THE

ACTS AND PROCEEDINGS

OF

THE ONE HUNDRED AND TWENTY-EIGHTH

GENERAL ASSEMBLY

OF

THE PRESBYTERIAN CHURCH IN CANADA

CORNWALL, ONTARIO

JUNE 2ND - JUNE 6TH, 2002

GENERAL ADDRESSES

CHURCH OFFICES AND ARCHIVES	50 Wynford Drive, Toronto, Ontario M3C 1J7 Phone (416) 441-1111; 1-800-619-7301 Fax (416) 441-2825, www.presbyterian.ca
KNOX COLLEGE:	59 St. George Street, Toronto, Ontario, M5S 2E6 Phone (416) 978-4503; Fax (416) 971-2133 knox.college@utoronto.ca
PRESBYTERIAN COLLEGE:	3495 University Street, Montreal, Quebec, H3A 2A8 Phone (514) 288-5256; Fax (514) 288-8072 cxgf@musica.mcgill.ca
ST. ANDREW'S HALL:	6040 Iona Drive, Vancouver, British Columbia, V6T 2E8 Phone (604) 822-9720; Fax (604) 822-9718 www.standrews.edu
VANCOUVER SCHOOL OF THEOLOGY:	6000 Iona Drive, Vancouver, British Columbia, V6T 1L4 Phone (604) 822-9031; Fax (604) 822-9212 www.vst.edu
CRIEFF HILLS:	R.R. #2, Puslinch, Ontario, N0B 2J0 Phone (519) 824-7898; Fax (519) 824-7145 1-800-884-1525 info@crieffhills.com
THE NATIONAL PRESBYTERIAN MUSEUM	415 Broadview Avenue, Toronto, Ontario, M4K 2M9 Phone (416) 469-1345; Fax (905) 526-8697 johna.johnston.@sympatico.ca

TABLE OF CONTENTS

Officers of the 128th General Assembly		1
Moderators of General Assembly		1
Clerks of Assembly		3
Standing Committees of General Assembly		4
Remits and Declaratory Acts		5
Minutes		7
Reports from Assembly Agencies		200
Mission Reports:	Canada Ministries	386
	International Ministries	414
Overtures, Petitions and Appeals		512
Changes affecting students, professional church workers, congregations		524
Memorial Records		544
Supplementary list of academic degrees and their sources		555
Synod and Presbytery Clerks and Conveners of Standing Committees		558
Synod Clerk Contact Information		601
Presbytery and congregational information		602
Congregational statistical and financial reports		675
Statistics and Finances		676
Congregational telephone and fax numbers		721
Alphabetical list of congregations		743
Alphabetical address list of professional church workers		756
Index		778

OFFICERS OF THE 127TH GENERAL ASSEMBLY

Moderator:	The Rev. J. Mark Lewis
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,	William Caven, D.D., LL.D., Toronto, Ontario
1893 Brantford,	Thomas Sedgwick, D.D., Tatamagouche, Nova Scotia
1894 Saint John	George L. Mackay, D.D., Tamsui Formosa, Taiwan
1895 London,	James Robertson, D.D., Winnipeg, Manitoba
1896 Toronto,	Daniel M. Gordon, M.A., D.D., LL.D., Halifax, Nova Scotia
1897 Winnipeg,	William Moore, D.D., Ottawa, Ontario
1898 Montreal,	Robert Torrance, D.D., Guelph, Ontario
1899 Hamilton,	Robert Campbell, M.A., Sc.D., Renfrew, Ontario
1900 Halifax,	Allan Pollok, D.D., Halifax, Nova Scotia
1901 Ottawa,	Robert H. Warden, D.D., Toronto, Ontario
1902 Toronto,	George Bryce, B.A., M.A., Ph.D., D.D., LL.D., Winnipeg, Manitoba
1903 Vancouver,	Donald H. Fletcher, M.A., D.D., Hamilton, Ontario
1904 Saint John	George M. Milligan, B.A., D.D., LL.D., Toronto, Ontario
1905 Kingston,	William D. Armstrong, B.A., M.A., D.D., Ph.D., Ottawa, Ontario
1906 London,	Alexander Falconer, D.D., Pictou, Nova Scotia
1907 Montreal,	Robert Campbell, M.A., D.D., Montreal, Quebec
1908 Winnipeg,	Frederick B. DuVal, D.D., Winnipeg, Manitoba
1909 Hamilton,	Samuel Lyle, D.D., Hamilton, Ontario
1910 Halifax,	John Forrest, B.A., D.D., LL.D., Halifax, Nova Scotia
1911 Ottawa,	Robert Peter Mackay, B.A., D.D., Toronto, Ontario
1912 Edmonton,	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
2001 Toronto	Joseph W. Reed, B.A., M.A., M.Div., D.D., Montreal, Quebec

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 ..... Ms. M. Repchuck
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/Treasurer ..... Mr. D.A. Taylor
Atlantic Missionary Society: President ..... Mrs. V. Hoeg
Business, Committee on, 2002 Assembly: Convener ..... Rev. T.J. Kay
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. Dr. A.D. MacLeod
International Affairs Committee: Convener ..... Mr. D. Mitchell
Life and Mission Agency: Convener ..... Rev. Dr. I.A. Gray
General Secretary ..... Rev. J.P. Morrison
Associate Secretaries:
Canada Ministries ..... Rev. G.R. Haynes
Education for Discipleship ..... Rev. J.F. Czegledi
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 (Acting) ..... Mr. P. Lingen
Managing Director (Acting), Crieff Hills Community ..... Ms. M. Repchuck
Nominate, Assembly Committee to: Convener ..... Rev. D. Kendall
Pension and Benefits Board: Convener ..... Rev. Dr. J.J.H. Morris
Administrator ..... Ms. L. Garland
Presbyterian Church Building Corporation: Convener ..... Mr. T. Thomson
General Manager ..... Mr. J. Seidler
Presbyterian Record: Convener ..... Rev. J.F. Crowdis
Editor ..... Rev. D. Harris
Theological Education, Committee on: Convener ..... Rev. M.B. McCutcheon
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
Co-Dean ..... Rev. Dr. T. Gemmell
Co-Dean ..... Rev. Dr. H. Kouwenberg
Vancouver School of Theology: Principal ..... Rev. Dr. K. MacQueen
Trustee Board: Convener ..... Vacant
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

2002 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.

Remit A, 2002 That the following changes to the Book of Forms be approved and remitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 1, p. 245, 18):

Revised section 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 unreferred overtures, which shall be April 1st; overtures anent names on the constituent roll of presbytery may be forwarded later if the need arises. (see section 297.5)

Revised section 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 1st, 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.

Revised section 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.

Revised section 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.

Revised section 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.

Revised section 296.3.1 Transmissions received after April 1st will be held by the Clerks of Assembly for presentation to the Assembly in the following year, with the provision that the originator of the transmission be given an opportunity to request to which committee or agency it shall be referred for consideration in the meantime.

Revised section 297 All papers intended for the General Assembly must be sent to the Clerk of Assembly, so as to be in his/her hands at least sixteen days before the Assembly meets. These transmissions include:

Revised section 297.2 References and appeals, transmitted by presbyteries or synods and any papers sent on by the preceding Assembly. (see A&P 1986, p. 283-84)

Revised section 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)

Remit B, 2002 That the following change in legislation be sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 4, p. 246, 18):

To amend section 125.1 of the Book of Forms by deleting the words "with the dates on which they communicated duly marked".

Remit C, 2002 That, for the sake of clarity, section 127.2 of the Book of Forms be amended to read as follows and that this amendment be remitted to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 8, p. 248, 18):

Amended section 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 through the session".

THE ACTS AND PROCEEDINGS OF THE ONE HUNDRED AND TWENTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA HELD AT CORNWALL, ONTARIO JUNE 2-6, 2002

FIRST SEDERUNT

At the city of Cornwall, Ontario, and within St. John's Church there, on Sunday the second day of June in the year of our Lord two thousand and two, at seven-thirty o'clock in the evening.

At which place and time, ministers, diaconal ministers and ruling elders being commissioners from the several presbyteries of The Presbyterian Church in Canada, convened as appointed by the General Assembly held in the city of Toronto, Ontario, in its final sederunt on the eighth day of June 2001.

Public worship was conducted by The Rev. William C. MacLellan, interim minister of St. John's Presbyterian Church, Cornwall. He was assisted by The Rev. Dr. Joseph W. Reed, Moderator of the 127th General Assembly, The Rev. Robert Martin, minister of Knox, Vankleek Hill and St. Paul's, Hawkesbury, and by The Rev. Geoffrey P. Howard, Moderator of the Presbytery of Seaway-Glengarry, and minister of Knox, Iroquois and St. Andrew's and St. James, Cardinal.

Music was provided by the choirs of St. John's, Cornwall, St. Matthew's, Ingleside and St. Andrew's, Lancaster under the direction of Mr. Alex Thomson, with organist Ms. Christine Hickey. The choirs sang an anthem entitled "I Feel The Spirit". The Sound Sculptors barbershop quartet sang "It Is Well With My Soul". Scripture was read by Rachel Wolff and Cameron Bharath of St. John's, Cornwall. The prayers of the people were led by Ms. Shirley Folkard, Knox, Vankleek Hill, and by Mr. James Purcell, St. Andrew's-Knox, Spencerville.

J.W. Reed preached the sermon, based on John 4:4-15, 25-27 and entitled "Here's The New Kid, Let's Be Nice To Him, Orar O Llorar". The celebration of the Lord's Supper then took place, with J.W. Reed and G.P. Howard officiating, assisted by W.C. MacLellan and R. Martin.

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, J.W. Reed, 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)**	
	Robert Lyle, Sydney	Charles D. Greaves, Albert Bridge
	Kenneth W. MacRae, Sydney Mines	N. Kevin Strong, Glace Bay
2.	**Presbytery of Newfoundland (Newfoundland)**	
	David W.K. Sutherland, St. John's	Sheena B. Findlay, St. John's
3.	**Presbytery of Pictou (Nova Scotia)**	
	Lorne A. MacLeod, Barney's River	Gerald N. MacLellan, Thorburn
	Charles E. McPherson, Stellarton	Mike McCulloch, New Glasgow
	H. Martyn Van Essen, Tatamagouche	Agnes S. Saunders, Westville

4. Presbytery of Halifax-Lunenburg (Nova Scotia)
Cynthia J. Chenard, Dartmouth
P.A. (Sandy) McDonald, Dartmouth
Struan G. Hale, Truro
Barbara J. Wedsworth, Coldbrooke

5. Presbytery of St. John (New Brunswick)
* Douglas E. Blaikie, Fredericton
Ruth Houtby, Sackville
Bonnie M.G. Wynn, Harvey
Eugene R. Craig, Woodstock
Iain R. Flint, Hanwell
Marlene M. Phillips, Harvey

6. Presbytery of Miramichi (New Brunswick)
Gerald E. Sarcen, Sunny Corner
J. Gillis Smith, Miramichi
Eric R. Glover, Miramichi

7. Presbytery of Prince Edward Island (Prince Edward Island)
Linda R. Berdan, Kensington
Henry J. Currie, Summerside
Daphne A. Blaxland, Montague
Lorne R. Moase, Stratford
Martin B. Myers, Charlottetown
Scott D. MacDonald, Stratford

II. SYNOD OF QUEBEC & EASTERN ONTARIO

8. Presbytery of Quebec (Quebec)
Mark A. Godin, Richmond
Estelle M. Blouin, Melbourne

9. Presbytery of Montreal (Quebec)
Cirric Chan, Brossard
John M. H. McPhadden, Ormstown
Joseph W. Reed, Montreal
Daniel J. Shute, Dorval
Moira Barclay-Fernie, Montreal
Stanley Chassagne, St. Lambert
Richard Lancing, Pierrefonds
Margaret Schipprack, Chateauguay

10. Presbytery of Seaway-Glengarry (Ontario)
Carol Bain, Winchester
Ian C. MacMillan, Cornwall
Shirley J. Folkard, Vankleek Hill
James R.S. Purcell, Spencerville

11. Presbytery of Ottawa (Ontario)
John L. (Jack) Archibald, Ottawa
Andrew J.R. Johnston, Ottawa
Alex M. Mitchell, Ottawa
James H.W. Statham, Orleans
Roy G. McKain, Ottawa
Eoin A. Matheson, Orleans
C. Jean Phillips, Ottawa
George O. Toller, Ottawa

12. Presbytery of Lanark & Renfrew (Ontario)
Ruth M. Syme, Deep River
Patricia L. Van Gelder, Cobden
George F. Hooper, Cobden
Joan Morison, Deep River

III. SYNOD OF TORONTO & KINGSTON

13. Presbytery of Kingston (Ontario)
Alan F. Barr, Belleville
Douglas R. Kendall, Gananoque
Yvonne M. Pollock, Kingston
Jean Scott, Kingston

14. Presbytery of Lindsay-Peterborough (Ontario)
L. Ann Blane, Bailieboro
Dawn B. Griffiths, Lindsay
Douglas Scott, Bobcaygeon
Dennis Carpenter, Fenelon Falls
Lynda J. Forbes, Grafton
June M. Macleod, Orono

15. Presbytery of Pickering (Ontario)
Ralph Fluit, Toronto
Gordon R. Haynes, Toronto
Lynda R. Reid, Toronto
Phillip J. Robillard, West Hill
Lois E. Whitwell, Oshawa
William B. Collier, Ajax
William L. McAndless, Toronto
Doreen R. Morrison, Toronto
Julia Pallek, Toronto
Agnes M. Williams, Toronto

16. Presbytery of East Toronto (Ontario)

James F. Biggs, Toronto
G. Cameron Brett, Toronto
Richard W. Fee, Toronto
D. Stewart Gillan, Toronto
Terrie-Lee Hamilton, Toronto
Karen A. Hincke, Toronto
George C. Vais, Toronto
Wes Chang, Toronto
Margaret Currie, Toronto
Ina Hill, Toronto
Michael S. Lamoureux, Toronto
Roger A. Lindsay, Toronto
Winston Ling, Toronto
Thomas R. Nettleton, Toronto

