queen Street East		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	Vacant	Graeme Jannaway	129 Mount Pleasant Rd., Toronto, ON, M4W 2S3
16	St. Andrew's	G. Cameron Brett George C. Vais	Grant A. Farrow	75 Simcoe St., Toronto, ON, M5J 1W9
17	St. John's	Charlotte M. Stuart	David Pratley	415 Broadview Ave., Toronto, ON, M4K 2M9
18	St. Mark's	Harris Athanasiadis	Don Hazell	1 Greenland Rd., 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	Konrad Chen	31 Eastwood Rd., Toronto, ON, M4L 2C4
21	Trinity Mandarin	Stated Supply	Wes Chang	38 Ellerslie Ave., Toronto, ON, M2N 1X8
22	Trinity, York Mills	Vacant	Robert C. Campbell	2737 Bayview Ave., Willowdale, ON, M2L 1C5
23	Westminster	Vacant	Sheila Crichton	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	Jean Rankine	38 Ellerslie Ave., Willowdale, ON, M2N 1X8

Without Congregation

1	Chaplain, University of Toronto	Karen S. Bach
2	Editor, Presbyterian Record	John D. Congram
3	Assoc. Sec., Ed. for Discipleship	James F. Czegledi
4	Chaplain, East Toronto Hosp.	Nita DeVenne (Diaconal)
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
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	Robert S. Bettridge
2	Consultant	John C. Bryan
3	Retired	Ronald F.G. Campbell
4	Supply Minister, Toronto Central Tawianese	Stephen Y. Chen
5	Retired	Stuart B. Coles
6	Working in China	Peikang Dai
7	Without Charge	Douglas duCharme

Appendix to Roll (cont'd)

8	Retired	Andrew M. Duncan
9	Without Charge	Louise Gamble (Diaconal)
10	Pastoral Psychotherapist	A. Ross Gibson
11	Retired	Peter F. Gilbert
12	Without Charge	Agnes Gollan (Diaconal)
13	Retired	J. Patricia Hanna
14	Minister Emeritus, Calvin, Tor.	Douglas G.M. Herron
15	Retired	Leone How (Diaconal)
16	Minister Emeritus, Leaside	James D.C. Jack
17	Without Charge	Lois C. Johnson (also Diaconal)
18	Retired	R. Stuart Johnston
19	Without Charge	Joshua H.Y. Jong
20	Without Charge	Nak Joong Kim
21	Studying	Young Ky Kim
22	Without Charge	Dorothy Knight (Diaconal)
23	Without Charge	Hye-Ok Lee (Diaconal)
24	Retired	Edward Ling
25	Assist. Min. Emeritus, Knox, Tor.	George A. Lowe
26	Retired	Alex S. MacDonald
27	Retired	A. Goodwill MacDougall
28	Retired	E. Margaret MacNaughton (also Diaconal)
29	Without Charge	Susan McElcheran (Diaconal)
30	Without Charge	Joseph Mok
31	Retired	J.J. Harrold Morris
32	Retired	Margaret Near (Diaconal)
33	Retired	May Nutt (Diaconal)
34	In Nigeria	Arlene Onuoha
35		Hyung Soon Park
36	Without Charge	Doronty Roberts (Diaconal)
37	Retired	Earle F. Roberts
38	Without Charge	Magdy Sedra
39	Retired	Russell Self
40	Without Charge	Creola Simpson (Diaconal)
41	Without Charge	Phyllis Snyder
42	Without Charge	Jean Sonnenfeld (Diaconal)
43	Without Charge	Ann Spaulding (Diaconal)
44	Retired	C. Rodger Talbot

45	Without Charge	Charlene Terpstra (Diaconal)
46	Retired	George C. Vais
47	Retired	Arthur Van Seters
48	Missionary	John W. Voelkel
49	Studying	Maureen Walter
50	Retired	Stanley D. Walters
51	Retired	John W. Wevers

Missionaries - Active

1 Malawi Miss Clara Henderson

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, k.hincke@home.com.

(For telephone directory see page 729, for statistical information see page 690-91)

SYNOD OF TORONTO AND KINGSTON

17. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bermuda Metropolitan Toronto	Duncan Jeffrey	Bill Davis	Box HM193, Hamilton, Bermuda, HMAX
2 Albion Gardens	Vacant	D. Hopper	80 Thistle Down Blvd., Rexdale, ON, M9V 1J2
3 Bonar-Parkdale	James B. Cuthbertson	Mrs. Dorothy Clark	250 Dunn Avenue, Toronto, ON, M6K 2R9
4 Coldstream	Allan Lane	Russell Morden	500 Coldstream Ave., Toronto, ON, M6B 2K6
5 Fairbank	Vacant	Alfred Edwards	1 Ramsden Road, Toronto, ON, M6E 2N1
6 Graceview	Jan Hieminga	Mrs. Joan Kohar	588 Renforth Dr., Etobicoke, ON, M9C 2N5
7 First Hungarian	Zoltan Vass	Tibor Szucs	439 Vaughan Road, Toronto, ON, M6C 2P1
8 Ghanaian	Tetteh Akunor	Roseline Lakumi	c/o Rev. T. Akunor, 470 Sentinel Rd., #405, Toronto, ON, M3J 1V6
9 Mimico	Vacant	L. Henderson	119 Mimico Ave., Toronto, ON, M8V 1R6

10	Morningside High Park	William Ingram	Evelyn Walker	4 Morningside Ave., Toronto, ON, M6S 1C2
11	North Park	Elias Morales	Wilson Valle	50 Erie St., Toronto, ON, M6L 2P9
12	Patterson	Alexander Wilson	Edith Gear	109 Harvie Ave., Toronto, ON, M6E 4K4
13	Pine Ridge	Lawrence J. Brice (part-time)	A. Speers	39 Knox Ave., Weston, ON, M9L 2M2
14	Portuguese Speaking	Lincoln Rezende	Helio Baltar	100 Hepbourne St., Toronto, ON, M6H 1K5
15	Rexdale	John Borthwick	G. King	2314 Islington Ave., Etobicoke, ON, M9W 5W9
16	Runnymede	Susanne M. Rescorl	E. Methley	680 Annette St., Toronto, ON, M6S 2C8
17	St. Andrew's, Humber Heights	Brian R. Ross	Irma Chant	1579 Royal York Rd., Weston, ON, M9P 3C5
18	St. Andrew's, Islington	George E.C. Anderson	M. Mawhinney	3819 Bloor St. West, Islington, ON, M9B 1K7
19	St. Giles, Kingsway	Vacant	Miss Sandra Hamlyn	15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
20	St. James, Long Branch	Lois J. Lyons	T.O. Shields	2-26th Street, Etobicoke, ON, M8V 3R1
21	St. Paul's	Joyce E.C. Elder	Wm. Weir	100 Hepbourne St., Toronto, ON, M6H 1K5
22	St. Stephen's, Weston	Wayne Wardell	Cathy McCulloch	3194 Weston Road, Weston, ON, M9M 2T6
23	University	Paulette M. Brown	Belinda Paul MacDonald	1830 Finch Ave. W., Downsview, ON, M3N 1M8
24	Victoria-Royce	John Bigham	Mr. Peter Price	190 Medland St., Toronto, ON, M6P 2N7
25	Weston	Lance T. Odland	John Hall (Acting Clerk)	11 Cross St., Weston, ON, M9N 2B8
26	Wychwood-Davenport	Garth B. Wilson	Mrs. Margaret Millar	155 Wychwood Ave., Toronto, ON, M6C 2T1
27	York Memorial	Winston A. Newman	Roy Ferris	1695 Keele St., Toronto, ON, M6M 3W7

Without Congregation

1	Trinity by the Jordon Extension	Daniel Cho
2	Professor, Knox College	Patricia Dutcher-Walls
3	Exec. Sec., Women's Missionary Society	Sarah Yong Mi Kim
4	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	Jay Brennan

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	Nora A. Gorham
13	Retired	John Honeyman
14	Retired	Lorand Horvath
15	Retired	Raymond A. Humphries
16	Retired	E.H. Hunter
17	Retired	Kenrich Keshwah
18	Without Charge	Harry J. Klassen
19	Studying	Paul D. McLean
20	Retired	William J.M. McLean
21	Retired	W.J. Moorehead
22	Without Charge	Richey Morrow
23	Retired	John A. Robertson
24	Retired	Henry Russell
25	Retired	Edmund Seress
26	Retired	Howard L. Shantz
27	Retired	R. Campbell Taylor
28	Without Charge	Mark A. Tremblay
29	Retired	Lawrence Vlasblom
30	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 729-30, for statistical information see page 691-92)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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 Doreen Shackleton, R.R. 1, Inglewood, ON, L0N 1K0
9 Erin, Burns - Ospringe, Knox	John P. Young	Wendy McDougall Ralph Sinclair	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	Evelyn Bundy	156 Third Line, Oakville, ON, L6L 3Z8
23	Knox	A. Harry W. McWilliams Michael J. Marsden	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

Without Congregation

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	Gerald E. Doran
5	Retired	Rosemary Doran
6	Retired	E.F. Dutcher
7	Retired	E. Robert Fenton
8		Cheryl Gaver
9	Retired	Helen L. Goggin
10	Retired	J. Beverley Kay
11	Retired	Trevor J. Lewis
12	Teaching	John McGurrin
13	Retired	J. Glynn Owen
14	Retired	Gerald Rennie
15	Studying	Susan Sheridan
16	Retired	Donald C. Smith
17		Steven Smith
18		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

Diaconal Ministries - Other (cont'd)

- 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

Missionaries - Retired

- 1 Mrs. Emma deGroot 3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8

Clerk of Presbytery: Rev. Pieter van Harten, Box 342, Acton, ON, L7J 2M4. Phone 519-853-2360 (C), 519-853-5312 (R), 519-853-5494 (Fax)
 Knox.Acton@excite.com

(For telephone directory see page 730, for statistical information see page 692-93)

SYNOD OF TORONTO AND KINGSTON**19. PRESBYTERY OF OAK RIDGES**

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	Denver Dickie	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	Nader H. Awad	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 Alan Goh	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	James A. Young	Gayle Clarke	P.O. Box 312, Sutton West, ON, L0E 1R0
15 Thornhill	Robert H. Smith	Bruce Smith	271 Centre St., Thornhill, ON, L4J 1G5

16	Tottenham, Frazer - Beeton, St. Andrew's	Bryn MacPhail	Geoff Wood William Siddall	Box 164, Beeton, ON, L0G 1A0 P.O. Box 164, Beeton, ON, L0G 1A0
17	Schomberg, Emmanuel	Vacant	Peter McKinnon	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

Without Congregation

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

Appendix to Roll

1	Without Charge	Marion Ballard (Diaconal)
2	Teacher	J.N. Balsdon
3	Retired	Gordon A. Beaton
4	Retired	Wm. I. Campbell
5	Without Charge	Jean Cook (Diaconal)
6	Mayor	W.D. Cousens
7	Minister Emeritus, St. Andrew's, Markham	Russell T. Hall
8	Without Charge	June Holohan (Diaconal)
9	Missionary, Guyana	Christopher Jorna
10	Studying	Allyson MacLeod
11	Retired	James T. McVeigh
12	Retired	J. William Milne
13	Retired	Lucie A. Milne
14	Retired	Theodore W. Olson
15	Pastoral Care Minister (Part-time), St. Andrew's Markham	Donald Pollock
16	Without Charge	Lori Scholten-Dallimore
17	Without Charge	D. Patricia Strung

Clerk of Presbytery: Mrs. Beth Tough, 12 Wentworth Court, Unionville, ON, L3R 7N5. Phone 905-477-5319 (R), 905-479-2098 (Fax),
beth.gilmore@sympatico.ca

(For telephone directory see page 730-31, for statistical information see page 693-94)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Vacant	Bernice Leibrock	8 Margaret St., 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	Vacant		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	Jan Kaye	45 McMurray St., Bracebridge, ON, P1L 2A1
7 Coldwater, St. Andrew's - Moonstone, Knox	Ed P. Hoekstra	Gladys Hawke Eileen Fowler	Box 821, 30 Gray St., Coldwater, ON, L0K 1E0 c/o 30 Gray St., Box 821, Coldwater, ON, L0K 1E0
8 Collingwood, First	John C. Henderson Tim Raeburn-Gibson	Don Doner	200 Maple St., Collingwood, ON, L9Y 2R2
9 Cookstown - Baxter - Ivy	Carol Smith	Larry Brolley Dorothy Edgar Lyllal 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	Vacant	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		Quentin Hardy	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	Vacant	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	Gerlad Booy	Paul A. Mills	20 Robert St. E., Penetanguishene, ON, L9M 1K9

24	Port Carling, Knox - Torrance, Zion	Vacant	Donald Crowder	Box 283, Port Carling, ON, P0B 1J0 1046 Torrance Rd., 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	Vacant	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
31	Victoria Harbour, St. Paul's	Vacant	Ella Murray	P.O. Box 400, Victoria Harbour, ON, L0K 2A0
32	Wasaga Beach Community	Deborah Dolbear- Van Bilsen	Jean MacDonald	208 Mosley St., Wasaga Beach, ON, L0L 2P0

Without Congregation

1	Synod Mission Consultant	Keith E. Boyer
2	Assoc. Secretary, Education for Discipleship	Dorothy Henderson (Diaconal)

Appendix to Roll

1	Without Charge	Allen J. Aicken
2	Retired	Eric A. Beggs
3	Retired	John Brush
4	Retired	George B. Cunningham
5	Retired	Thomas A.A. Duke
6	Retired	Sheila Fink
7	Retired	Clare Hagan (Diaconal)
8	Retired	Kenneth A. Heron
9	Without Charge	Mark Hoogsteen
10	Without Charge	David M. Howes
11	Without Charge	Jeff E. Inglis
12	Retired	Robert Little
13	Retired	Donald R. McKillican
14	Retired	Donald Madole

Appendix to Roll (cont'd)

16	Retired	Grant D.M. Noland
17	Without Charge	Diane Reid (Diaconal)
18	Retired	Kenneth J. Rooney
19	Retired	A. Alan Ross
20	Without Charge	Wayne G. Smith
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

Missionaries - Active

1	Taiwan	Marlene Buwalda
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Clerk of Presbytery: Rev. Dr. James A. Sitler, R.R. 3, Bracebridge, ON, P1L 1X1. Phone 705-646-2432 (Pres.), 705-645-5650 (R), presbar@muskoka.com

(For telephone directory see page 731-32, for statistical information see page 694-95)

SYNOD OF TORONTO AND KINGSTON**21. PRESBYTERY OF TEMISKAMING**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Cochrane, Knox	Richard Hein	Don Stewart	Box 1394, Cochrane, ON, P0L 1C0
2 Englehart, St. Paul's	Linda J. Martin	Janet Johnstone	Box 737, Englehart, ON, P0J 1H0
- Tomstown		Ruth Watters	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), linda.taylor@onlink.net.

(For telephone directory see page 732, for statistical information see page 695-96)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Burk's Falls, St. Andrew's - Magnetawan, Knox - Sundridge, Knox	Leslie Drayer	Ms. Jean Schmeler Doris Langford 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	Leslie Drayer (Int. Mod.)	Jessie Burnside	Box 21, 195 Grove St., Massey, ON, P0P 1P0
3 North Bay, Calvin	Robert R. Robinson	Ms. Linda Oudekerk	580 Commercial St., North Bay, ON, P1B 4E6
4 Sault Ste. Marie, St. Paul's - Victoria	David T. Jack	Ms. Penny Hunter 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	Vacant	Ruth Maier Keith Godin	73 Third Ave., Sudbury, ON, P3B 3P7 73 Larch St., Sudbury, ON, P3E 1B8

Without Congregation

- 1 Staff Chaplain, Sault Area Hosp. Eun-Joo Park

Appendix to Roll

- 1 Retired Gordon W.C. Brett
- 2 Retired George Hunter
- 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
- 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 732, for statistical information see page 696)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Arthur, St. Andrew's - Gordonville, St. Andrew's	Brice L. Martin	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	Vacant	Dr. Lynda Pinnington	c/o L. Pinnington, 6 Byng Ave., Cambridge, ON, N1S 2N9
4 Cambridge, Knox Preston	John J. Hibbs (Int. Min.)	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	Mrs. Betty Clarke	73 Queen St. E., Cambridge, ON, N3C 2A9
8 Cambridge, St. Giles	Carolyn B. McAvoy (Interim Minister)	Donald W. McLeod	146 Ballantyne Ave., Cambridge, ON, N1R 2T2
9 Crieff, Knox	Vacant	Derek Jamieson	R.R. #2, Puslinch, ON, N0B 2J0
10 Elmira, Gale	Linda J. Bell	Ms. Mary Haight	2 Cross St., Elmira, ON, N3B 2S5
11 Elora, Knox - Alma, St. Andrew's	Kees Vandermey	Arthur Hinds Ms. Jo-Anne Hall	Box 638, Elora, ON, N0B 1S0 c/o Box 3, Alma, ON, N0B 1A0
12 Fergus, St. Andrew's	Robert C. Spencer (Int. Min.)	John Zettel	325 St. George St. W., Fergus, ON, N1M 1J4
13 Guelph, Knox	Thomas J. Kay Elizabeth Jobb	Mrs. Vera I. Teasdale	20 Quebec St., Guelph, ON, N1H 2T4
14 Guelph, Kortright	Donald P.J. McCallum	Thomas Bolton	795 Scottsdale, Dr., Guelph, ON, N1G 3R8
15 Guelph, St. Andrew's	Vernon W. Tozer (Interim Minister)	Malcolm McAlister	161 Norfolk St., Guelph, ON, N1H 4J7
16 Guelph, Westminster-St. Paul's	Herbert F. Gale	Robert Renton	206 Victoria Rd. N., Guelph, ON, N1E 5H8
17 Harriston, Knox-Calvin	Calvin M. Lewis	Dr. Kenneth Fisk	Box 689, Harriston, ON, N0G 1Z0
18 Kitchener, Calvin	Mark W. Gedcke	John Nanson	248 Westmount Rd., Kitchener, ON, N2M 4Z1
19 Kitchener, Doon	Angus J. Sutherland	Ms. Mary Shelley	35 Roos, Kitchener, ON, N2P 1N4
20 Kitchener, Kitchener East	Mark S. Richardson	Larry Mason	10 Zeller Dr., Kitchener, ON, N2A 4A8
21 Kitchener, St. Andrew's	William G. Lamont William G. Johnston	John S. Moses	54 Queen St. N., Kitchener, ON, N2H 2H2

22	Mount Forest, St. Andrew's - Conn, Knox	Nan St. Louis	Bob Leith Mrs. Helen Widdis	196 Birmingham East, Mt. Forest, ON, N0G 2L0 Conn, ON, N0G 1N0
23	Palmerston, Knox - Drayton, Knox	F. James Johnson	Ms. Anna Marie Toner Mary Miller	Box 652, Palmerston, ON, N0G 2P0 Box 133, Drayton, ON, N0G 1P0
24	Puslinch, Duff's	Vacant	L. Glennys Stewart	R.R. #3, Guelph, ON, N1H 6H9
25	Rockwood - Eden Mills	Linda Paquette	Ray Death G. Wallace Lasby	c/o Box 669, Rockwood, ON, N0B 2K0 c/o Box 114, Rockwood, ON, N0B 2K0
26	Waterloo, Knox	E. Brooke Ashfield Linda J. Ashfield	George MacAskill	50 Erb St. W., Waterloo, ON, N2L 1T1
27	Waterloo, Waterloo North	Vacant	Beth Goodwin	685 Highpoint Ave., Waterloo, ON, N2V 1G7
28	Winterbourne, Chalmers	Vacant	Agnes Jameson	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	Samir Aboukeer
2	Without Charge	Wayne C. Allen
3	Retired	Arnold Bethune
4	Retired	A.R. Courtenay
5	Retired	Frederick H. Cromey
6	Retired	Peter J. Darch
7	Retired	Robert T. Duncanson
8	Without Charge	Shirley Gale
9	Retired	Gordon Griggs
10	In France	Deborah Huber-McBride
11	Retired	Robert A. Jackson
12	Retired	John E. Kurtz
13	In United States	Campbell Laker
14	Retired	Chester Lewis
15	Retired	Charles A. MacDonald
16	Retired	Grant R. MacDonald
17	Without Charge	Janice MacInnes (Diaconal)
18		Dorothy McCombie (Diaconal)
19	Minister-in-Association, Knox, Waterloo	Walter F. McLean Wilfred A. McLeod
20		Marnie Runhart (Diaconal)
21		Lara Scholey
22	In United States	

Appendix to Roll (cont'd)

23	Retired	Donald R. Sinclair
24	Retired	Robert R. Whitehead
25	Without Charge	James J. Wyllie
26	Retired	F. Norman Young
27	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

Missionaries - Active

1	Taiwan	Mr. John E. & Betty Geddes
2	Romania	Brian Johnston

Missionaries - Retired

1	Mrs. Catherine (Moodie) McKay	302 Erb St. W. #307, Waterloo, ON, N2L 1W3
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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 732-33, for statistical information see page 696-97)

SYNOD OF TORONTO AND KINGSTON**45. PRESBYTERY OF EASTERN HAN-CA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Brantford, Korean	Vacant	David Cho	R.R. #4, Forced Rd., Brantford, ON, N3T 5L7
2 Chatham, Korean Church of Chatham-Kent	Samuel Choi		60 Fifth St., Chatham, ON, N7M 4V7
3 Kitchener-Waterloo Korean	Dave W. Choi	Joong Nam Lee	130 Duke St. W., Kitchener, ON, N2H 1A7
4 London, Korean Christian	Young-Sun Lee Joseph Choi	Myung Joon Kang	530 Topping Lane, London, ON, N6J 3M7
5 Mississauga, Westside Korean	Hun Seung Park	Chi Hoon Lee	1560 Dundas St., Mississauga, ON, L5C 1E5
6 Montreal, Korean	Vacant	Hyun Ho Kang	6225 Godfrey Ave., Montreal, PQ, H4B 1K3
7 Niagara, Korean	Vacant	Sin Chul Lim	4898 Kitchener St., Niagara Falls, ON, L2G 1R7
Toronto:			
8 Mahn-Min Korean	Kyu Gon Kim (Int. Min.)	Hyu Shin Lee	21 Swanwick Ave., Toronto, ON, M4E 1Z2
9 Korean Myung Sung	Yoon Seok Park	Mr. Keun Sil Park	1 Greenland Road, North York, ON, M3C 1N1

10	East Toronto Korean	Peter S. Han Jinsook Ko Yun Sook Cho Won Kyu Lee	Yong Chang	40 Yarmouth Road, Toronto, ON, M6G 1W8
11	Galilee	Soo Taeg Lim	Yong Sul Lee	1183 Davenport Rd., Toronto, ON, M6H 2G7
12	St. Timothy	In Kee Kim Connie Lee	Young Kon Choi	106 Ravenscrest Dr., Toronto, ON, M9B 5N6
13	Pilgrim Korean	Chang-Gil Soh Ung Be Kim	Ho Il Kwak	100 Ranleigh Ave., Toronto, ON, M4N 1W9
14	Suh-Kwang Korean	Vacant	Yun Taik Park	800 Burnhamthorpe Rd., Toronto, ON, M9C 2Z3
15	Toronto Korean	Cheol Soon Park Sung Hwan Jang	Don Seo	67 Scarsdale Rd., Toronto, ON, M3B 2R2
16	Yae Dalm	Kyung Won Cho		129 St. Clair Ave. W., Toronto, ON, M4V 1N5

Without Congregation

- | | | |
|---|---------------------------------|----------------------|
| 1 | 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 | Without Charge | Young Min Koh |
| 7 | Retired | Andrew S.K. Lee |
| 8 | Without Charge | Young-Key Min |
| 9 | Without Charge | Wan Tai Oh |
| 10 | Working in South Africa | Young Huem Ohm |
| 11 | Without Charge | Joong Hyun Shin |
| 12 | Without Charge | John Yoo |
| 13 | Without Charge | Young Sik Yoo |
| 14 | Without Charge | Tae Gon Yoon |

Missionaries - Active

- | | | |
|---|-----------|---------|
| 1 | Guatemala | Ken Kim |
|---|-----------|---------|

Clerk of Presbytery: Rev. Cheol Soon Park, 67 Scarsdale Rd., Toronto, ON, M3B 2R2. Phone 416-447-5963 (C), 416-222-4817 (R), 416-447-6029 (Fax), cpark@planeteer.com

(For telephone directory see page 733, for statistical information see page 698)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Ancaster:			
1 Alberton	Vacant	Wilma Butter	Box 56, Alberton, ON, L0R 1A0
2 St. Andrew's	Ronald C. Archer	Cliff Andrews	31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
3 St. Paul's, Carluke - Knox, Binbrook	Colleen J. Gillanders- Adams	John I. McClure Angus Ptolemy	R.R. #2, 526 Carluke Rd. W., Ancaster, ON, L9G 3L1 Box 24, Binbrook, ON, L0R 1C0
Burlington:			
4 Aldershot	Richard A. Brown	Gary Evans	937 LaSalle Pk. Rd., Burlington, ON, L7T 1M8
5 Brant Hills	Robert C. Dawson	Moira Forbes	2138 Brant St., Burlington, ON, L7P 3W5
6 Knox	Howard T. Sullivan Frances Sullivan (Diaconal)	Mrs. Jacqueline Harrington	461 Elizabeth St., Burlington, ON, L7R 4B1
7 Pineland	Andrew D.M. Reid	Keith McFarlane	5270 New St., Burlington, ON, L7L 1V5
8 Strathcona	Caroline R. Lockerbie	Jane Wiseman	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	Harold Cruickshank	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		10 Mountain St., Grimsby, ON, L3M 3J6
13 Hagersville, St. Andrew's - Port Dover, Knox	James F. Douglas	Joan Nixon Penni Lewis	44 Main St. S., Box 705, Hagersville, ON, N0A 1H0 101 Chapman St. W., Box 1258, Port Dover, ON, N0A 1N0
Hamilton:			
14 Calvin-Grace	Vacant	Mrs. Eva Googe	541 James St. N., Hamilton, ON, L8L 1J6
15 Central	Alan M. McPherson Larry J. Cowper	James Evel	165 Charlton Ave. W., Hamilton, ON, L8P 2C8
16 Chalmers	Robert J. Bernhardt	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	Vacant		c/o Rev. A. Reid, 5270 New St., Burlington, ON, L7L 1V5 c/o Rev. A. Reid, 5270 New St., Burlington, ON, L7L 1V5
32	Stoney Creek, Cheyne	Stephen R. Lindsay	Agnes Culham 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	George Bulmer	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	Synod AEC	M. Anne Yee Hibbs		
3	Director, Hamilton Pastoral Counselling Centre	David L. McInnis		
4	Chaplain, McMaster	Carol Wood		

Appendix to Roll

1	Without Charge	Robert Adams		
2	Retired	Helen Ruth Allum		
3	Retired	Walter Allum		
4	Chaplain, Crieff Hills Community	Judith Archer Green		
5	Retired	Fred H. Austen		
6	Retired	Csaba A. Baksa		
7	Retired	Robert H. Beattie		
8	Without Charge	Douglas C. Boyce		
9	Without Charge	W. Craig Cook		
10	Retired	J. Reay Duke		
11	Teaching	Ruth Gadsby (Diaconal)		
12	Retired	Donald J. Herbison		
13	Retired	R. Bruce Herrod		
14	Retired	Derwyn J. Hill		
15	Retired	John A. Johnston		