17. Presbytery of West Toronto (Ontario)

James B. Cuthbertson, Toronto
Patricia Dutcher-Walls, Toronto
William G. Ingram, Toronto
Lincoln L.R. Resende, Toronto
Zoltan Vass, Richmond Hill
Wayne J. Wardell, Toronto
Eleanor Dean, Toronto
James A. Doherty, Alliston
Barry Flude, Toronto
Margaret Henderson, Toronto
David J. Scott, Toronto
William R. Weir, Toronto

18. Presbytery of Brampton (Ontario)

James W.A. Cooper, Mississauga
Shawn D. Croll, Milton
Hugo K.W. Lau, Mississauga
Ian B. McWhinnie, Mississauga
Harvey Self, Orangeville
Pieter van Harten, Acton
Olive Lofts, Brampton
Arthur Smith, Mississauga
Len Won, Mississauga

19. Presbytery of Oak Ridges (Ontario)

Nader H. Awad, Maple
Jeremy Lowther, Bolton
Samuel M. Priestley Jr., Markham
Margaret A. Robertson, Newmarket
Gordon C. Carpenter, Unionville
Mary R. Foster, Sutton
David J. Rutherford, Kleinburg
Paul K. Stanbury, Richmond Hill

20. Presbytery of Barrie (Ontario)

John C. Henderston, Collingwood
Edward P. Hoekstra, Coldwater
James A. Sitler, Bracebridge
Carol Smith, Cookstown
Doris R. Durdin, Barrie
Christina Linton, Creemore
Bradley O. McGrady, Hawkestone
Susan J. Wolfenden, Barrie

21. Presbytery of Temiskaming (Ontario)

Cassandra H.J. Wessel, Kirkland Lake
Audrey Jackson, Kirkland Lake

22. Presbytery of Algoma & North Bay (Ontario)

George Hunter, Sudbury
Richard W. Barnes, Sudbury

23. Presbytery of Waterloo-Wellington (Ontario)

Linda J. Ashfield, Waterloo
Linda J. Bell, Elmira
Mark W. Gedcke, Kitchener
Thomas J. Kay, Guelph
Nan L. St. Louis, Mount Forest
Joyce D. I. Crane, Elmira
Andrew F.H. Foster, Cambridge
J. Lawrence Mason, Kitchener
Jean W. MacKay, Mount Forest
Allick R. Miller, Cambridge

45. Presbytery of Eastern Han-Ca

Peter Han, Toronto
In Kee Kim, Etobicoke
Jin Sook Ko, Toronto
Young Sun Lee, London
Cheol Soon Park, Toronto
Yong Hyun Ahn, Kirkland (PQ)
In Taik Chang, Toronto
San Tae Huh, Thornhill
Pong Ku Pak, Woodbridge
Seung-Yong Rhee, London

IV. SYNOD OF SOUTHWESTERN ONTARIO

24. Presbytery of Hamilton (Ontario)

Jeffrey P. Chalmers, Stoney Creek
Robert R. Docherty, Grimsby
Victoria E. Eldridge, Dundas
Petrus H. (Pieter) Greyling, Hamilton
J. Mark Lewis, Hamilton
Thomas G. Vais, Caledonia
Ruth D. Alexander, Hamilton
Clifford Andrews, Ancaster
Judy Johnson, Burlington
Joseph Sentpetery, Hamilton
Joe Tarka, Hamilton
Ben H. Toner, Grimsby

25. Presbytery of Niagara (Ontario)

* Gordon Ford, Niagara-on-the-Lake
Douglas F. Robinson, Thorold
Ronald D. Sharpe, Welland
George A. Tattrie, St. Catharines
Jacqueline E. Kellestine, St. Catharines
Gail L. Opie, Niagara Falls
Joan L. Weaver, Niagara Falls
Henry Wegman, Fonthill

26. Presbytery of Paris (Ontario)

Mark B. Gaskin, Brantford
Christopher W. Little, Innerkip
Allan Collins, Paris
Jo-Ann Dickson, Brantford

27. Presbytery of London (Ontario)

Andrew Human, St. Thomas
Gloria L. Langlois, Belmont
Keith A. McKee, London
Tom Hunter, London
Donald A. Nisbet, Wardsville

28. Presbytery of Essex-Kent (Ontario)

Evelyn M.I. Carpenter, Chatham
Wendy Paterson, Windsor
Kate E. Pfeffer-McIntosh, Belle River
Michael M. Maroney, Thamesville
Peggy Roger, Blenheim
Phyllis L. Smith, Chatham

29. Presbytery of Sarnia (Ontario)

Dennis I. Carrothers, Forest
Thomas A. Rodger, Sarnia
Isobel Y. Culbert, Sarnia
James R. Mackenzie, Sarnia

30. Presbytery of Huron-Perth (Ontario)

Gwen D.T. Brown, Exeter
David D. Clements, Goderich
H.D. Rick Horst, St. Marys
Douglas B. Brown, St. Marys
Murray R. Park, Mitchell
Sharon J. Stewart, Gorrie

31. Presbytery of Grey-Bruce-Maitland (Ontario)

Janice M. Hamalainen, Tara
Kenneth Oakes, Chesley
Cornelis (Case) Vanbodegom, Durham
William W.T. Vanderstelt, Chatsworth
Robert Campbell, Wingham
Doug R.E. Jeffray, Wroexeter
Peter D. Longmore, Stokes Bay
Donald M. Simpson, Goderich

V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

32. Presbytery of Superior (Ontario)

John A. Giurin, Thunder Bay
Harold G. Cumming, Thunder Bay

33. Presbytery of Winnipeg (Manitoba)

Brenda J. Fraser, Winnipeg
Kenneth A. Innes, St. Andrew's
Katherine Reimer, Winnipeg
Laurine J. Shone, Selkirk

34. Presbytery of Brandon (Manitoba)

Jean E. Bryden, Portage la Prairie
John E. van Vliet, Brandon
Violet F. Stouffer, Brandon
Arlene M. Robertson, Brandon

VI. SYNOD OF SASKATCHEWAN

35. Presbytery of Assiniboia (Saskatchewan)

Shirley C. Barker-Kirby, Regina
Barbara D. Vennard, Whitewood

36. Presbytery of Northern Saskatchewan (Saskatchewan)
Stewart Folster, Saskatoon
M.E. (Betty) Marsh, North Battleford
Lloyd Reeder, Melfort
Margaret A. Wilson, Saskatoon

VII. SYNOD OF ALBERTA & THE NORTHWEST

37. Presbytery of Peace River (Alberta, Northern British Columbia & Yukon)
Shirley Cochrane, Wanham
Gerry R.E. Rigler, Grande Prairie

38. Presbytery of Edmonton-Lakeland (Alberta)
Irwin B. Cunningham, Fort McMurray
Keith P. Humphrey, Edmonton
Joseph E. Riddell, St. Albert
G. Bruce Hay, Edmonton
David E. Rodgers, Gibbons
Thomas R. Trace, Edmonton

39. Presbytery of Central Alberta (Alberta)
Ron Tiessen, Rocky Mountain House
Ken R. Towers, Red Deer

40. Presbytery of Calgary-Macleod (Alberta)
Donald C. Hill, Lethbridge
M. Dianne Ollerenshaw, Calgary
David B. Vincent, Calgary
Fiona M. Wilkinson, Bassano
Edward H. Braun, Calgary
Claudette O. Leacock, Calgary
Harold D. MacIver, Redcliff
Sharon E. Pickett, Gem

VIII. SYNOD OF BRITISH COLUMBIA

41. Presbytery of Kootenay (British Columbia)
Jonathan Dent, Nelson
D. Ron Foubister, Cranbrook
Pearl V. Harper, Slocan Park
Colin M. MacDonald, Castlegar

42. Presbytery of Kamloops (British Columbia)
Rod A. Ferguson, Prince George
Bruce W. Gourlay, Prince Rupert
Richard G. Moffat, Kelowna
Clinton Dunningham, Blind Bay
Douglas V. Vincent, Vernon
Barrie E. Wylde, Vernon

43. Presbytery of Westminster (British Columbia)
Sylvia D.P. Cleland, North Vancouver
Robert C. Garvin, Maple Ridge
Robin D. Ross, Mission
Diane M. Tait-Katerberg, Delta
Anne J. Bennie, New Westminster
Cameron E. Hart, Vancouver
Gillan Jackson, Vancouver
Eva Kossuth, New Westminster

44. Presbytery of Vancouver Island (British Columbia)
Geoffrey B. Jay, Victoria
David W. Stewart, Victoria
Barbara A. Young, Sidney
Maxine I. Balsdon, Sooke
Lilias M. Bateman, Victoria
Norman C. Brown, Victoria

46. Presbytery of Western Han-Ca
Gyeong Jin Kim, New Westminster, BC
Alfred Heung Soo Lee, Port Coquitlam, BC
Kyung Sun Bae, Edmonton, AB
Thomas Tae Hwan Lee, Burnaby, BC

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 128th General Assembly. The court agreed to list within these minutes the names of these representatives as follows:

Young Adult Representatives

1.	Cape Breton	Heather Strong, Glace Bay, NS
3.	Pictou	Julie K. MacKenzie, Pictou, NS
5.	St. John	Tabatha Smith, Grand Bay-Westfield, NB
7.	Prince Edward Island	Jana E. Smith, Hunter River, PE
9.	Montreal	David B. Mack, St. Lambert, PQ
14.	Lindsay-Peterborough	Robert Makinson, Lindsay, ON
17.	West Toronto	Brian Dove, Toronto, ON
20.	Barrie	Anita Cavanaugh, Cookstown, ON

24.	Hamilton	Wendy Sim, Hamilton, ON
28.	Essex-Kent	Cassandra Berry, Leamington, ON
30.	Huron-Perth	Jennifer Wylie, Gorrie, ON
32.	Superior	Alexandrea Thibodeau, Thunder Bay, ON
33.	Winnipeg	Rebecca Fraser, Winnipeg, MB
35.	Assiniboia	Meghan Sharp, Saskatchewan, SK
37.	Peace River	Aaron Jorgensen, Pouce Coupe, BC
43.	Westminster	Claire R. Katerberg, Delta, BC

Student Representatives

1.	Knox College	Kevin Lee
2.	Presbyterian College	Jawad (Joe) Jaouni
3.	Vancouver School of Theology	Wesley Cheng

INTRODUCTION OF FORMER MODERATORS

The Moderator acknowledged the presence of former moderators and their spouses: The Rev. Dr. Joseph C. McLelland (1985), The Rev. Dr. Tony Plomp (1987), The Rev. Dr. J.J. Harrold Morris (1989), The Rev. Dr. Linda J. Bell (1992), The Rev. Dr. Earle F. Roberts (1993) and Mrs. Dorothy Roberts, The Rev. Dr. George C. Vais (1994), The Rev. Dr. Alan M. McPherson (1995) and Mrs. Maureen McPherson, The Rev. John D. Congram (1997) and Mrs. Liz Congram, The Rev. Dr. William J. Klempa (1998) and Mrs. Lois Klempa, The Rev. Dr. Arthur Van Seters (1999).

INTRODUCTION OF ECUMENICAL OVERSEAS VISITORS

The Moderator introduced the following overseas ecumenical visitors: The Rev. Byung Kon Choi of the Presbyterian Church of Korea, The Rev. Daniel Gunya, General Secretary of the Church of Central Africa, Presbyterian Blantyre Synod, Malawi and Ms. Jean Stromberg of the World Council of Churches. The Moderator also introduced The Very Reverend Dr. John Dunlop, The Presbyterian Church in Ireland, recipient of the 2002 E.H. Johnson award.

ELECTION OF THE MODERATOR

J.W. Reed called upon the Assembly to choose a Moderator to preside over its deliberations. He called on E. Morales, convener of the Committee to Advise with the Moderator. In accordance with the method determined by the 95th General Assembly, E. Morales, on behalf of the Committee to Advise with the Moderator, placed the name of The Reverend J. Mark Lewis in nomination as Moderator of the 128th General Assembly.

The Moderator called for nominations from the floor. There were no further nominations. On motion of T. Hamilton, duly seconded and adopted, nominations were closed. P.A. McDonald moved, seconded by T.G. Vais, that The Rev. J. Mark Lewis be declared elected as Moderator. Adopted. J.W. Reed declared J. Mark Lewis elected Moderator of the 128th General Assembly.

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

During this time, J.W. Reed shared incidents from his moderatorial year.

INSTALLATION OF THE MODERATOR

J.M. Lewis was conducted to the chair by P.A. McDonald and T.G. Vais. J.W. Reed asked J.M. Lewis the appointed questions and installed him as Moderator of the 128th General Assembly. Deputy Clerk T. Plomp escorted J.W. Reed to his seat.

MODERATOR ADDRESSES ASSEMBLY

The newly installed Moderator addressed the court. He thanked the Assembly for electing him to this office, and spoke of his gratitude to all who played a role in his Christian life. He gave thanks to the congregations where he had served, and talked about his present charge of MacNab Street Church in Hamilton where the community has surrounded him with love and grace. He thanked all the members of his family for their support: his parents, The Rev. Trevor and Joan

Lewis, who have surrounded him with love and grace; his three children Ruth, Anna and Samuel for attending this evening to support their father; and his wife Donna Fitzpatrick-Lewis for her crucial support and the sacrifices she has made on his behalf. He said that in the coming days, hearts will be broken by stories of suffering and also lifted with joy at the good The Presbyterian Church in Canada has done and is doing. His hope is that commissioners would feel that joy as the week progresses.

COMMITTEE TO ADVISE WITH THE MODERATOR

The Moderator called on E. Morales, convener of the Committee to Advise with the Moderator. E. Morales handed in the report, as printed on p. 200.

Receive and Consider
T. Hamilton moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 200) was moved by T. Hamilton, duly seconded. Adopted.

Recommendation No. 2 (p. 200) was moved by T. Hamilton, duly seconded. Adopted.

Recommendation No. 3 (p. 200) was moved by T. Hamilton, duly seconded. Adopted.

Report as a Whole
T. Hamilton moved, duly seconded, that the report as a whole be adopted. Adopted.

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 127th 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. 41)

COMMITTEE ON BUSINESS

The Assembly called for the first report of the Committee on Business, as printed on p. 232-36, which was presented by T.J. Kay, convener. On motion of T.J. Kay, duly seconded, it was agreed that the report be received and its first eleven recommendations considered together as one.

Recommendation Nos. 1 through 11 (p. 232-35) were moved by T.J. Kay, duly seconded and adopted.

Notices of Motion

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Committee to Advise with the Moderator be considered (Assembly Council, Rec. No. 14, p. 214): (cont'd on p. 19)

I give notice that, at a future sederunt, I will move or cause to be moved that the membership of the Committee on International Affairs be reconsidered (International Affairs Committee, Rec. No. 4, p. 278): (cont'd on p. 16)

I give notice that, at a future sederunt, I will move or cause to be moved that the guidelines for candidates for ministry for the Committee on Education and Reception be reconsidered (Life and Mission Agency Committee, Rec. No. 24, p. 344): (cont'd on p. 25)

I give notice that, at a future sederunt, I will move or cause to be moved that the constitution of the Pension Plan be reconsidered (Pension and Benefits Board, Rec. No. 5, p. 450): (cont'd on p. 41)

(cont'd on p. 14)

COMMITTEE TO NOMINATE

The Assembly called for the report of the Committee to Nominate, which was handed in by C.I. MacLean, convener. On motion of D.R. Kendall, duly seconded, it was agreed to receive and consider the report.

Recommendation No. 1 was moved by D.R. Kendall, duly seconded.
That the distributed list of nominations be the first report of the committee for consideration by the Assembly. Adopted.

Recommendation No. 2 was moved by D.R. Kendall, 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, C.I. MacLean, to the Secretary, D.R. Kendall; or Ms. Terrie-Lee Hamilton at the General Assembly Office, no later than 12:00 noon, Tuesday, June 4, 2002. The change must be in the form of a name replacing another name in the report. Adopted.

Recommendation No. 3 was moved by D.R. Kendall, 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. 36)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario on Monday, June third, two thousand and two at seven o'clock in the evening, of which public intimation was given.

SECOND SEDERUNT

At Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Monday, June third, two thousand and two at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business, which was presented by T.J. Kay, convener. T.J. Kay moved, duly seconded, that the agenda be approved as printed. Adopted.

(cont'd on p. 17)

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 G.D.T. Brown, convener.

Receive and Consider
G.D.T. Brown moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1
G.D.T. Brown moved, duly seconded, that the regrets of D.E. Blaikie and G. Ford, be received and that W. Ling and Z. Vass be granted leave to withdraw at the sixth sederunt. Adopted.

(cont'd on p. 27)

COMMISSIONER ORIENTATION

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

(cont'd on p. 17)

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was handed in by L.J. Bell, convener. As agreed at the first sederunt, the report of the committee was distributed.

Receive Report
L.J. Bell moved, duly seconded, that the report be received. Adopted.

(cont'd on p. 21)

MODERATOR OF THE 127TH GENERAL ASSEMBLY

The Moderator invited The Rev. J.W. Reed, Moderator of the 127th General Assembly, to address the court. He spoke of his gratitude to the Assembly and to the church for the opportunities given to him during the past year. He noted his delight in visiting many rural congregations, and spoke of the excitement of meeting small but growing churches. He also noted disturbing images from Bombay, India as he reflected on the heritage of well-intentioned missionaries, and on a visit to an earthquake-shaken area of northern India. He spoke of great loss of life and images of human suffering. He mentioned visits to soup kitchens across the country as well as visits to Mauritius and a meeting in Winnipeg with former staff members of residential schools. In closing, J.W. Reed thanked the church for a wonderful year asking "How do we find the words that communicate the excitement that we feel as the Church of Jesus".

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the following reports having no recommendations:

Receive Reports
G.D.T. Brown moved, duly seconded, that the following reports without recommendations be received. Adopted.

Atlantic Mission Society (p. 231)
Ecumenical Relations (p. 259)
Nominations (p. 414)
Trustee Board (p. 509)
Women's Missionary Society (p. 510)
Special Commission re Appeal No. 2, 2001 (p. 254)
Commission re Matters Left Uncared For or Omitted (p. 254)

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee, which, as printed on p. 266-87, was handed in by D. Mitchell, convener.

Receive and Consider
Z. Vass moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 275) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 2 (p. 275) was moved by Z. Vass, duly seconded.

Amendment
D.C. Hill moved, duly seconded, that after the word "dialogue" the following be added: "and also shared with ministers and congregations within The Presbyterian Church in Canada who have close ties with countries where Islam is in the majority, as well as with those in institutional chaplaincy in Canada, in order that the International Affairs Committee may present a revised resource on Islam for Canadian Presbyterians in 2003." Defeated.

Amendment
N.H. Awad moved, duly seconded, that the section on Islam be struck from the report and referred back to the committee for further discussion.

The Moderator ruled the amendment out of order.

Motion to Refer
N.H. Awad moved, duly seconded, that recommendation 2 be referred back to the committee for further discussion. Adopted.

Recommendation No. 3 (p. 275)
Recommendation No. 3 was ruled out of order by the Moderator as a consequence of Recommendation No. 2 being referred back to the committee.

Motion to Reconsider
Pursuant to the notice given at the first sederunt (p. 13), T.J. Kay moved, duly seconded, that the membership of the Committee on International Affairs be reconsidered. Adopted.

Recommendation No. 4 (p. 278) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 5 (p. 280) was moved by Z. Vass, duly seconded. Adopted.

(cont'd on p. 17)

ECUMENICAL VISITOR

M. Ross introduced The Rev. Dr. Riad Jarjour, General Secretary of the Middle East Council of Churches. He brought greetings and good wishes from the Middle East Council of Churches, which includes Catholics and Orthodox churches, whose icons aided in keeping the faith alive. He spoke of four issues: Christian presence; Christian/Muslim dialogue; the untold suffering of the people of Iraq; and the agony of the Palestinian people. The Middle East Council of Churches stands for a Christian presence in a vastly overwhelming Islamic majority, yet the church still lives where it began. In the Muslim/Christian dialogue, the challenge is how to create a democratic society.

The Iraq embargo has hurt ordinary people. Unilateral action against Iraq will bring only disaster; a sustained diplomatic effort is required, not another war. In the Holy Land, holy sites are being desecrated by violence, a shame to humanity, a disaster. The churches in the Middle East speak against such violence and through speaking the truth lay foundations for peace.

Dr. Jarjour asked our denomination to stand with the Council in its search for a just and lasting peace. After concluding his address, he made a presentation to the Moderator. In return, the Moderator presented Dr. Jarjour with gifts.

LIFE AND MISSION AGENCY COMMITTEE

The Assembly called for the report of the Life and Mission Agency Committee, which, as printed on p. 288-440, was handed in by M.F. Caveney, convener.

Receive and Consider
P.A. McDonald moved, duly seconded, that the report be received and considered. Adopted.

Committee on Education and Reception
R. Doran, convener of the Committee on Education and Reception, spoke to the court on the work of the Committee on Education and Reception related to recommendations to be considered at a later sederunt. (cont'd on p. 27)

Recommendation No. 1 (p. 292) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 2 (p. 292) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 4 (p. 299) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 5 (p. 299) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 6 (p. 304) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 7 (p. 305) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 8 (p. 306) was moved by P.A. McDonald, duly seconded.

The convener asked that the words "be urged to" be added after "Christian education". The Assembly concurred.

Recommendation No. 8 was adopted as follows:

> That, before June 2003, all sessions or their designated committee for Christian education be urged to study and take suitable action on the questions for in-reach and out-reach ministries found in this report.

Recommendation No. 9 (p. 309) was moved by P.A. McDonald, duly seconded. Defeated. (see p. 25)

(cont'd on p. 24)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Tuesday, June fourth, two thousand and two, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

THIRD SEDERUNT

At Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Tuesday, June fourth, two thousand and two at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment.

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

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

T.J. Kay moved, duly seconded, that the Committee on Bills and Overtures be given permission to distribute a supplementary report for consideration at a future sederunt. Adopted.

(cont'd on p. 20)

COMMISSIONER ORIENTATION (cont'd from p. 14)

The Principal Clerk led a second orientation session for commissioners. He explained the different types of motions that arise in church courts.

COMMITTEE ON INTERNATIONAL AFFAIRS (cont'd from p. 16)

Recommendation No. 6 (p. 280) was moved by Z. Vass, duly seconded. Adopted.

Motion to Withdraw
J.B. Cuthbertson moved, duly seconded that Recommendations 7 (p. 285) and 8 (p. 285) be withdrawn. Adopted.

Recommendation No. 9 (p. 285) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 10 (p. 285) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 11 (p. 285) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 12 (p. 285) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 13 (p. 285) was moved by Z. Vass, duly seconded. Adopted.

Recommendation No. 14 (p. 286) was moved by Z. Vass, duly seconded. Adopted.

Additional Motion
K.A. McKee moved, duly seconded, that as the church calls upon the Israeli and Palestinian governments to work towards peace and reconciliation, the church acknowledges and confesses its painful history of anti-semetism.

Permission to Speak
R.M. Syme moved, duly seconded, that M. Barsoum, who is on the staff of International Ministries, be given permission to speak to the additional motion. Adopted.

The additional motion was defeated.

Dissent
K.A. McKee asked that his dissent be recorded, with reasons given as follows.

> I wish to record my dissent on the defeat of the above recommendation because I believe that whenever the church engages in dialogue with our Jewish brothers and sisters and when we discuss the state of Israel, the church must acknowledge and confess its documented history, born as the Church Universal and as a denomination, of anti-Semitism.

Additional Motion
D.F. Robinson moved, duly seconded that in light of grievous human suffering in Iraq, among children and other innocent people, ensuing from the United Nations-sponsored economic sanctions against that country, that The Presbyterian Church in Canada call on the Government of Canada, in its capacity as a member of the United Nations, to speak against the application of these sanctions, to seek instead that the use of political approaches be taken towards the current Iraqi regime. Furthermore, that it call on the Government of Canada to voice its opposition to a strategy of offensive military action against Iraq.

The additional motion was adopted.

Additional Motion
D.S. Gillan moved, duly seconded, that dividend income from shares of Talisman Energy Inc. be given to the New Sudan Council of Churches for humanitarian aid in Sudan and that this be channeled through Presbyterian World Service and Development.

(cont'd on p. 20)

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which as printed on pages 242-54, was handed in by Deputy Clerk T. Plomp.

Receive and Consider
R.C. Garvin moved, duly seconded, that the report be received and its recommendations considered. Adopted

Recommendation No. 1 (p. 245) was moved by R.C. Garvin, duly seconded. Adopted.

Recommendation No. 2 (p. 245) was moved by R.C. Garvin, duly seconded. Adopted.

Recommendation No. 3 (p. 246) was moved by R.C. Garvin, duly seconded. Adopted.

Recommendation No. 4 (p. 246) was moved by R.C. Garvin, duly seconded. Adopted.

Recommendation No. 5 (p. 246) was moved by R.C. Garvin, duly seconded. Adopted.

Recommendation No. 6 (p. 247) was moved by R.C. Garvin, duly seconded. Adopted.

Recommendation No. 7 (p. 247) was moved by R.C. Garvin, duly seconded. Adopted.

Recommendation No. 8 (p. 248) was moved by R.C. Garvin, duly seconded.

Amendment
D.J. Shute moved, duly seconded, that Recommendation No. 8 be amended as follows: "through the session" be deleted and replaced by "but a copy of the complaint be sent to the session". Defeated.

Amendment
D.D. Clements moved, duly seconded, that the word "direct" be changed to "uninhibited". Defeated.

Amendment
R. Lancing moved, duly seconded, that after the word "presbytery" the following be inserted: "to be transmitted by the session". Defeated.

Dissent
D.J. Shute asked that his dissent be recorded, with reasons in writing to follow.

> The words "through the session" imply that the session can stop a complaint - this is not the case. Our polity is against any block to a congregation member's right to make a complaint against the minister.

Recommendation No. 8 was adopted.

(cont'd on p. 20)

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council, which as printed on p. 201-30, was presented by D. Jennings, convener.

Receive and Consider
T.G. Vais moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1 (p. 207) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 2 (p. 207) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 3 (p. 208) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 4 (p. 208) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 5 (p. 209) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 6 (p. 210) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 7 (p. 211) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 9 (p. 212) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 8 (p. 211) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 10 (p. 212) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 11 (p. 212) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 12 (p. 213) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 13 (p. 213) was moved by T.G. Vais, duly seconded. Adopted.

Motion to Consider
Pursuant to the notice of motion given at the first sederunt (p. 13), T.J. Kay moved, duly seconded, that the terms of reference of the Committee to Advise with the Moderator be considered. Adopted.

Recommendation No. 14 (p. 214) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 15 (p. 214) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 16 (p. 215) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 17 (p. 217) was moved by T.G. Vais, duly seconded. Adopted.
Recommendation No. 18 (p. 219) was moved by T.G. Vais, duly seconded. Adopted.

Report as a Whole
T.G. Vais moved, duly seconded that the report as a whole be adopted. Adopted.

SPECIAL COMMITTEE RE BOOK OF FORMS CHAPTER NINE

The Assembly called for the report of the Special Committee re Book of Forms Chapter Nine, which as printed on p. 470-80, was handed in by P.D. Ruddell, convener.

Receive and Consider
R.C. Garvin moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 480) was moved by R.C. Garvin moved, duly seconded. Adopted.

Report as a Whole
R.C. Garvin moved, duly seconded, that the report as a whole be adopted. Adopted.

ECUMENICAL VISITOR

C.S. Park introduced The Rev. Byung Kon Choi, Vice Moderator of the Presbyterian Church of Korea and acted as translator. Mr. Choi brought greetings from The Presbyterian Church of Korea. He noted that he has learned much about the procedures of this General Assembly. The church in Korea, founded by missionaries from Canada and the United States, can point to one hundred and eighteen years of history. The Presbyterian Church of Korea is now a leading denomination in the ecumenical movement. During the last century the church has come through a period of division and is now engaged in the unification of churches. Continuing with his address, Mr. Choi made reference to the wish of many young Koreans to find a new life in Canada. He urged more exchanges of youth, ministers, presbyteries and cultural activities. Finally, he thanked The Presbyterian Church in Canada for its support of North Korea through

Presbyterian World Service and Development and noted the willingness of the church in Korea to work with The Presbyterian Church in Canada to bring hope to aboriginal Canadians.