16	Retired	Ross N. Macdonald
17	Nursing	Margaret MacLeod (Diaconal)
18	Retired	Robert G. MacMillan
19	Retired	Evelyn G. Murdoch (Diaconal)
20	Retired	Malcolm E. Muth
21	Retired	Byron A. Nevin
22	Retired	Willard K. Pottinger
23	Studying	Margaret Read (Diaconal)
24	Worldwide Evangelization for Christ	C. Gordon D. Reid
25	Without Charge	J. George Robertson
26	Counsellor	Hank Ruiter
27	Retired	Jon van Oostveen
28	Without Charge	Heather J. Vais
29	Retired	JoAnne Walter
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, 495 Golf Links Rd., Ancaster, ON, L9G 4X6. Phone 905-304-9201 (R), 905-304-9202 (Fax)
judee.green@sympatico.ca

(For telephone directory see page 733-34, for statistical information see page 698-99)

SYNOD OF SOUTHWESTERN ONTARIO**25. PRESBYTERY OF NIAGARA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Beamsville, St. Andrew's - Smithville	Vacant	Joyce Harrison James Dickson	Box 954, Beamsville, ON, L0R 1B0 Box 182, 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	Janet Hoose	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	Joan Weaver	3121 St. Paul Ave., Niagara Falls, ON, L2J 2L8
8	Niagara-on-the-Lake, St. Andrew's	Gordon Ford	Mrs. J. Cebado	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	Vacant	Don MacDonald	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 Theijsmeyer	Dave Kemp	205 Linwell Rd., St. Catharines, ON, L2N 1S1
		Barbara McGale		
14	Scottlea	Martin A. Wehrmann	Jacqueline Kellestine	515 Scott St., St. Catharines, ON, L2M 3X3
15	West St. Andrew's	Paul Shobridge	Paul Furminger	42 Pelham Rd., St. Catharines, ON, L2S 1R4
	- St. David's, First		Miss L. Stirling	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	Maria Papp		142 Second St., Welland, ON, L3B 4T9
	- Crowland		Eleanor Smith	c/o Mrs. E. Smith, 138 Green Pointe Dr., Welland, ON, L3C 6H6
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

Without Congregation

1 Chaplain, Brock University George A. Tattie

Appendix to Roll

1 Retired Louis K. Aday
2 Retired S. Murray Barron
3 Larry Beverley
4 Without Charge Linda Bigelow (Diaconal)
5 Retired Frank M. Devries
6 Retired J.R. Esler
7 Retired Frank Gillespie

8	Retired	James A. Goldsmith
9	Retired	Norma Goldsmith (Diaconal)
10	Retired	Gordon G. Hastings
11	Retired	Charles D. Henderson
12	Retired	Geoffrey D. Johnston
13	Without Charge	Margaret L. Kirkland
14	Retired	William I. McElwain
15	Retired	Alvin McIntosh
16		William Penny
17	Retired	Donna J. Riseborough
18	Retired	William Skelly
19	Central Asia Liaison	Margaret Vanderzweerde (Diaconal)
20		Dorothy Wilson (Diaconal)

Clerk of Presbytery: Rev. Graham Kennedy, 53 Church St., St. Catharines, ON, L2R 3C3. Phone 905-641-8868 (O); 905-687-9257 (R),
905-227-3587 (Fax); gkenedy@niagara.com

(For telephone directory see page 734-35, for statistical information see page 700)

SYNOD OF SOUTHWESTERN ONTARIO

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
Brantford:			
1 Alexandra	Kathryn A. Strachan	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	Mary Purdy	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	Ference Szatmari	John Semjen	21 Lansdowne Ave., Delhi, ON, N4B 3B6
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	Christopher Wm. Little	Wm. Chesney Jr.	Box 99, Innerkip, ON, N0J 1M0
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 Ratho		Mrs. Jean Arnott	c/o Colleen Peat, R.R. #1, Bright, ON, N0J 1B0
12 Simcoe, St. Paul's	John W. Cruickshank	Robert Ellis	100 Robinson St. B-2, Simcoe, ON, N3Y 1W8
13 Tillsonburg, St. Andrew's	Robert M. Shaw	Vacant	46 Brock St. W., Tillsonburg, ON, N4G 2A5
- Windham Centre, St. Andrew's		Darwin Sherman	Doyle St., Windham Centre, ON, N0E 2A0
14 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	A.C. Grant Muir
8 Retired	Hugh Nugent
9 Retired	Gabe Rienks
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	134 Brant Ave, Room 204, Brantford, ON, N3T 3H3

Clerk of Presbytery: Mr. Ken Smith, 208 Woodland Dr., R.R. #4, Simcoe, ON, N3Y 4K3. Phone 519-426-3100, bettyken@kwic.com

(For telephone directory see page 735, for statistical information see page 701)

SYNOD OF SOUTHWESTERN ONTARIO

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ailsa Craig	Vacant	Adele McCallum	Box 2, Ailsa Craig, ON, N0M 1A0
2 Appin	Vacant	Hugh A. Fletcher	Box 72, Appin, ON, N0L 1A0
- Melbourne, Guthrie		Tom Jeffery	Box 72, Appin, ON, N0L 1A0
3 Belmont, Knox	Gloria Langlois	Murray Campbell	Box 39, Belmont, ON, N0L 1B0
- North Yarmouth, St. James		Jim Campbell	Box 39, Belmont, ON, N0L 1B0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Vacant	Alister Cameron	c/o Box 228, Dutton, ON, N0L 1J0
7 Fingal, Knox - Port Stanley, St. John's	James Redpath	Thomas Marshman Paulina McCormick	Box 35, 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 128 Davis St., 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	Edward 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	Vacant	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	Harold Kouwenberg	C. Withers	910 Huron St., London, ON, N5Y 4K4
17 New St. James	Vacant Donald G.I. McInnis	Mrs. Shirley McNair	280 Oxford St. E., London, ON, N6A 1V4
18 Oakridge	John Crowdis 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 Trinity	Mark L. Turner	Ms. Sheila McMurray	590 Gainsborough St., London, ON, N6G 4S1
21 Westmount	Michael J. Stol	Robert A. Simpson	521 Village Green Ave., London, ON, N6K 1G3

22	Mosa, Burns	Jennifer L. Cameron	Ray Walker	R.R. #2, Glencoe, ON, N0L 1M0
23	St. Thomas, Knox	Andrew Human	Robert Holt	55 Hincks St., St. Thomas, ON, N5R 3N9

Without Congregation

1	Chaplain, University of Western Ontario	John Crowdis
2	Chaplain, Parkwood Hospital	Gale A. Kay

Appendix to Roll

1	Without Charge	Karen Baxter (Diaconal)
2	Retired	Robert Beattie
3	Without Charge	Charlotte Brown
4	Without Charge	Douglas Cameron
5	Retired	Deane G. Cassidy
6	Without Charge	Jean Cassidy (Diaconal)
7	Retired	Hugh M. Creaser
8	Without Charge	Mavis A. Currie
9	Retired	Lee S. Donahue
10		Alan B. Embree
11	Retired	Leslie R. Files
12	Without Charge	Thomas Godfrey
13		Jessie Horne (Diaconal)
14	Without Charge	Elizabeth Johnston (Diaconal)
15	Retired	Evan H. Jones
16	Without	Gunar J. Kravalis
17	Graduate Studies	Ruth M. MacLean
18	Teaching, King's College	Gordon J. MacWillie
19	Without Charge	J. Daniel McInnis
20	Without Charge	Lynn Nichol
21	Retired	Frederick Neill
22	Retired	J. Murdo Pollock
23	Without Charge	Joyce Pollock (Diaconal)
24	Retired	Patricia K. Shaver
25	Retired	Alex J. Simpson
26	Teaching, Fanshawe College	David Stewart
27	Without Charge	Kristen L. Todd
28	Retired	Victor H. Turner

Diaconal Ministries - Other

1 Rev. Gale Kay 55 Woodward Ave., London, ON, N6H 2G6

Clerk of Presbytery: c/o Rev. Keith McKee, 1475 Dundas St. E., London, ON, N5W 3B8. Phone: 519-455-5760; stgeorge@execulink.com

(For telephone directory see page 735-36, for statistical information see page 701-02)

SYNOD OF SOUTHWESTERN ONTARIO**28. PRESBYTERY OF ESSEX-KENT**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Amherstburg, St. Andrew's	Vacant	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 Ian McDonald	Wm. McKenzie Ross	60 Fifth Street, Chatham, ON, N7M 4V7
4 Chatham, St. James	Vacant	Ms. Linda Willis	310 McNaughton Ave. W., Chatham, ON, N7L 1R9
5 Dover, New St. Andrew's - Valetta	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	Vacant	Alex MacTavish Keith Houston	Box 93, Dresden, ON, N0P 1M0 R.R. #4, Dresden, ON, N0P 1M0
7 Leamington, Knox	W. Scott McAndless	Ronald Edwards	58 Erie St. S., Leamington, ON, N8H 3B1
8 Lakeshore, St. Andrew's	Charles N. Congram	Alex McRae	235 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	Hugh Appel	Pam Sheff	251 Duncan St., Wallaceburg, ON, N8A 5G5
Windsor:			
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 Paulin Memorial	Wendy Paterson	Donald Malcolm	3200 Woodland Ave., Windsor, ON, N9E 1Z5

15	Riverside	Nancy Carle	Richard C. Carey	840 Esdras Place, Windsor, ON, N8S 2M7
16	St. Andrew's	Jeffrey F. Loach	Walter Willms	405 Victoria Ave., Windsor, ON, N9A 4N1
17	Chinese	Vacant	Peniel Kong	405 Victoria Ave., Windsor, ON, N9A 4N1

Without Congregation

1 Home Missions, Univ. Outreach Mary Templer

Appendix to Roll

1	Without Charge	Joan Ashley
2	Without Charge	Aziz Bassous
3	Retired	Alan M. Beaton
4	Retired	John W. Burkhart
5	Retired	H. Lane Douglas
6	Retired	Donald B. Hanley
7	Counsellor	Lori Jensen
8	Social Services	Tony Paton
9	Without Charge	Stephen T. Surman

Diaconal Ministries - Other

1	Mrs. Muriel Brown	#206 - 3855 Southwinds Dr., Windsor, ON, N9G 2N2
2	Mrs. Ruth McDowell	93 Prince Arthur Ave., Chatham, ON, N7M 1X5

Clerk of Presbytery: Rev. Jeff Loach, 405 Victoria Ave., Windsor, ON, N9A 4N1. Phone 519-252-6501 (C), 519-252-6248 (Fax)
loach@jet2.net

(For telephone directory see page 736, for statistical information see page 703)

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 Wray Taylor	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 4 Corunna, St. Andrew's	Vacant Philip Wilson	Cameron Shaw Gloria Hands	c/o C. Shaw, R.R. #1, Mooretown, ON, N0N 1M0 437 Colborne St., Box 1381, Corunna, ON, N0N 1G0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Dean Adlam	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 Sarnia:	Vacant	Fred McCord	c/o F. McCord, 1155 Thomas Dr., Sarnia, ON, N7V 3W1
9 Laurel-Lea-St. Matthew's	C. Joyce Hodgson	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	Kristine O'Brien	James Patterson	152 Albert St., Strathroy, ON, N7G 1V5
14 Thedford, Knox - Watford, St. Andrew's	Christine O'Reilly	Gerald Jamieson Gordon Aitken	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	Johan Eenkhoorn
5 Retired	Ernest Herron
6 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: Rev. Dr. Raymond Hodgson, 261 N. Christina St., Sarnia, ON, N7T 5V4. Phone 519-332-2662, raymond.hodgson@sympatico.ca

(For telephone directory see page 736-37, for statistical information see page 703-04)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Atwood	John Hogerwaard	Robert Leslie	Box 179, 140 Monument St., 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 Hebo Siertsema	Box 239, Brussels, ON, N0G 1H0 c/o Hebo Siertsema, R.R. #3, Blyth, ON, N0M 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
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 1W0
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	Vacant	M. Smith G. Morrison	Box 190, Monkton, ON, N0K 1P0 c/o Eleanor Stevenson, R.R. 2, Brussels, ON, N0G 1H0
14 St. Marys	H.D. Rick Horst	Allin Mitchell	Box 247, St. Marys, ON, N4X 1B1
15 Seaforth, First - Clinton, St. Andrew's	Nicholas Vandermey	Donnie Smith Donna Oliver	Box 663, 59 Goderich St. W., Seaforth, ON, N0K 1W0 Box 1623, Clinton, ON, N0M 1L0
16 Shakespeare - North Easthope, Knox	Robbin D. Congram	John Zehr Arthur Horne	Box 129, Shakespeare, ON, N0B 2P0 Box 129, Shakespeare, ON, N0B 2P0
17 Stratford, Knox	Karen R. Horst (Int. Min.)	Lois Tutt	142 Ontario St., Stratford, ON, N5A 3H2
18 Stratford, St. Andrew's	Andrew Fullerton	Margaret Steel	25 St. Andrew St., Stratford, ON, N5A 1A2

Without Congregation

1 Director of Camp Kintail Gwen Brown

Appendix to Roll

1 Retired William Barber
 2 Retired Robert B. Cochrane
 3 Retired Graeme Duncan
 4 Retired James W. Evans
 5 Retired Ken G. Knight
 6 Retired Douglas E.W. Lennox
 7 Retired Hank F. MacNeill
 8 Without Charge Dwight Nelson
 9 Retired Edwin G. Nelson
 10 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 519-887-9717 (C), 519-887-9831 (R & Fax), cathrine@wcl.on.ca

(For telephone directory see page 737, for statistical information see page 704-05)

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. Moffatt	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
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	Steven W. Webb	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 - Glamis, St. Paul's	John E. Baker	Jack Cumming Ron Thompson	260 Queen St., Box 359, Paisley, ON, N0G 2N0 c/o R. Thompson, R.R. 2, Tiverton, ON, N0G 2T0
15	Port Elgin, Tolmie Memorial - Burgoyne, Knox	Julia Morden	Ms. Marion McGillivray	Box 1239, Port Elgin, ON, N0H 2C0 c/o M. McGillivray, RR 1, Southampton, ON, N0H 2L0
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 Lampman	Donelda MacKinnon	Box 35, Tiverton, ON, N0G 2T0
22	Walkerton, Knox	Jeremy Sanderson	Don Letham	Box 1632, Walkerton, ON, N0G 2V0
23	Whitechurch, Chalmers	Vacant	Archie Purdon	R.R. #3, Wingham, ON, N0G 2W0
24	Warton, St. Paul's	Bruce J. Clendening	Wm. Saranchuk	Box 118, Warton, ON, N0H 2T0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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

1 Retired	Kenneth S. Barker
2	Albert Cook
3 Without Charge	Cathy Desmond
4 Without Charge	Shirley M. Jeffery
5 Retired	R. Douglas MacDonald
6 Retired	Alex McCombie
7 Retired	Ronald D. Mulchey
8 Retired	John A. Neilson
9 Retired	Ian A. Raeburn-Gibson
10 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 - Retired

1 Mrs. Eleanor (Knott) Crabtree	503 Ridge Road, Meaford, ON, N4L 1L9
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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 737-38, for statistical information see page 705-06)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**32. PRESBYTERY OF SUPERIOR**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Fort Frances, St. Andrew's	Vacant	Ronald King	324 Victoria Ave., Fort Frances, ON, P9A 2C2
2 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	Mark R. McLennan	Rod MacKay	639 Grey St., Thunder Bay, ON, P7E 2E4
5 Lakeview	Gwen Ament (Int. Min.)	Bill Bragg	278 Camelot St., Thunder Bay, ON, P7A 4B4
6 St. Andrew's	Bert Vancook	Peggy Graham	201 S. Brodie St., Thunder Bay, ON, P7E 1C1

Appendix to Roll

1 Retired	John R. Carson
2 Without Charge	L. Blake Carter
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: Rev. Joanne MacOdrum, Box 342, Geraldton, ON, P0T 1M0. Phone 807-854-0167 (R), 807-854-0187 (O&Fax), jruthmac@geraldton.lakeheadu.ca

(For telephone directory see page 738, for statistical information see page 707)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Vacant	James Kidd	341 Eveline St. at McLean Ave., Selkirk, MB, R1A 1M9
4 Stonewall, Knox	Vacant	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
Winnipeg:			
6 Calvin	Vacant	Mary Hume	95 Keewatin St., Winnipeg, MB, R3E 3C7
- St. Andrew's		T. Hayden	709 St. Mary's Rd., Winnipeg, MB, R2M 3M8
7 First	Vacant	K. Reimer	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 | Retired | Roy D. Currie |
| 2 | Without Charge | Mona Denton |
| 3 | Without Charge | Peter Denton |
| 4 | Retired | Irene J. Dickson |
| 5 | Without Charge | Michael H. Farris |
| 6 | Retired | Richard J. Gillanders |
| 7 | Without Charge | Richard C. Kunzelman |
| 8 | Without Charge | Wing Hei Mak |
| 9 | Retired | Bruce A. Miles |
| 10 | Retired | Florence C. Palmer |
| 11 | Retired | William K. Palmer |
| 12 | Retired | Neville W.B. Phills |
| 13 | Retired | Christine Shaw (Diaconal) |
| 14 | 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 738, for statistical information see page 707)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Brandon, First	Dale S. Woods	Flo Lockart	339-12th Street, Brandon, MB, R7A 4M3
2 Brandon, St. Andrew's	John van Vliet	Ms. Connie Brown	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 Portage la Prairie, First	Jean E. Bryden	Bernice Tashiro	17 Royal Rd. S., Portage la Prairie, MB, R1N 1T8
15 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 Retired David S. Wilson

Clerk of Presbytery: Mr. Ian MacKenzie, 2 Burns Bay, Portage la Prairie, MB, R1N 3P3. Phone 204-857-4938 (R), Fax 204-857-7984.
uillian@mb.sympatico.ca

(For telephone directory see page 739, for statistical information see page 708)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Estevan, Westminster	Vacant	Mrs. Shirley Graham	930 Third St., Estevan, SK, S4A 0R3
2 Indian Head, St. Andrew's	Dennis Irving	Mrs. Elaine Cole	Box 571, Indian Head, SK, S0G 2K0
- Qu'Appelle, St. Andrew's	(Lay Missionary)	Ms. Marg Hyndman	Box 269, Qu'Appelle, SK, S0G 4A0
- Grenfell, Trinity		Mrs. Wendy Urschel	Box 730, Grenfell, SK, S0G 2B0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
3 Kipling, Bekevar	Vacant	Sherri Kish	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	Frank Breisch (Int. Min.)	David Marshall	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. Elva 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
2 Without Charge	Yme Woensdregt

Clerk of Presbytery: Ms. Donna Wilkinson, 205-4303 Rae St., Regina, SK, S4S 3A6. Phone: 306-586-4026, donnaw@sk.sympatico.ca

(For telephone directory see page 739, for statistical information see page 708-09)

SYNOD OF SASKATCHEWAN**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Biggar, St. Andrew's	Vacant	Lewis Craig	Box 730, Biggar, SK, S0K 0M0
2 Dore Lake	Preaching Point		c/o Ted & Carol Johnston, Dore Lake, SK
3 Melfort, St. James - Tisdale, St. Andrew's	Eric Muirhead	Ray Fiedelleck William J. Allan	Box 1586, Melfort, SK, S0E 1A0 Box 547, Tisdale, SK, S0E 1T0
4 Mistawasis	Vacant	Vacant	c/o Mrs. Eva Ledoux, Box 346, Leask, SK, S0J 1M0
5 North Battleford, St. Andrew's	M.E. (Betty) Marsh	Mrs. Sharon Nixon	1401 - 98 St., North Battleford, SK, S9A 0M3

6	Prince Albert, St. Paul's	George P. Yando (Stated Supply)	Norman Hill Mrs. Jean McNabb	Box 514, Prince Albert, SK, S6V 5R8 c/o Mrs. J. McNabb, R.R. 1, Glenbush, SK, S0M 0Z0
Saskatoon:				
8	Calvin Goforth - McKercher Drive	Seung-Rhyon Kim	Dr. Georgina Bone Bob Wright	1602 Sommerfeld Ave., Saskatoon, SK, S7H 2S6 925 McKercher Drive, Saskatoon, SK, S7H 4T9
9	Circle West - Parkview	Vacant	Pearl Brown Bob Power	143 Wedge Road, Saskatoon, SK, S7L 6P9 821 Ave. "E" North, Saskatoon, SK, S7L 1S7
10	St. Andrew's	James A. McKay Annabelle Wallace	Mrs. Arline Sanderson	436 Spadina Cres. E., Saskatoon, SK, S7K 3G6
11	Shipman	(Presbytery Mission)		c/o Mrs. Rose Whitford, Box 64, Shipman, SK, S0J 2H0
12	Sylvania, Knox	(Preaching Point)		c/o Gwen Ratcliffe, Box 44, Sylvania, SK, S0E 1S0

Without Congregation

- 1 Saskatoon Native Circle Ministry Stewart Folster

Appendix to Roll

- | | | |
|---|----------------|----------------------------|
| 1 | Without Charge | Beverly Cushman |
| 2 | Retired | Walter A. Donovan |
| 3 | Without Charge | Robert Ewing |
| 4 | | Sui-Man Lee |
| 5 | | Bernice Shih (Diaconal) |
| 6 | Retired | Michael Tai |
| 7 | Without Charge | Beth Anne Yando (Diaconal) |

Diaconal Ministries - Other

- | | | |
|---|--------------------|---|
| 1 | Miss Merle McGowan | 606-537 4th Ave. N., Saskatoon, SK, S7K 2M6 |
| 2 | Miss Luella Moore | 14 St. Lawrence Cres., Saskatoon, SK, S7K 1G5 |
| 3 | Mrs. Ada Wylie | 556-10th St. E., Prince Albert, SK, S6V 2M4 |

Lay Missionary

- 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 739-40, for statistical information see page 709)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 North Peace Territorial Ministry - Dixonville, AB., Strang	Vacant	Mrs. E. Gibbons	Box 170, Dixonville, AB, T0H 1E0
2 Chetwynd, BC, Shared Ministry	Vacant	Ian Campbell	Box 2200, Chetwynd, BC, V0C 1J0
3 Dawson Creek, BC, St. James	Vacant	Stanley Keith	Box 843, Dawson Creek, BC, V1G 4H8
4 Faro, YT, Church of the Apostles		Ms. Deshan Kortello	Box 583, Faro, YT, Y0B 1K0
5 Fort St. John, BC, Fort St. John	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 Hudson's Hope, St. Peters	Vacant	Pat Markin	Box 455, Hudson's Hope, BC, V0C 1V0
8 Wanham, AB, Knox - Blueberry Mtn., AB, Munro	Shirley Cochrane	Stan Sather Betty Purves	Box 37, Wanham, AB, T0H 3P0 c/o Box 36, Blueberry Mountain, AB, T0H 0H0

Appendix to Roll

1 Retired	Robert D. Sandford
2 Without Charge	Fraser Stinson

Clerk of Presbytery: Rev. George S. Malcolm, 9635-76th Ave., Grande Prairie, AB, T8V 5B3. Phone 780-539-3396 (R); 780-539-5125 (C), 780-532-5039 (Fax), geomal@telusplanet.net

(For telephone directory see page 740, for statistical information see page 710)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Chauvin, Westminster - Wainwright, St. Andrew's	Vacant	Isabell Cochrane W. Robert Butler	Box 356, Chauvin, AB, T0B 0V0 406 12 Street, Wainwright, AB, T9W 1L8

Edmonton:			
2	Antioch	Yon Jae Kim	8318 - 104th St., Edmonton, AB, T6E 4E8
3	Callingwood Road - Stony Plain, Parkland First	John C. Rhoad	John Jaglal Sharon Sikkema
4	Calvin Hungarian	T. Nyarady (Stated Supply)	S. Balog 11701-86 St., Edmonton, AB, T5B 3J7
5	Dayspring	John F.K. Dowds	Nick Nation
6	Eastminster	Vacant	11445 40th Ave., Edmonton, AB, T6J 0R4
7	First	Lloyd W. Fourney	Raymond Grant 9920-67 St., Edmonton, AB, T6A 2R2
8	Mill Woods	Kenneth M.L. Wheaton	Charlotte Brooks
9	St. Andrew's	Keith P. Humphrey	Jean Olsen
10	Strathcona	John Green	Cathie Colquhoun
11	Westmount	Richard W. Frotten	S. Manwaring 6607-31 Ave., Edmonton, AB, T6K 4B3
12	Fort McMurray, Faith	Irwin Cunningham	Paul Heatherington
13	Killam Presbyterian - Galahad, St. Paul's	Stephen Haughland	Barbara Cox D. McMahon 255-Cornwall Dr., Fort McMurray, AB, T9K 1G7
14	Lloydminster, Knox - Ganton	David Leggatt	Ethel Sweezy 5115-49 St., Lloydminster, AB, T9V 0K3
15	St. Albert, Braeside	Joseph E. Riddell	Mavis McKay R.R. #3, Vermilion, AB, T0B 4M0 6 Bernard Dr., St. Albert, AB, T8N 0B4

Without Congregation

1	Sherwood Park Extension	R. Glenn Ball
2	Pastoral Counselling	John C. Carr
3	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	Teaching	Peter D. McKague
8	Retired	Thomas Nyarady
9	Chaplain	Brian P. Penny
10	Retired	Joseph Pungur
11		Mrs. Pat Riddell (Diaconal)
12	Retired	Richard C. Smith

13	Without Charge	Ariane Wasilow
14	Retired	D. Allan Young
15		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@powersurf.com

(For telephone directory see page 740, for statistical information see page 710-11)

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	Vacant	Jim Brown	4716 - 50 Ave., Innisfail, AB, T4G 1M1
3 Olds, St. Andrew's	Donald S. Macleod (Lay Missionary)	George Schwieger	5038 49th St., Olds, AB, T4H 1H3
4 Red Deer, Knox	Andrew S. Burnand	Betty Turner	4718 Ross St., Red Deer, AB, T4N 1X2
5 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
6 Rocky Mtn. House, Memorial	Ronald Tiessen	Karen Armstrong	Box 1027, Rocky Mountain House, AB, T0M 1T0
7 Sylvan Lake, Memorial	Robert D. Wilson	Richard Anderson	5020 48th St., Sylvan Lake, AB, T4S 1C6
8 Orkney, Orkney	Vacant	Fay Ferguson	c/o Fay Ferguson, R.R. #2, Three Hills, AB, T0M 2A0
9 Willowdale, Zion	John D. Yoos	Norman Steele	c/o Mrs. Bev Olson, R.R. #1, Penhold, AB, T0M 1R0
- Valley Centre, St. Andrew's	(Stated Supply)	Mrs. J. Alderson	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/Fax 403-887-3699, sigurdsonra@hotmail.com