The Moderator thanked B.K. Choi for his comments and presented him with gifts.

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

T.J. Kay moved, duly seconded, the following additions to the agenda: continuation of the report of the Clerks of Assembly, continuation of the report of the Committee on International Affairs and Presentation of Minutes. Adopted.

(cont'd on p. 21)

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

Recommendation No. 9 (p. 248) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 10 (p. 249) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 11 (p. 249) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 12 (p. 250) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 13 (p. 250) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 14 (p. 251) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 15 (p. 251) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 16 (p. 252) was moved by R.C. Garvin, duly seconded. Adopted.
Recommendation No. 17 (p. 252) was moved by R.C. Garvin, duly seconded. Adopted.

Report as a Whole
R.C. Garvin moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON INTERNATIONAL AFFAIRS (cont'd from p. 18)

The additional motion moved by D.S. Gillan (p. 18) was ruled out of order by the Moderator.

Additional Motion
D.S. Gillan moved, duly seconded, that any and all amounts received by any fund of this church (including but not limited to the various endowment and pension funds) as dividends on any investment in Talisman Energy Inc. be paid forthwith to the New Sudan Council of Churches for their important work for peace and justice in the Sudan.

This motion was ruled out of order by the Moderator.

Additional Motion
D.R. Kendall moved, duly seconded, that an equivalent amount to the dividend income from any investment in Talisman Energy Inc. be paid forthwith to the New Sudan Council of Churches for their important work for peace and justice in the Sudan.

(cont'd on p. 21)

PRESENTATION OF MINUTES

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

(cont'd on p. 31)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Tuesday, June fourth, two thousand and two, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FOURTH SEDERUNT

At Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Tuesday, June fourth, two thousand and two, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 20)

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

(cont'd on p. 26)

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on p. 450-51, was handed in by T.H. Thomson, convener.

Receive and Consider
E.M.I. Carpenter moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 451) was moved by E.M.I. Carpenter, duly seconded. Adopted.

Report as a Whole
E.M.I. Carpenter moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON INTERNATIONAL AFFAIRS (cont'd from p. 20)

Discussion continued on the additional motion.

Motion to Refer
J.A. Doherty moved, duly seconded, that the additional motion re shares in Talisman Energy Inc. be referred to the committee. Adopted.

Additional Motion
R.A. Lindsay moved, duly seconded, that any investment in Talisman Energy, Inc. be sold by the Pension Fund and retained by the Consolidated Fund.

The Moderator ruled the motion out of order due to the fact that the matter of shares in Talisman Energy Inc. had been referred to the committee.

Report as a Whole
Z. Vass moved, duly seconded, that the report as a whole as amended, be adopted. Adopted.

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 236-42, was handed in by R.I. Shaw, convener.

Receive and Consider
B.A. Young moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 237) was moved by B.A. Young, duly seconded. Adopted.

Dissents
T.A. Rodger and C. Vanbodegom asked that their dissents to Recommendation No. 1 be recorded as follows:

> I record my dissent from Recommendation No. 1 of the Committee on Church Doctrine because I believe that having passed the recommendation, it will cause feelings of pain and rejection on the part of gay and lesbian members of our denomination and their families.

Recommendation No. 2 (p. 241) was moved by B.A. Young, duly seconded. Adopted.

Report as a Whole
B.A. Young moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON BILLS AND OVERTURES (cont'd from p. 15)

L.J. Bell moved, duly seconded that the report and its recommendations be considered. Adopted.

Recommendation No. 1 was moved by L.J. Bell, duly seconded.
That Overture No. 11 (p. 516) re role of parish nursing within the denomination be referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly. Adopted.

Recommendation No. 2 was moved by L.J. Bell, duly seconded.
That Overture No. 12 (p. 516-17) re develop a guide for presbyteries re amalgamation or dissolution of congregations be referred to the Assembly Council. Adopted.

Recommendation No. 3 was moved by L.J. Bell, duly seconded.
That Overture No. 13 (p. 517) re request cease use of Westminster Confession of Faith as subordinate standard and create a contemporary confession of faith be referred to the Committee on Church Doctrine. Adopted.

Recommendation No. 4 was moved by L.J. Bell, duly seconded.
That Overture No. 14 (p. 517-18) re develop a policy of "self-insurance" for fire insurance be referred to the Assembly Council. Adopted.

Recommendation No. 5 was moved by L.J. Bell, duly seconded.
That Overture No. 15 (p. 518) re meaning of congregational membership be referred to the Committee on Church Doctrine.

Amendment
P. Dutcher-Walls moved, duly seconded, that Overture No. 15 re the meaning of congregational membership be referred to the Clerks of Assembly to consult with the Committee on Church Doctrine. Adopted.

Recommendation No. 5 was adopted as amended.

Recommendation No. 6 was moved by L.J. Bell, duly seconded.
That Overture No. 16 (p. 518-19) re filling congregational vacancies when there is more than one minister on staff (Book of Forms section 213) be referred to the Clerks of Assembly, to consult with Life and Mission Agency (Ministry and Church Vocations). Adopted.

Preamble to Recommendation No. 7
This same matter is dealt with by the Committee on Church Doctrine in their response to this Assembly on Overture No. 19, 2001.

Recommendation No. 7 was moved by L.J. Bell, duly seconded.
That Overture No. 17 (p. 519) re definition of marriage as union of a man and a woman be answered in terms of the response of the Assembly to Recommendation No. 1 in the report of the Committee on Church Doctrine (p. 237, 21). Adopted.

Recommendation No. 8 was moved by L.J. Bell, duly seconded.
That Overture No. 18 (p. 519-20) re changes to pension plan re members involved in academic studies be referred to the Pension and Benefits Board. Adopted.

Recommendation No. 9 was moved by L.J. Bell, duly seconded.
That Overture No. 19 (p. 520) re requesting a registry of candidates for ministry who have been refused certification be referred to the Life and Mission Agency (Ministry and Church Vocations). Adopted.

Preamble to Recommendation No. 10
This overture contains allegations of a specific nature related to a specific situation of dispute. Overtures must be of a general nature (Book of Forms section 67). In order to deal with the current matter, a judicial process would have to be entered upon, and that may not be initiated by way of overture. The presbytery of Hamilton is free to present an overture of a general nature, with no reference to specific bodies against which it has a dispute. For a dispute to be considered, fair notice to the parties noted, and evidence that efforts have been made to resolve the dispute prior to an approach to the Assembly would be necessary.

Recommendation No. 10 was moved by L.J. Bell, duly seconded.
That Overture No. 20 (p. 520-21) re mailing lists within the denomination be not received on the basis that the overture is out of order. Adopted.

Recommendation No. 11 was moved by L.J. Bell, duly seconded.
That Overture No. 21 (p. 521) re presbytery making time-limited appointments of ministers be referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly. Adopted.

Recommendation No. 12 was moved by L.J. Bell, duly seconded.
That Overture No. 22 (p. 521) re requesting French translation of Book of Common Worship be referred to the Life and Mission Agency (Canada Ministries and Education for Discipleship-Evangelism, Church Growth and Worship) to consult with the Assembly Council. Adopted.

Recommendation No. 13 was moved by L.J. Bell, duly seconded.
That Overture No. 23 (p. 522-23) re develop standards and pay scales for lay staff be referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Assembly Council and the Clerks of Assembly. Adopted.

Recommendation No. 14 was moved by L.J. Bell, duly seconded.
That Overture No. 24 (p. 523) re religious observances in public civil services be referred to the Ecumenical Relations Committee. Adopted.

Recommendation No. 15 was moved by L.J. Bell, duly seconded.
That Memorial No. 1 (p. 523) re congregations applying for and receiving funds generated by gambling be referred to the Life and Mission Agency (Justice Ministries) to consult with the Committee on Church Doctrine. Adopted.

Preamble to Recommendation No. 16
Appeal No. 1, 2002 re appeal of The Rev. Dr. B.J. Fraser against a decision of the Presbytery of Westminster to deem an appeal frivolous or vexatious.

The Committee on Bills and Overtures understands that its role is to consider the merits of the grounds of an appeal and not to adjudicate. Noting this, the committee reviewed the appeal against the decision to deem the original appeal frivolous or vexatious and the documents provided by the Presbytery of Westminster related to its decision under section 100, Book of Forms. Subsequently, the committee engaged in extensive, prayerful, careful and painful discussion and deliberation.

We acknowledge that any appellant, including Dr. Fraser, would surely find it difficult to hear the words contained within Book of Forms section 100, that is, “frivolous or vexatious” when applied to one’s concerns. Equally difficult it must be for a presbytery to rule an appeal “frivolous or vexatious”.

The grounds for appeal given by the appellant, in this case, are fundamentally a repetition of the grounds in the original appeal and they do not address the decision taken by the Presbytery of Westminster to disregard the appeal under the authority of section 100, Book of Forms. There is a burden placed on the appellant to provide reasonable grounds directly related to that decision. The Committee on Bills and Overtures finds that the burden has not been met and that such grounds have not been presented.

Recommendation No. 16 was moved by L.J. Bell, duly seconded.
That Appeal No. 1, 2002, be not received.

Amendment
R.A. Ferguson moved, duly seconded, that Appeal No. 1, 2002, be received and referred to a Commission of the General Assembly to be named by the Moderator and Clerks of Assembly.

The amendment was defeated.

Recommendation No. 16 was adopted.

The following asked that their dissents be recorded: R.A. Ferguson, G. Jackson, R.M. Syme, J.A. Giurin, with reasons to be given in writing. I.B. Cunningham also asked that his dissent be recorded.

Reasons for Dissents
R.A. Ferguson asked that his dissent be recorded as follows:

It is my belief that we have allowed an injustice to Dr. Brian Fraser by denying him natural justice in disallowing his appeal of a decision by the Presbytery of Westminster without allowing him access to a higher court.

G. Jackson asked that his dissent be recorded as follows:

I wish to register my dissent of this court's action with respect to its decision to refuse to receive the appeal from The Rev. Dr. Brian Fraser. I dissent for several reasons, as I stated before the court, including the following:

1. Any appeal of a presbytery decision that an appeal is "frivolous and vexatious" must include a summary of the original appeal so that the court could determine if in fact the appeal was "frivolous and vexatious".
2. The original presbytery decision and Dr. Fraser's appeal should have been provided to the court so that it could properly determine if the appeal was valid.
3. "Natural justice" requires that a court of appeal, before rejecting an appeal, consider the substance of the appeal rather than quickly rejecting its obligation to provide natural justice.
4. Given that the Book of Forms does not specify the form of appeal, the court should not be capricious in rejecting such appeals based on the form of the appeal.
5. Lastly, the appellant should be offered every opportunity to have his appeal considered on the basis of natural justice, Christian pastoral concern and Christian grace.

R.M. Syme asked that her dissent be recorded as follows:

If, as reported to the court, the appeal contains complaints about matters of natural justice or if the appeal is against the severity of the sentence imposed by the presbytery, such appeal should always be open to consideration. Furthermore, when a court passes judgement on the validity of its own decision, such judgement must, as a matter of natural justice, be open to the scrutiny of a higher court.

J.A. Giurin asked that his dissent be recorded as follows:

My understanding of this recommendation is that it is based on a faulty procedure. Based on section 100, Book of Forms, the presbytery should never have received or considered this appeal. The higher court referred to in this section is also the court that determines whether or not an appeal is frivolous or vexatious. Hence, the action of the presbytery is out of order and inappropriate.

Report as a Whole
L.J. Bell moved, duly seconded, that the report as a whole as amended be adopted.

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education, which as printed on p. 480-502, was handed in by M.R. Barclay, convener.

Receive and Consider
P.L. Van Gelder moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 488) was moved by P.L. Van Gelder, duly seconded. Adopted.

Recommendation No. 2 (p. 494) was moved by P.L. Van Gelder, duly seconded. Adopted.

Recommendation No. 3 (p. 495) was moved by P.L. Van Gelder, duly seconded. Adopted.

Recommendation No. 4 (p. 495) was moved by P.L. Van Gelder, duly seconded. Adopted.

The convener asked the Principal of Knox College, The Rev. Dr. J.D. Gordon, to introduce to the Assembly The Rev. Dr. Charles J. Fensham, newly appointed Assistant Professor of Systematic Theology at Knox College. The Moderator welcomed Dr. Fensham and wished him well.

(cont'd on p. 32)

LIFE AND MISSION AGENCY (cont'd from p. 16)

M.F. Caveney invited A.J.R. Johnston, the incoming convener of the Presbyterian World Service and Development Committee, to present the recommendations of that committee.

Recommendation No. 32 (p. 366) was moved by A.J.R. Johnston, duly seconded. Adopted.

Recommendation No. 33 (p. 366) was moved by A.J.R. Johnston, duly seconded. Adopted.

Presentation by Presbyterian World Service and Development
A celebration of fifty-five years of ministry was led by R. Fee, Director of Presbyterian World Service and Development. R. Fee gave a brief history and introduced a video presentation, which was appreciated by the commissioners. Three speakers were invited to speak to the Assembly. They were Ray Burzyski of the Canadian International Development Agency (CIDA); overseas partner The Rev. Daniel Gunya of Malawi; and A.M. (Mackie) Robertson of the Canadian Foodgrains Bank. The presentation concluded with prayer by A.J.R. Johnston and the singing of "May the God of Hope…". The Assembly responded with applause to the report of and presentation by Presbyterian World Service and Development.

Recommendation No. 3 (p. 293) was moved by P.A. McDonald, duly seconded. Adopted.

Moderator's Ruling on Recommendation No. 9 (p. 309, see p. 16)
The Moderator ruled that the defeat of Recommendation No. 9 does not mean that the report referred to in the recommendation, when finally prepared, ought not then to be commended to congregations for use.

M.F. Caveney continued with the presentation of the report.

Recommendation No. 10 (p. 309) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 11 (p. 312) was moved by P.A. McDonald, duly seconded.
The Assembly agreed to add the words "be urged to" prior to the word "study". Adopted.

Recommendation No. 12 (p. 313) was moved by P.A. McDonald, duly seconded.
The Assembly agreed to add the words "be urged to" prior to the word "study". Adopted.

Recommendation No. 13 (p. 317) was moved by P.A. McDonald, duly seconded.
The Assembly agreed to add the words "be urged to" prior to the word "set aside ". Adopted.

Recommendation No. 14 (p. 324) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 15 (p. 332) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 16 (p. 332) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 17 (p. 332) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 18 (p. 333) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 19 (p. 333) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 20 (p. 334) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 21 (p. 335) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 22 (p. 335) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 23 (p. 341) was moved by P.A. McDonald, duly seconded. Adopted.

Motion to Reconsider
Pursuant to the notice of motion given at the first sederunt (p. 13), T.J. Kay moved, duly seconded that the guidelines for candidates for ministry for the Committee on Education and Reception be reconsidered. Adopted.

Recommendation No. 24 (p. 344) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 25 (p. 344) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 26 (p. 346) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 27 (p. 347) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 28 (p. 348) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 29 (p. 348) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 30 (p. 349) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 31 (p. 352) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 34 (p. 372) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 35 (p. 375) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 36 (p. 377) was moved by P.A. McDonald, duly seconded. Adopted.

The Moderator greeted and thanked Wilma Welsh and invited her to address the Assembly.

Recommendation No. 37 (p. 378) was moved by P.A. McDonald, duly seconded. Adopted.

The Moderator greeted and thanked Margaret Vanderzweerde and invited her to address the Assembly.

(cont'd on p. 27)

ECUMENICAL VISITOR

W. Welsh introduced The Rev. William J.K. Lo, General Secretary of the Presbyterian Church in Taiwan. She noted that prior to assuming his present position Mr. Lo served his denomination as Secretary for Evangelism, as Associate General Secretary and as pastor in congregations. He is actively involved in ecumenical work in East Asia as well as serving as chair of the World Association of Taiwanese Christian Churches. Mr. Lo is a person strongly committed to equal rights for all. The Assembly was told that the Presbyterian Church in Taiwan has been a partner of The Presbyterian Church in Canada for over one hundred and thirty years.

Mr. Lo addressed the Assembly. He brought greetings from the Presbyterian Church in Taiwan to the 128th General Assembly. He noted how his own spiritual journey was influenced by the legacy of The Rev. George Mackay. He requested prayers for the people and church in Taiwan as it seeks to find its own place in the world. He also noted how natural disasters in recent times have affected the nation.

Mr. Lo then referred to the forty years of faithful service of Mr. John (Jack) Geddes and Mrs. Betty Geddes. He expressed appreciation for the service of W. Welsh, and her tireless efforts to keep the bridge of fellowship open between the Presbyterian Church in Canada and the Presbyterian Church in Taiwan.

The General Secretary presented a gift to the Moderator, and in turn, the Moderator presented gifts from The Presbyterian Church in Canada.

MODERATOR NAMES SPECIAL COMMITTEES

The Moderator named the Committee to Advise with the Moderator as follows: M. Repchuk, P.A. McDonald, D.B. Vincent, W. Sim, M. Kelly, M. Henderson, D. Fitzpatrick-Lewis, G.C. Vais, J.A. Doherty, S. Kendall, T. Hamilton.

ADJOURNMENT

Announcements having been made the Moderator adjourned the Assembly, to meet in Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario on Tuesday, June fourth, two thousand and two, at seven o'clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FIFTH SEDERUNT

At Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Tuesday, June fourth, two thousand and two at seven o'clock in the evening, the Assembly met pursuant to adjournment.

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

The Assembly called for the report of the Committee on Business, which was presented by T.J. Kay, convener. T.J. Kay moved, duly seconded, that the agenda as presented for the fifth sederunt be adopted. Adopted.

(cont'd on p. 29)

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 G.D.T. Brown, convener. G.D.T. Brown moved, duly seconded, that S.J. Rhee, Y.S. Lee, P. Han and C.S. Park be granted leave to withdraw for the fifth sederunt of the 128th General Assembly. Adopted.

(cont'd on p. 29)

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. 263-66, was handed in by P.G. Bush, convener.

Receive and Consider
D.D. Clements moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1 (p. 265) was moved by D.D. Clements, duly seconded. Adopted.

Recommendation No. 2 (p. 266) was moved by D.D. Clements, duly seconded. Adopted.

Request for a Recorded Vote
Two commissioners asked that the vote be counted and recorded.
Result: 110 in favour, 94 opposed.

Report as a Whole
D.D. Clements moved, duly seconded that the report as a whole be adopted. Adopted.

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

Committee on Education and Reception (cont'd from p. 16)

M.F. Caveney invited R. Doran, the convener of the Committee on Education and Reception, to present recommendations from the Committee.

Recommendation No. 38 (p. 383) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 39 (p. 383) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 40 (p. 383) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 41 (p. 383) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 42 (p. 383) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 43 (p. 384) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 44 (p. 384) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 45 (p. 384) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 46 (p. 384) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 47 (p. 384) was moved by P.A. McDonald, duly seconded. Adopted.
Recommendation No. 48 (p. 384) was moved by P.A. McDonald, duly seconded. Adopted.

Additional Motion
K. Oakes moved, duly seconded, that the Presbyterian Church through the Chaplaincy Committee send a letter of concern to the Government of Canada (Minister of Defense) re the absence of religious content in the September 14th civil gathering of Remembrance on Parliament Hill. Defeated.

Additional Motion
D.R. Foubister moved, duly seconded, that the Committee on Education and Reception be asked to consider the use of standardized examinations to evaluate the readiness of persons to be received into the ministry of The Presbyterian Church in Canada, and to report on this to a future Assembly.

The Moderator ruled the additional motion out of order since it concerned a matter already dealt with in the report of the Life and Mission Agency and is more properly the subject of an overture.

Additional Motion
P.H. Greyling moved, duly seconded, that every congregation be encouraged to set aside the last Sunday in October or an alternate Sunday, to remember and pray for the persecuted church around the world.

Amendment
D.R. Foubister moved, duly seconded, that "the second Sunday in November" replace "the last Sunday in October".

The amendment was defeated.

The additional motion was defeated.

Additional Motion
P.A. McDonald moved, duly seconded, that appreciation be expressed to The Rev. Dr. Michael F. Caveney for his faithful service to the church as a member and as convener of the Life and Mission Agency Committee. Adopted.

Report as a Whole
P.A. McDonald moved, duly seconded, that the report as a whole be adopted as amended. Adopted.

PRESENTATION ON FLAMES INITIATIVE (ACTIVE EVANGELISM)

The Moderator was presented with a FLAMES shirt by J. Czegledi who then introduced the 2003 Flames theme of "Active Evangelism: Sharing Christian Hope and Hospitality". He noted that the goal is to elevate the profile of evangelism and to be more intentional in reaching people for Christ's church. The mission is to support local leaders and local evangelism initiatives. Synods have been contacted and encouraged to use Active Evangelism as a theme for upcoming meetings this fall.

A series of ten articles focusing on local leaders who are actively doing evangelism will be featured in the Presbyterian Record. Individual congregations are encouraged to celebrate this year by holding a program or event. Ten suggestions for Active Evangelism will be sent out to congregations in the August PCPak. Awareness Studies based on the report on denominational membership numerical decline and the proposal for the recovery of congregational health presented to the last two General Assemblies will be available toward the end of 2002. They are designed to be used by sessions and other leaders in the church.

Commissioners then divided into small groups and engaged in faith sharing. To conclude the presentation, The Rev. Glen C. Soderholm, a contemporary Christian musician, sang for the commissioners.

WOMEN'S MISSIONARY SOCIETY

The Moderator welcomed J. Instance, President of the Women's Missionary Society, and invited her to speak to the report which, as printed on pages 510-12 had previously been received by the Assembly (p. 15). She introduced the new executive secretary, The Rev. Sarah Kim, to the Assembly and went on to highlight portions of the report. J. Instance noted that the Society had recently honoured W. Welsh. The Moderator thanked J. Instance.

FUND FOR MINISTERIAL ASSISTANCE

The Assembly called for the report of the Fund for Ministerial Assistance which, as printed on p. 262-63, was handed in by J.J.H. Morris, convener.

Receive and Consider
A.J.R. Johnston moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1 (p. 263) was moved by A.J.R. Johnston, duly seconded. Adopted.

Recommendation No. 2 (p. 263) was moved by A.J.R. Johnston, duly seconded. Adopted.

Report as a Whole
A.J.R. Johnston moved, duly seconded, that the report as a whole be adopted. Adopted.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Wednesday, June fifth, two thousand and two, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SIXTH SEDERUNT

At Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Wednesday, June fifth, two thousand and two, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator then constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 26)

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

(cont'd on p. 32)

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 G.D.T. Brown, convener. G.D.T. Brown moved, duly seconded, that M. Lamoureux be granted leave to withdraw as of the eighth sederunt. Adopted.

(cont'd on p. 35)

PRESBYTERIAN RECORD INC.

The Assembly called for the report of the Presbyterian Record Inc., which, as printed on p. 451-54, was handed in by A. Foster, vice-convener.

Receive and Consider
A. Foster moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 453) was moved by A. Foster, duly seconded.

He presented the minute of appreciation for John Congram.

Recommendation No. 1 was adopted.

To sustained applause, J.D. Congram was called to the podium. The Moderator invited him to address the Assembly. He expressed deep appreciation to the church for the opportunity to serve the church and for doing a job which he had enjoyed and expressed the hope that the Record has been a lively reflection of Jesus Christ in the midst of the people. He shared with the commissioners his conviction that Christ is the only King and Head of the Church and that there is only one priesthood, that of all believers. The Moderator thanked J.D. Congram for all he has done and wished him God's richest blessing.

Recommendation No. 2 (p. 454) was moved by A. Foster, duly seconded.
The vice-convener then invited A.F. Johnston, convener of the search committee, to outline the editorial search process. Commissioners were asked to note the change in the recommendation from the word "for" to the word "with".

(cont'd on p. 32)

ECUMENICAL VISITOR

G.E. Inglis was invited to the podium to introduce an ecumenical visitor. Before making the introduction, G.E. Inglis made a few remarks about his work in Malawi with the Church of Central Africa, Presbyterian (Blantyre Synod). He told the Assembly that he has been working

for the past six years on the Blantyre Synod's Church and Society project. One of the project's thrusts is the biblical basis of citizenship. His responsibilities also include the arrival and care of visitors from six partner churches.

G.E. Inglis then introduced The Rev. Daniel Gunya, General Secretary of the Church of Central Africa, Presbyterian (Blantyre Synod). He noted that much of the news from Africa is bleak and discouraging; Malawi is no exception. On top of the demeaning poverty that so many people face as a daily reality, the ravages of AIDS and famine are taking a daily toll. For those in Malawi committed to Christian justice, the task is formidable and often exhausting. G.E. Inglis went on to say that God never leaves himself without a witness. In Malawi there are many witnesses to God's love and compassion made flesh in Jesus Christ. The paradox of Malawi is a lively and winsome faith in the midst of poverty, hunger and disease. The Rev. Daniel P. Gunya is a fearless defender of christian values of justice and peace in the face of political intimidation and harassment. With a full measure of grace, Mr. Gunya represents over one million Christians with integrity and humility in an often tense political climate.

The General Secretary addressed the Assembly. He told the commissioners that The Presbyterian Church in Canada has been in partnership with the church in Malawi for over thirty years. The church in Malawi is growing and it is grateful for the fraternal workers who have been sent by our denomination. Continued church growth is evident; there are over one million members in the three hundred and fifty congregations and six hundred prayer houses. Over sixty per cent of members are too poor to spare a penny to give to the church, but their zeal and love for Christ is a blessing. Mr. Gunya noted the need for more doctors for mission hospitals, teachers in mission schools and pastors to serve as associates. He acknowledged the contribution of International Ministries which has offered scholarship to ordained and lay leaders of the Blantyre Synod. As well, he noted the visits of groups who came because of the first year focus on mission of the FLAMES Initiative.

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

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 442-50, was handed in by J.J.H. Morris, a member of the Pension and Benefits Board.

Receive and Consider
T.R. Nettleton moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 447) was moved by T.R. Nettleton, duly seconded.

Amendment
C. Vanbodegom moved, duly seconded, that the words, "dispensing fee cap of $7.00 per script", under the drug section be deleted. Adopted.

Amendment
C. Andrews moved, duly seconded, that the health benefits drug section be amended thus: "Drugs reimbursed at 80 percent (no drug card) up to a $200 maximum out of pocket per family".

With the permission of the Assembly, the mover and seconder withdrew the amendment so that discussion could take place on Recommendation No. 1 as amended.

(cont'd on p. 34)

ATLANTIC MISSION SOCIETY

The Moderator invited V. Hoeg, President of the Atlantic Mission Society, to speak to the report of the Society which, as printed on pages 231-32, had previously been received by the Assembly (p. 15). V. Hoeg did so and upon completion of her remarks, the Moderator thanked her for the work of the Atlantic Mission Society.

SPECIAL COMMITTEE RE SEXUAL ORIENTATION

The Assembly called for the report of the Special Committee re Sexual Orientation which, as printed on p. 469-70, was handed in by W. Paterson, convener.

Receive and Consider
W. Paterson moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 470) was moved by W. Paterson, duly seconded. Adopted.

Additional Motion
R.G. Moffat moved, duly seconded, that if a final report is not to be presented to the 129th General Assembly, the committee be asked to provide an interim report.

The Moderator ruled the motion out of order.

Report as a Whole
W. Paterson moved, duly seconded, that the report as a whole be adopted. Adopted.

SPECIAL COMMITTEE RE HAN-CA EVALUATION

The Assembly called for the report of the Special Committee re Han-Ca Evaluation which, as printed on p. 464-69, was handed in by A. Van Seters, convener.

Receive and Consider
G.C. Brett moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 469) was moved by G.C. Brett moved, duly seconded. Adopted.