(For telephone directory see page 740, for statistical information see page 711)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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	Stated Supply	Eva Nugy	101-14 Ave. S.W., Calgary, AB, T2R 0L8
4 Centennial	Linda Brown Ewing	Doug Bonar	103 Pinetown Pl. N.E., Calgary, AB, T1Y 5J1
5 Grace	Victor S.J. Kim	N. Jack Reid	1009-15 Ave. S.W., Calgary, AB, T2R 0S5
6 Knox	D. Murdo Marple	W.D. (Bill) Ross	3704-37 St. S.W., Calgary, AB, T3E 3C3
7 St. Andrew's	Peter D. Coutts Marion R. Barclay	Sylvia Cummer	703 Heritage Dr. S.W., Calgary, AB, T2V 2W4
8 St. Giles	David B. Vincent	Dawn Flint	1102-23 Ave. N.W., Calgary, AB, T2M 1T7
9 Trinity	Robert W. Cruickshank	Joyce Bodie Bell	400 Midpark Blvd. S.E., Calgary, AB, T2X 2K4
10 Valleyview	M. Dianne Ollerenshaw	Loraine Champion	7655-26th Ave. SW, Calgary, AB, T3H 3X2
11 Varsity Acres	W. Ken Borden Tom C. Brownlee	Charles Swaney	4612 Varsity Dr. N.W., Calgary, AB, T3A 1V7
12 Westminster	Kirk T. Summers	Richard Bryant	290 Edgepark Blvd. N.W., Calgary, AB, T3A 4H4
13 Lethbridge, Bethlen	Vacant	Margaret Varga	1020-10 Ave. N., Lethbridge, AB, T1H 1J8
14 Lethbridge, St. Andrew's	Virginia P. Brand	Ena Clark	1818-5 Ave. S., Lethbridge, AB, T1J 0W6
15 Medicine Hat, Riverside	Diane V. Beach (Int. Min.)	Gerald Gaede	110-3rd St. S.E., Medicine Hat, AB, T1A 5M1
16 Medicine Hat, St. John's	David W. Paterson	Catriona Dunlop	504 Second St. S.E., Medicine Hat, AB, T1A 0C6

Without Congregation

1 Director, Pastoral Care Chinook Health Region	Donald C. Hill
2 Manager Chaplain, Bethany Care Centre	M. Jean Morris
3 Anam Chara	Drew Strickland

Appendix to Roll

1 Retired	Gordon K. Agar
2 Retired	Kathie Anderson (Diaconal)
3 Without Charge	Gloria G. Castillo
4 Retired	David J. Crawford
5 Retired	J. Karl English
6 Retired	Gordon Firth

Appendix to Roll (cont'd)

7	Retired	M. Roy Gellatly
8	Stated Supply, Calvin Hungarian	Karoly Godollei
9		David Heath
10	Without Charge	Deborah Lannon
11	Retired	J. Brown Milne
12	Retired	Hector Rose
13	Retired	Samuel J. Stewart
14	Without Charge	Diane Strickland
15	Retired	George Telcs
16	Retired	Keith E.W. Wilcox
17	Without Charge	Lyla Wilkins (Diaconal)
18	Without Charge	Donald G. Wilkinson

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 741, for statistical information see page 712)

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		

Clerk of Presbytery: Rev. Jonathan Dent, 602 Kootenay St., Nelson, BC, V1L 1L2. Phone: 250-352-7014 (C), 250-505-5513 (R), 250-352-7487 (Fax)
jdent@netidea.com

(For telephone directory see page 741, for statistical information see page 712-13)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Armstrong, St. Andrew's	Donald K. Lindsay	Jean Williamson	3020 Wright St., Armstrong, BC, V0E 1B1
2 Cariboo Region, Cariboo	David Webber	Mary Krajczar	R.R. 1, Comp. 17, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0
Presbyterian Church	John P. Wyminga Shannon K. Bell-Wyminga		c/o R.R. #5, Box 6, Niyas Site, Quesnel, BC, V2J 3H9
3 Kamloops, St. Andrew's	Harold M. Wiest	V.D.O. Newman	P.O. Box 532, Kamloops, BC, V2C 5L2
4 Kelowna, St. David's	Richard Moffat	Betty Greenwood	271 Glenmore Rd., Kelowna, BC, V1V 1V6
5 Kitimat, Kitimat Presbyterian	Ina Golaiy	A.M. Boyd	1270 Nalabila Blvd., Kitimat, BC, V8C 2H6
6 Penticton, St. Andrew's	Colin J. Cross	Maureen Gillman	157 Wade Ave. W., Penticton, BC, V2A 1T7
7 Prince George, St. Giles	Rod A. Ferguson	Harold Dawes	1500 Edmonton St., Prince George, BC, V2M 1X4
8 Prince Rupert, First	Bruce W. Gourlay	Carol Hadland	233 4th Ave. E., Prince Rupert, BC, V8J 1N4
9 Salmon Arm, St. Andrew's	Douglas G. Swanson	Mrs. Janet Hanna	1981 - 9th Ave. NE, Salmon Arm, BC, V1E 2L2
10 Summerland, Lakeside	Fred J. Speckeen (Stated Supply)	Margaret Caldwell	R.R. #1, S12, C19, Summerland, BC, V0H 1Z0
11 Vernon, Knox	Edward F. Millin	Neil McCaig	3701-32nd Ave., Vernon, BC, V1T 2N2

Without Congregation

1 Hospital Chaplain Elizabeth M. Zook

Appendix to Roll

1 Retired George E. Dobie
 2 Retired Ivan S. Gamble
 3 Retired Lorna G. Hillian
 4 Counsellor Nancy Kerr
 5 Retired Maurice D. McNabb
 6 Without Charge Charles McNeil
 7 Retired George N. Peters
 8 Retired Fred J. Speckeen
 9 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 741, for statistical information see page 713)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
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, V4X 2P1
3 Burnaby, Brentwood	Larry K. Lin	Mrs. P. Wong	1600 South Delta Ave., Burnaby, BC, V5B 3G2
4 Burnaby, Gordon	Vacant	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. Stewart	335-7th St., New Westminster, BC, V3M 3K9
11 New Westminster, Knox	Vacant	K. Corbett	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	K. Smith	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	Vacant	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	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
26 West Vancouver	Paul Myers	Gavin Vernon	2893 Marine Drive, West Vancouver, BC, V7V 1M1

Without Congregation

- | | | |
|---|---|-----------------|
| 1 | Teaching Pastor, Vancouver School of Theology | Nancy L. Cocks |
| 2 | Dean, St. Andrew's Hall | Brian J. Fraser |

Appendix to Roll

- | | | |
|----|----------------------------------|---------------------------|
| 1 | Retired | Robert L. Allison |
| 2 | Retired | Douglas Anderson |
| 3 | Retired | Harry F. Bailey |
| 4 | Without Charge | Kathy Ball (Diaconal) |
| 5 | Retired | Donald G. Carson |
| 6 | Retired | Calvin Chambers |
| 7 | City-In-Focus Ministry | Thomas J. Cooper |
| 8 | Retired | Tamiko Corbett (Diaconal) |
| 9 | Without Charge | Derrick V. Dick |
| 10 | Consultant, Forensic Social Work | Robert J.P. Foulis |
| 11 | Retired | Iris M. Ford |
| 12 | Retired | Ivy Howard (Diaconal) |
| 13 | In Malawi | Glenn E. Inglis |
| 14 | Retired | I. Larry Jackson |
| 15 | Retired | Rinson T.K. Lin |
| 16 | Retired | Charles H. Maclean |
| 17 | Retired | J. Desmond McConaghy |
| 18 | Retired | Elizabeth McLagan |
| 19 | Retired | George McMichen |
| 20 | Retired | M.H. Ross Manthorpe |
| 21 | Retired | Sandor K. Meszaros |
| 22 | Retired | Fred W. Metzger |
| 23 | Retired | Jack W. Mills |
| 24 | Without Charge | N. Elaine Nagy |
| 25 | Retired | Andrew M.L. Ng |
| 26 | Retired | W. Oliver Nugent |
| 27 | Retired | Robert M. Pollock |
| 28 | Retired | Ian S. Rennie |
| 29 | Retired | John A. Ross |
| 30 | Without Charge | James G. Smith |
| 31 | Retired | Laszlo Szamozkozi |
| 32 | | (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 | c/o 303 Church St., Comox, BC, V9M 2C1 |
| 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 |
|---|--------|-------------------|

Missionaries - Retired

- | | | |
|---|--------------------|--|
| 1 | Mrs. Beth McIntosh | c/o St. Andrew's Hall, 6040 Iona Dr., Vancouver, BC, V6T 2E8 |
|---|--------------------|--|

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 741-42, for statistical information see page 713-14)

SYNOD OF BRITISH COLUMBIA**44. PRESBYTERY OF VANCOUVER ISLAND**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Campbell River, Trinity	Elizabeth Forrester	Jim Turner	Box 495, Campbell River, BC, V9W 5C1
2 Courtenay, Comox Valley	D'Arcy W. Lade	William Murray	725 Aspen Rd., Comox, BC, V9M 4E9
3 Duncan, St. Andrew's	Kerry J. McIntyre James Saunders (Lay Missionary)	George Heyd	531 Herbert St., Duncan, BC, V9L 1T2
4 Nanaimo, St. Andrew's	Vacant	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	Michael F. Caveney 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	Mary Pledger	2227 Sooke Rd., Victoria, BC, V9B 1W8

Without Congregation

1	Inner-City Mission, Victoria	David W. Stewart		
2	Pastoral & Programme Director, Synod of British Columbia	Wayne Stretch		

Appendix to Roll

1	Retired	John F. Allan		
2	Without Charge	William D. Allen		
3	Retired	Les T. Barclay		
4	Retired	R.F. Cunningham		
5	Retired	Arthur W. Currie		
6	Counselling Ministry	Ian E. Gartshore		
7	Retired	John J. Jennings		
8	Retired	R. Noel Kinnon		
9		Ruth McCowan (Diaconal)		
10	Without Charge	David J. Mills		
11	Retired	David C. Robertson		
12	Retired	Charles A. Scott		
13	Retired	David A. Smith		
14	Retired	Gilbert D. Smith		
15	Retired	Wm. Campbell Smyth		
16	Without Charge	Gordon Strain		
17		Adriana Van Duyvendyk (Diaconal)		
18	Retired	Louis Vietorisz		
19	Retired	James R. Weir		
20	Retired	Flora Whiteford (Diaconal)		

Lay Missionary

1	Parish Nurse, St. Andrew's Church, Duncan	Janet McIntyre		
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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		

Diaconal Ministries - Other (cont'd)

- 4 Mrs. Carol Sharpe 2832 Wentworth Rd., Courtenay, BC,
5 Mrs. Hazel Smith 2042 Northbrook Dr., Sidney, BC, V8L 4J5

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 742, for statistical information see page 715)

SYNOD OF BRITISH COLUMBIA**46. PRESBYTERY OF WESTERN HAN-CA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Abbotsford Korean	Jang Woo Lee		34855 Sandon Place, Abbotsford, BC, V3G 1G4
2 Burnaby, Ah Reum Da Woon	Vacant	N.J. Cho	7457 Edmonds St., Burnaby, BC, V3N 1B3
3 Burnaby, Seoul			6050 Sussex Ave., Burnaby, BC, V5H 3C2
4 Edmonton, Korean	Vacant	B.C. So	9920-67 St., Edmonton, AB, T6A 2R2
5 Jasper	Pol Young (Paul) Ryu	D.Y. Chang	Box 2589, 1124 Cabin Creek Dr., Jasper, AB, T0E 1C0
6 Calgary, Korean	Vacant	Sung Sam Kim	3511-3rd Ave. S.W., Calgary, AB, T3C 0A7
7 Nanaimo, Korean	Vacant		4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
8 Surrey, Korean	Sung Deuk Hong	D.U. Cho	15964 - 88th Ave., Surrey, BC, V4N 1H5
9 Surrey, Kwangya	Vacant		c/o 14219-88th Ave., Surrey, BC, V3W 3L5
10 Vancouver, Galilee Korean	Young-Taik Cho	B.J. Kim	5808 Crown St., Vancouver, BC, V6N 2B7
11 Vancouver, Korean	Vacant	Sang Dai Sohn	205 W. 10th Ave., Vancouver, BC, V5Y 1R9
	Gyeong Jin Kim		
12 Winnipeg, Manitoba Korean	Sang Hwan Kim	I.K. Jeon	383 Dufferin Ave., Winnipeg, MB, R2W 2Y2

Without Congregation

- 1 Soojung New Church
Development Alfred H.S. Lee

Appendix to Roll

- 1 Without Charge Young Hwa Lee
2 Without Charge Brian E. Oh
2 Retired Kyeung Nam Park

Clerk of Presbytery: Rev. Alfred H.S. Lee, #21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2. Phone: 604-788-3765 (C), 604-944-2686 (R), 604-944-2670 (Fax), hancawst@intergate.bc.ca

(For telephone directory see page 742, for statistical information see page 715-16)

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 Pastoral Charge			
Big Bras d'Or, St. James	902-674-2798		rn.robinson@ns.sympatico.ca
Ross Ferry, Knox	902-674-2798		rn.robinson@ns.sympatico.ca
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			nmscharge@ns.sympatico.ca
North River, St. Andrew's			nmscharge@ns.sympatico.ca
French River, Calvin			nmscharge@ns.sympatico.ca
Indian Brock, Knox			nmscharge@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@uccb.ns.ca

2. PRESBYTERY OF NEWFOUNDLAND

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Grand Falls/Windsor, St. Matthew's	709-489-9529	709-489-1456	gnscoff@nf.sympatico.ca
St. John's, St. Andrew's	709-726-5385	709-726-5740	standrew@nfld.com
St. John's, St. David's	709-722-2382		stdaids@nfld.com

3. PRESBYTERY OF PICTOU

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Barney's River-Marshy Hope,	902-924-2432		
Blue Mountain, Knox	902-922-2238		
East River St. Mary's Zion	902-922-2287		
Garden of Eden, Blair Church	none		
East River Pastoral Charge			
Caledonia, Bethel	none		
Springville	none		
St. Paul's	none		
Sunnybrae, Calvin	none		

3. PRESBYTERY OF PICTOU (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Hopewell, First	none		
Gairloch, St. Andrew's	902-396-4206		
Rocklin, Middle River	902-396-1457		
Little Harbour	902-752-2235		
Pictou Landing, Bethel	902-752-7434		
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		
Mosers 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	902-752-5326		
New Glasgow, Westminster	902-752-7418		
Pictou, First	902-485-4298	902-485-1562	ionamac@auracom.com
Pictou, St. Andrew's	902-485-5014		boblove@ns.sympatico.ca
Pictou Island, Sutherland	none		
River John, St. George's	902-351-2219		
Toney River, St. David's	902-351-2439		
Scotsburn, Bethel	902-485-6137	902-485-6137	
Earltown, Knox	none		
West Branch, Burns Memorial	none		
Springhill, St. David's	902-597-2626		
Oxford, St. James	902-447-3013		
Riverview, St. Andrew's	none		
Stellarton, First	902-752-6548		
Tatamagouche, Sedgwick Memorial	902-657-2748		
Pugwash, St. John's	none		
Wallace, St. Matthew's	902-257-2811		
The Falls, St. Andrew's			
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@is.dal.ca
Dartmouth, St. Andrew's	902-469-4480	902-466-6247	
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		

4. PRESBYTERY OF HALIFAX-LUNENBURG (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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		
New Minas, Kings	902-681-1333	902-681-1246	kingspcc@glinx.com
Truro, St. James'	902-893-9587		stjames.presbyterian@ns.sympatico.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		karen@krman.com
St. George, Kirk	506-755-6727		karen@krman.com
Fredericton, St. Andrew's	506-455-8220	506-458-8419	personal.nbnet.nb.ca/sapc/
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		sjchurch@nbnet.nb.ca
Harvey Station, Knox	506-366-5398		wynn@nb.sympatico.ca
Acton	506-366-5398		
Kirkland, St. David's	506-328-2640	506-325-7448	jthurd@nb.sympatico.ca
Moncton, St. Andrew's	506-382-7234	506-388-7157	kreplin@nbnet.nb.ca
Riverview, Bethel	506-386-6254	506-386-1939	
Sackville, St. Andrew's	506-536-3786	506-536-8017	rhoutby@nb.sympatico.ca
Port Elgin, St. James	506-536-3786	506-536-8017	rhoutby@nb.sympatico.ca
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, St. Columba	506-672-6280		
Saint John, St. Matthew's	506-652-4622	506-652-3488	grayldma@nbnet.nb.ca
Saint John, St. John & St. Stephen	506-634-7765	506-693-3223	
Stanley, St. Peter's	506-367-2249		
WilliamsburgSt. Paul's	506-367-2249		
Woodstock, St. Paul's	506-328-2640	506-325-7448	jthurd@nb.sympatico.ca

6. PRESBYTERY OF MIRAMICHI

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bass River, St. Marks	506-785-4383		
Beersville, St. James	506-785-4383		
Clairville, St. Andrew's	506-785-4383		
West Branch, Zion	506-785-4383		
Bathurst, St. Lukes	506-546-4645	506-548-8144	fredwin@nb.sympatico.ca
Dalhousie Charge			
Campbellton, Knox	506-753-7300		
Dalhousie, St. John's	506-684-2459		
Millerton, Grace	506-622-3318	506-622-6165	revmurdo@nbnet.nb.ca
Derby, Ferguson	506-622-0687		
Miramichi, 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		

6. PRESBYTERY OF MIRAMICHI (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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		hamilton@isn.net
Marshfield, St. Columba	902-894-3205		hamilton@isn.net
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	spchurch@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	jrhdavidson@globetrotter.net
Leggatt's Point	418-775-4834		
Melbourne, St. Andrew's	819-826-1868	819-826-1869	
Quebec, St. Andrew's	418-694-1347	418-694-3331	
Scotstown, St. Paul's	819-657-4434		
Sherbrooke, St. Andrew's	819-346-5840	819-346-9211	
Valcartier, St. Andrew's	418-847-3333		

9. PRESBYTERY OF MONTREAL

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Beaconsfield, Briarwood	514-695-1879	514-695-1307	
Beauharnois, St. Edward's			
Chateauguay, Maplewood	450-691-4560	450-692-7904	
Duvernay, St. John's	450-661-2916		
Fabreville	450-622-3097		
Hemmingford, St. Andrew's	none		
Howick, Georgetown	none		
Riverfield	none		
St. Urbain, Beechridge	none		
Huntingdon, St. Andrew's	450-264-6226		grobbr@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	514-255-4100		
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	450-671-1862	450-671-1862	St-andrews.St-lambert@sympatico.ca
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	613-346-1055		
Gravel Hill, St. James-St. Andrew's	613-346-5538		
Finch, St. Luke's-Knox	613-984-2201		
Brockville, First	613-345-5014	613-345-5016	members.wbs.net/homepages/t/e/a/teach56/
Caintown, St. Paul's	613-659-4582	613-923-1571	
Lansdowne, Church of the Covenant	613-659-4582	613-923-1571	
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	613-527-5368		
Kirk Hill, St. Columba	613-874-2610		
Ingleside, St. Matthew's	613-537-2892	613-537-8953	

10. PRESBYTERY OF SEAWAY-GLENGARRY (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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		
Lancaster, St. Andrew's	613-347-7340		a3100@glen-net.ca
Martintown, St. Andrew's	613-528-4651		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	613-824-9941	
Prescott, St. Andrew's	613-925-3725	613-925-2510	imaclean@recorder.ca
Spencerville, St. Andrew's-Knox	613-658-2750		imaclean@recorder.ca
Vankleek Hill, Knox	613-678-3985	613-678-3806	rmartin@hawknet.ca
Hawkesbury, St. Paul's	613-678-2826	613-678-3806	rmartin@hawknet.ca
Winchester and Mountain Charge			
Winchester, St. Paul's	613-774-4440	613-774-4681	revcarol@magma.ca
Mountain, Knox	613-774-4440	613-774-4681	revcarol@magma.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		fair@magma.ca
Kanata, Trinity	613-836-1429	613-836-6045	shaun.seaman@sympatico.ca
Kars, St. Andrew's	613-489-2516		victorcaty@hotmail.com
Vernon, Osgoode			
Manotick, Knox	613-692-4228		knoxmano@magma.ca
Nepean, Greenview	613-825-2333	613-825-2333	www.cyberus.ca/~wallywon/
		(call first)	
Nepean, Parkwood	613-225-6648	613-225-8535	www.cyberus.ca/~parkwood/
Orleans, Grace	613-824-9260	613-824-0747	jhwstatham@grace-presbyterian.com
Ottawa:			
Calvin Hungarian	613-824-0409		mboracz_1@altarota.com
Erskine	613-232-3144	613-235-8319	cedric.pettegrew@sympatico.ca
Gloucester	613-737-3820		dhforget@magma.ca
Knox	613-238-4774	613-238-4775	knoxottawa@sympatico.ca
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	613-233-3620	st.giles@eisa.com
St. Paul's	613-729-3384	613-729-2861	www.magma.ca/~edsmith/stpauls.html
St. Stephen's	613-728-0558	613-728-8440	wilsmtwinn@igs.net
St. Timothy's	613-733-0131	613-733-7330	sttimothys@on.aibn.com
Westminster	613-722-1144	613-722-2939	westminster@wonder.ca
Richmond, St. Andrew's	613-838-3723	613-838-3723	members.tripod.com/standrewschurch
		(call first)	
Stittsville, St. Andrew's	613-831-1256	613-831-1256	st.and@on.aibn.com
		(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		
Arnprior, St. Andrew's	613-623-5531	613-623-0559	standrew@storm.ca
Carleton Place, St. Andrew's	613-257-3133	613-257-8758	hnjack@storm.ca

12. PRESBYTERY OF LANARK-RENFREW (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cobden, St. Andrew's	613-646-7687	613-646-7687	vangp@sympatico.ca
Ross, St. Andrew's	613-646-7687	613-646-7687	
Fort Coulonge, St. Andrew's	819-683-2773		
Bristol Memorial	819-647-2146		
Kilmaurs, St. Andrew's	613-623-3663		
Lake Dore	613-735-6784		
Lochwinnoch	613-432-6249		
McDonald's Corners, Knox	613-278-2858		
Elphin	613-278-2858		
Snow Road	613-278-2858		
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		syeme@magma.ca
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	613-384-2369	
Amherstview, Trinity	613-389-9558	613-389-0066	www.canlink.com/pccc/trinity.html
Belleville, St. Andrew's	613-968-8998	613-968-8998	
Belleville, St. Columba	613-962-8771		
Gananoque, St. Andrew's	613-382-2315	613-382-2690	presbygan@kos.net
Kingston, St. Andrew's	613-546-6316	613-546-8844	standrews@kos.net
Kingston, St. John's	613-544-0719		mward@kos.net
Sandhill	613-382-2576		mward@kos.net
Kingston, Strathcona Park	613-542-5579	613-542-5579	strapark@kos.net
Madoc, St. Peter's	613-473-2091		
Picton, St. Andrew's	613-476-6024		
Deseronto, Church of the Redeemer	613-396-2347		
Roslin, St. Andrew's	613-477-3332		
Stirling, St. Andrew's	613-395-5006	613-395-2847	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	613-478-2380	

14. PRESBYTERY OF LINDSAY-PETERBOROUGH

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Ballyduff	705-277-2496		
Beaverton	705-426-9475		
Gamebridge	705-426-5505		
Bobcaygeon, Knox	705-738-4086		dcarpntr@lindsaycomp.on.ca
Rosedale			
Bolsover, St. Andrew's	705-426-9382		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		

14. PRESBYTERY OF LINDSAY-PETERBOROUGH (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cannington, Knox	705-432-3131		jimsyl@lindsaycomp.on.ca
Cresswell, St. John's	none		
Wick	none		
Cobourg, St. Andrew's	905-372-7411		andrwcob@presbycan.ca
Colborne, Old St. Andrew's	905-355-1337		
Brighton, St. Andrew's	613-475-4675		
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		kmacrae@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	905-683-6122	sttimothy.ajax@attcanada.ca
Leaskdale, St. Paul's	905-852-5921		leaskdalepres@interhop.net
Oshawa:			
Knox	905-728-8673	905-728-8673	
Korean	905-436-7972	905-436-7972	oshawa_kpc@hotmail.com
St. Luke's	905-725-5451		helenhartai@home.com
St. Paul's	905-725-8462		stpauls@home.com
St. James	905-725-3161		vhomes0728@home.com
Pickering, Amberlea	905-839-1383		
Port Perry, St. John's	905-985-4746		
Ashburn, Burns	905-655-8509		www.burnschurch.org
Scarborough:			
Bridlewood	416-497-5959		www.bridlewoodpc.ca
Clairlea Park	416-759-3901		
Fallingbrook	416-699-3084	416-441-0355	
Grace	416-284-8424	416-284-8560	www.grace.on.ca/
Guildwood Community	416-261-4037		guildwood@sympatico.ca
Knox	416-293-0791	416-293-0133	
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	416-299-6537	
		(call first)	
St. Stephen's	416-431-0841		ststephens@the-wire.com
Westminster	416-755-3007	416-755-2745	
Wexford	416-759-5947		wexfordpres@sympatico.ca
Uxbridge, St. Andrew's-Chalmers	905-852-6262		sacpc@interhop.net
Whitby, Celebration!	905-668-4900		vanauken@home.com
Whitby, St. Andrew's	905-668-4022		www.durhamchurches.com/StAndrewsWhitby

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	arran@netcom.ca
Beaches	416-699-5871		beachespc@sympatico.ca
Calvin	416-923-9030	416-923-9245	calvinpc@interlog.com
Celebration North	905-944-0999	905-944-0999	pma@axxent.ca
Chinese	416-977-5625	905-977-0065	
Faith Pres. Community	416-699-0801		faithpcc2000@yahoo.ca
Gateway Community	416-429-0568		wtsponce@sympatico.ca
Glebe	416-485-1881		billelliott@look.ca
Glenview	416-488-1156	416-488-1198	fourney@idirect.ca
Iona	416-494-2442	416-494-6476	dmwells@sympatico.ca
Knox	416-921-8993	416-921-5918	info@knoxtoronto.org
Leaside	416-422-0510	416-422-1595	nathans@idirect.ca
Queen Street East	416-465-1143		radams@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	charlotte.agnes@sympatico.ca
St. Mark's	416-444-3471	416-444-4170	stmarkspresb@lycos.com
Toronto Central Taiwanese	416-283-1888	416-281-1181	
Toronto Formosan	416-778-9615	416-778-9615	
Trinity Mandarin	416-226-1525	416-226-1525	
Trinity, York Mills	416-447-5136	416-447-5137	Trinityyorkmills@aol.com
Westminster	416-425-2214	416-425-9812	
Westview	416-759-8531	416-759-8531	
Willowdale	416-221-8373	416-221-8875	wpch@pathcom.com

17. PRESBYTERY OF WEST TORONTO

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Bermuda, St. Andrew's	441-292-7601	441-292-6949	standprs@ibl.bm
Metropolitan Toronto:			
Albion Gardens	416-741-3205		minnie4@iprimus.ca
Bonar-Parkdale	416-532-3729	416-537-7196	
Coldstream	416-781-8092		
Fairbank	416-787-0513		
Graceview	416-621-0888		graceview@sympatico.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		standhh@on.aibn.com
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		
St. Stephen's	416-742-9855		

17. PRESBYTERY OF WEST TORONTO (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
University	416-663-3281		karen.bach@utoronto.ca
Victoria-Royce	416-769-6176		vic.royce@canada.com
Weston	416-241-1571		
Wychwood-Davenport	416-653-6271		
York Memorial	416-653-7756		

18. PRESBYTERY OF BRAMPTON

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Acton, Knox	519-853-2360		Knox.Acton@excite.com
Boston	905-878-2239		scroll@interhop.net
Omagh	905-875-2804		scroll@interhop.net
Bramalea, St. Paul's	905-792-2279		bradleymorris@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	519-855-6216		fairlie@mgl.ca
Malton, St. Mark's	905-677-4514		edvanrav@stn.net
Milton, Knox	905-878-6066	905-878-4979	knoxmilton@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		twtdsmuir@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	standrewsaurora@hotmail.com
Bolton, Caven	905-857-2419		beanfield@idirect.com
Bradford, St. John's	905-775-7274		ddscott@interhop.net
Keswick	905-476-3485		kespres@sympatico.ca
King City, St. Andrew's	905-833-2325	905-833-1326	carter@istar.ca
Maple, St. Andrew's	905-832-2061		standrewsmple@sympatico.ca
Markham, St. Andrew's	905-294-4736	905-294-1841	standmark@netrover.com