Amendment
A.J.R. Johnston moved, duly seconded, that the trial period for the Han-Ca Presbyteries be concluded and that the Han-Ca Presbyteries continue (delete everything thereafter and replace with) until the congregations of these Han-Ca Presbyteries feel able to join local geographic presbyteries, or until the General Assembly deems otherwise.

The moderator ruled the amendment out of order due to the absence of legislation.

Challenge to Moderator
A.M. Mitchell challenged the ruling of the moderator.

The Principal Clerk asked the Assembly if the Moderator's ruling was to be upheld. The Assembly upheld the Moderator's ruling.

Amendment
W.G. Ingram moved, duly seconded, that the trial period for Han-Ca Presbyteries be concluded and that the Han-Ca Presbyteries continue until 2012.

Time was called with speakers at the microphones. The Principal Clerk made note of those persons.

(cont'd on p. 33)

PRESENTATION OF MINUTES (cont'd from p. 20)

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

(cont'd on p. 35)

ADJOURNMENT

Announcements having been made the Moderator adjourned the Assembly, to meet in Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Wednesday, June fifth, two thousand and two, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SEVENTH SEDERUNT

At Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Wednesday, June fifth, two thousand and two, at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 29)

The Assembly called for the report of the Committee on Business, which was presented by T.J. Kay, convener. T.J. Kay moved, duly seconded, that the agenda for the seventh sederunt be adopted as presented. Adopted.

(cont'd on p. 35)

COMMITTEE ON THEOLOGICAL EDUCATION (cont'd from p. 24)

Recommendation No. 5 (p. 497) was moved by P. Van Gelder, duly seconded.

M.R. Barclay spoke to the Minute of Appreciation for The Rev. Dr. Iain G. Nicol.

Recommendation No. 5 was adopted.

With warm applause, the Assembly welcomed Dr. Nicol and the Moderator invited him to address the Assembly. Dr. Nicol greeted the commissioners and spoke with fondness of his years of teaching. He said that he was leaving with mixed feelings and that he would miss the fellowship of the college.

The Moderator noted that it had been a joy to study at Knox College under Dr. Nicol and thanked him for his ministry.

Appreciation to M.R. Barclay
The Moderator called on T. Hamilton to express appreciation to M.R. Barclay who is completing her term as convener of the Committee on Theological Education.

Report as a Whole
P. Van Gelder moved, duly seconded, that the report as a whole be adopted. Adopted.

PRESBYTERIAN RECORD, INC. (cont'd from p. 29)

Discussion resumed on Recommendation No. 2. In response to a question from a commissioner, the Moderator asked if the change of wording, noted on page 29, from "for" to "with" was acceptable to the Assembly. A vote was taken and the Assembly agreed.

Amendment
C.H.J. Wessel moved, duly seconded, that The Rev. David Harris be interviewed by the Committee on Education and Reception before he be appointed.

The amendment was ruled out of order.

Immediate Vote
J.W.A. Cooper moved, duly seconded, that an immediate vote be taken. The motion to take an immediate vote was adopted.

Recommendation No. 2 was adopted as follows:

> That The Rev. David Harris be appointed editor of the *Presbyterian Record*, effective August 1, 2002, for a probationary period of 12 months.

Report as a Whole
A. Foster moved, duly seconded, that the report as a whole be adopted. Adopted.

ECUMENICAL VISITOR

P. Wilson introduced Ms. Jean Stromberg, Executive Director of the US Office of the World Council of Churches (WCC). He noted that she has served in various positions at the headquarters of the WCC in Geneva and as editor of the International Review of Mission, a quarterly publication of the WCC.

J. Stromberg brought greetings from the General Secretary of the WCC, Dr. Konrad Raiser, as well as from the member churches numbering two hundred forty, in over one hundred countries. Together with The Presbyterian Church in Canada, they have committed themselves to pray for and pursue the visible unity of the church.

She thanked The Presbyterian Church in Canada for its participation in the WCC. She noted that our denomination may be small in numbers, but it is large in heart and rich in extraordinary people. In the midst of the scourge of HIV/AIDS in Africa, there is the encouraging story of PWS&D in its role of bringing together African churches and aid agencies. J. Stromberg then noted that it is important to receive as well as give. It is often difficult for churches in Europe and North America, whose hands are filled with gifts for others, to be sure that there are also times when their hands are empty and open to receive what God has for them in the encounter with others.

The experience of receiving was, in many ways, a new experience for the churches in the USA following the September 11th tragedy. The churches were very grateful for the words and gifts of support from the worldwide ecumenical family, and for the "Living Letter", an ecumenical team of church leaders gathered from situations of suffering by the WCC, which visited the United States in November. During this week, fifteen persons from WCC member churches are attending the Preparatory Committee for the World Summit on Sustainable Development. They are striving to bring the voices of the churches into the discussion on debt cancellation and on the rights of indigenous peoples.

In 1998, the WCC celebrated its fiftieth anniversary. At that time, the members of the WCC engaged in a serious reflection process called "Toward a Common Understanding and Vision of the World Council of Churches" in order to discover the unique role of the WCC in a radically changed context.

The Moderator thanked J. Stromberg for her address and presented her with gifts.

SPECIAL COMMITTEE RE HAN-CA EVALUATION (cont'd from p. 31)

Discussion continued on an amendment to Recommendation No. 1.

Immediate Vote
R.M. Syme moved, duly seconded, that an immediate vote be taken. The motion to take an immediate vote was adopted.

The amendment was defeated.

Immediate Vote
R.M. Syme moved, duly seconded, that an immediate vote be taken. The motion to take an immediate vote was adopted.

Recommendation No. 1 was adopted.

Recommendation No. 2 (p. 469) was moved by G.C. Brett, duly seconded.

Amendment
N.L. St. Louis moved, duly seconded, that a committee be appointed in 2007 to receive information on how the Han-Ca Presbyteries have addressed the concerns raised in this report as well as any other aspects of their ongoing life and that the committee report back to the General Assembly in 2009.

The amendment was defeated.

Amendment
M. Wilson moved, duly seconded, that the words "and the whole church" be added after "on how the Han-Ca Presbyteries".

Immediate Vote
P. van Harten moved, duly seconded, that an immediate vote be taken. The motion to take an immediate vote was adopted.

The amendment was adopted.

Recommendation No. 2 was adopted as amended as follows:

> That a committee be appointed in 2010 to receive information on how the Han-Ca Presbyteries and the whole church have addressed the concerns raised in this report as well as any other aspects of their ongoing life and that the committee report back to General Assembly in 2012.

Recommendation No. 3 (p. 469) was moved by G.C. Brett, duly seconded.

Motion to Refer
H.D.R. Horst moved, duly seconded that Recommendation No. 3 be referred to the Assembly Council. Adopted.

Recommendation No. 4 (p. 469) was moved by G.C. Brett, duly seconded. Adopted.

Thanks to A. Van Seters
The Moderator asked the Assembly to express its thanks to A. Van Seters. The Assembly did so with applause.

Additional Motion
J.W.A. Cooper moved, duly seconded, that the Special Committee re Han-Ca Evaluation be dissolved. Adopted.

Report as a Whole
G.C. Brett moved, duly seconded, that the report as a whole be adopted as amended. Adopted.

COMMITTEE ON REMITS

The Assembly called for the report of the Committee re Remits which, as printed below, was handed in by M.D. Ollerenshaw, convener.

Receive and Consider
M.D. Ollerenshaw moved, duly seconded, that the report be received and it recommendations considered. Adopted.

Recommendation No. 1 was moved by M.D. Ollerenshaw moved, duly seconded.
That Remit A, 2001 (p. 454-55) be approved, that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 2 was moved by M.D. Ollerenshaw moved, duly seconded.
That Remit B, 2001 (p. 455) be approved, that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 3 was moved by M.D. Ollerenshaw moved, duly seconded.
That Remit C, 2001 (p. 455-56) be approved, that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 4 was moved by M.D. Ollerenshaw moved, duly seconded.
That Remit D, 2001 (p. 456) be approved, that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 5 was moved by M.D. Ollerenshaw moved, duly seconded.
That Remit E, 2001 (p. 456-62) be approved, that this become the law of the church, and that the book of Forms be amended accordingly. Adopted.

Recommendation No. 6 was moved by M.D. Ollerenshaw moved, duly seconded.
Remit F, 2001 (p. 462-63) be approved, that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 7 was moved by M.D. Ollerenshaw moved, duly seconded.
Remit G, 2001 (p. 463-64) be approved, that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Report as a Whole
The report as a whole was moved by M.D. Ollerenshaw, duly seconded. Adopted.

PENSION AND BENEFITS BOARD (cont'd from p. 30)

Discussion resumed on Recommendation No. 1

Division of Motion
T.J. Kay and a second commissioner requested that the motion (Recommendation No. 1) be divided as follows:

a) that the health and dental plan be revised.
b) that the health and dental plan be revised as proposed above and amended (p. 30) effective January 1, 2003.

Recommendation 1(a) was adopted.

Committee of the Whole
J.L. Archibald moved, duly seconded, that the Assembly move into Committee of the Whole, with the Moderator as convener and the Principal Clerk as secretary.

It was agreed in the Committee of the Whole to report the following to the Assembly:

> That Recommendation 1(b) be referred back to the Pension and Benefits Board for report to the 129th General Assembly and that the Pension and Benefits Board be asked to study and report to the 129th General Assembly the detailed costs and implications of funding the plan on the dollar base figure.

Rise from Committee of the Whole
J.L. Archibald moved, duly seconded that the Assembly move out of Committee of the Whole. Adopted.

(cont'd on p. 41)

PRESENTATION OF MINUTES (cont'd from p. 31)

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

(cont'd on p. 44)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Thursday, June sixth, two thousand and two, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

EIGHTH SEDERUNT

At Campbell Hall, NAV Canada Conference Centre, Cornwall, Ontario, on Thursday, June sixth, two thousand and two, at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator read from scripture and constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 32)

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

(cont'd on p. 45)

COMMITTEE ON ROLL AND LEAVE TO WITHDRAW (cont'd from p. 29)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by G.D.T. Brown, convener. She moved, duly seconded, that L. Resende and J. Dickson be granted leave to withdraw as of the eighth sederunt of the 128th General Assembly. Adopted.

Report as a Whole
G.D.T. Brown moved, duly seconded, that the report as a whole be adopted. Adopted.

MODERATOR'S PRESENTATION

In an Elvis impersonation in song and verse, the Moderator acknowledged and humourously lamented the retirement of the Latin terms from the Book of Forms.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 440-41, was handed in by M. Repchuck, convener.

Receive and Consider
N.L. St. Louis moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 441) was moved by N.L. St. Louis, duly seconded. Adopted.

Recommendation No. 2 (p. 441) was moved by N.L. St. Louis, duly seconded. Adopted.

Recommendation No. 3 (p. 441) was moved by N.L. St. Louis, duly seconded. Adopted.

Report as a Whole
N.L. St. Louis moved, duly seconded, that the report as a whole be adopted. Adopted.

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

The second report of the Committee to Nominate was handed in by C.I. MacLean, convener. D.R. Kendall moved, duly seconded, that the report be received and considered. Adopted.

Committee of the Whole
D.R. Kendall moved, duly seconded, that the Assembly move into Committee of the Whole in order to consider the report, with the Moderator as convener and the Principal Clerk as secretary. Adopted.

Rise From Committee of the Whole
D.R. Kendall moved, duly seconded, that the Assembly move out of Committee of the Whole and report to the Assembly. Adopted.

Report of the Committee of the Whole
D.R. Kendall moved, duly seconded, that the Assembly receive the report of the Committee of the Whole as follows and that the report be adopted. Adopted.

GENERAL ASSEMBLY STANDING COMMITTEES - 2002-2003

(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. James T. Hurd, Ottawa, ON (1997); Rev. Helen W. Hartai, Courtice, ON (2000); Rev. Peter D. Ruddell, Coldwater, ON (2000).

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

Three Years - Mr. Campbell Steele, Phelpston, ON (1999); Rev. Lloyd A. Murdock, Baddeck, NS (1999).

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

One Year - 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).

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

Three Years - Lanark & Renfrew - Mr. George Hooper, Cobden, ON (2002); Kingston - Ms. Yvonne Pollock, Kingston, ON (2002); Lindsay-Peterborough - Rev. Dawn Griffiths, Lindsay, ON (2002); Kootenay - Rev. Dr. Jonathan Dent, Nelson, BC (2002); Kamloops - Rev. Rod A. Ferguson, Prince George, BC (2002).

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 - Southwestern Ontario - Mr. Kenneth Jensen, Fonthill, ON (2000); Manitoba and Northwestern Ontario - Rev. Kenneth A. Innes, St. Andrew's, MB (2000); Saskatchewan - Ms. Donna Wilkinson, Regina, SK (2000).

Two Years - Alberta and The Northwest - Rev. Robert D. Wilson, Sylvan Lake, AB (2002); British Columbia - Ms. Helen Pigott, Vancouver, BC (2001).

Three Years - Atlantic Provinces - Mr. Barry McDonald, Kentville, NS (2002); Quebec and Eastern Ontario - Rev. C. Ian MacLean, Prescott, ON (2002); Toronto-Kingston - Ms. Lynda Forbes, Grafton, ON (2002).

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

Category 5: 4 persons ex-officio without vote, namely: General Secretary of the Life and Mission Agency, the Chief Financial Officer 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 - Rev. Dr. C.A. (Zander) Dunn, Stella, ON (1997); Ms. Karla Wuebbenhorst, Trenton, NS (1997); Rev. Ronald Wallace, Lindsay, ON (1999); Dr. 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)

Two Years - Rev. Barbara A. Young, Sidney, BC (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)

Three Years - Rev. Dr. Adrian Auret, Manotick, ON (1999); Rev. Dr. Ruth M. Syme, Deep River, ON (1999); Dr. Fred Wisse, Montreal, PQ (2002); Ms. Laura Alary, Toronto, ON (2002); Mrs. Karen Colenbrander, Mississauga, ON (1999).

By correspondence Rev. M. Jean Morris, Calgary, AB (2002)
Rev. Donald G. Wilkinson, Saint John, NB (2002)

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

Two Years - Rev. Maria Papp, Welland, ON (2001); Rev. Robert W. Cruickshank, Medicine Hat, AB (2001).

Three Years - Rev. William G. Ingram, Toronto, ON (Convener) (1999); Ms. Moira Barclay-Fernie, Montreal, PQ (1999).

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

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

History, Committee on

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

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

Three Years - Ms. Lois Klempa, Wentworth, PQ (1999); Mrs. Joan Cho, St. Stephen, NB (2002).

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

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

Three Years - Rev. Zoltan Vass, Toronto, ON (1999); Rev. Issa A. Saliba, Whitby, ON (2002).

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

Life and Mission Agency

One Year - 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).

Two Years - Ms. Linda Shaw, Winnipeg, MB (1998); Rev. D'Arcy Wm. Lade, Comox, BC (1998); Rev. Daniel Cho, Toronto, ON (2002); Rev. Dr. Ian A. Gray, Ottawa, ON (Convener) (2001).

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

Assembly Council appointments - (to be named later by Assembly Council); Ms. Maureen Kelly, Brampton, ON (1998); Ms. Donna Wilkinson, Regina, SK (2000). Power to issue has been granted to the Assembly Council to fill one appointment at its first meeting after the General Assembly in 2002.

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 - Miss Jo-Ann Dickson, Brantford, ON (2002); Rev. Susan Kerr, Waterdown, ON (2000); Rev. Howard T. Sullivan, Burlington, ON (2000); Rev. William G. Johnston, Kitchener, ON (2000).

Two Years - Rev. Nan L. St. Louis, Mount Forest, ON (2001); Ms. Marilyn Repchuck, Ancaster, ON (Convener) (1998); Mr. Paul Lingen, Milton, ON (2001); Mr. George Gingrich, Cambridge, ON (2001).

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

Nominate, Committee to, for the 2003 General Assembly

Convener, Rev. Douglas R. Kendall, Gananoque, ON (2001); Secretary, Mr. Clifford Andrews, Ancaster, ON (2002); others as appointed by synods as per Book of Forms sections 301.2-301.5.

Pension and Benefits Board

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

Two Years - Rev. Elizabeth A.M. Forrester, Campbell River, BC (1998); Mr. Robert Simpson, London, ON (1998); Mr. Robert Bethune, Mississauga, ON (1999).

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

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

By correspondence - Synod Conveners

Presbyterian Record Inc., Board of Directors, The

One Year - Mr. Ian MacKenzie, Portage la Prairie, MB (1997); Rev. Ian D. Fraser, Pointe Claire, PQ (2002); Rev. Wayne G. Smith, Cookstown, ON (2000).

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

Three Years - Rev. John F. Crowdis, London, ON (Convener) (1999); Rev. Dr. Herbert F. Gale, Guelph, ON (2002); Rev. Arthur Van Seters, Toronto, ON (2002).

Trustee Board

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).

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

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

Theological Education, Committee on

One Year - 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).

Two Years - Rev. Cathrine E. Campbell, Brussels, ON (1998); Rev. Dr. Phillip D. Crowell, Miramichi, NB (2001); Ms. Donna Wells, Toronto, ON (2002); Rev. Patricia L. Van Gelder, Cobden, ON (2001).

Three Years - Rev. M. Beth McCutcheon, Winnipeg, MB (Convener) (1999); Rev. Thomas J. Kay, Guelph, ON (2002); Rev. S. Bruce Cairnie, Langley, BC (2002); Ms. Joan Stellmach, Calgary, AB (2002).

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. 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).

Two 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).

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

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. 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).

Two 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).

Three Years - Rev. Harry Kuntz, Montreal, PQ (1999); Rev. Dr. Stephen A. Hayes, Ottawa, ON (1999); Mrs. Linda Mavriplis, Montreal, PQ (1999); Rev. Charles E. McPherson, Stellarton, NS (1999); Dr. Tucker Carrington, Montreal, PQ (1999); Rev. Derek Macleod, Montreal, PQ (2002).

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

Board of St. Andrew's Hall

One Year - Mr. Allen Lind, Vancouver, BC (2000); Mr. Charles Burns, Sechelt, BC (Convener) (2000); Rev. Meridyth Robertson, Trail, BC (1997); Mrs. Jean Lawrence, West Vancouver, BC (1996).

Two 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. Ruth Chen, Vancouver, BC (2001).

Three Years - Ms. Jeanette McIntosh, Vancouver, BC (2000); Ms. Susan Alden, Vancouver, BC (2002); Mr. Donald Kennedy, New Westminster, BC (2002); Mr. Gillan Jackson, Vancouver, BC (2001).

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

Board of Governors of Morrin College

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

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

PENSION AND BENEFITS BOARD (cont'd from p. 35)

Report of the Committee of the Whole
The Assembly received the report of the Committee of the Whole as follows:

Motion to Refer
D.R. Kendall moved, duly seconded, that Recommendation 1(b) be referred back to the Pension and Benefits Board for report to the 129th General Assembly and that the Pension and Benefits Board be asked to study and report to the 129th General Assembly the detailed costs and implications of funding the plan on the dollar base figure. Adopted.

Recommendation No. 2 (p. 447) was moved by T.R. Nettleton, duly seconded. Adopted.

Recommendation No. 3 (p. 448) was moved by T.R. Nettleton, duly seconded.

Motion to Refer
T.R. Nettleton moved, duly seconded, that Recommendation No. 3 be referred back to the Pension and Benefits Board for further consideration. Adopted.

Recommendation No. 4 (p. 448) was moved by T.R. Nettleton, duly seconded. Adopted.

Motion to Reconsider
Pursuant to notice of motion given at the first sederunt (p. 13), T.J. Kay moved, duly seconded, that the Constitution of the Pension Plan be reconsidered. Adopted.

Recommendation No. 5 (p. 450) was moved by T.R. Nettleton, duly seconded. Adopted.

Additional Motion
T.R. Nettleton moved, duly seconded, that the Minute of Appreciation for Mr. Crawford Laing (p. 448-49) be adopted. Adopted.

Report as a Whole
T.R. Nettleton moved, duly seconded, that the report as a whole as amended be adopted. Adopted.

COMMITTEE TO EXAMINE RECORDS

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

Receive and Consider
M.I. Balsdon moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1
M.I. Balsdon moved, duly seconded, that the minutes of the General Assembly, Assembly Council, Synod of Manitoba and Northwestern Ontario, Synod of British Columbia and Synod of Atlantic Provinces be attested as neatly and correctly kept. Adopted.

Recommendation No. 2
M.I. Balsdon moved, duly seconded, that the minutes of the Synod of Quebec and Eastern Ontario, Synod of Toronto-Kingston, Synod of Southwestern Ontario, Synod of Saskatchewan and the Synod of Alberta and the Northwest be attested cum nota. Adopted.

Report as a Whole
M.I. Balsdon moved, duly seconded, that the report as a whole be adopted. Adopted.

COIMMISSION ON MATTERS LEFT UNCARED FOR OR OMITTED

C.J. Chenard moved, duly seconded, that the Commission on Matters Left Uncared for or Omitted, consisting of the Moderator of the 128th General Assembly and the Clerks of Assembly, be established for 2002-2003. Adopted.

STUDENT REPRESENTATIVES

The Assembly called for the report of the Student Representatives. W. Cheng (VST), K. Lee (Knox College) and J. Jaouni (Presbyterian College) each gave personal observations of their experiences during the General Assembly. The Moderator thanked the student representatives for their contributions and made a presentation to them.

THANKS TO THE GENERAL ASSEMBLY OFFICE STAFF

The Moderator thanked the staff of the General Assembly Office and named S. Philpot, F. Hogg, E. Bartlett and T. Hamilton, as well as N. Oke (computer), D. Rollwage (screen presentation) and J. Rosefield (sound). The Assembly thanked these persons with applause.

THANKS TO STAFF OF NAV CANADA

The Moderator invited T. Hamilton to the podium. She asked Denis Brunet and Niki Dagenais of the NAV Canada staff to come forward and thanked them warmly. She then moved, duly seconded that the appreciation of the Assembly be expressed to D. Brunet and N. Dagenais, along with the staff of NAV Canada. Adopted. The Assembly responded with applause.

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives (YAR). Two representatives presented a skit about the Moderator and Principal Clerk, one of their number gave reflections from the group and the group concluded with a song. The Moderator thanked the YARs and noted that the contribution of young people is very important to the church as a whole. The Assembly responded with applause.

COURTESIES AND LOYAL ADDRESSES

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses, which was handed in by R.A. Lindsay, convener.

Receive and Consider
R.A. Lindsay moved, duly seconded, that the report be received and considered. Adopted.

Thanks be to God.

For it is to God, The Triune God, that we give thanks for the privilege of doing His work here in The Venerable The 128th General Assembly and for the luxury of the fellowship among all the Commissioners, the YAR, the staff and our guests. Without Him we would not be here today and it is especially important to lift our hearts in praise to Him who made it all possible.

An Assembly doesn't just happen - it requires an inordinate amount of detailed work and dedication. We are most fortunate in having a very competent team at Wynford Drive (and elsewhere!) for without their work and insight we would not have had such a successful Assembly. Our sincere thanks are due to the many directly involved in the organization for and at the General Assembly including, especially, the Principal Clerk and the two Deputy Clerks as well as to the staff for the exceptional bookroom available during our meetings.

Once set in motion the arrangements for particular local requirements and events falls to a wide spectrum of local church members. We are indeed fortunate here in the Presbytery of Seaway-

Glengarry and in St. John's, Cornwall, to have tapped into an extraordinary resource bank. It is a joy to be able to express our thanks to our brothers and sisters in this Presbytery and, particularly, in the local congregation of St. John's (and not only for their coffee and cookies) with whom we celebrated in a wonderful sense of togetherness as we approached the Table of our Lord in our opening devotions. And who can ever forget the unmitigated joy of hearing the thrilling sweet voices of the ecumenical children's choir last evening - our thanks to the children and to their director. Our thanks would however not be complete without mentioning the great team from Camp Kintail who helped so many of us in so many ways.

The Assembly is perhaps like a jewel and any jewel requires a great setting to be better appreciated. In setting the 128th at NAV Canada we have been most fortunate not only in the quality of the facilities but also in the character and performance of so many kind and considerate people. With pleasure we would like to extend our grateful thanks to the management and staff of NAV Canada and especially for their particular care and performance to Denis Brunet and Nicki Dagenais.

However, an Assembly is not only buildings and desks and coffee cups, it is this great collegium of faithful members of our Church.

And for that collegium to really come together and be bound together it requires a wide range of human gifts and talents.

And in saying that it will probably be only too easy to miss out some important facets of what has brought us so successfully together.

But we will try!

What is a meeting if not in its being called to order by a generous and caring person? To our Moderator, The Rev. Mark Lewis - also now known to the YARs as the Flaming Mod - our grateful thanks for a job not only done but well done and in a truly Christian manner.

The Assembly however, is not only business - however important that is - it is also our common worship and camaraderie. We also therefore extend our heartfelt thanks to those who have brought the ministries of music and of worship to us on a daily basis and on other special occasions in such a wonderful manner; to those who have shepherded us from room to room with coffee cups in hand (and found us when we got lost), and to, particularly, the Business Committee for making sure that all is in proper order in spite of our presbyterian tendency to individualism.

We may sit here as a Presbyterian court but it is so important that our doors are open wide to the world and we have been most fortunate here to have received of the news and of the peace from a number of our brothers and sisters in Christ from outwith of Canada who have addressed this Assembly.

Our thanks to God and to those who have travelled so many miles to talk to us,

The Rev. Byung Kon Choi, Vice Moderator, The Presbyterian Church of Korea
The Rev. Daniel Gunya, General Secretary, Church of Central Africa, Presbyterian, Blantyre Synod, Malawi
The Rev. Dr. Riad Jarjour, General Secretary, Middle East Council of Churches
The Rev. William J.K. Lo, General Secretary, The Presbyterian Church in Taiwan
Ms. Jean Stromberg, World Council of Churches
The Very Rev. John Dunlop, The Presbyterian Church in Ireland

This Assembly moves to its appointed close as does now this report. The names above are but a microcosm of that legion of persons who have helped make this The Venerable The 128th General Assembly, the success it has been.

We thank each and every participant in this Assembly for the multitude of their particular contributions without which we would have been as naught. Without the guidance of the Holy Spirit we are as naught and that guidance has certainly been more than evident over these past few days be it a contribution of a long term pastor or a thought provoking YAR.

Thanks be to God.

Now thank we all our God
with heart and hands and voices,
who wondrous things has done,
in whom God's world rejoices,
who from our mother's arms
has blessed us on our way
with countless gifts of love,
and still is ours today.

To Her Majesty, Queen Elizabeth II, Queen of Canada

May it please your Majesty,

We, the commissioners of The Venerable the 128th General Assembly of The Presbyterian Church in Canada, now meeting in Cornwall, Ontario, in the year of our Lord, two thousand and two, respectfully present to your Gracious Majesty, expressions of our loyalty and our prayers for the continuing good health of yourself and your family and for your ability to lead us and fulfill your service for the welfare of your people through the upholding of the ideals of family values; of the dignity of wholesome labour; of the responsibilities of the privileged towards Christ's sick and his poor and of the equality, before God, of all people.

At this time of the celebrations of your Golden Jubilee on the throne of Canada, we give thanks to God with gratitude, respect and pride, for your faithful leadership in times of dearth and of plenty and we pray that your reign may continue to support and sustain the message of Our Lord Jesus Christ.

May the Peace of Christ be with you.

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

We, the commissioners of The Venerable the 128th General Assembly of The Presbyterian Church in Canada, now meeting in Cornwall, Ontario, in the year of our Lord, two thousand and two, respectfully send greetings to you and to your family at this time of Her Majesty's Golden Jubilee and of the 50th anniversary of Canadian Governors-General.

We pray that God will continue to grant you good health and the grace to guide you as you undertake the responsibilities of your vice-regal office for the benefit of all Canadians.

We also respectfully request that you forward our Loyal Address to Her Majesty.

May the Peace of Christ be with you.