19. PRESBYTERY OF OAK RIDGES (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Markham, Chinese	905-946-1725	905-946-8656	markcpc@ipoline.com
Markham, Chapel Place	905-946-0907	905-946-0320	office@cppc.ca
Newmarket, St. Andrew's	905-895-5512		nmkstand@on.aibn.com
Nobleton, St. Paul's	905-859-0843		secretary@stpauls-nobleton.on.ca
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	tpchurch@aims.on.ca
Tottenham, Fraser	905-729-0055		bryn@reformedtheology.ca
Beeton, St. Andrew's	905-729-0055		bryn@reformedtheology.ca
Schomberg, Emmanuel	905-939-7309		emmanuelpresby@aol.com
Unionville	905-475-6233	905-475-6233	upcadmin@sympatico.ca
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@barint.on.ca
Barrie, Essa Road	705-726-6291		essard@sympatico.ca
Barrie, St. Andrew's	705-728-3991	705-728-3506	
Barrie, Westminster	705-728-0541	705-728-0562	doulos@sympatico.ca
Bracebridge, Knox	705-645-4521		
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		
Flos, Knox	705-322-1411		
Gravenhurst, Knox	705-687-4215		presbar@muskoka.com
Hillsdale, St. Andrew's	none		
Craighurst, Knox	none		
Horning's Mills, Knox	none		
Huntsville, St. Andrew's	705-789-7122		rbrown@vianet.on.ca
Maple Valley, St. Andrew's	519-925-6416		
Midland, Knox	705-526-7421	705-526-7306	jkitson@csolve.net
			craig514@csolve.net
Nottawa, Emmanuel	705-444-6823	705-444-6544	armmat@bconnex.net
Orillia, St. Andrew's	705-325-5183	705-325-5823	opc.min@encode.com
Orillia, St. Mark's	705-325-1433		
Parry Sound, St. Andrew's	705-746-9612		
Penetanguishene, First	705-549-9072		booy@csolve.net
Port Carling, Knox	705-765-3797		
Torrance, Zion	705-765-3797	705-765-3797	
Port McNicoll, Bonar	705-549-2776		
Stayner, Jubilee	705-428-2653		seraph@sympatico.ca
Sunnidale Corners, Zion	705-428-2653		
Stroud	705-436-3323		dcrocker@barint.on.ca
Trinity Community	705-487-1998	705-487-2298	cnieuhof@trinitycommunity.org

20. PRESBYTERY OF BARRIE (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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		wbpres@georgian.net

21. PRESBYTERY OF TEMISKAMING

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Cochrane, Knox	705-272-5842		rickhein@puc.net
Englehart, St. Paul's	705-544-1145		
Tomstown	705-544-1145		
Kapuskasing, St. John's	705-335-5338		jesmith@ntl.sympatico.ca
Kirkland Lake, St. Andrew's	705-567-6466		cassandrawessel@hotmail.com
New Liskeard, St. Andrew's	705-647-8401		standml@ntl.sympatico.ca
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		jemarshall@sympatico.ca
Sault Ste. Marie, Westminster	705-254-4801	705-254-2920	westminster@sympatico.ca
Sudbury, Calvin	705-566-0652		calvinpc@hotmail.com
Sudbury, Hillside	705-566-5405		
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		rduncanson@look.ca
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		sdawes@golden.net
Cambridge, St. Andrew's Galt	519-621-3630		
Cambridge, St. Andrew's Hespeler	519-658-2652		pbclarke@on.aibn.net
Cambridge, St. Giles	519-621-2380	519-753-2342	stgilespres@canada.com
Crieff, Knox	519-824-8757		djamieso@uofguelph.ca
Elmira, Gale	519-669-2852		drbell@execulinck.com
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	office@knoxguelph.net
Guelph, Kortright	519-836-9400		kortpres@golden.net
Guelph, St. Andrew's	519-822-4772	519-822-3525	st.andrews@on.aibn.net
Guelph, Westminster-St. Paul's	519-824-5221		westminsterstpauls@on.aibn.com

23. PRESBYTERY OF WATERLOO-WELLINGTON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Harriston, Knox-Calvin	519-338-2624		avalon11@sympatico.ca
Kitchener, Calvin	519-744-4061	519-744-4263	calvin@netflash.net
Kitchener, Doon	519-748-4540	519-748-6302	doonpc@golden.net
Kitchener, Kitchener East	519-748-9786	519-894-5952	kepc@golden.net
Kitchener, St. Andrew's	519-578-3000	519-578-6730	standrewskw@sympatico.ca
Mount Forest, St. Andrew's	519-323-2827		nstlouis@wightman.net
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
Rockwood	519-856-0255	519-856-0848	elmpaquet@attcanada.net
Eden Mills	519-856-0255	519-856-0848	
Waterloo, Knox	519-886-4150	519-886-4151	www.geocities.com/Heartland/Plains/9105/
Waterloo, Waterloo North	519-888-7870		
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	
Chatham, Korean Church of	519-352-3934		
Chatham-Kent			
Kitchener-Waterloo Korean	519-742-2929	519-742-2929	
London, Korean Christian	519-473-5257	519-473-1813	
Mississauga, Westside 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	
Korean Myung Sung	416-444-8002	416-496-7967	
East Toronto Korean	416-530-1143	416-530-1142	etkpc@idirect.com
Galilee	416-533-4596	416-533-4681	
St. Timothy	416-766-8009	416-766-5068	
Pilgrim			
Suh-Kwang Korean			
Toronto Korean	416-447-5963	416-447-6029	www.tkpc.org
Yae Dalm	416-288-1335		

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		stpauls_carluke@hotmail.com
Knox, Binbrook	905-692-5290		
Burlington:			
Aldershot	905-634-8211		Apc@world.chat.com
			rykheather@home.com
Brant Hills	905-335-2640		brntpres@netrover.com
Knox	905-333-3013	905-333-4769	howard_sullivan@hotmail.com
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	aq112@hwc.org
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@iaw.on.ca
Hagersville, St. Andrew's	905-768-1044	905-768-1929	st_andrews_hagersville@hotmail.com
Port Dover, Knox	519-583-2344		knox_portdover@hotmail.com
Hamilton:			
Calvin-Grace	905-529-2656		
Central	905-522-9098	905-522-7266	Central@on.aibn.com alan.mcpherson@sympatico.ca
Chalmers	905-383-3033		Chalmers@icom.ca
Chedoke	905-383-6012	905-383-6561	jptori@attcanada.ca
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		macnab@netinc.ca
New Westminster	905-545-3575		new_westminster@hotmail.com
Roxborough Park	905-662-5147		aforsth2@home.com
St. Columba	905-549-8053		revhjb@ican.net
St. Cuthbert's	905-529-9067		stcuth@icom.ca
St. Enoch	905-545-0593		pgreylin@netcom.ca
St. John & St. Andrew	905-522-1755		Baryluxon@hwcn.org
St. David's	905-522-1355		stdavids@hwca.org
St. Paul's	905-522-2792	905-522-2791	stpaulspresby@on.aibn.com
South Gate	905-385-7444	905-389-6676	geddes.rlij@hwcn.org
Jarvis, Knox	519-587-2565		gghave@hotmail.com
Walpole, Chalmer's	519-587-2565		
Kirkwall	519-623-9880	519-624-7500	
Sheffield, Knox	519-624-5920		
Stoney Creek, Cheyne	905-664-6043		lindsayl@axxent.ca
Stoney Creek, Heritage Green	905-578-3003		heritagegreen@3web.net
Waterdown, Knox	905-689-8115		curb@passport.ca
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		frmoose@vaxxine.com
Stamford	905-356-2750		
Niagara-on-the-Lake, St. Andrew's	905-468-3363		
North Pelham, First	905-892-4716		marywhitson@computan.on.ca
Rockway	none		marywhitson@computan.on.ca
Port Colborne, First	905-834-4288		
St. Catharines:			
Knox	905-641-8868		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	905-735-0636		
Crowland	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		cpc@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	
Embrow, Knox	519-475-4816		
Harrington, Knox	519-475-4011		
Ingersoll, St. Paul's	519-485-3390		stpauls@execulink.com
Innerkip	519-469-3904		innpresb@execulink.com
Norwich, Knox	519-863-3636	519-863-2885	
Bookton	519-863-3636		
Paris	519-442-2842	519-442-3156	stan.cox@sympatico.ca
Ratho	519-469-3904		
Simcoe, St. Paul's	519-426-1845		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	519-293-3483		www.wwdc.com/acpc/
Appin	519-289-5965		
Melbourne, Guthrie	519-289-5320		
Belmont, Knox	519-644-1765		glanglois@claven.fanshawec.on.ca
North Yarmouth, St. James	519-644-1765		glanglois@claven.fanshawec.on.ca
Crinan-West Lorne	519-762-3724		
Largie, Duff's	519-762-3724		
Dorchester	519-461-9080	519-461-9098	edmusson@execulink.com
South Nissouri	519-461-9098		edmusson@execulink.com
Dutton, Knox-St. Andrew's	519-762-2004	519-762-3994	
Fingal, Knox	519-769-2157		jredpath@execulink.com
Port Stanley, St. John's	519-782-3902		jredpath@execulink.com
Glencoe	519-287-2558		jplatlford@odyssey.on.ca
Wardsville, St. John's	519-287-2558		
Ilderton, Bethel	519-666-2258		lon.ccrossett@mail.lon.imag.net
Kintyre, Knox	519-785-0311		
New Glasgow, Knox	519-785-1417		
Rodney, St. John's	519-785-1417		
North Caradoc-St. Andrew's	519-473-7468	519-473-6588	
Komoka, Knox	519-473-7468		
London:			
Chalmers	519-681-7242	519-649-5142	bannerman@sympatico.ca
DaySpring	519-438-1611	519-438-7274	dpc@execulink.com

27. PRESBYTERY OF LONDON (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Elmwood Avenue	519-438-3492	519-438-0671	elmwood@lon.imag.net
Knollwood Park	519-455-2860		calel@gent.net
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
Trinity	519-473-5375	519-641-4630	
Westmount	519-472-3443		wstmt@execulink.com
Mosa, Burns	519-287-5743	519-287-5824	brujenn@xcelco.on.ca
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	frstpresb@ciaccess.com
Chatham, St. James	519-352-1240	519-352-1210	llwillis@ciaccess.com
Dover, New St. Andrew's	519-727-9997		revkate@hotmail.com
Valetta			
Dresden, St. Andrew's	519 683-2442		standrew@mnsi.net
Rutherford			
Leamington, Knox	519-326-4541		www.wincom.net/~andless/
Lakeshore St. Andrew's	519-979-8082	519-979-8084	www.lakeshorestandrews.on.ca
Ridgetown, Mount Zion	519-674-3487		kathryn.neil@sympatico.ca
Thamesville, St. James	519-692-4880		
Duart		519-678-3349	
Wallaceburg, Knox	519-627-4367	519-627-9480	www.kent.net/knox/
Windsor:			
First Hungarian	519-254-3312		
Forest Glade	519-735-8688		
Paulin Memorial	519-972-3627		patrpatn@mnsi.net
Riverside	519-944-5470		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		
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		standrew@xcelco.on.ca
Dawn Township, Knox			
Point Edward	519-344-2536	519-542-3237	
Sarnia:			
Laurel Lea-St. Matthew's	519-337-7078	519-344-6845	llsm@xcelco.on.ca
Paterson Memorial	519-344-6422	519-344-5605	rodger@xcelco.on.ca

29. PRESBYTERY OF SARNIA (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
St. Andrew's	519-332-2662		raymond.hodgson@sympatico.ca
St. Giles	519-542-2253	519-542-6133	stgiles@ebtech.net
Strathroy, St. Andrew's	519-245-2292	519-245-2292	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		
Avonton	519-393-5766		calkin@quadro.net
Motherwell-Avonbank	519-229-6919		calkin@quadro.net
Bayfield, Knox	519-565-2913		
Brussels, Melville	519-887-9831	519-887-9831	cathrine@wcl.on.ca
Belgrave, Knox			
Cromarty	519-345-2530		jhindsly@odyssey.on.ca
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		
North Mornington	none		
Mitchell, Knox	519-348-9080		knoxmit@quadro.net
Molesworth, St. Andrew's	519-291-1180		owacoughlin@earthlink.net
Gorrie, Knox	519-291-1180		
Monkton, Knox	519-347-2130		
Cranbrook, Knox	519-887-6777		
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	knox@cyg.net
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		
Chatsworth, St. Andrew's	519-794-3793		ilgamble@bmts.com
Dornoch, Latona	none		ilgamble@bmts.com
Chesley, Geneva	519-363-2282		dsargets@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		

31. PRESBYTERY OF GREY-BRUCE-MAITLAND (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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		
Glamis, St. Paul's	519-353-5454		
Port Elgin, Tolmie Memorial	519-389-4818		only1boy@bmts.com
Burgoyne, Knox	519-389-3644		only1boy@bmts.com
Priceville, St. Andrew's	519-924-3738		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		knoxtiverton@bmts.com
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/frances.html
Geraldton, St. Andrew's	807-854-0187	807-854-0167	jruthmac@geraldton.lakeheadu.ca
Thunder Bay:			
Calvin	807-683-8111	807-683-8111	presby3@baynet.net
First	807-623-0717	807-623-2658	presby@baynet.net
Lakeview	807-345-8823	807-346-0319	presby2@baynet.net
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		
Stonewall, Knox	204-467-2181		
Thompson, St. Andrew's	204-677-4151		
Winnipeg:			
Calvin	204-775-3543		
- St. Andrew's	204-256-2413	204-256-2413	
First	204-775-0414		www.presbycan.ca/churches/firstwpg/
Kildonan	204-339-3502		
Lockport Community	204-757-2920		
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	
Anamiewiggumig	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		apackson@home.com
Briercrest, Knox	306-799-2016		apackson@home.com
Moosomin, St. Andrew's	306-435-2155		
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	306-842-2776		
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		betty.m@sk.sympatico.ca
Prince Albert, St. Paul's	306-764-4771		grandbayando@sk.sympatico.ca
Sandwich, St. Philip's	306-342-4514		
Saskatoon:			
Calvin-Goforth	306-374-1455		seungrk@sk.sympatico.ca
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	306-242-0814	a.wallace@sk.sympatico.ca
Sask. Native Circle Ministry	306-382-1522	306-382-1522	sncm.folster@sk.sympatico.ca

36. PRESBYTERY OF NORTHERN SASKATCHEWAN (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
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	780-971-3928		
Dixonville, AB, Strang	780-971-3928		amdumas@telusplanet.net
Chetwynd Shared Ministry	250-788-1143	250-788-9341	
Dawson Creek, St. James	250-782-1297		hwiest@pris.bc.ca
Faro, YT, Church of the Apostles	867-994-3396		
Fort St. John (BC)	250-785-2450	250-785-2450	willem@ocol.com
Grande Prairie (AB), Forbes	780-539-5125	780-532-5039	geomal@telusplanet.net
Hudson's Hope, St. Peters	250-783-5076		markin@hcn.prn.bc.ca
Wanham (AB), Knox	780-694-2185		scachran@telusplanet.net
Blueberry Mountain (AB), Munro	780-694-2185 or 864-2292		blpurves@telusplanet.net

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:			
Antioch	780-432-3620		
Callingwood Road	780-487-8531		calpres@Telusplanet.net
Stony Plain, Parkland First			
Calvin Hungarian	780-477-1318		
Dayspring	780-435-3111	780-434-8002	dayspring.office@interbaun.com
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	780-479-0569	rvrkby@telusplanet.net
Strathcona	780-433-3089		
Westmount	780-455-6431		
Fort McMurray, Faith	780-743-5834		
Killam			
Galahad, St. Paul's	780-385-2147		
Lloydminster, Knox	780-875-9313	780-875-2799	
Ganton	none		
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	403-227-1945	403-227-1945	
Olds, St. Andrew's	403-556-8894		
Red Deer, Knox	403-346-4560	403-346-4584	knoxrd@hotmail.com
Red Deer, St. Andrew's	403-346-6036	403-346-6036	
Penhold, Chalmer's	403-886-2565		
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	403-887-2442		
Valley Centre, St. Andrew's	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	403-641-4090	403-641-4091	rhood@eidnet.org
Gem	403-641-4090		
Calgary:			
Calvin Hungarian	403-262-4122	403-262-4122	
Centennial	403-285-7144		centennial@cadvision.com
Chalmers	403-277-4650	403-277-7772	
Grace	403-244-5861	403-229-3108	www.grace.calgary.ab.ca
Knox	403-242-1808	403-242-1888	
St. Andrew's	403-255-0001	403-255-1302	ayoung@st.andrews.calgary.ab.ca
St. Giles	403-289-6862	403-220-9003	
Trinity	403-256-5500	403-256-8030	dvincent@cadvision.com
Valleyview	403-249-6006	403-249-6720	mail@valleyviewpc.net
Varsity Acres	403-288-0544	403-288-8854	vapc@cadvision.com
Westminster	403-241-1443	403-241-8463	wpc@cadvision.com
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	hayashi@netidea.com
Cranbrook, Knox	250-426-7165	250-426-7762	foubister@cyberlink.bc.ca
Creston, St. Stephen's	250-428-9745	250-428-3575	johnsy@kootenay.com
Kimberley, St. Andrew's	250-427-4712		Standreys@cyberlink.bc.ca
Nelson, First	250-352-7014	250-352-7487	Jdent@netidea.com
Slocan, St. Andrew's	250-355-2471		
Slocan Valley Community	250-226-7540		
Trail, First	250-368-6066	250-364-0335	Tworevs@telus.net

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	armppc@junction.net
Cariboo Region	250-249-9611	250-249-9611	carpresb@uniserve.com
Kamloops, St. Andrew's	250-372-3540	250-377-4233	gnpeters@home.com
Kelowna, St. David's	250-762-0624	250-762-2590	stdavids@cnx.net
Kitimat	250-632-2044	250-632-2044	kpresbyterianc@uniserve.com
Penticton, St. Andrew's	250-492-8304	250-492-3779	standrew@vip.net
Prince George, St. Giles	250-564-6494	250-564-6495	stgiles@bcgroup.net
Prince Rupert, First	250-624-4944	250-624-4944	prprschr@citytel.net
Salmon Arm, St. Andrew's	250-832-7282	250-832-9490	www.geocities.com/Heartland/Valley/3372/sapcsal.htm
Summerland, Lakeside	250-494-3291	250-763-7256	www2.vip.net/~standrew/stalake.htm
Vernon, Knox	250-542-8613	250-542-8674	knoxppc@junction.net

43. PRESBYTERY OF WESTMINSTER

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Abbotsford, Calvin	604-859-6902	604-859-6901	calvinpres@telus.net
Bradner			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	thibbert@telus.net

43. PRESBYTERY OF WESTMINSTER (cont'd)

<u>CHURCH</u>	<u>TELEPHONE</u>	<u>FAX</u>	<u>WEBSITE/E-MAIL</u>
Langley	604-530-3454	604-530-3466	lpoffice@lightspeed.ca
Maple Ridge, Haney	604-467-1715	604-463-1730	
Mission, St. Paul's	604-826-8481	604-826-8481	ross@rapidnet.net
New Westminster, First	604-522-2801	604-522-2802	firstchurch@lightspeed.ca
New Westminster, Knox	604-524-6712	604-524-3774	knoxpresbyterian.church@3web.net
New Westminster, St. Aidan's	604-526-4914	604-543-7597	bruce@staidans.bc.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	richpres@telus.net
Surrey, St. Andrew's-Newton	604-591-8533		
Surrey, Grace	604-589-5051	604-589-5071	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@home.com
Taiwanese	604-266-0820		
West Point Grey	604-224-7744		wassyl@aol.com
West Vancouver	604-926-1812	604-913-3492	wypres@planateer.com
White Rock, St. John's	604-536-9322	604-536-9384	stjohnspcc@zoolink.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	250-339-2882	250-339-2882	cvpc@home.com
Duncan, St. Andrew's	250-746-7413	250-746-7450	revkerry@cowichan.com
Nanaimo, St. Andrew's	250-758-2676	250-758-2675	standrewspc@pacificcoast.net
Parksville, St. Columba	250-248-2348	250-248-4546	columba@nanaimo.ark.com
Port Alberni, Knox	250-723-7751	250-723-7759	
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	andy@islandnet.net
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>
Abbotsford, Korean	604-504-7970	604-504-7970	leejwoo@hotmail.com
Burnaby, Ah Reum Da Woon	604-525-0977		
Burnaby, Seoul	604-421-4855		
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	sdhong5@hotmail.com
Surrey, Kwangya	604-582-5751	604-582-5751	hwk1004@hotmail.com
Vancouver, Galilee	604-844-1579		
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**

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Jean Katherine MacAulay, April 11, 2000

PRESBYTERY OF PICTOU

Herma Dunnewold, March 21, 2000

Angela Cluney, May 16, 2000

PRESBYTERY OF HALIFAX-LUNENBURG

Alexander Sutherland, February 15, 2000

PRESBYTERY OF PRINCE EDWARD ISLAND

Andrew MacPhee, September 12, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

René Paquin, September 2000

PRESBYTERY OF MONTREAL

Joe Jaouni, February 20, 2001

Rose Bebawy, February 20, 2001

PRESBYTERY OF SEAWAY-GLENGARRY

Bryn Carson, January 16, 2001

Susan V. Clarke, April 25, 2000

PRESBYTERY OF OTTAWA

Amanda Currie, May 16, 2000

Marilyn Savage, June 20, 2000

Blair Bertrand

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING

Catherine McCloskey, November 21, 2000

PRESBYTERY OF EAST TORONTO

Wes Chang, December 5, 2000

Linda Larmour, June 13, 2000

Alex MacLeod, June 13, 2000

Thomas Petter, October 3, 2000

Donna Petter, October 3, 2000

Sean Howard, October 3, 2000

Rylan Montgomery, October 3, 2000

Michael Laframboise, November 7, 2000

Roland DeVries, June 13, 2000

Linda Hargrove, December 5, 2000

Linda Moore, December 5, 2000

Marion Schaffer, December 5, 2000

Kathy Kay, March 6, 2001

PRESBYTERY OF BRAMPTON

Patrick Voo, March 21, 2000

Iain Lamont, May 16, 2000

Pamela E. Emms, October 24, 2000

Carol L. Hamilton, October 24, 2000

Donna Carter-Jackson, October 24, 2000

Sarah Travis, October 24, 2000

PRESBYTERY OF OAK RIDGES

Marilyn Chan, September 19, 2000

Sherif Garas, September 19, 2000

PRESBYTERY OF WATERLOO-WELLINGTON

Amanda Birchall, December 12, 1999

Penny Garrison, December 12, 2000

Mark Godin, December 12, 2000

Shelly Butterfield-Kocsis, December 12, 2000

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Graeme Illman, May 9, 2000

PRESBYTERY OF NIAGARA

Mary Spear, April 18, 2001

PRESBYTERY OF PARIS

Richard Cleaver, January 16, 2001

PRESBYTERY OF SARNIA

Rebecca Roushorne, January 17, 2001

PRESBYTERY OF ESSEX-KENT

Mike Maroney, September 19, 2000

Brad Watson, March 20, 2001

PRESBYTERY OF GREY-BRUCE-MAITLAND

David Cooke, June 20, 2000

Henry Sikkema, November 14, 2000

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Matthew Brough, May 18, 2000

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Devon Pattemore

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Laura Kavanagh, June 27, 2000

Jae Lee, March 13, 2001

PRESBYTERY OF CALGARY -MACLEOD

Susan Alden, September 12, 2000

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Shih-Chang (Wesley) Cheng, October 3, 2000

Bokgyoum (Joanne) Kim, October 3, 2000

Connie Lee, October 3, 2000

PRESBYTERY OF WESTERN HAN-CA

James Byung Yun Ko, February 4, 2001

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG

Derek J.M. Macleod, January 5, 2000

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

L. Ann Blane, September 19, 2000

John Ufkes, April 24, 2001

PRESBYTERY OF EAST TORONTO

John Hong, June 13, 2000

Marion Schaffer, April 3, 2001

Roland DeVries, April 3, 2001

PRESBYTERY OF BRAMPTON

Jan Hieminga, March 21, 2000

Pamela E. Emms, January 16, 2001

Carol L. Hamilton, January 16, 2001

PRESBYTERY OF OAK RIDGES

Vivian Carter, November 21, 2000

Alexander (Andy) Wilson, March 6, 2001

PRESBYTERY OF ALGOMA AND NORTH BAY

Lance T. Odland, May 16, 2000

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Larry Amiro, February 13, 2001
Malcolm MacLeod, February 13, 2001
Margaret A. MacLeod, February 13, 2001
James K. Stewart, February 13, 2001
Margaret Read, February 13, 2001

PRESBYTERY OF PARIS

Dean Adlam, January 16, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Richard W. Frotten, June 20, 2000

PRESBYTERY OF VANCOUVER ISLAND

Elizabeth Van Rooy, November 28, 2000

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG

Derek J.M. Macleod, March 5, 2000
John E. van Vliet, May 7, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Nancy Carle, April 22, 2001

PRESBYTERY OF OTTAWA

Carol Bain, March 26, 2001

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

L. Ann Blane, April 1, 2001

PRESBYTERY OF EAST TORONTO

Eun-Joo Park, March 25, 2001

PRESBYTERY OF BRAMPTON

Cheryl G. MacFayden, June 25, 2000
Jan Hieminga, June 25, 2000

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Richard W. Frotten, September 24, 2000

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Karoly Godollei, from Hungary, February 18, 2001

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Eui Jong Kim, from Hab-Tong Church in Korea, April 11, 2001
Chang Sun Choi, from Hab-Tong Church in Korea, April 1, 2001

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Kenneth MacRae, St. Andrew's, Sydney Mines, September 14, 2000

PRESBYTERY OF PICTOU

Fennegina (Ena) van Zoeren, Westminster, New Glasgow, September 10, 2000

PRESBYTERY OF HALIFAX-LUNENBURG

Cheryl G. MacFadyen, First Sackville, Lower Sackville, July 27, 2000

PRESBYTERY OF MIRAMICHI

Gerald E. Sarcen, Sunny Corner Charge, August 3, 2000

PRESBYTERY OF PRINCE EDWARD ISLAND

Harry Currie, Summerside Church, November 14, 1999

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Scott G. Emery, St. Andrew's, Valcartier, November 5, 2000

PRESBYTERY OF MONTREAL

J. Kenneth MacLeod, Knox Crescent Kensington and First Church

David A. Stewart, Margaret Rodger Memorial, Lachute, September 17, 2000

W.J. Clyde Ervine, Director of Studies, Presbyterian College, Montreal, October 22, 2000

Ruth Y. Draffin, St. Andrew and St. Paul, Montreal, November 12, 2000

PRESBYTERY OF SEAWAY-GLENGARRY

Gregory W. Blatch, Church of the Covenant, Lansdowne and Caintown, March 4, 2001

PRESBYTERY OF OTTAWA

Adrian Auret, Knox, Manotick, January 3, 2001

William J. Ball, Westminster, Ottawa, June 2001

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Job van Hartingsveldt, Strathcoma Park, Kingston, October 1, 2000

PRESBYTERY OF LINDSAY-PETERBOROUGH

Noel C. Gordon, St. Andrew's, Bowmanville, September 10, 2000

L. Ann Blane, Centreville, South Monaghan, April 1, 2001

PRESBYTERY OF PICKERING

Issa Saliba, St. Andrew's, Whitby, September 10, 2000

PRESBYTERY OF EAST TORONTO

J. Kevin Livingston, Knox, Toronto, June 25, 2000

Kathleen Matic, Gateway Community, Toronto, September 10, 2000

PRESBYTERY OF WEST TORONTO

Jan Hieminga, Graceview, Toronto, June 28, 2000

Duncan Jeffrey, St. Andrew's, Bermuda, September 17, 2000

Lance T. Odland, Weston, Toronto, November 26, 2000

PRESBYTERY OF BRAMPTON

J. Wesley Denyer, St. Andrew's, Brampton, June 1, 2000

John P. Young, Burns, Erin and Knox, Ospringe, March 25, 2001

Edward S. Dowdles, Heart Lake, Brampton, April 22, 2001

PRESBYTERY OF OAK RIDGES

Jeremy Lowther, Caven, Bolton, May 7, 2000

Mitch (Michelle) McVeigh, St. Andrew's, Aurora, May 31, 2000

Alan Goh, Markham, Chinese, April 22, 2001

James A. Young, St. Andrew's, Sutton, May 6, 2001

PRESBYTERY OF BARRIE

Gary R.R. Robinson, St. Andrew's, Parry Sound, July 30, 2000

Gerard Booy, First Penetanguishene, April 22, 2001

PRESBYTERY OF WATERLOO-WELLINGTON

William G. Lamont, St. Andrew's, Kitchener, May 7, 2000

Thomas J. Kay, Knox, Guelph, May 14, 2000

Nan L. St. Louis, St. Andrew's, Mount Forest and Knox, Conn, July 16, 2000

Angus J. Sutherland, Doon, Kitchener, December 3, 2000

Brice L. Martin, St. Andrew's, Arthur and St. Andrew's, Gordonville, February 25, 2001

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Garfield G. Havemann, Knox, Jarvis and Chalmers, Walpole, May 28, 2000

James F. Douglas, St. Andrew's, Hagersville and Knox, Port Dover, September 7, 2000

PRESBYTERY OF PARIS

Kathryn A. Strachan, Alexandra, Brantford, September 10, 2000

PRESBYTERY OF LONDON

Douglas W. Miles, Bethel Church, Ildeton, May 28, 2000

Katherine A. (Kathy) Fraser, North Caradoc-St. Andrew's, Komoka, September 24, 2000

Michael J. Stol, Wesmount, London, October 1, 2000

PRESBYTERY OF SARNIA

C. Joyce Hodgson, Sepbember 27, 2000

PRESBYTERY OF ESSEX-KENT

Nancy Carle, Riverside, Windsor, May 17, 2001

PRESBYTERY OF GREY-BRUCE-MAITLAND

Jeremy Sanderson, Knox, Walkerton, September 10, 2000

Wendy Lampman, Knox, Tiverton, September 17, 2000

Steven W. Webb, Knox, Meaford, April 1, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR

Mark R. McLennan, First Church, Thunder Bay, September 29, 2000

PRESBYTERY OF BRANDON

John van Vliet, St. Andrew's, Brandon, June 20, 2000

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Seung Rhyon Kim, Calvin-Goforth, Saskatoon, January 31, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Richard W. Frotten, Westmount, Edmonton, September 24, 2000

PRESBYTERY OF CALGARY-MACLEOD

Virginia P. Brand, St. Andrew's, Lethbridge, July 30, 2000

Peter D. Coutts, St. Andrew's, Calgary, August 27, 2000

W. Kendrik Borden, Varsity Acres, Calgary, January 7, 2001

Linda Brown Ewing, Centennial, Calgary, April 29, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Paul Myers, West Vancouver, Vancouver, November 19, 2000

Miklos Szigeti, Calvin, Vancouver, July 9, 2000

PRESBYTERY OF VANCOUVER ISLAND

Robert J. Calder, Knox, Sooke, June 27, 2000

INSTALLATIONS

None reported.

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

John C. Duff, stated supply, St. David's, St. John's, March 2000

PRESBYTERY OF PICTOU

W. James S. Farris, stated supply, St. Andrew's, New Glasgow, September 19, 2000

PRESBYTERY OF MIRAMICHI

John M. Allison, interim-minister, Bass River Charge, April 1, 2000

PRESBYTERY OF PRINCE EDWARD ISLAND

Daphne A. Blaxland, interim minister, St. Andrew's, Cardigan, December 7, 1999

Andrew Hutchinson, interim assistant minister, Zion, Charlottetown, August 18, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

William J. Klempa, stated supply St. Paul's, Kemptville, January 16, 2001

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

J. Desmond Howard, stated supply, St. Giles, Peterborough, December 1, 2000

PRESBYTERY OF EAST TORONTO

J.J. Harrold Morris, interim minister, Trinity, York Mills, September 1, 2000
Nita DeVenne, chaplain, East Toronto General Hospital, October 16, 2000
Carol H. Loudon, associate minister, half time Armour Heights, November 1, 2000
John B. Henderson, associate minister, Glenview Church, March 7, 2000
Douglas duCharme, interim minister, Queen St. East, May 2, 2000
Stephen Y. Chen, stated supply, Toronto Central Taiwanese, February 6, 2001

PRESBYTERY OF OAK RIDGES

Donald Pollock, St. Andrew's, Markham, October 15, 2000

PRESBYTERY OF WATERLOO-WELLINGTON

John J. Hibbs, interim minister, Knox Preston, Cambridge, October 1, 2000
Vernon W. Tozer, interim minister, St. Andrew's, Guelph, October 12, 2000
Robert C. Spencer, interim minister, St. Andrew's, Fergus, December 3, 2000

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Anne Yee-Hibbs, area educational consultant, May 29, 2001

PRESBYTERY OF PARIS

Ferenc Szatmari, stated supply, Calvin, Delhi, January 28, 2001

PRESBYTERY OF LONDON

John F. Crowdis, Chaplain, University of Western Ontario and Director of Christian Education, New St. James, London, September 27, 2000
Sabrina E. Caldwell, Oakridge Church, London, February 13, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Sidney Chang, regional staff prson, March 19, 2000
Hoo-Sik Kim, Anishinabe Fellowship and Manitoba Korean, Winnipeg, April 29, 2001

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Frank D. Breisch, interim minister, First, Regina, March 3, 2001

PRESBYTERY OF NORTHERN SASKATCHEWAN

Trudy Meyer, Misiwasis, January 16, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Drew D. Strickland, Anam+chara, Calgary, September 1, 2000
R. Glenn Ball, Sherwood, Edmonton, April 22, 2001
Donald MacLeod, lay missionary, St. Andrew's, Olds, October 1, 2000

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Guy Sinclair, Calvin, Abbotsford, September 10, 2000

PRESBYTERY OF VANCOUVER ISLAND

James R. Weir, interim minister, St. Andrew's, Victoria, January 1, 2001

PRESBYTERY OF WESTERN HAN-CA

Alfred H.S. Lee, Kelowna Korean, Kelowna, June 1, 2000
Alfred H.S. Lee, Soojung, January 1, 2001
Ku Dong Cho, North Vancouver Korean, Vancouver, October 22, 2000

DESIGNATION OF OVERSEAS MISSIONARIES

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO

Daniel Cho, Trinity by the Jordan, January 21, 2001

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN

Paul A. Brown, New Brunswick District Director, Canadian Bible Society, January 13, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

W.J. Clyde Ervine, October 22, 2000

PRESBYTERY OF OTTAWA

Dorothy Herbert, March 21, 2000

Lloyd M. Clifton, September 19, 2000

Thomas Gemmell, November 21, 2000

Adrian Auret, January 3, 2001

PRESBYTERY OF LANARK AND RENFREW

Daniel Roushorne, September 19, 2000

Bruce Cossar, January 5, 2000

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Edward R. Wiley, September 19, 2000

Job van Hartingsveldt, October 1, 2000

PRESBYTERY OF LINDSAY-PETERBOROUGH

Noel C. Gordon, September 1, 2000

J. Desmond Howard, December 1, 2000

L. Ann Blane, April 1, 2001

PRESBYTERY OF PICKERING

Pricilla M. Anderson, January 16, 2001

PRESBYTERY OF EAST TORONTO

J. Kevin Livingston, June 25, 2000

Kathleen M. Matic, August 1, 2000

J.J. Harrold Morris, September 5, 2000

Carol H. Loudon, November 1, 2000

PRESBYTERY OF BRAMPTON

J. Wesley Denyer, June 2000

John P. Young, March, 2001

PRESBYTERY OF BARRIE

Gary R.R. Robinson, July 22, 2000

Keith E. Boyer, September 29, 2000

Gerald Booy, April 22, 2001

PRESBYTERY OF ALGOMA AND NORTH BAY

Eun-Joo Park, May 14, 2001

PRESBYTERY OF WATERLOO-WELLINGTON

John J. Hibbs, October 1, 2000

Vernon W. Tozer, October 12, 2000

Robert C. Spencer, December 3, 2000

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Kathryn A. Strachan, September 10, 2000

PRESBYTERY OF LONDON

Douglas W. Miles, May 28, 2000

Katherine A. (Kathy) Fraser, September 24, 2000

John F. Crowdis, September 27, 2000

Michael Stol, October 1, 2000

PRESBYTERY OF GREY-BRUCE-MAITLAND

Jeremy Sanderson, September 10, 2000

Wendy Lampman, September 17, 2000

Steven W. Webb, April 1, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Sidney Chang, March 19, 2000

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

R. Glenn Ball, April 22, 2001

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Eui Jong Kim, April 11, 2001

Change Sun Choi, April 11, 2001

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Dorothy Herbert, March 21, 2000

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO

Nita DeVenne, October 16, 2000

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Frances Sullivan, April 11, 2000

**PLACED ON APPENDIX TO THE ROLL MEMBERS OF THE ORDER OF
DIACONAL MINISTRIES**

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Jessie M. Horne, January 9, 2001

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Beth Ann Yando, March 16, 2001

Bernice Shih, March 16, 2001

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND

Flora Whiteford, November 28, 2000

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF MIRAMICHI

Adrian Auret, June 17-July 8, 2000; July 8-July 28, 2000

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING

Calvin D. Stone, November 8, 2000-December 6, 2000

PRESBYTERY OF ALGOMA AND NORTH BAY

David T. Jack, April 16, 2000, indefinite

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Catherine Stewart-Kroeker, September 1, 2001-July 31, 2002

Colleen J. Gillanders-Adams, April 22, 2001-August 1, 2001

PRESBYTERY OF LONDON

Kristen L. Todd, November 26, 2000-February 26, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Lloyd W. Fourney, as of September 2000

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

John A. Bodkin, as of February 6, 2001
Brian J. Fraser, as of February 6, 2001

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Kenneth J. MacLeod, to Presbytery of Montreal, August 1, 2000
Mark R. McLennan, to Presbytery of Superior, October 1, 2000

PRESBYTERY OF ST. JOHN

Andrew Hutchinson, to Presbytery of Prince Edward Island, June 23, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

William J. Klempa to Presbytery of Seaway-Glengarry, January 16, 2001

PRESBYTERY OF SEAWAY-GLENGARRY

Brian Sharpe to Presbytery of Lanark and Renfrew, October 13, 2000
Alison Sharpe to Presbytery of Lanark and Renfrew, October 13, 2000

PRESBYTERY OF OTTAWA

Steven M. Webb to Presbytery of Grey-Bruce-Maitland

PRESBYTERY OF LANARK & RENFREW

Edward R. Wiley to Presbytery of Kingston, September 6, 2000

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

Kenneth MacRae to Presbytery of Cape Breton, August 31, 2000
Ruth Y. Draffin to Presbytery of Montreal, October 31, 2000
Joanne M. Vines to Presbytery of Pictou, January 4, 2000

PRESBYTERY OF PICKERING

Noel C. Gordon to Lindsay-Peterborough, August 31, 2000
Duncan Jeffrey, Presbytery of West Toronto, July 31, 2000

PRESBYTERY OF EAST TORONTO

Laura J. Duggan to Presbytery of Oak Ridges, April 4, 2000
Thomas J. Kay to Presbytery of Waterloo-Wellington, May 2, 2000
Young Ky Kim to Presbytery of Westminster, October 3, 2000
Irene J. Dickson to Presbytery of Winnipeg, October 3, 2000
Dwight Nelson to Presbytery of Huron-Perth, October 3, 2000
W. Kendrick Borden to Presbytery of Calgary-Macleod, November 8, 2000
Donald Pollock to Presbytery of Oak Ridges, December 5, 2000
Eun-Joo Park to Presbytery of Algoma and North Bay, April 2, 2001
Charlotte L. Brown to Presbytery of London, April 3, 2001
Merle McGowan to Presbytery of Northern Saskatchewan, April 3, 2001

PRESBYTERY OF BRAMPTON

Gary R.R. Robinson to Presbytery of Barrie, July 22, 2000
J.J. Harrold Morris to Presbytery of East Toronto, June 1, 2000
Cheryl G. MacFayden to Halifax-Lunenburg, June 26, 2000
Jan Hieminga to West Toronto, June 26, 2000

PRESBYTERY OF OAK RIDGES

J. Wesley Denyer, to Presbytery of Brampton, June 1, 2000
Issa Saliba to Presbytery of Pickering, September 1, 2000

PRESBYTERY OF WATERLOO-WELLINGTON

Alan M. Beaton to Presbytery of Essex-Kent, July 1, 2000

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Robert L. Adams to Presbytery of Paris, February 8, 2000

PRESBYTERY OF PARIS

Robert L. Adams to Presbytery of Hamilton, June 20, 2000
Vern W. Tozer to Presbytery of Waterloo-Wellington, November 21, 2000

PRESBYTERY OF LONDON

Peter D. Coutts, to Presbytery of Calgary-Macleod, June 20, 2000
Kathryn A. Strachan, to Presbytery of Paris, July 25, 2000

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Diane J. Strickland, to Presbytery of Calgary-Macleod, September 21, 2000
Drew D. Strickland, to Presbytery of Calgary-Macleod, August 15, 2000
Jay Brennan to Presbytery of West Toronto, March 26, 2001

PRESBYTERY OF BRANDON

Pok Young (Paul) Ryu, to Presbytery of Western Han-Ca, January 2000

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Michael J. Stol, to Presbytery of London, September 15, 2000

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Alfred H.S. Lee, to Presbytery of Western Han-Ca, January 1, 2001

PRESBYTERY OF WESTMINSTER

Robert J. Calder, to Presbytery of Vancouver Island, August 1, 2000

PRESBYTERY OF VANCOUVER ISLAND

Amy Campbell, to Presbytery of Barrie, September 1, 2000
R. Glenn Ball, to Presbytery of Edmonton-Lakeland, April 1, 2001
Adriana Van Duyvendyk, to Presbytery of Northern Saskatchewan, January 1, 2001

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Paul A. Brown from Little Harbour Charge, January 15, 2000
James T. McVeigh from Blue Mountain Charge, September 30, 2000

PRESBYTERY OF MIRAMICHI

Melvin Fawcett from St. Luke's, Bathurst, October 31, 1999

PRESBYTERY OF ST. JOHN

L. Dale Gray from St. Columba, Saint John, September 13, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Scott G. Emery from St. Andrew's, Quebec City, October 2000

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO

Dwight Nelson from Armour Heights, June 30, 2000

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Donna J. Riseborough from First, Port Colborne, June 30, 2000

PRESBYTERY OF LONDON

Karen R. Timbers from Elmwood, London, September 12, 2000
Kristen L. Todd from Ailsa Craig, June 30, 2001
Thomas Godfrey from Knox-St. Andrew's, Dutton, August 31, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Bruce Miles from Knox, Stonewall, October 30, 2000

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Ariane Wasilow from Westminster, Chauvin and St. Andrew's, Wainwright, August 28, 2000

PRESBYTERY OF EDMONTON-LAKELAND

Kenneth M.L. Wheaton from Eastminster, Edmonton, November 14, 2000

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Charles R. McNeil from St. Andrew's, Kamloops, August 31, 2000

DISSOLUTION OF PASTORAL TIE

Synod of the Atlantic Provinces

PRESBYTERY OF MIRAMICHI

Adrian Auret, Dalhousie Charge, July 28, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF LANARK & RENFREW

Linda E. Robinson, Knox, McDonald's Corners; Elphin; Snow Road, July 30, 2000

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING

Calvin D. Stone, St. Timothy's, Ajax, December 6, 2000

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Deborah Lannon, First, Regina, December 31, 2000

Yme Woensdregt, First, Regina, December 31, 2000

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

L. Blake Carter, First, Kenora, June 15, 2000

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Donald G. Wilkinson, Chalmers, Calgary, June 5, 2000

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Yong Hwa Bak, Korean, Kelowna, May 5, 2000

PRESBYTERY OF WESTMINSTER

Anna S. Christie, May 14, 2000

RETIREMENTS

Synod of the Atlantic Provinces

CAPE BRETON

Ian G. MacLeod, July 31, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Arthur Iarrera, September 30, 2000

Paul D. Scott, January 2, 2000

William Manson, May 31, 2001

PRESBYTERY OF OTTAWA

Floyd R. McPhee, Nepean, July 31, 2001

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO

Arthur Van Seters, June 30, 2000

Stanley D. Walters, July 31, 2001

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Donna J. Riseborough, June 30, 2000

Frank M. DeVries, May 1, 2001

PRESBYTERY OF LONDON

Leslie R. Files, June 30, 2001

K. Patricia Shaver, June 3, 2001

PRESBYTERY OF ESSEX-KENT

John W. Burkhart, June 30, 2001

PRESBYTERY OF GREY-BRUCE-MAITLAND

Robert O. Rahn, July 1, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Bruce A. Miles, October 30, 2000

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

J. Karl English, July 1, 2000

Joseph Pungur, January 1, 2001

Kenneth M.L. Wheaton, February 28, 2001

D. Allan Young, December, 2000

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

John F. Allan, January 1, 2001

Lorna G. Hillian, December 31, 2000

Charles A. Scott, January 1, 2001

ADDED TO APPENDIX

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Ian G. MacLeod, July 31, 2000

PRESBYTERY OF HALIFAX-LUNENBURG

Derek J.M. Macleod, March 5, 2000

John van Vliet, May 7, 2000

Janet A. DeWolfe, May 27, 2000

PRESBYTERY OF MIRAMICHI

Melvin Fawcett, October 31, 2000

PRESBYTERY OF PRINCE EDWARD ISLAND

Harvey J. Bishop, March 14, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Arthur Iarrera, September 30, 2000

Paul D. Scott, January 1, 2001

Kwang Oh Kim, January 16, 2001

PRESBYTERY OF SEAWAY-GLENGARRY

William J. Klempa, January 16, 2001

Samuel J. Livingstone, April 17, 2001

PRESBYTERY OF OTTAWA

Floyd R. McPhee, July 31, 2001

PRESBYTERY OF LANARK & RENFREW

Leo Hughes, September 19, 2000

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH

J. Murray Laurenson, January 16, 2001

PRESBYTERY OF PICKERING

Thomas Gemmell, October 1, 2000

Calvin D. Stone, December 6, 2000

PRESBYTERY OF EAST TORONTO

Thomas J. Kay, April 25, 2000

Dwight Nelson, July 1, 2000

Art Van Seters, July 1, 2000

Eun-Joo Park, March 25, 2001

PRESBYTERY OF WEST TORONTO

R. Campbell Taylor, January 31, 2001
Jay Brennan, April 10, 2001

PRESBYTERY OF OAK RIDGES

James T. McVeigh, January 16, 2001
Wayne G. Smith, May 15, 2001

PRESBYTERY OF BARRIE

Amy Campbell, September 15, 2000
Allen J. Aicken, April 20, 2001

PRESBYTERY OF WATERLOO-WELLINGTON

Peter J. Darch, June 1, 2000
Allan M. Beaton, July 1, 2000
J. Murray Laurenson, October 31, 2000
John E. Kurtz, November 1, 2000

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Csaba A. Baksa, March 1, 2000
Heather J. Vais, March 14, 2000
Robert L. Adams, September 12, 2000

PRESBYTERY OF PARIS

Vern W. Tozer, June 20, 2000
Ferenc Szatmari, January 1, 2001

PRESBYTERY OF LONDON

Lynn Nichol, November 14, 2000
Victor H. Turner, March 13, 2001

PRESBYTERY OF ESSEX-KENT

Alan M. Beaton, September 19, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

L. Blake Carter, June 15, 2000
Bruce A. Miles, October 30, 2000

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Robert Ewing, March 16, 2001

PRESBYTERY OF ASSINIBOIA

Deborah Lannon, January 1, 2001
Yme Woensdregt, January 2, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Donald G. Wilkinson, June 5, 2000
J. Karl English, July 1, 2000
David S. Heath, August 1, 2000
Diane J. Strickland, September 1, 2000
Joseph Pungur, January 1, 2001
Frank D. Breisch, February 1, 2001
Károly Goddollei, February 18, 2001

PRESBYTERY OF EDMONTON-LAKELAND

Ariane Wasilow, August 28, 2000
D. Allan Young, March 13, 2001
Joseph Pungur, May 8, 2001

PRESBYTERY OF PEACE RIVER

D. Allan Young, January 1, 2001

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Charles R. McNeil, October 2000
Lorna G. Hillian, January 1, 2001

**ADDED TO APPENDIX
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Brenda Holmes, September 16, 2000

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Jessie M. Horne, January 9, 2001

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG
Alexander MacDonald, November 13, 1999
Derek J.M. Macleod, to Presbytery of Montreal, March 31, 2000
John E. van Vliet to Presbytery of Brandon, May 20, 2000
PRESBYTERY OF PRINCE EDWARD ISLAND
W. James S. Farris, to Presbytery of Pictou, September 19, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
William J. Klempa, January 16, 2001
PRESBYTERY OF LANARK-RENFREW
John Scott, April 18, 2000

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
W. Campbell McNeil, July 9, 2000
Richard Moore, September 19, 2000
J. Desmond Howard, December 1, 2000
PRESBYTERY OF PICKERING
Thomas Gemmell, October 1, 2000
PRESBYTERY OF EAST TORONTO
Young Ky Kim, October 3, 2000
Irene J. Dickson, October 3, 2000
Dwight Nelson, October 3, 2000
Carol H. Loudon, November 1, 2000
Donald Pollock, December 5, 2000
Derek Balmer, October 12, 2000
DeCourcy H. Rayner, December 21, 2000
PRESBYTERY OF WEST TORONTO
Daniel Cho, January 21, 2001
PRESBYTERY OF OAK RIDGES
Bruce Dayton, June 20, 2000
Nagi Said, June 20, 2000
PRESBYTERY OF WATERLOO-WELLINGTON
Alan M. Beaton, September 6, 2000
J. Murray Laurenson, October 31, 2000
John P. Young, March 19, 2001
Linda Ewing Brown, March 31, 2001

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Walter Read, March 14, 2000
James R. Weir, December 12, 2000
PRESBYTERY OF NIAGARA
Gary van Bruchem, May 28, 2000

PRESBYTERY OF LONDON
Roseanne Hislop, March 13, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG
J.D. Marnoch, August 13, 2000
PRESBYTERY OF BRANDON
Douglas Craig, June 2000

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN
Adriana Van Duyvendyk, January 19, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
D. Allan Young, January 8, 2001
Tak Wang, April 7, 2001
PRESBYTERY OF CALGARY-MACLEOD
Diane V. Beach, September 25, 2000
Frank D. Breisch, March 1, 2001

Synod of British Columbia

PRESBYTERY OF KAMLOOPS
Rex G. Krepps, March 11, 2001
PRESBYTERY OF WESTMINSTER
Anna S. Christie, May 14, 2000
E.I. McPhee, October 3, 2000
Y.H. Lee, November 7, 2000

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Brenda Holmes, April 3, 2001
Merle McGowan, April 3, 2001
Mabel Booth, April 2001

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Karen R. Timbers, September 12, 2000

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
Michelle (Mitch) McVeigh, to Presbytery of Oak Ridges, June 1, 2000
PRESBYTERY OF HALIFAX-LUNENBURG
Derek J.M. Macleod, to Presbytery of Montreal, March 31, 2000
John E. van Vliet, to Presbytery of Brandon, May 20, 2000
PRESBYTERY OF ST. JOHN
John M. Allison, to Presbytery of Miramichi, April 5, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA
Samuel J. Livingstone, to Presbytery of Seaway-Glengarry, January 3, 2001
Gerald E. Sarcen, to Presbytery of Miramichi, June 20, 2000

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON
Bruce Cossar, January 1, 2001

PRESBYTERY OF LINDSAY-PETERBOROUGH

Richard Moore, September 19, 2000

PRESBYTERY OF OAK RIDGES

Robert Ewing to Presbytery of Northern Saskatchewan, January 16, 2001

PRESBYTERY OF ALGOMA AND NORTH BAY

A.C. Grant Muir, May 15, 2001

Lance Odland, November 21, 2000

PRESBYTERY OF WATERLOO-WELLINGTON

Mary Jane Bisset to Presbytery of Huron-Perth, August 21, 2000

C. Joyce Hodgson to Presbytery of Sarnia, August 28, 2000

Alan M. Beaton to Presbytery of Essex-Kent, September 6, 2000

Heather Doner to Presbytery of Barrie, September 14, 2000

John P. Young, March 19, 2001

Linda Ewing Brown, to Presbytery of Calgary-Macleod, March 31, 2001

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Karen R. Timbers to Presbytery of Huron-Perth, September 12, 2000

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY MACLEOD

Michael Stol, to Presbytery of London, September 15, 2000

Frank D. Breisch, Presbytery of Assiniboia, March 1, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Y.H. Lee, to Presbytery of Western Han-Ca, November 7, 2000

HISTORICAL CERTIFICATES

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Wendy McConney, June 20, 2000

James B. Sauer, June 20, 2000

PRESBYTERY OF LANARK & RENFREW

John Scott, April 18, 2000

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

E.I. (Ted) McPhee, October 3, 2000

LETTER OF STANDING GRANTED

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Gary van Bruchem, May 28, 2000

PRESBYTERY OF LONDON

Sheldon Hastings, to United Church of Canada, June 20, 2000

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF BRANDON

Douglas Craig, to United Church of Canada, June 2000

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Tak Wang, March 1, 2001

DEMISSION FROM MINISTRY

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO

Brenda Holmes, April 3, 2001

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Rosanne Hislop, April 24, 2001

SUSPENSION FROM THE MINISTRY

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING

Calvin D. Stone, December 6, 2000

DEPOSITION FROM THE MINISTRY

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Robert Hislop, April 24, 2001

DEATHS IN THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX LUNENBURG

Alexander MacDonald, November 13, 1999

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Leslie G. Smith, February 4, 2001

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON

Kevin Liscombe, October 25, 2000

PRESBYTERY OF LINDSAY-PETERBOROUGH

William Campbell McNeil, July 9, 2000

PRESBYTERY OF PICKERING

H.G. Adams, November 7, 2000

PRESBYTERY OF EAST TORONTO

Gerald A. Wallace, November 9, 2000

Derek Balmer, October 12, 2000

DeCourcy H. Rayner, December 21, 2000

Mabel Booth, April 2001

PRESBYTERY OF BRAMPTON

Robert Murcar, June 2000

Kingsley E. King, March 2, 2001

PRESBYTERY OF BARRIE

D. Neil McCombie, September 21, 2000

Synod of Southwestern Ontario

PRESBYTERY OF SARNIA

E. Lloyd Clifton, November 20, 2000

PRESBYTERY OF GREY-BRUCE-MAITLAND

Fred A. Miller, January 31, 2001

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Trudy Meyer, March 8, 2001

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Rex G. Krepps, March 11, 2001

PRESBYTERY OF WESTMINSTER

K. Calvin Doka, January 17, 2001

John N. Allan, March 22, 2001

CONSTITUTION OF NEW CONGREGATIONS

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO

Trinity-by-the-Jordan, October 1, 2000

PRESBYTERY OF EASTERN HAN-CA

Korean Church of Chatham-Kent

Suh-Kwang Korean, Toronto, March 21, 2000

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Seoul, Burnaby, February 4, 2001

CHANGE OF NAME OF CONGREGATION

Synod of Toronto and Kingston

PRESBYTERY OF EASTERN HAN-CA

North York-Living Stone becomes St. Timothy, Toronto

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Dutton Community Church to Knox-St. Andrew's Church, Dutton, May 30, 2000.

CHANGE OF STATUS OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN

Pastoral Charge of St. Columba and St. Matthew's, Saint John, became two single point charges, September 13, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Pastoral Charge of St. Paul's, Winchester, Knox Mountain and St. Andrew's, South Mountain to Pastoral Charge of St. Paul's Winchester-Mountain.

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Pastoral Charge of Innerkip and Ratho became single points, November 21, 2000

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Foothills Shared Ministry ceases to exist, December 31, 2000

Chetwynd Shared Ministry and St. Peter's, Hudson Hope became single point charges

PRESBYTERY OF CENTRAL ALBERTA

St. Andrew's Innisfail and St. Andrew's, Olds, became single point charges, January 18, 2001

DEDICATION OF CHURCH BUILDINGS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG

Kings, New Minas, January 16, 2000

PRESBYTERY OF SAINT JOHN

Church Hall, Kirk of St. George, October 3, 1999

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND

Comox Valley Church, Comox, February 25, 2001

DISSOLUTION OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

St. Laurent, June 17, 2001

Valleyfield, June 30, 2001

PRESBYTERY OF SEAWAY-GLENGARRY
St. Andrew's, South Mountain, January 16, 2001
PRESBYTERY OF LANARK & RENFREW
Scotch Bush, Gratton, August 1, 2000

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO
Alderwood, Toronto, October 24, 2000

Synod of Southwestern Ontario

PRESBYTERY OF PARIS
Pleasant Ridge, Brantford
PRESBYTERY OF LONDON
Alma Street Church, St. Thomas, May 23, 2000
Tempo Church, London, December 31, 2000

AMALGAMATION OF CONGREGATIONS

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
St. Paul's Lakeport with Old St. Andrew's, Colborne, June 25, 2000

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Argyle, Crinan and Knox Church, West Lorne to become Argyle Church, Crinan,
September 30, 2000
PRESBYTERY OF ESSEX-KENT
Knox, Windsor with St. Andrew's, Windsor, November 26, 2000

PREACHING POINT ESTABLISHED

None reported.

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

MEMORIAL RECORDS

SYNOD OF THE ATLANTIC PROVINCES

Presbytery of Pictou

THE REVEREND MARIAN A. PATTERSON

The Reverend Marian A. Patterson, formerly of Pictou County, Nova Scotia, died Wednesday January 17, 2001, at her home in Waterville, Maine, aged 80 years. Born and educated in the United States, she taught high school for nine years, resigning to attend Princeton Theological Seminary in Princeton, New Jersey. She trained in Christian Education since the ordination of women was still many years in the future. In June, 1952, she married Alan H. Patterson and they raised three children. She continued to work as a Director of Christian Education in California and Tennessee, before they returned to Ohio where she taught for twenty-three years.

Following the death of her husband in January 1985, Marian felt called to ministry and enrolled at Louisville Presbyterian Theological Seminary in Louisville, Kentucky, receiving the degree of Master of Divinity in May 1986. She was ordained as a minister in The Presbyterian Church in Canada at St. Andrew's Presbyterian Church, Pictou, Nova Scotia, in November 1986, and began her ministry at St. Matthew's Presbyterian Church, Grand Falls, Newfoundland. In April 1988, she returned to Pictou and served various churches in the area as short-term supply and interim minister until in April 1995 where she joined the staff at First Presbyterian Church, New Glasgow, Nova Scotia. There she served as Assistant to the Minister, retiring in June 2000, at which time the congregation honoured her with the title of Minister Emeritus.

A short time later, she and her sister, Alice Eaddy, with whom she lived, moved to Maine. In addition to her sister, she is survived by a daughter, The Rev. Marjorie J. (David) Brown, London, England and two sons, Dr. Richard J. (Barbara) Patterson, Minneapolis, Minnesota and James R. (Diane) Patterson, Columbus, Ohio, and seven grandchildren. A memorial service was held at First Presbyterian Church, New Glasgow, Nova Scotia on January 27, 2000.

SYNOD OF QUEBEC & EASTERN ONTARIO
Presbytery of Ottawa

MARGARET HELEN BOYD

Margaret Helen Boyd died peacefully at Hunt Club Manor, Ottawa on April 14, 2001.

Born in Vancouver and raised in Victoria, where she was an active member of Gorge Presbyterian Church, Margaret began her working career as a nurse. An accident that left her unable to nurse, and a life changing experience at the WMS 25th Anniversary celebration in Toronto, convinced Margaret of her call to diaconal ministry and she soon returned to Toronto for her training.

She graduated in 1948, serving first in the Okanagan Valley, then extension work in several places in Alberta. In Prince Albert she learned to drive in the Presbytery mission van. Margaret undertook kindergarten work at Tyndale House in Montreal and then at the Vancouver Children's Centre. Margaret also served as the Regional Secretary for the Hamilton-London Synodical of the WMS, followed by another 6 years in Saskatchewan.

Margaret finally settled in Ottawa. She became a valued member of St. Timothy's Church in 1966, was ordained an elder in 1971, and served as clerk of session from 1987-1996. Margaret was always a strong supporter of CGIT, Christian camping, and ecumenical Christian Education efforts.

The Rev. John Wilson, Moderator of the Presbytery of Ottawa, conducted worship at her Presbytery funeral. Her long-time friend and minister, The Rev. Garry Morton reminded mourners of Margaret's considerable gifts and her ongoing willingness to use them in God's service.

THE REV. LESLIE GORDON SMITH

The Rev. Leslie Gordon Smith was born March 8, 1916, in Goderich, Ontario, and was the youngest of four brothers and two sisters. His family was originally from Enfield Middlesex, England. He was the son of a newspaper man and spent his early years in Ogema, Saskatchewan and Vancouver, British Columbia.

Les married Frances Johnson on May 12, 1942, and they had one daughter, Karen Louise.

He worked as a linotype operator and then served twenty eight years in the Royal Canadian Air Force attaining the rank of Flight Lieutenant.

Following his retirement from the Air Force, Les felt the call to ministry and attended Presbyterian College in Montreal, from which he graduated in 1969. During his student years he served the pastoral charge of Vernon, Ontario.

Upon his graduation from Presbyterian College, The Rev. Leslie G. Smith served as associate minister, Knox Church, Ottawa. He was minister of St. Andrew's, Bermuda from 1970 to 1981.

Following retirement, Les served the congregations of St. Paul's Winchester, Knox Mountain and St. Andrew's South Mountain. He also served in chaplaincy at the National Defence Medical Centre during this time.

Les Smith was active in the congregations of St. Timothy's, and St. David and St. Martin in Ottawa following retirement.

The Rev. Leslie Gordon Smith passed away on February 4, 2001.

SYNOD OF TORONTO-KINGSTON
Presbytery of Kingston

THE REVEREND KEVIN STEWART LISCOMBE

Kevin Stewart Liscombe was the older of two children born to Stewart and Mildred (Bath) Liscombe, April 9, 1956, in Fenelon Falls (via the Lindsay hospital). He spent his early years in the "Falls" going to school and being groomed to take over the family construction business.

Kevin and Ann Stegenga (high school friends) were married in the Christian Reformed Church, and they have four wonderful children, Melissa, Emily, Heather and Aaron.

In 1992 he was confronted by the Lord to consider full-time ministry, and he entered Ontario Bible College/Seminary the following year. An inherited tendency toward nephritis constantly infringed on his health, but he finished the three-year B.R.E. degree and proceeded on to McGill University and Presbyterian College for his degrees of B.Th. and M.Div.

While attending to his studies, he was student minister to a cluster of four small churches in northern New York State. The people's response to his ministry was outstanding and they were considering the possibility of extending him a call upon his graduation. However, his condition deteriorated and he had to depend more and more upon Canadian medical attention. Finally a compatible replacement kidney was found and implanted half-way through his final year.

Then with this new lease on life he was inspired to seek new avenues of service for his Lord and Saviour. Upon graduation, he accepted a call from St. Andrew's Presbyterian Church, Roslin, in the Presbytery of Kingston. His ministry, especially among the youth within and outside the congregation, stirred the hearts and changed the lives of more than a few people.

Unknown to him, his last living challenge was his address to the Synod of Toronto-Kingston being held in Sault Ste. Marie, where his report about the ministry to our youth received a standing ovation and a commitment to reach out to young people here, there and everywhere with the glorious news of salvation through Jesus Christ as Lord and Saviour. Kevin died of a massive heart attack shortly after his return from Synod. He is gone into the nearer presence of God, but he will never be forgotten.

He had a fervent desire to reach out to young people with the gospel. His life was a living testimony of his ardent love for the Lord. The Roslin congregation has grown substantially in three short years. Three Sundays after his passing, four young couples were received as members and two children were baptised.

St. Andrew's Church, Belleville, was filled to capacity for a triumphant service of witness and praise. The worship was conducted by The Rev. Alan Barr, Moderator of Kingston Presbytery, assisted by The Rev. Craig Cribar and the choir under the direction of Rudi Heidjens. Classmates The Rev. Job van Hartingsveldt and The Rev. John Ufkes, two youth members, and The Rev. Stan Self also took part. A soul-stirring movement came when David Shepherd, a gifted soloist and dear friend from the United States, sang the Lord's Prayer, unaccompanied, as he walked down the aisle to the head of the casket. "For thine is the kingdom, and the power, and the glory, forever. Amen"

Presbytery of Lindsay-Peterborough

THE REVEREND WILLIAM CAMPBELL MCNEIL

The Reverend William McNeil went to be with our Lord on July 9, 2000. He died peacefully at the Peterborough Regional Health Centre, Hospital Drive, surrounded by his family.

Bill, in his 66th year, was the beloved husband of Carolyn (Franklin); loving father of Nancy and husband Jason Ross, John and wife Karen McNeil. Proud grandfather of Ethan Ross.

Predeceased by his parents William and Flora McNeil and brother John McNeil, he is survived by sisters Flora Clayton of Scotland, Cathy Barnett of Victoria, British Columbia, Wilma Nagy of Victoria, British Columbia, brother-in-law Bob Franklin and Mary Lou Taylor, as well as several nieces and nephews.

He will be missed by the churches he served as minister of the gospel of Jesus Christ: Dauphin, Manitoba (lay preacher), Grand Valley, Ontario (student); Valetta and Blenheim, Ontario; Neepawa, Manitoba; Trail, British Columbia. When Bill was in the active ministry he served on many presbytery committees.

After Bill retired, he was an active minister in association with St. Stephen's Presbyterian Church, Peterborough, Ontario. He served as a supply minister, was active in Bible study groups and was an active witness to God by his regular church attendance in spite of increasing disabilities.

Presbytery of East Toronto

THE REVEREND DEREK BALMER

The Rev. Derek Balmer was born in Blyth, Northumberland, in northeast England, August 26, 1936, and died in Toronto on October 12, 2000.

Growing up in Glasgow, he was early attracted to the ministry of word and sacrament. During his obligatory two years military service, he created the position of chaplain's clerk, which he then filled; he later received a diploma from Trevecca Theological College in Wales. He was active in the Tell Scotland Evangelistic Campaign, working right up to the north of the country. In 1961, when a new housing development went in at Seaton Delaval, near his home town in Northumberland, he persuaded the developer to give land for a Presbyterian church, which was built under his leadership in 1964 and still flourishes.

Having come to Canada, he began theological studies at Knox College, completing them at Presbyterian College, Montreal, and convocating in 1972. From 1968 to 1970, he served Port Carling and Torrance as a student, and was ordained at Livingston Church, Montreal, where he served from 1971 to 1974. He was minister at St. Andrew's, St. Lambert from 1975 to 1978, when he left the pastoral ministry to begin the work that occupied him for the rest of his life, Neuro-Linguistic Programming (NLP).

He conducted his NLP work first from Ottawa and, from 1992 on, in Toronto, but was also often overseas as a leader of seminars and therapy groups. In Toronto, he rented space at the Toronto School of Theology for his workshops. He developed a reputation for charismatic leadership, attested by members at Rosedale Presbyterian Church and by the large number of people from his NLP work who attended and spoke at his funeral.

He joined Rosedale when he moved to Toronto, and in time became a member of session. Possessing musical gifts, he was keenly interested in liturgy and choral singing, and served on the Worship Committee; his rounded English accent made him popular as a reader of scripture. He also served on the Stewardship and Mission Committee, and, at the time of his death, had just prepared a statement on stewardship, of which the committee made use in its fall program and flyer.

His death was unexpected, although he had passed through quadruple bypass surgery about five years ago. He suffered a cardiac arrest, apparently in the process of being transferred from emergency to a hospital room.

His ministry enriched the lives of many, both within and outside the church. We commend him to God with gratitude.

MISS MABEL BOOTH

Mabel Margaret Booth was born in Toronto on July 6, 1914, and died in that city in her 86th year on April 19, 2001.

Mabel grew up in Riverdale Presbyterian Church and was a graduate of the Missionary and Deaconess Training School that later became Ewart College. After her graduation, Mabel served the Church and the Women's Missionary Society in various parts of Canada. Her first assignment was to work among the Ukrainian people in Toronto, then in Western Canada where she served as a deaconess in the Presbyteries of Saskatoon and Prince Albert and later at First Presbyterian Church in Edmonton.

Upon her return to Ontario she was a congregational deaconess in Central Church, Galt-Cambridge and then in Glenview Presbyterian Church, Toronto. When she was at Glenview she was Supervisor of Field Work for the first-year students from the Missionary and Deaconess Training School (Ewart College).

Mabel was employed by the Women's Missionary Society from February 1, 1962 to September 30, 1976, as National Secretary for Children's Work. She was also a Consultant in Elementary Education, giving leadership training and helping in the selection and use of Church School materials. Mabel led the cause of weekday groups for boys and girls, such as the Children of the Church and Explorers.

From October 1976 until her retirement in July 1979, she worked at Church Offices in the Communications Department and the General Assembly Office.

Mabel was a member of session and founding member of Gateway Community Church. In later years she returned to Riverdale Presbyterian Church and was a faithful member until her death. Mabel is remembered for her spirit and determination. Also for her deep commitment and calling for ministry with children and other areas of Christian Education.

Mabel leaves behind her brother-in-law John Newstead, nephew Bill and wife Isabel Newstead and their family.

THE REVEREND DR. DECOURCY HAMILTON RAYNER

DeCourcy Hamilton Rayner, CD, BA, DD, a former Moderator of The Presbyterian Church in Canada, and editor of *The Presbyterian Record* for 19 years, died December 21, 2000, in Toronto. He was 91. DeCourcy's ministry was shaped by his distinct sense of call to be a servant of Christ and in the world. Throughout his many years in ministry he strove to be faithful to his high calling, in every sphere of service.

Born in Hamilton, Ontario, on November 14, 1910, DeCourcy Rayner received his primary and secondary education in Kingston, Watford and Dutton, Ontario. He studied arts at the University of Toronto and graduated from Knox College in 1937. In 1966, Knox College recognized him with an honorary Doctor of Divinity degree.

DeCourcy Rayner came by his love of journalism honestly: his father, The Rev. Thomas DeCourcy Rayner, was a local correspondent for two London, Ontario newspapers, as well as the Toronto *Globe*. While attending the University of Toronto, the young Rayner worked as an editor on the university newspaper, *The Varsity*, which, at the time, was a daily publication. He later recalled that he was one of the few editors not to get fired. "My successor, who later had a distinguished career as a professor of systematic theology, lasted only two months!"

Following his graduation, Rayner was ordained a minister of The Presbyterian Church in Canada in his father's church, St. Andrew's in Lachine, Quebec. He then travelled by ship to what is now known as Guyana, with his wife Marion (Marie) White, a registered nurse with secretarial training whom he married in 1933.

Their four years in Guyana were extremely busy ones. DeCourcy managed 32 primary and two high schools administered by the church, was secretary-treasurer of the mission council, and field missionary. On his first Christmas Day as field missionary, every congregation on the Essequibo coast wanted him for a special worship service. He had seven services lined up by 6 am. When he arrived at the first one in the dark, he was startled by two bright flashes and two loud shots. He was told, "That was in honour of you. When the Governor comes they fire 21 guns, but we could only manage two."

When the Rayners returned to Canada in May 1941, DeCourcy became minister of Outremont Church in Montreal. He was soon claimed by the RCAF and was commissioned as a chaplain in 1943, serving in Canada and England. For 12 years after the war, he was chaplain of 401 City of Westmount Squadron, RCAF Reserve and received the Canadian Forces Decoration and the Coronation Medal of Queen Elizabeth while a reserve padre.

Before being appointed editor of *The Presbyterian Record* in 1958, Dr. Rayner served for 12 years as a district secretary of the Canadian Bible Society in Montreal. In 1972, the year of the First Russia-Canada hockey series, he was Canadian delegate to the first World Assembly of the United Bible Societies in Addis Ababa, Ethiopia. Always a journalist, he and another minister Dr. Kenneth McMillan, after obtaining the score from the Canadian ambassador, made sure the news of Paul Henderson's goal was included in the Bible Society Assembly newsletter.

While editor, he served on numerous local and national boards and committees of the Presbyterian Church. He was also a past president of the Associated Church Press and the Canadian Church Press organizations.

In 1977, DeCourcy Rayner's years of distinguished service were acknowledged by The Presbyterian Church in Canada when he was elected Moderator of the denomination's 103rd

General Assembly. After retiring as editor of *The Presbyterian Record* at the end of 1977, Rayner served as an assistant minister at St. Andrew's Church and at Armour Heights Church, Toronto.

An ardent curler, he helped found the East Metro Ministerial Curling Club, often disappearing from the office on Mondays and reappearing at the rink. It is a tradition still followed by many ministers today.

Predeceased by his beloved Marie, DeCourcy Hamilton Rayner is survived by his daughters Sally Schiller of Munich, Germany, Sue (and Deke) McBrien of North York, and Diana (and Michel) Tordjman of North York; his sister, Ruth Cowie of Toronto; and three grandchildren. A funeral service took place in Armour Heights Church on December 23, 2000.

THE REVEREND GERALD ALAN WALLACE

Gerry Wallace was born in Moose Jaw, Saskatchewan, on August 10, 1948. He grew up in Regina and for several years after high school assisted his father in the Wallace Paint Company, and also worked as a house painter.

Not long after his marriage in 1977, Mr. Wallace decided to enter university. He attended Luther College, University of Regina, graduating with a Bachelor of Arts in Religious Studies in 1981, and an Honours Bachelor of Arts in Religious Studies in 1982. Gerry felt called to ministry and commenced some courses at Canadian Bible College and Seminary in Regina, then was persuaded by a former professor to return to university and undertake a Master's Degree in Religious Studies. During this time he was actively involved as a student minister in various churches, including several months pulpit supply in First Presbyterian Church, Regina.

In 1987 Gerry accepted an invitation to be minister of Argyle Road Baptist Church in Regina, and was ordained by the Baptist Union of Western Canada in 1988. He received the degree of Master of Arts in Religious Studies at the University of Regina in 1988.

Gerry had a serious health problem with his lungs, and resigned from Argyle Baptist Church in 1991. He was placed on the lung transplant program, and the family moved to Toronto. In June 1992 he received a double lung transplant at the Toronto General Hospital. His health greatly improved, and he requested the Presbytery of East Toronto to make application to the Committee on Education and Reception to be received as a minister of The Presbyterian Church in Canada. The 1993 Assembly approved his application subject to completion of one year of studies at Knox College.

Mr. Wallace enrolled in Knox College (part-time) and the Presbytery of East Toronto appointed him as lay missionary to Westminster Presbyterian Church, Toronto, while he completed his studies. He was received as a minister of The Presbyterian Church in Canada in June 1995, accepted a call to Westminster Church, and was inducted by the Presbytery of June 18, 1995.

Mr. Wallace served that congregation faithfully, and was also active in presbytery responsibilities, until he took ill in October 2000. He died on November 9, 2000. The memorial service was conducted by a personal friend, The Rev. Michael Green, assisted by The Rev. Dr. Cameron Brett and The Rev. Dr. Harrold Morris. Personal comment was given by Gerry's brother Don Wallace.

The Rev. Gerald Wallace is survived by his wife Elizabeth (Libby), son Aaron, and daughters Kirsty and Rebekah.

The Presbytery of East Toronto records its sorrow at the loss of a courageous, humble and faithful minister and presbyter. We give thanks to God for Gerry Wallace's life and friendship with us.

Presbytery of Brampton

THE REVEREND DR. KINGSLEY E. KING

The Rev. Dr. Kingsley E. King passed away peacefully into the presence of our Lord on March 2, 2001. Kingsley was born on July 28, 1923 in Chatham, Ontario, where he lived and attended school until the beginning of World War II.

Kingsley served with the Royal Canadian Air Force from January 1941 to November 1945. He was attached to the No. 430 Spitfire Squadron as a Second Lieutenant and served in England, France, Belgium, Holland and Germany.

Upon his return he attended the University of Toronto graduating in 1950 with a B.A. degree. He proceeded to Knox College. After graduation, he was ordained and inducted as a minister of Knox Presbyterian Church, New Westminster, British Columbia on July 14, 1953. He subsequently served as minister in St. Andrew's Presbyterian Church from 1961 to 1974 and in Dixie Presbyterian Church from 1974 to 1994 when he retired. In 1992 he received an honorary Doctor of Divinity degree from Knox College.

Kingsley was devoted to his family: his wife of 35 years, Elaine; his son, Kevin and his wife, Rachelle; his daughter Keri and her husband, John; and his precious grandchildren, Kaitlyn, Melissa, Michael and Kyle.

SYNOD OF SOUTHWESTERN ONTARIO Presbytery of London

REVEREND DOCTOR HARRY SCOTT RODNEY

The Reverend Dr. Harry Scott Rodney age 84 died on November 4, 1999. Born February 22, 1915, in Calgary, Alberta, he was raised in the Ottawa area. Husband of Ruth (Page) and widower of Margaret Hughston (1986).

In 1935, Dr. Rodney enrolled at the University of Ottawa where he was elected vice-president of the University Debating Society and became a member of an international debating team. He received a Bachelor of Arts degree in English, Latin and History in 1938 from Queen's University, Kingston. He enrolled at The Presbyterian College, Montreal and graduated in theology in 1941, having won three scholarships and being co-winner of the prize in religious education. Upon graduation, he became minister of Ephraim Scott Memorial Church, in Montreal, serving there until 1944, when he was called to Knox Presbyterian Church in St. Thomas, Ontario. Post-graduate studies in the fields of the Greek New Testament, church history, and pastoral counseling resulted in the awarding of a Bachelor of Divinity degree from the Presbyterian College in 1952. His book-length thesis in pastoral counseling was the first in this field at the Montreal college. In 1963, The Presbyterian College, Montreal awarded him the degree of Doctor of Divinity, the first minister of Knox to be so honoured. At the time of his death, Dr. Rodney was minister emeritus at Knox, having retired in 1996 after serving the congregation actively for 52 years. Dr. Rodney preached in almost every major pulpit in Canada and the United States. He was also the author of two theological dissertations, "Christianity and Totalitarianism" and "The Minister as a Personal Counselor," both of which have been published for university libraries. In addition, he contributed to the church monthly *These Days*. He had a great sense of humour and loved to preach (without notes), giving a message from the heart, inspiring people to live moral lives. Dr. Rodney was one of the few Canadians listed in the American "Who's Who in Religion, 1979 and the Cambridge, England, Men of Achievement. He was given the Queen's Jubilee medal in 1978 and the mayor's award in 1990.

Dr. Rodney was elected moderator of the Presbytery of London on several occasions. In 1963 he was elected moderator of the Synod of Hamilton and London. He served on the Board and Senate of the Presbyterian College and the Board of Administration for the Canadian Council of Churches. He also served as convener of the finance committee of the General Board of Missions.

In local community affairs, Dr. Rodney was a member of the Kiwanis Club and served on the boards of the Victoria Order of Nurses, the former Alma College, and was chaplain of the Elgin Regiment and Masonic Order. He was a member of the Argyle Lodge 65 AF AM Montreal and served as an honorary member of Talbot Lodge 546, St. Thomas. Also an honorary campaign chairman of the St. Thomas Elgin General Hospital's "Give Us Room to Care." He served on the Timken Maple Leaf Foundation. He even sought a seat in Parliament as the Liberal Party's nominee for a by-election in 1954. Dr. Rodney was a caring and gentle man who had the gift of making you feel "Special" no matter what walk of life you came from. "Well done, good and faithful servant".

Presbytery of Sarnia

THE REV. E. LLOYD H. CLIFTON

The Rev. E. Lloyd H. Clifton was born in 1919 in Gladstone in Middlesex County, Ontario and died November 13, 2000 at the age of 81.

A son of the manse, he graduated from the Ontario College of Pharmacy, University of Toronto in 1943. Following the end of World War II, he practiced pharmacy in Ingersol and Simcoe.

He next worked for a number of years as general manager of Baxter Laboratories in Acton and Alliston and Hollingscad of Canada in Bowmanville. While working at Hollingscad he was a founding member and early president of the Canadian Manufacturers of Chemical Specialty Association. While in Bowmanville he was ordained an elder of St. Andrew's Church.

In 1968 Lloyd Clifton answered a call to ministry and entered Knox College. While there he served as student minister at St. Andrew's Presbyterian Church in Sutton. He was ordained to the ministry of word and sacrament in 1970. He served his ordained mission appointment in the joint Presbyterian-United church charge of Calvin Grace in the north end of Hamilton. This was followed a few years later by a call to the Mount Forest, Conn, and Fairburn Pastoral Charge.

In addition to being active in the church both as a layperson and a minister of word and sacrament, Mr. Clifton was always very active in his community. He was a member of the Lions Club for 52 years. He was a life member of Lions International and an honorary member of the Strathroy Lions Club. He also served for 25 years a member of the board of directors of Alcohol and Drug Concerns.

Lloyd Clifton is survived by his wife of 57 years Evelyn (Fletcher); a son Lloyd (a military chaplain) and his wife Carol Ann and two daughters; Beth Anne (diaconal minister) and her husband George (minister of St. Paul's, Prince Albert) and Janet and her husband Richard. He is also survived by five grandchildren Carrie, Lloyd, Geordie, Beth and Katerina.

He will be remembered for his life of dedicated service not just to the Church but also to the broader community.

Presbytery of Huron-Perth

THE REVEREND DR. JAMES FERGUSON

One of the greatest accolades that can be given is the statement that The Rev ... was a great churchman or churchwoman. This is not a statement about someone of high born theology but a recognition of a person whose love was the Lord and the church and that this love shaped his or her ministry.

James Ferguson was one such churchman. From his birth in Scotland in 1911 to his death in Stratford, Ontario in 1999 he was a man who enabled others to know that life in the church was a life that meant growth and service. Educated in Hamilton, Toronto and Waterloo he brought this knowledge to others in a manner that made it accessible to the folk that he served faithfully at Beamsville, Barrie and Stratford. His service was recognised by a Doctor of Divinity bestowed in 1975 by Knox College.

All who knew Dr. Ferguson also admired his co-minister, his wife Jeane, who predeceased him in 1995.

A firm believer that the church was not a place to retreat to but a place to come from, Dr. Ferguson was on the Board of Royal Victoria Hospital in Barrie, a Member of the Boards of the Children's Aid Society and the Red Cross. Also, he was an active member of the Kiwanis Club, the Masonic Lodge and the Rose Croix. His activities were not just at the local level and he served as President of the Ontario Hospital Association. While in Barrie his service to the community was recognised when he was named Citizen of the Year.

When the Fergusons moved to Stratford in 1960 they soon became involved in the life of that community. Dr. Ferguson was a member of the Board of the Stratford General Hospital, (Chairman for 4 years), a member of the Kiwanis Club and, at the national Church level, Chair of The Presbyterian Church in Canada Education Committee. All this was done while conducting an active parish ministry.

Following his retirement in 1980, Dr. Ferguson still remained active in his many community interests and it was a loss to family, friends and colleagues when he died on December 15, 1999. James Ferguson epitomized, in his quiet, caring way, a level of ministry that those of us to whom it has now been entrusted can only hope to attain.

Dr. Ferguson was predeceased by his wife Jeane in 1995 and his daughter, Deborah Low in 1973 and is survived by his son James and his wife Brenda, grandchildren Lindsey, Brett and Leah and son-in-law, Dr. Alan Low.

Presbytery of Grey-Bruce-Maitland

THE REVEREND DOCTOR FREDERICK MILLER

The Rev. Dr. Frederick Miller was born on April 30, 1923, in Belfast, Northern Ireland. He came to Canada following the Second World War to do mission work in the Peace River district and married Ethel Macdonald in 1949, and they had four children, George, David, Jean and James.

After graduating from Carleton University and the Presbyterian College, Montreal, he was called to St. Edward's Presbyterian Church, Beauharnois, Quebec, and was ordained and inducted on May 16, 1956.

He was called to St. Andrew's, Owen Sound in December 1960, and was the longest serving minister of the congregation, retiring after nearly 28 years.

He was Moderator of the Presbytery of Bruce-Maitland and the Synod of Hamilton-London. He was granted an honorary Doctor of Divinity by the Presbyterian College, Montreal, in 1981. Dr. Miller was active within the wider religious community and for many years wrote a popular column "See Patch Thoughts."

Fred Miller died on January 31, 2001, and his funeral service was held on February 3, 2001 in St. Andrew's Presbyterian Church, Owen Sound.

THE SYNOD OF MANITOBA & NORTHWESTERN ONTARIO Presbytery of Winnipeg

THE REVEREND DR. JAMES D. MARNOCH

The Rev. Dr. James D. Marnoch died in hospital in Winnipeg, Manitoba on August 13, 2000 after a short illness. He was 87 years old. His wife, Irene died in 1996. He was also predeceased by his first child, an infant daughter. He is fondly remembered by his four sons, daughters-in-law and grandchildren.

Dr. Marnoch graduated from Knox College in 1948. As a student minister in Morden, Manitoba in 1938, he met his beloved wife, Irene and they were married in 1946. Following graduation from Knox College, James Marnoch was ordained in Oakwood Church, Toronto, his home church. He and Irene served for a short time in Timmins, Ontario. He was appointed to work among the First Nations people in the Elphinstone and Okanais Reserve in Manitoba. In 1950 he was called to St. John's Church, Winnipeg and ministered there until 1958. At that time he received a call to First Church, Kenora, Ontario, where he worked until 1963. While in Kenora he directed the Mission work for the Lake of the Woods region and, in that capacity, continued to minister on behalf of native people. He also served as Chaplain to the Cecilia Jeffrey Indian Residential School. In 1963, he was called again to St. John's Church, Winnipeg and continued for 19 years until his retirement in 1982. In that time, he was asked by the Presbytery to minister to Old Kildonan Church as well, and that arrangement with the two churches continued for 12 years.

At Knox College convocation in 1981, The Rev. J.D. Marnoch received the honorary degree of Doctor of Divinity. He was further honoured, following his retirement, by St. John's congregation naming him minister emeritus.

A colleague of his wrote: "His influence has been felt beyond our denomination. He has represented us in ministries of mercy and justice. His concern for the mission of the Church

among the people of native ancestry, in all of Canada and throughout the world has been most noteworthy.”

A great achievement of Dr. Marnoch's, perhaps his most notable, was the completion of *The Presbyterians in the Area of the Synod of Manitoba - 1700 to 1885*. The book was published in 1994.

The Presbytery of Winnipeg and the Synod of Manitoba and Northwestern Ontario are thankful to God for having called The Rev. James D. Marnoch to serve among us.

**THE SYNOD OF SASKATCHEWAN
Presbytery of Assiniboia**

THE REVEREND ALLAN MACARTHUR OLD

The Rev. Allan MacArthur Old was born the only child in a close knit family in January 1914. Knowing from an early age a vocation to ministry. The Rev. Old first took his bankers papers and worked for 6 years in a full time position in the Bank of Scotland, before returning to University of Edinburgh to complete a degree in divinity.

Ordained in 1946, he ministered first in Edinburgh before coming for a year to Canada. Upon his return in 1949, he married Isobel Kerr and together they had a daughter Fiona, and a son Colin. Fiona now lives in White Rock, British Columbia and Colin resides in Ottawa. That same year Rev. Old became minister in a church in an intergenerational seaport in Scotland. They returned across the Atlantic to St. John's in Newfoundland. Allan ministered there for 8 years while Isobel extended her singing career and studies under the tutelage of a veteran of the New York Metropolitan. The Olds returned to Scotland and settled in a suburb of Glasgow. It was at this time that Mr. Old developed a keen interest in divine healing. In 1970 they again returned to Canada and ministered in a coal mining area of Nova Scotia. In 1973 they connected with Church Extension and were sent to Regina to spearhead the relocation of a congregation from a downtown site to the northwest. Mr. Old guided the building of Norman Kennedy Presbyterian Church. He was elected Moderator of the Synod of Saskatchewan and became involved with the Order of St. Luke, an organization given to practicing divine healing. They remained in Regina until December 1980.

Retiring to White Rock, British Columbia, the Olds spent a year in Wellington, New Zealand before choosing Edinburgh, Scotland as their final retirement location. On January 7, 2001, very shortly after seeing his 87th birthday, The Rev. Allan MacArthur Old died peacefully.

Presbytery of Northern Saskatchewan

THE REVEREND GEERTRUIDA GERRIETA “TRUDY” MEYER

It was with deep sadness that we learned of the death of The Rev. Geertruida Gerrieta “Trudy” Meyer, on Thursday March 8, 2001, in Saskatoon. Trudy suffered a recurrence of cancer and was hospitalized both in Shellbrook and in Saskatoon where complications developed.

The Rev. Trudy Meyer was appointed by Canada Ministries, to the Mistawasis Memorial Presbyterian Church and was ordained in December 2000, by the Presbytery of Pictou, Nova Scotia. The Presbytery of Northern Saskatchewan conducted a service of recognition at Mistawasis on Tuesday January 16, 2001. Her very brief ministry among the people of Mistawasis consisted of four Sunday worship services and two funeral services before her illness restricted further activity; nevertheless, her witness was clear, compelling, and much appreciated.

She answered the call of God faithfully and willingly, moved across the country to fulfill her ministry. The hymn is “Will you come and follow me, if I but call your name?” was sung at Trudy's ordination and aptly describes her response.

Trudy was overjoyed to have her own church and the opportunity to fulfill what she had always wanted to do, namely, serve the Lord in the ministry of word and sacraments. In the short time she ministered, she made several good friends and neighbours in Shellbrook, as well as on the

Reserve. The fact that so many miss her dearly and have expressed these feelings to the family is a wonderful testimony to the strength of Trudy's ministry.

Many good ministry initiatives were underway in Mistawasis, and like the parable of the mustard seed, our prayer is that these will continue to be nurtured in their growth toward a fully flowering ministry there, in the very near future.

We commend Trudy to the everlasting care and keeping of almighty God, rejoicing in the resurrection to eternal life through Christ our Saviour, and offer our prayerful support to her family that God's comfort and consolation will bring them peace.

THE SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE REVEREND JOHN NEIL MURDOCH ALLAN

The Rev. John Neil Murdoch Allan died in his eighty-first year on March 22, 2001 in Vancouver General Hospital. He is survived by his wife Ernestine, son Grant, daughter-in-law Margaret, grand-daughters Katherine, Jennifer and Heather, his sister Jeanie Moss and her family.

John Allan was born in Vancouver on July 26, 1920, and raised on the Sunshine Coast at Stillwater and Powell River. The family subsequently moved to West Vancouver where John attended West Vancouver High School. His early years consisted of schooling in West Vancouver and spending summers with his father, who worked in the forest industry, at various sites along the coast of British Columbia. Early in his life he developed an interest in marine life and a deep appreciation of the rugged wilderness of the West Coast.

John attended the University of British Columbia studying biology and zoology but found his studies interrupted by World War II. John joined the medical branch of the Royal Canadian Navy and was trained to run a "sick bay". John served on the HMCS Prince Rupert (K324) from its commissioning in 1943 until the end of the war, making 18 Trans-Atlantic crossings in convoy.

After the war John returned to the University of British Columbia, where as a member of the Musical Society, he met Ernestine Summers, an accompanist for the Glee Club. They married on September 17, 1948. After finishing his studies at the University of British Columbia, John attended Knox College, Toronto and upon graduation was appointed to Port Alberni, British Columbia, his first full time charge. During this time John developed his interest in oil painting and he and Ernestine celebrated the arrival of their son Grant. After Port Alberni, John served the Church in Nelson, Murrayville and Newton. During his ministry at Newton, he also served as chaplain to the firehall and was both a member and later a convener of the Camp Douglas Committee of the Presbytery of Westminster.

In 1966, John returned to his zoological background and joined the Vancouver Public Aquarium as an aquarist. After moving back to Vancouver, John and Ernestine found new joy in their fellowship at Central Presbyterian Church, with John on the Board of Managers and Ernestine in the choir and eventually on the pipe organ.

John's retirement in 1985 allowed him once again to pursue his love of painting and, with Ernestine, a shared love of opera with tours to Seattle, San Francisco and New York for new productions. In recent years he continued reading and pursuing his interests in many fields, in spite of a hip injury seven years ago that made walking and stair climbing difficult.

A service of remembrance and thanksgiving for his life was held on March 27, 2001, at Central Presbyterian Church. The Presbytery of Westminster extends its sympathy to Ernestine and the family. John Allan touched the lives of many people as he served his Lord.

THE REVEREND KALMAN C. DOKA

The Rev. Kalman C. Doka passed into the presence of our Lord on Wednesday January 17, 2001 at Evergreen Nursing Home in White Rock, British Columbia. Kal was born in Kipling, Saskatchewan on April 17, 1917, the son of pioneers Kalman and Lydia Doka. He finished twelve years of school in Kipling and Regina and then attended Regina Normal School. He taught in rural Saskatchewan for six years. He then attended McMaster University, Hamilton, Ontario, graduating with a B.A. degree. This was followed by three years' study at Knox

College, Toronto, and he was ordained a minister of The Presbyterian Church in Canada in 1950.

During his ministry he served churches in Welland, Brantford and Mt. Pleasant, Ontario; Kipling, Saskatchewan; Abbotsford, British Columbia, and Calgary, Alberta. It was in Abbotsford that he pastored to a bilingual congregation and, being fluent in the Hungarian language, he was of great assistance to the refugees of the 1956 Hungarian revolution. He continued his ministry in Calgary and after five years accepted the position of Superintendent of Missions in the Synod of Alberta and Northern Saskatchewan. Seven years later he served in this capacity in the Synod of British Columbia until his retirement in 1985. His work had taken him over thousands of miles by car and air. In 1972, The Presbyterian Church in Canada honoured him, granting him the Honorary Degree of Doctor of Divinity.

White Rock has been his home since 1975. He leaves to mourn, Molly, his devoted and loving wife of over sixty years; sons David (Margaret) of Surrey, British Columbia, Brian (Wendy) of South Surrey, British Columbia, three daughters: Mary Ann (John) Rosberg of Kelowna, British Columbia, Margaret (Nick) Kooman of Red Deer, Alberta; Elizabeth (Rob) Savage of Cochrane, Alberta; eleven grandchildren and three great-grandsons; brother Emil (Helen) Doka of Kipling, Saskatchewan; sister Dorothy (Bill) Fabian of Burlington, Ontario; and sister-in-law Dolores Doka of Kipling, Saskatchewan. He will also be missed by two aunts, numerous cousins, nieces, nephews and many friends. He was predeceased by his parents and a brother, Raymond. Kal will be lovingly remembered for his deep faith and his concern and love for people.

Presbytery of Vancouver Island

THE REVEREND DOCTOR ALEXANDER JOSEPH DONALD FERGUSON MACSWEEN

Alex MacSween was born in Glasgow, Scotland, the older of the two sons of Peter and Flora MacSween. When he was seven years old the family emigrated to Canada, part of the great exodus from the British Isles to this country following the First World War. The family settled in Opal, Alberta where they resided while Peter MacSween completed his theological education to become a minister of The Presbyterian Church in Canada. Alex graduated from Regina Normal School in 1931, received his Bachelor of Arts degree from the University of Saskatchewan in 1935 and, having decided to follow his father into the Christian ministry, went to study at Knox College in Toronto, from whence he graduated in 1938. On October 12 of that year he married Mary Dorothy Campbell.

Alex's congregational ministry with the Church was carried out in Western Canada, beginning in Wanham and Blueberry Mountain, Alberta. In 1941 he moved to Prince Rupert in British Columbia. The outbreak of the Pacific Campaign during the Second World War meant that he served not only his own congregation but also ministered to Canadian and American troops bound for the Aleutian Island and the Southwest Pacific. Alex moved to Melfort in Saskatchewan in 1947 and then to Kamloops in 1951. While minister of Kamloops he led the congregation in the construction of a new sanctuary and demonstrated his zeal for church extension by helping to establish new charges at Prince George and Kitimat. He was also instrumental in the beginnings of new ethnic congregations among Hungarian, Korean and Chinese Christians in British Columbia.

His interest in the spread of God's kingdom led to Alex's appointment as Superintendent of Missions for Manitoba and Northern Ontario in 1962 and then, in 1966, he accepted a position at Church Offices as Assistant Secretary of the Board of Missions with special reference to Western Canada. On July 1, 1967, Mr. MacSween was awarded the Centennial Medal of Canada "in recognition of valuable service to the nation". In 1973 Alex was named as Canada Secretary of the Board of Missions; in 1977 he was awarded an honorary Doctor of Divinity degree by Knox College in recognition of his faithful service to the Church and in 1980 he was elected Moderator of the 106th General Assembly. During his moderatorial year he not only visited congregations across this country but also represented The Presbyterian Church in Canada by travelling to India, Japan and Taiwan. In 1982 he retired from Church Offices and settled in Saanichton, British Columbia.

During his career Alex travelled extensively across Canada. He had a great love for his adopted land though he also retained a native affection for the land of his birth. He had an encyclopedic knowledge of the congregations of our Church and possessed a vast collection of pictures of its

mission charges. He was deeply interested in people and had a fund of stories about those he had known or met. Friendly and outgoing of disposition, he was yet endowed with organizational and management skills which stood him in good stead and were so beneficial in his dealings with small, struggling congregations. He had the gift of encouragement and an ability to make visitors feel at home. He was a man who worked alongside others rather than simply telling them what to do, and was never happier than when holding a tool in his hand and engaging in conversation with other volunteers in getting a job done. This was a love he carried into his life in retirement. Alex was a man of deep faith whose whole life was bound up in the Church he loved and served so well. His death is a loss to our denomination but for him the end of sickness and limitation and for that we can only be glad for him.

Alex is survived by Marie, his wife of sixty-two years; his three children Don (Bonnie), Joyce and Sheila (Gordon) as well as numerous grandchildren and his brother (Ian, a minister). A memorial service was held in Knox Presbyterian Church, Victoria on Thursday, May 31, 2001. We praise God that he has now received his servant into his eternal home there to find new tasks to be done in the Master's service.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Bain, Carol	B.Th.	Presbyterian College
	M.Div.	Presbyterian College
Barker-Kirby, Shirley	B.Ed.	University of Victoria
	M.Sc.	University of Calgary
	M.Div.	Vancouver School of Theology
Bourgon, Mark	B.A.	
	M.Div.	Knox College
Brownlee, Thomas	S.T.M.	Lutheran Theological Seminary
	M.Div.	
DeWolfe, Laurence	D.Min.	McCormick Theological Seminary
Fraser, Brenda	B. Hec.	University of Manitoba
	M.Div.	University of Winnipeg
Human, Andrew	D.Min.	Ashland Theological Seminary
Ingram, William	B.A.	University of Toronto
	Th.M.	Knox College
MacKay, Donald W.	D.Min.	Union Theological Seminary
MacLeod, Ian G.	D.D. (Hons.)	Knox College
MacLeod, Margaret A.	M.Div.	Knox College
Mahabir, Ronald	B.A. (Hons)	Mt. Allison
Oakes, Ken	M.Div.	Knox College
Park, Eun-Joo	B.A.	
	M.Div.	Knox College
Paquette, Linda	B.A.	
	M.Div.	Presbyterian College
Pfaff, Anthony	B.Sc. (Hons.)	St. Andrew's, Scotland
	FFA	St. Andrew's, Scotland
	M.Div.	Vancouver School of Theology
Rennie, Ian S.	D.D. (Hons.)	Knox College
Robinson, Douglas	Th.D.	Knox College
van Vliet, John	B.A.	Calvin College, Michigan
Sherbino, David	M.A.	University of Waterloo
	B.Ed.	Memorial, St. John's
	M. Div.	Knox College, Toronto
Vais, Chris	D.D. (Hons.)	Knox College
Waite, Harry	D.D.	Knox College, Toronto
Wallace, Ron	B.A.	University College
	M.A.	University of Toronto
	M.D.	Knox College
	Th.M.	Knox College
	Ph.D.	University of Toronto
Yee-Hibbs, Anne	B.A.	McMaster University

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.

No. Presbytery	No. Presbytery
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 Samia
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

Congregation	Presbytery	Congregation	Presbytery
A			
Abbotsford		Ancaster:	
Calvin	43	Alberton	24
Korean	46	St. Andrew's	24
Acton (ON), Knox	18	Carluke, St. Paul's	24
Acton (NS) (see Harvey Station)	5	Binbrook, Knox	24
Agincourt:		Angus, Zion	20
Bridlewood	15	Appin	27
Knox	15	Melbourne, Guthrie	
Ailsa, Craig	27	Armstrong, St. Andrew's	42
Ajax:		Arnprior, St. Andrew's	12
St. Andrew's	15	Armour Heights (Toronto)	16
St. Timothy's	15	Arthur, St. Andrew's	23
Alberton (ON)	24	Gordonville, St. Andrew's	
Alberton (PEI)	7	Ashburn, Burns	15
West Point		Ashfield	31
Albion Gardens (Toronto)	17	Ripley, Knox	
Alderwood (Toronto)	17	Athelstan (see Huntingdon)	9
Aldershot (Burlington)	24	Atwood	30
Allenford, St. Andrew's (see Tara)	31	Aurora, St. Andrew's	19
Alliston, Knox	20	Avonmore St. Andrew's	10
Mansfield, St. Andrew's		Gravel Hill, St. James-St. Andrew's	
Alma, St. Andrew's (see Elora)	23	Finch, St. Luke's-Knox	
Alma Street (see St. Thomas)	27	Avonton	30
Tempo, North Street		Motherwell-Avonbank	
Almonte	12	Aylmer (QU), St. Andrew's	11
Kinburn, St. Andrew's		Ayton, Knox (see Hanover)	31
Alvinston, Guthrie	29	B	
Napier, St. Andrew's		Baddeck, Knox	1
Amherst Island, St. Paul's	13	St. Ann's, Ephraim Scott	
Amherstburg, St. Andrew's	28	Englishtown, St. Mark's	
Amherstview, Trinity	13		

Congregation	Presbytery	Congregation	Presbytery
Baden, Livingston	23	Bookton (see Norwich)	26
Ballyduff	14	Boston	18
Banff, St. Paul's	40	Omagh	
Barney's River-Marshy Hope	3	Boularderie Pastoral Charge	1
Barnesville (see Hampton, St. Paul's)	5	Big Bras d'Or, St. James	
Barrie:		Ross Ferry, Knox	
Essa Road	20	Bowmanville, St. Andrew's	14
St. Andrew's	20	Bracebridge, Knox	20
Westminster	20	Bradford, St. John's	19
Bass River, St. Mark's	6	Bradner	43
Beersville, St. James		Braeside (see Lochwinnoch)	12
Clairville, St. Andrew's		Bramalea, St. Paul's	18
West Branch, Zion		Bramalea, North	18
Bassano, Knox	40	Brampton:	
Gem		St. Andrew's	18
Bathurst, St. Luke's	6	Heart Lake	18
Bayfield, Knox	30	Brandon:	
Baxter (see Cookstown)	20	First	34
Beaconsfield, Briarwood	9	St. Andrew's	34
Beamsville, St. Andrew's	25	Southminster	34
Smithville		Brantford:	
Beauharnois, St. Edward's	9	Alexandra	26
Beaverton	14	Central	26
Gamebridge, Knox		Greenbrier	26
Beechridge, St. Urbain (see Horwick)	9	Knox	26
Beechwood, St. Andrew's	29	Mount Pleasant	
Centre Road, Knox		Korean	45
Kerwood, West Adelaide		Brentwood	43
Beersville, St. James (see Bass River)	6	Bridlewood, Agincourt	15
Beeton, St. Andrew's (see Tottenham)	19	Briercrest, Knox (see Moose Jaw)	35
Bekevar, (see Kipling)	35	Brigden	29
Belfast, St. John's	7	Brighton, St. Andrew's (see Colborne)	14
Wood Islands		Bristol (see Fort Coulonge)	12
Belgrave, Knox (see Brussels)	30	Brockville, First	10
Bellafield	34	Brookfield (see Hunter River)	7
Belleville:		Brussels, Melville	30
St. Andrew's	13	Belgrave, Knox	
St. Columba	13	Burgoyne (see Port Elgin)	31
Belmont, Knox	27	Burk's Falls, St. Andrew's	22
North Yarmouth,		Magnetawan, Knox	
Belmore, Knox (see Bluevale)	31	Sundridge, Knox	
Bermuda, Hamilton, St. Andrew's	17	Burlington:	
Bethel		Aldershot	24
Price's Corners (see Hillsburgh)	18	Brant Hills	24
Ilderton	27	Knox	24
Biggar, St. Andrew's	36	Pineland	24
Binbrook, Knox (see Carluke)	24	Strathcona	24
Birch Grove, Victoria	1	St. Paul's	24
Birdtail (see Oak Lake Reserve)	34	Burnaby:	
Black River Bridge, St. Paul's		Ah Reum Da Woon	46
(see Chatham)	6	Brentwood	43
Blenheim	28	Gordon	43
Blue Mountain, Knox	3	Seoul	46
East River, St. Mary's, Zion		Burnbrae, St. Andrew's	
Garden of Eden, Blair		(see Campbellford)	14
Blueberry Mountain, Munro			
(see Wanham)	37	C	
Bluevale, Knox	31	Caintown, St. Paul's	10
Belmore, Knox		Lansdowne, Church of the Covenant	
Bobcaygeon, Knox	14	Caledonia, Bethel (NS) (see East River)	3
Rosedale		Caledonia (PEI)	
Bolsover, St. Andrew's	14	(see Murray Harbour North)	7
Kirkfield, St. Andrew's		Caledonia (ON)	24
Woodville		Calgary:	
Bolton, Caven	19	Calvin, Hungarian	40
Nashville		Centennial	40

Congregation	Presbytery	Congregation	Presbytery
Chalmer's	40	Chesterville, St. Andrew's	10
Grace	40	Morewood	
Knox	40	Chetwynd, Shared Ministry	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	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
Bumrae, 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	
Campbellville, St. David's	18	Cobourg, St. Andrew's	14
Nassagaweya		Cochrane, Knox	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	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	D	
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
Korean Church of Chatham-Kent (ON)	45	St. Andrew's	4
St. James (ON)	28	Musquodoboit Harbour	
Chatsworth, St. Andrew's	31	Dawn, Knox (see Petrolia)	29
Dornoch, Latona		Dawson Creek, St. James	37
Chauvin, Westminster	38	Dean, Sharon	4
Wainwright, St. Andrew's		Delhi, Calvin	26
Chesley, Geneva	31	Derby, Ferguson (see Millerton)	6

Congregation	Presbytery	Congregation	Presbytery
Deseronto, Church of the Redeemer (see Picton)	13	Eldon South, St. Andrew's (see Woodville) .	14
Dixie (see Mississauga)	18	Elgin (see Huntingdon)	9
Dixonville, Strang	37	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	Embro, 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	Ospringle, 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		F	
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. Columbia		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
Duvernay, St. John's	9	Port Stanley, St. John's	
E		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	Forest, St. James	29
Caledonia, Bethel		Formosan, Toronto	16
St. Paul's		Fort Coulonge, St. Andrew's	12
Springville		Bristol Memorial	
Sunnybrae, Calvin		Fort Erie, St. Andrew's-Knox	25
East River, St. Mary's Zion (see		Fort Frances, St. Andrew's	32
Blue Mountain)	3	Fort McMurray, Faith	38
Eastern Charlotte Charge	5	Fort St. John, St. John	37
Pennfield, The Kirk		Framboise (see Grand River)	1
St. Georges, The Kirk		Fredericton, St. Andrew's	5
Eckville, St. Paul's	39	Freeland (see Richmond Bay)	7
Eden Mills (see Rockwood)	23	Freetown	7
Edmonton:		French River (see Merigomish)	3
Antioch	38	French River, Calvin	1
Callingwood Road	38		
Stony Plain, Parkland First		G	
Calvin (Hungarian)	38	Gairloch, St. Andrew's	
Dayspring	38	(see Hopewell)	3
Eastminster	38	Galahad, St. Paul's (see Killam)	38
First	38	Galt, Knox's	23
Korean	46	Galt, St. Andrew's (now Cambridge)	23
Mill Woods	38	Gamebridge, Knox (see Beaverton)	14
Parkland	38	Gananoque, St. Andrew's	13
St. Andrew's	38	Ganton (see Lloydminster)	38
Strathcona	38	Garden of Eden, Blair	
Westmount	38	(see Blue Mountain)	3
		Gem (see Bassano)	40

Congregation	Presbytery	Congregation	Presbytery
Georgetown:		St. Paul's	24
Howick (QU)	9	South Gate	24
Riverfield		Hamilton, St. Andrew's Bermuda	17
Knox (ON).....	18	Hampton, St. Paul's	5
Limehouse		Barnesville	
Geraldton, St. Andrew's	32	Hanover, St. Andrew's	31
Glace Bay, St. Paul's	1	Ayton, Knox	
Glamis (see Paisley)	31	Hanwell, St. James	5
Glasgow Road (see Hunter River)	7	Prince William, Riverside	
Glenarm, Knox (see Fenelon Falls)	14	Haney	43
Glencoe	27	Hardwood Lands (see Elmsdale)	4
Wardsville, St. John's		Harrington, Knox (see Embro)	26
Glenelg (see Marine Drive Kirk)	3	Harriston, Knox-Calvin	23
Gloucester (see Ottawa)	11	Hartney, St. Paul's	34
Goderich, Knox	30	Hartsville	7
Goldenville (see Sherbrooke)	3	Harvey Station, Knox	5
Gordon (see Burnaby)	43	Acton	
Gordonville, St. Andrew's (see Arthur)	23	Hastings, St. Andrew's (see Warkworth)	14
Gorrie, Knox (see Molesworth)	30	Havelock, Knox (see Norwood)	14
Grand Falls, St. Matthew's	2	Hawkesbury, St. Paul's (see Vankleek Hill)..	10
Grande Prairie, Forbes	37	Heart Lake, Brampton	18
Grand River	1	Hemmingford, St. Andrew's	9
Framboise, St. Andrew's		Hensall, Carmel	30
Loch Lomond, Calvin		Hespele, St. Andrew's (now Cambridge).....	23
Grand Valley, Knox	18	Hillsburgh, St. Andrew's	18
Granville South (see North Tryon)	7	Hillsdale, St. Andrew's	20
Gravel Hill, St. James-St. Andrew's		Craighurst, Knox	
(see Avonmore)	10	Holstein (see Dromore)	31
Gravenhurst, Knox	20	Hopedale Oakville	18
Greenbrier (see Brantford)	26	Hopewell, First	3
Greenhill, Salem (see West River)	3	Gairloch, St. Andrew's	
Grenfell, Trinity (see Indian Head).....	35	Rocklin, Middle River	
Grimsby, St. John's	24	Horning's Mills, Knox	20
Guelph:		Howick, Georgetown	9
Knox	23	Riverfield	
Kortright	23	St. Urban, Beechridge	
St. Andrew's	23	Hudson's Hope, St. Peters	37
Westminster-St. Paul's	23	Humber Heights, St. Andrew's	17
H		Hungarian	
Hagersville, St. Andrew's	24	First (Oshawa)	15
Port Dover, Knox		First (Toronto)	17
Halifax:		First (Windsor)	28
Calvin	4	Calvin (Calgary)	40
Knox	4	Calvin (Delhi)	26
Church of St. David's	4	Calvin (Edmonton)	30
Halton Hills:		Calvin (Ottawa)	11
Acton, Knox	18	Calvin (Vancouver)	43
Georgetown, Knox	18	John Calvin (Hamilton)	24
Limehouse		Montreal	9
Hamilton:		Pleasant Ridge (Brantford)	26
Calvin Grace	24	Hunter River	7
Central	24	Glasgow Road	
Chalmers	24	Brookfield	
Chedoke	24	Huntingdon, St. Andrew's	9
Eastmount	24	Athelstan	
Erskine	24	Huntsville, St. Andrew's	20
Heritage Green (Stoney Creek)	24	Huron Feathers, Sauble Beach	31
John Calvin Hungarian	24		
MacNab Street	24	I	
New Westminster	24	Ilderton, Bethel.....	27
Roxborough Park	24	Ile Perrot, Pincourt	9
St. Columba	24	Indian Brook, Knox	1
St. Cuthbert's	24	Indian Head, St. Andrew's	35
St. Enoch	24	Grenfell, Trinity	
St. John & St. Andrew	24	Qu'Appelle, St. Andrew's	
St. David's		Ingersoll, St. Paul's	26

Congregation	Presbytery	Congregation	Presbytery
Ingleside, St. Matthew's	10	Brantford	45
Innerkip	26	Burnaby, Seoul	46
Innisfail, St. Andrew's	39	Calgary	46
Inverness, St. Andrew's	8	Edmonton	46
Iroquois, Knox	10	Korean Church of Chatham-Kent	45
Cardinal, St. Andrew's & St. James		Kwangya	46
Islington, St. Andrew's	17	London, Christian	45
Ivy (see Cookstown)	20	Mahn Min	45
J		Mississauga, Westside	45
Jarrett, Willis, (see Uptergrove)	20	Montreal	45
Jarvis, Knox	24	Niagara Falls	45
Walpole, Chalmers		Oshawa	15
Jasper Korean	46	Pilgram Korean	45
Jersey, New (see Tabusintac)	6	St. Timothy	45
K		Suh-Hwang	45
Kitchener-Waterloo Korean	45	Surrey	46
Kamloops, St. Andrew's	42	Toronto:	
Kanata, Trinity	11	Central	45
Kapusking, St. John's	21	East	45
Kars, St. Andrew's	11	Galilee	45
Vernon, Osgoode		North York	16
Kelowna:		West	17
St. David's	42	Yae Dalm	45
Kemptville, St. Paul's	10	Vancouver	46
Kenloch (see Middle River)	1	Vancouver, Galilee	46
Kenora, First	33	Waterloo, Kitchener Waterloo	45
Kensington	7	Winnipeg	46
New London, St. John's		Kouchibouguac, Knox (see Chatham)	6
Kerwood, West Adelaide (see Beechwood) .	29	L	
Keswick	19	Lac La Hache, Caribou.....	42
Killam	38	Lachine, St. Andrew's	9
Galahad, St. Paul's		Lachute, Margaret Rodger Memorial	9
Kilmaurs, St. Andrew's	12	Lake Ainslie (see Middle River)	1
Kimberley, St. Andrew's	41	Lake Dore	12
Kinburn, St. Andrew's (see Almonte)	12	Lake Megantic, St. Andrew's	
Kincardine, Knox	31	(see Scotstown)	8
King City, St. Andrew's	19	Lakefield, St. Andrew's	14
Kingston:		Lakehurst, Knox	
St. Andrew's	13	Lakehurst, (see Lakefield)	14
Strathcona Park	13	Lakeshore, St. Andrew's	28
Kinlough (see Teeswater)	31	Lancaster, St. Andrew's	10
Kinloss, South (see Lucknow)	31	Martintown, St. Andrew's	
Kintyre, Knox	27	Langley	43
New Glasgow, Knox		Lansdowne, Church of the Covenant	
Rodney, St. John's		(see Caintown)	10
Kipling, Bekevar	35	Largie, Duff (see Crinan)	27
Kirk Hill, St. Columba's (see Dunvegan)	10	Leamington, Knox	28
Kirkfield (see Bolsover)	14	Leaside, Toronto	16
Kirkland, St. David's	5	Leaskdale, St. Paul's	15
Kirkland Lake, St. Andrew's	21	Leggatt's Point	8
Kirkwall	24	Lenore (see Virden)	34
Sheffield, Knox		Lethbridge:	
Kitchener:		Bethlen	40
Calvin	23	St. Andrew's	40
Doon	23	Limehouse (see Georgetown)	18
Kitchener East	23	Lindsay, St. Andrew's	14
St. Andrew's	23	Listowel, Knox	30
Kitimat	42	Little Harbour	3
Knollwood Park (see London)	27	Pictou Landing, Bethel	
Knox, Sixteen	18	Little Narrows	1
Komoka (see North Caradoc-St. Andrew's)	27	Whycocomagh, St. Andrew's	
Korean:		Lloydminster, Knox	38
Abbotsford	46	Ganton	
Ah Reum Da Woon	46	Loch Lomond (see Grand River)	1
All Peoples	45	Lochwinnoch	12

Congregation	Presbytery	Congregation	Presbytery
London:		Megantic, Lake, St. Andrew's	
Chalmers	27	(see Scotstown)	8
DaySpring	27	Melbourne:	
Elmwood Avenue	27	Guthrie (see Appin)	27
Knollwood Park	27	St. Andrew's	8
Korean	45	Melfort, St. James	36
New St. James	27	Tisdale, St. Andrew's	
Oakridge	27	Melita (see Hartney)	34
St. George's	27	Melville (see Brussels)	30
St. Lawrence	27	Melville (see West Hill)	15
Trinity	27	Merigomish, St. Paul's	3
Westmount	27	French River	
Long Branch, St. James	17	Middle River, Farquharson	1
Lost River	9	Lake Ainslie	
Lot 14 (see Richmond Bay)	7	Kenloch	
Louisbourg-Catalone Pastoral Charge	1	Midland, Knox	20
Louisbourg, Zion		Milan, Bethany (see Scotstown)	8
Catalone, St. James		Millerton, Grace	6
Lower Caledonia, John Campbell		Derby, Ferguson	
(see East River Pastoral Charge)	3	Mille Isles	9
Lower Sackville, First	4	Milton:	
Lucknow	31	Boston	18
South Kinloss		Omagh	
Lunenburg, St. Andrew's	4	Knox	18
Rose Bay, St. Andrew's		Milverton, Burns	30
Lynn Lake, St. Simons	34	North Mornington	
M			
MacLennan's Mountain, St. John's	3	Mimico	17
Madoc, St. Peter's	13	Mira Pastoral Charge	1
Magnetawan, Knox (see Burk's Falls)	22	Mira Ferry, Union	
Maisonneuve, St. Cuthbert's (see Montreal)		Marion Bridge, St. Columba	
Malton, St. Mark's (Mississauga)	18	Miramichi:	
Malvern (see Scarborough)	15	Calvin	6
Manotick, Knox	11	Black River Bridge, St. Paul's	
Mansfield (see Alliston)	20	Kouchibouquac, Knox	
Maple, St. Andrew's	19	St. James	6
Maple Ridge, Haney	43	Mississauga:	
Maple Valley, St. Andrew's	20	Chinese	18
Marine Drive Kirk's Pastoral Charge	3	Clarkson Road	18
Sherbrooke, St. James		Dixie	18
Glenelg		Erindale	18
Marion Bridge, St. Columba (see Mira		Glenbrook	18
Pastoral Charge)	1	St. Andrew's (Port Credit)	18
Markdale Cooke's	31	St. Andrew's (Streetsville)	18
Feversham		St. Mark's (Malton)	18
Markham:		Westside Korean	45
Chapel Place	19	White Oak	18
Chinese	19	Mission, St. Paul's	43
St. Andrew's	19	Mistawasis	36
Marshfield (see Sherwood)	7	Mitchell, Knox	30
Marshy Hope (see Barney's River)	3	Molesworth, St. Andrew's	30
Martintown, St. Andrew's (see Lancaster) ...	10	Gorrie, Knox	
Massey, First	22	Moncton, St. Andrew's	5
Maxville, St. Andrew's	10	Monkton, Knox	30
St. Elmo, Gordon		Cranbrook, Knox	
Moose Creek, Knox		Montague, St. Andrew's	7
McClures Mills, St. Paul's		Cardigan, St. Andrew's	
(see Truro, St. James)	4	Montreal:	
McDonald's Corners, Knox	12	Arabic	9
Elphin		Beckwith/St. Michel	9
Snow Road		Chambit	9
Meaford, Knox	31	Chinese	9
Medicine Hat:		Côte des Neiges	9
Riverside	40	Eglise St. Luc	9
St. John's	40	Ephriam Scott Memorial	9
		Hungarian	9
		Knox, Crescent, Kensington & First	9

Congregation	Presbytery	Congregation	Presbytery
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	O	
N		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 (see Ottawa):		Knox Sixteen	18
Greenview	11	Trafalgar	18
Parkwood	11	Olds, St. Andrew's	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	Orms town	9
St. Andrew's	3	Rockburn	
Westminster	3	Oro, Trinity	20
New Glasgow (ON), Knox (see Kintyre)	27	Oshawa:	
New Jersey, Zion (see Tabusintac)	6	Knox	15
New Liskeard, St. Andrew's	21	Korean	15
New London, St. John's (see Kensington) ...	7	St. James	15
New Minas, Kings	4	St. Luke's	15
New St. Andrew's, Dover (see Chatham)	28	St. Paul's	15
New Westminster:		Ospringle, Knox (see Erin)	18
First	43	Ottawa:	
Knox	43	Calvin Hungarian	11
St. Aidan's	43	Erskine	11
Newmarket, St. Andrew's	19	Gloucester	11

Congregation	Presbytery	Congregation	Presbytery
Grace (Orleans)	11	Port Elgin, Tolmie Memorial (ON)	31
Greenview	11	Burgoyne, Knox	
Knox	11	Port Elgin, St. James (NB) (see Sackville) ...	5
Parkwood	11	Port Hope, St. Paul's	14
St. Andrew's	11	Port McNicoll, Bonar	20
St. David & St. Martin	11	Port Perry, St. John's	15
St. Giles	11	Port Stanley, St. John's (see Fingal)	27
St. Paul's	11	Portage la Prairie, First	34
St. Stephen's	11	Portuguese Evangelical	17
St. Timothy's	11	Prescott, St. Andrew's	10
Trinity (Kanata)	11	Spencerville, St. Andrew's-Knox	
Westminster	11	Price's Corners, Bethel (see Hillsburgh)	18
Owen Sound, St. Andrew's	31	Priceville, St. Andrew's	31
Oxford, St. James (see Springhill)	3	Prince Albert, St. Paul's	36
Oxford Mills, St. Andrew's	10	Prince George, St. Giles	42
P			
Paisley, Westminster	31	Prince Rupert, First	42
Glamis, St. Paul's		Prince William, Riverside (see Hanwell)	5
Palmerston, Knox	23	Puce, St. Andrew's Lakeshore	28
Drayton, Knox		Pugwash, St. John's (see Tatamagouche)	3
Paris	26	Puslinch, Duff's	23
Parry Sound, St. Andrew's	20	Q	
Parksville, St. Columba	44	Qu'Appelle, St. Andrew's (see Indian Head)	35
Pembroke, First	12	Quebec, St. Andrew's	8
Penetanguishene, First	20	R	
Pennfield, The Kirk (see Eastern Charlotte Pastoral Charge)	5	Ratho	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
Point Alexandra (see Petawawa)	12	Bethel (NB)	5
Point Edward	29	Rockburn (see Ormstown)	9
Pointe Claire, St. Columba by the Lake	9	Rocklin, Middle River (see Hopewell)	3
Port Alberni, Knox	44	Rockway (see North Pelham)	25
Port Carling, Knox	20	Rockwood	23
Torrance, Zion		Eden Mills	
Port Cartier, The Church of the Good Shepherd	8	Rocky Mountain House, Memorial	39
Port Colborne, First	25	Rodney, St. John's (see Kintyre)	27
Port Credit, St. Andrew's (Mississauga)	18	Rose Bay, St. Andrew's (see Lunenburg)	4
Port Dover, Knox (see Hagersville)	24	Rosedale (see Bobcaygeon)	14
		Roslin, St. Andrew's	13
		Ross, St. Andrew (see Cobden)	12
		Rosburn	34
		Rutherford (see Dresden)	28

Congregation	Presbytery	Congregation	Presbytery
S			
St. Aidan's (see New Westminster)	43	Selkirk, Knox	33
St. Albert, Braeside	38	Shakespeare	30
St. Andrew's East	9	North Easthope, Knox	
St. Andrew's, Greenock	5	Sheffield, Knox (see Kirkwall)	24
St. Stephen, St. Stephen's		Sherbrooke:	
St. Ann's, Ephraim Scott (see Baddeck)	1	St. James (see Marine Drive Kirk)	3
St. Catharines:		St. Andrew's	8
Knox	25	Sherwood, St. Mark's (Charlottetown)	7
St. Andrew's	25	Marshfield, St. Columba's	
St. Giles	25	Shipman	36
Scottlea	25	Sidney, Saanich Peninsula	44
West St. Andrew's	25	Simcoe, St. Paul's	26
St. David's, First	25	Sixteen, Knox (see Oakville)	18
St. Elmo, Gordon (see Maxville)	10	Slocan, St. Andrew's	41
St. George, The Kirk (see Eastern Charlotte Pastoral Charge)	5	Slocan Park, Slocan Valley Community	
St. Foy, St. Marc	8	Smiths Falls, Westminster	12
St. John's, Newfoundland:		Smithville (see Beamsville)	25
St. Andrew's	2	Snow Road (see McDonald's Corners)	12
St. David's	2	Sooke, Knox	44
St. John's, New London (see Kensington) ...	7	South Kinloss (see Lucknow)	31
St. Lambert, St. Andrew's	9	South Monaghan, Centreville	14
St. Lawrence (see London)	27	Millbrook, Grace	
St. Mary's, East River (see Blue Mountain) .	3	Southampton, St. Andrew's	31
St. Marys	30	Southminster (see Brandon)	34
St. Michel	9	South Nissouri (see Dorchester)	27
St. Paul's (see East River)	3	Spencerville, St. Andrew's-Knox	10
St. Stephen, St. Stephen's (see Greenoch)	5	Springhill, St. David's	3
St. Thomas:		Oxford, St. James	
Knox	27	Riverview, St. Andrew's	
Sackville, St. Andrew's	5	Springville (see East River)	3
Port Elgin, St. James		Stamford (see Niagara Falls)	25
Saint John:		Stanley, St. Peter's	5
St. Columba	5	Williamsburg, St. Paul's	
St. John and St. Stephen	5	Stayner, Jubilee	20
St. Matthew's	5	Sunnidale Corners, Zion	
Salmon Arm, St. Andrew's	42	Stellarton, First	3
Salt Springs, St. Luke's (see West River)	3	Stirling, St. Andrew's	13
Sandhill (see Pittsburg)	13	West Huntingdon, St. Andrew's	
Sandwith, St. Philip's	36	Stittsville, St. Andrew's	11
Sarnia:		Stokes Bay, Knox	31
Laurel-Lea-St. Matthew's	29	Stonewall, Knox	33
Paterson Memorial	29	Stoney Creek	
St. Andrew's	29	Cheyne	24
St. Giles	29	Heritage Green	24
Saskatoon:		Stony Plain, Parkland First (see Edmonton, Callingwood Road)	38
Calvin Goforth	36	Stouffville, St. James	19
McKercher Drive	36	Stratford:	
Circle West	36	Knox	30
Native Circle Ministry	36	St. Andrew's	30
Parkview	36	Strathcona Park, Kingston	13
St. Andrew's	36	Strathroy, St. Andrew's	29
Sauble Beach, Huron Feathers	31	Streetsville, St. Andrew's (Mississauga)	18
Sault Ste. Marie:		Stroud	20
Westminster	22	Sudbury:	
St. Paul's	22	Calvin	22
Victoria		Hillside	22
Schomberg, Emmanuel	19	Knox	
Scotsburn, Bethel	3	Summerland, Lakeside	42
Earlton, Knox		Summerside	7
West Branch, Burns Memorial		Sundridge, Knox (see Burk's Falls)	22
Scotstown, St. Paul's	8	Sunnidale, Zion (see Stayner)	20
Scottlea	25	Sunnybrae, Calvin (see East River)	3
Seaforth, First	30	Sunny Corner, St. Stephen's	6
Clinton, St. Andrew's		Warwick, St. Paul's	

Congregation	Presbytery	Congregation	Presbytery
Surrey:		First Hungarian	15
Grace	43	Gateway Community	16
Korean	46	Ghanaian	17
Kwangya.....	46	Glebe	16
St. Andrew's, Newton	43	Glenview	16
Whalley	43	Graceview	17
Sussex, Chalmers (see Hampton, St. Paul's)	5	Grace (West Hill)	15
Sutherland's River (see Thorburn)	3	Guildwood Community	15
Sutton West, St. Andrew's	19	Humber Heights, St. Andrew's	17
Swift Current, St. Andrew's	35	Hungarian First Church	17
Swinton Park, St. Andrew's		Iona (Willowdale)	16
(see Dundalk)	31	Knox (Agincourt)	15
Sydney, Bethel	1	Knox (Toronto)	16
Sydney Mines, St. Andrew's	1	Korean	
Sylvan Lake, Memorial	39	East Toronto	45
Sylvania, Knox	36	Galilee	45
T		Korean Myung Sung	45
Tabusintac, St. John's	6	Mahn-Min	45
New Jersey, Zion		St. Timothy	45
Oak Point, St. Matthew's		Suh-Kwang	45
Tara, Knox	31	West Toronto	45
Allenford, St. Andrew's		Yae Dalm	45
Tatamagouche, Sedgewick Memorial	3	Leaside	16
Pugwash, St. John's		Long Branch, St. James	17
The Falls, St. Andrew's		Malvern	15
Wallace, St. Matthew's		Melville (West Hill)	15
Teeswater, Knox	31	Milliken	15
Kinlough		Mimico	17
Thamesville, St. James	28	Morningside High Park	17
Duart		North Park	17
Thedford, Knox	29	Patterson	17
Watford, St. Andrew's		Pine Ridge	17
The Falls, St. Andrew's (see Tatamagouche)	3	Portuguese Evangelical	17
Thompson, St. Andrew's	33	Queen Street East	16
Thorburn, Union	3	Rexdale	17
Sutherland's River		Riverdale	16
Thornbury, St. Paul's	31	Rosedale	16
Thornhill	19	Runnymede	17
Thorold, St. Andrew's	25	St. Andrew's (Humber Heights)	17
Thunder Bay:		St. Andrew's (Islington)	17
Calvin	32	St. Andrew's (Scarborough)	15
First	32	St. Andrew's (Toronto)	16
Lakeview	32	St. David's	15
St. Andrew's	32	St. Giles, Kingsway	17
Tillsonburg, St. Andrew's	26	St. James (Long Branch)	17
Windham Centre, St. Andrew's		St. John's	16
Timmins, MacKay	21	St. John's (Milliken)	15
Tisdale, St. Andrew's (see Melfort)	36	St. Mark's	16
Tiverton, Knox	31	St. Paul's	17
Tomstown (see Englehart)	21	St. Stephen's	15
Toney River, St. David's (see River John) ..	3	St. Stephen's (Weston)	16
Toronto:		Toronto Central Taiwanese	16
Albion Gardens	17	Toronto Formosan	16
Armour Heights	16	Toronto Korean	45
Beaches	16	Trinity (York Mills)	16
Bonar-Parkdale	17	Trinity Mandarin	16
Bridlewood	15	University	17
Calvin	16	Victoria-Royce	17
Celebration North	16	Westminster	15
Chinese (Toronto)	16	Westminster	16
Choong Hyun	16	Weston	17
Clairlea Park	15	Westview	16
Coldstream	17	Wexford	15
Fairbank	17	Willowdale	16
Faith Community	16	Wychwood-Davenport	17
Fallingbrook	15	York Memorial	17

Congregation	Presbytery	Congregation	Presbytery
Torrance, Zion (see Port Carling)	20	Walpole, Chalmers (see Jarvis)	24
Tottenham, Fraser	19	Wanham, Knox	37
Beeton, St. Andrew's		Blueberry Mountain, Munro	
Town of Mount Royal	9	Wardsville, St. John's (see Glencoe)	27
Trail, First	41	Warkworth, St. Andrew's	14
Trenton, St. Andrew's	13	Hastings, St. Andrew's	
Truro, St. James'	4	Warwick, St. Paul's (see Sunny Corner)	6
McClure's Mills, St. Paul's		Wasaga, Wasaga Beach Community	20
Tryon, North	7	Waterdown, Knox	24
South Granville		Waterloo:	
Tweed, St. Andrew's	13	Kitchener-Waterloo Korean	45
Tyndale, St. George's	9	Knox	23
Tyne Valley (see Richmond Bay)	7	Waterloo North	23
U			
Union (see Norval)	18	Watford (see Thedford)	29
Unionville	19	Welland:	
Uptergrove, Knox	20	Hungarian	25
East Oro, Essen		Crowland	
Jarratt Willis		Knox	25
Uxbridge, St. Andrew's-Chalmers	15	St. Andrew's	25
V			
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 Hill:	
Calvin	43	Grace	15
Central	43	Melville	15
Chinese	43	West Huntingdon, St. Andrew's	
Fairview	43	(see Stirling)	13
Galilee	46	West Point (see Alberton)	7
Kerrisdale	43	West River Pastoral Charge	3
Korean	46	Durham, West River	
St. Andrews and St. Stephens	43	Green Hill, Salem	
St. Columba	43	Saltsprings, St. Lukes	
Surrey Korean (see Surrey)	46	Westminster, New:	
Taiwanese	43	First	43
West Point Grey	43	Knox	43
West Vancouver	43	St. Aidan's	43
Vankleek Hill, Knox	10	Weston, St. Stephen's	17
Hawkesbury, St. Paul's		Westport, Knox	12
Vankoughnet, St. David's	20	Westville, St. Andrew's	3
Vaughan, St. Paul's	19	West Vancouver	43
Verdun, First	9	Wexford	15
Vernon, Osgoode (ON) (see Kars)	11	Weyburn, Knox	35
Vernon, Knox (BC)	42	Whalley, Surrey	43
Victoria West (see Richmond Bay)	7	Whitby:	
Victoria:		Celebration!	15
Chinese	44	St. Andrew's	15
Knox	44	Whitechurch, Chalmers	31
St. Andrew's	44	White Rock, St. John's	43
Trinity	44	Whitewood, Knox (see Moosomin)	35
West Shore	44	Whycocomagh St. Andrew's	
Victoria (see Sault Ste. Marie)	22	(see Little Narrows)	1
Victoria Harbour, St. Paul's	20	Wiaraton, St. Paul's	31
Virten, St. Andrew's	34	Wick (see Cannington)	14
Lenore		Williamsburg, St. Paul's (see Stanley)	5
W			
Wainwright, St. Andrew's (see Chauvin)	38	Willis Jarratt (see Uptergrove)	20
Walkerton, Knox	31	Willowdale:	
Wallace, St. Matthew's (see Tatamagouche) ..	3	Iona, Toronto	16
Wallaceburg, Knox	28	Zion (AB)	39
		Valley Centre, St. Andrew's	
		Winchester, St. Paul's	10
		Mountain, Knox	
		Windham Centre, (see Tillsonburg)	26

Congregation	Presbytery
Windsor:	
Chinese	28
First Hungarian	28
Forest Glade	28
Paulin Memorial	28
Riverside	28
St. Andrew's	28
St. John's (NB)	4
Noel Road, St. James	
St. Matthew's (NF)	2
Wingham, St. Andrew's	31
Winnipeg:	
Calvin	33
St. Andrew's	33
First	33
Kildonan	33
Lockport Community	33
Manitoba Korean	46
St. James	33
St. John's	33
Westwood	33
Winnipegosis, Knox	34
Winterbourne, Chalmers	23
Woodbridge	19
Wood Islands (see Belfast)	7
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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The following contains addresses as of July 2001 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.

No.	Page	Presbytery	No.	Page	Presbytery
1	602	Cape Breton	45	642	Eastern Han-Ca
2	603	Newfoundland	24	644	Hamilton
3	603	Pictou	25	646	Niagara
4	606	Halifax & Lunenburg	26	648	Paris
5	607	St. John	27	649	London
6	608	Miramichi	28	652	Essex-Kent
7	609	Prince Edward Island	29	653	Sarnia
8	611	Quebec	30	655	Huron-Perth
9	612	Montreal	31	656	Grey-Bruce-Maitland
10	614	Seaway-Glengarry	32	658	Superior
11	616	Ottawa	33	659	Winnipeg
12	618	Lanark & Renfrew	34	661	Brandon
13	620	Kingston	35	661	Assiniboia
14	621	Lindsay-Peterborough	36	662	N. Saskatchewan
15	623	Pickering	37	664	Peace River
16	626	East Toronto	38	664	Edmonton-Lakeland
17	629	West Toronto	39	666	Central Alberta
18	632	Brampton	40	667	Calgary-Macleod
19	634	Oak Ridges	41	668	Kootenay
20	636	Barrie	42	669	Kamloops
21	638	Temiskaming	43	670	Westminster
22	639	Algoma & North Bay	44	672	Vancouver Island
23	640	Waterloo-Wellington	46	674	Western Han-Ca

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