To the Right Honourable, Jean Chretien, Prime Minister of Canada

We, the commissioners of The Venerable the 128th General Assembly of The Presbyterian Church in Canada, now meeting in Cornwall, Ontario, in the year of our Lord, two thousand and two, respectfully send greetings to you and to your family and through you to all members of the Senate and House of Commons of Canada.

We pray that God may continue to guide you for the furtherance of the good estate of the people of Canada and through them and the actions of the Government of Canada the furtherance of good and proper governance and social justice throughout the world.

May the Peace of Christ be with you.

Adopt Report
R.A. Lindsay moved, duly seconded, that the report be adopted. Adopted.

PRESENTATION AND ADOPTION OF MINUTES (cont'd from p. 35)

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

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

COMMITTEE ON BUSINESS (cont'd from p. 35)

The business of Assembly having been concluded, T.J. Kay moved, duly seconded, that the report as a whole be adopted. Adopted.

MODERATOR EXPRESSES THANKS

The Moderator thanked the commissioners for electing him moderator and for showing the graciousness of Jesus Christ to him during the Assembly. He stated that the opportunity to serve as moderator had been the most meaningful experience of his professional life. He said that he was looking forward to the next year with humble anticipation. Finally, the Moderator urged the commissioners to fan the Flames of Active Evangelism.

ADJOURNMENT

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

REPORTS

OF

ASSEMBLY AGENCIES

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 128th General Assembly:

The Moderator of the 127th General Assembly, The Rev. Joe Reed, met with the Committee to Advise with the Moderator twice to establish his itinerary for the year. In preparing for the itinerary, Joe Reed and the committee ensured that he had opportunities to spend time with the people in Central America. This allowed him to remain in contact with his ministry and with the people with whom he ministers, as the liaison missionary for Central America.

During his time in Central America, Joe Reed was able to attend and bring greetings to the annual meetings of the churches in Costa Rica, Cuba and El Salvador.

Joe Reed was able to visit in most of the synods with the exception of Alberta and the Northwest and Saskatchewan. Many of his visits included preaching and leading worship, speaking at special occasions, and meeting with small groups of people. He also met those associated with Presbyterian College and was able to participate in the Presbytery of Niagara's theological school and the gathering of former staff of residential schools in Winnipeg, both of which were unique to his moderatorial year. A highlight for him was the opportunity to visit every congregation within the Presbytery of Kamloops. Wherever he traveled, Joe was warmly welcomed and appreciated for his gifts of listening and sharing stories.

International Ministries and the committee jointly sponsored Joe Reed's international visit to India, Mauritius and Kenya. Seeing the various types of ministry and mission of our partner churches in these countries, and being involved in this ministry himself, Joe Reed was able to experience mission through his unique set of eyes. He greatly appreciated the long and historical relationship with the church in India; and was deeply concerned for the church in Africa as it seeks to minister in a society facing health and justice issues.

Recommendation No. 1 (adopted, p. 13)
That the sincere appreciation of the Assembly be extended to The Rev. Joe Reed as he visited congregations, participated in ecumenical and denominational gatherings, visited presbyteries and met with individuals.

Recommendation No. 2 (adopted, p. 13)
That the thanks of the Assembly be extended to individuals, congregations, presbyteries, synods and organizations which received Joe Reed with graciousness and kindness.

Recommendation No. 3 (adopted, p. 13)
That appreciation be expressed to the people of our partner churches in Central America and to International Ministries for the support they gave Joe Reed 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. J. Mark Lewis as Moderator of the 128th General Assembly.

Elias Morales
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 128th General Assembly:

The 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. During the past year the Assembly Council has attempted to fulfill its co-ordinating and prophetic roles through its meetings and decisions made.

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. The results of their collective efforts have been summarized in the descriptions of the work of various committees of Assembly Council enclosed in this report.

In addition to its many other duties reflected in this report, Assembly Council has again this past year had the challenging task of remaining apprised and occasionally advised on the complex political, social, legal and economic issues arising from the role of The Presbyterian Church in Canada in administering two native residential schools for many years during the last century and the ongoing need for justice and reconciliation between the denomination and Canada's native peoples. This work will not soon end, but we believe that in all things our King and Head of the Church can work for good for those who love him. We seek the continued goodwill and prayers of the entire denomination on this important issue.

The financial health of the church also occupies much of the Assembly Council's time and planning. The congregations of our denomination have continued to support the church by contributing to *Presbyterians Sharing…* This past year, despite many economic concerns in Canada and in the church, revenues slightly exceeded the approved budgeted amount of the national church. While the budgets for the past few years have relied upon the gradual decline of prior surplus funds available to the church, it is important to know that the Assembly Council and the Finance Committee have both committed to providing balanced operating budgets to General Assembly once the surplus has been retired. By adopting the gradual approach of reducing operating deficits with the use of surplus funds, the past few General Assemblies have been able to be fiscally prudent and yet sensitive to the many needed areas of ministry the national church provides.

One of the sad duties of Assembly Council is to forward to General Assembly the notice of resignation of Don Taylor, the church's Chief Financial Officer and Treasurer, upon his retirement in August 2003. Don has been an invaluable member of the management team of the national church for almost two decades, and the task of finding a new person to fill Don's position will be arduous. We appreciate that Don has provided us with the notice early enough to start the process that is described in greater detail in this report.

This year saw the completion of the 2001-2002 FLAMES Initiative respecting "Equipping the Laity". The mission statement for this past year was to encourage participation by the whole people of God in the mission of Jesus Christ. It is our prayer that every congregation in our denomination will adopt the principles and theology underlying this initiative. Unless all of us adopt the call to serve Christ in and outside of our churches, The Presbyterian Church in Canada will never fully serve her King. Assembly Council and its committees has been the beneficiary of so many skilled and dedicated Presbyterians across Canada who have adopted the call to be co-workers for Christ in the Assembly Council's important and privileged ministry, both as elected members and as staff of the national church. We thank them for their service.

COMMITTEES OF COUNCIL

ARCHIVES AND RECORDS MANAGEMENT

Records Management

The Archives staff continues to develop the records management program as time permits. The staff is currently working on the records inventory phase of the work, focussing on the General Assembly Office for now. This work will continue with future stages of the program involving: development of records schedules for records retention and disposition, improving file systems,

creating and maintaining a database system for the Records Centre, and completing and Records Management Manual.

Staff regularly transfer their semi-active records to the Records Centre at Wynford Drive, making use of the Records Transfer Form. A copy of this form is maintained in: the respective administrative office, the Archives, and is also placed on the outside of each record box in the Records Centre. In this way everyone is aware of the location of their files. Should a staff member want to search for something in the Records Centre subsequent to a transfer, each box is clearly labelled for ease of access. Church Office staff can access the Records Centre but not the Archives stack area.

Legal Support

The Archives staff have provided legal research and document production service for the church lawyers with the respect to the residential school cases since 1998. This work involves reading the related records housed in the Archives, selecting relevant records, copying and numbering them, and preparing them for delivery to the Church lawyers. Throughout this time the Archives has remained opened to the public and all other responsibilities have continued.

Grants

The Archives department applied for two grants again this year to be used in 2002-2003 through the federal Department of Heritage via our member organization, the Archives Association of Ontario in partnership with the Canadian Council of Archives. One project is suited to a student specializing in archives studies. It will involve the cataloguing, scanning and data entry of approximately 800 photographic images stored in the Archives. We currently have thousands of photos already available to researchers through our in-house archives data base system. This summer project will significantly add to the number of photos we will have available as a ready resource to the church and community at large. Copies of our photos are frequently requested by researchers from all walks of life. Charlotte Chaffey was hired last summer on a government grant to work on our photograph collection and, should funded be provided to us, she will return to the Archives in June for our photograph project.

The second grant application requested funding for a six month contract project archivist to enter all our congregational collection descriptions into the province-wide archives database, ARCHEION. This does not mean that the actual church documents will be scanned and available on the Net. Rather, the descriptions of each collection will be available. In this way, researchers around the world will be able to determine the location of the records that suit their particular research purposes. Charlotte Chaffey would also work with us on this project should funding be granted.

A project to catalogue the records of the PWS&D department was funded by the Canadian Council of Archives in 2001-2002 and was completed in April 2002. A complete finding aid inventory is now available for use by researchers who will undoubtedly benefit from this rich resource of records in future years. Charlotte Chaffey was hired as project archivist to do a significant part of this work.

Residential Schools Working Group

The Archivist is a member of the RSWG, a committee of the Assembly Council. Perhaps one of the happiest events to come out of this committee was the planning of The Gathering, a reunion of staff from the two residential schools, Birtle and Cecilia Jeffrey. This event was held April 12-13th in St. Boniface, Manitoba. The planning group consists of: Maureen Kelly, Gloria Wasacase, June Stevenson, Sarah Kim, Giollo Kelly and Kim Arnold. The facilitator was Diane Haglund, Archivist for the United Church Conference of Manitoba and Northern Ontario. Ian Morrison, Joe Reed and Joanne Instance were also present at this event. As many school staff continue to reside in the Winnipeg/Kenora area pastoral support will be put in place for them to access after the event. It is hoped that it will be a healing time for everyone.

Anishinabe Fellowship Centre

Anishinabe Fellowship Centre is amalgamating with Flora House in Winnipeg. We will be receiving their records, dating back to 1974, once the amalgamation process is completed.

National Archives of Canada Exhibit

Some months ago, the Archives was approached by Jeff Thomas of the Aboriginal Healing Foundation (Ottawa) to assist in providing images for a special exhibit featuring residential schools. Participation in this project was discussed by our legal team, Management Team, Archives staff and the WMS. The decision as that we would take part in this project given that the purpose was to heal and educate native people with respect to past events. The United Church and Anglican also agreed to participate. The exhibit opens on June 17th in Ottawa and representatives from the church will include Ian Morrison, June Stevenson and Kim Arnold.

Deposit Agreements

This form is designed to work as a companion document with the recent changes to the Book of Forms Appendix G, that provides presbyteries with the authority to deposit their local congregational records in a repository of their choice. An important condition is that the Archives still be provided with a microfilm copy of these same records. A template deposit agreement is now available for distribution to the congregations. This document will assist clerks who are considering entering into an agreement with a secular repository across the country. The agreement addresses such key issues as access, ownership, security and copyright of church records.

Monetary Evaluations

As a result of the need to perform more monetary appraisals on unofficial collections of personal papers offered to the Archives, the Management Team has approved a new policy. Based on the estimated value of a collection, and considerations such as the Canadian Cultural Property Act, if there is a cost attached to the appraisal itself then the cost will be born by the donor. We are fortunate to have the services of an arms-length, accredited appraiser, Hugh MacMillan of Ottawa. For items not considered under the CCP Act, he is willing to appraise free of charge. It is up to the Archivist to determine what collections fall under the CCP Act. In such cases, two appraisers are required at a cost of about $300 each per day; cost born by donor.

Professional Exchange

Bob Anger, Assistant Archivist, returned in mid-September from a professional work exchange experience in Scotland. The purpose of the exchange was to work in the National Archives of Scotland for two weeks on a special project and then tour Scottish archives for the subsequent two weeks. He returned with a wealth of experience and some innovative ideas we can adapt to the Presbyterian Archives. As well, the connections one forges on these trips prove invaluable in the years to come. Through our association with the Keeper of the Records of Scotland, George McKenzie, we will receive a Scottish archivist to our Archives sometime in 2002 for a similar learning experience. The candidate will be an employee of the National Archives of Scotland and will have familiarity with church records. The Archivist will also arrange tours in other archives for our Scottish visitor.

Microfilming

This year has been an especially successful year for our microfilming program as 21 congregations, 1 presbytery, and all pre-1925 WMS periodicals as well as the most current Glad Tidings have been filmed. We are also pleased that a proactive relationship has been re-kindled between the Church Archives and the Provincial Archives of New Brunswick. They are the only provincial archives to continue the program of free microfilming for historically significant organizations. We have recently received five sets of New Brunswick congregational records on film because of this generous policy. We have also been arranging for the filming of congregational records from other parts of Canada during this period. Microfilm continues to cost about $150. for the filming of 1,000 pages. This information, and much more, is available on our Archives web site. The Knox Presbyterian Church session agreed to participate in this program in 2001 and we have recently filmed a number of their church minute books and vital statistics registers. Their intent is to complete the filming of all their extant records. Knox is the oldest Presbyterian congregation in York, dating back to 1820.

Presbyterian College

The Archivist travelled to Montreal in November 2001 in order to do a presentation for staff and facility on records management principles and to talk with the students during their community

lunch about the Archives, our collections, and services. Also on the agenda was a tour of the new facility for the Archives nationales du Quebec. Accompanying the Archivist were colleagues from the Montreal area and Presbytery of Montreal representative, The Rev. Barry Mack.

General Outreach

Regular and effective communication with the church community concerning information and services offered by the Archives is an important part of our mandate. Our means of communication include speaking engagements, Archives web site, topical information sheets (especially on microfilming and conservation of records) and our newsletter "Step Into Your Archives".

Archives staff also provide presentations on aspects of our work, or on topics of a more general archival nature, to various professional archives associations in the country. The Archivist will address the Association of Manitoba Archivists at their monthly meeting when in Winnipeg in April. She will also participate in a round table presentation on the subject of access to records and litigation for the Canadian Historical Association in May 2002 at the University of Toronto.

Theology students from both Knox College and Presbyterian College will take a tour of the Presbyterian Archives facility this year and learn more about the collections and services we offer. We have found that students do come back to the Archives for term paper or personal research of their own.

Electronic Records Workshop

The Archives staff attended this workshop in order to better address the issue of managing the electronic records that are accumulating at the national office. We have begun work in this area because the issue of electronic records forms an integral component in overall records management for the office. We will continue to watch for future educational opportunities in this cutting edge area of archival work.

Volunteers

We are grateful to our dedicated group of volunteers who assist us in our work each week: Margaret Waterman, Betty Arnold, Roy Arnold and Tom Allen. Most of their work is focused on responding to the thousands of genealogical requests received by the Archives each year. Tom Allen is currently entering historical detail for all the congregations we hold records for into our archives database as preparation for congregational collection data to be uploaded onto the provincial web site, ARCHEION. This work will continue through to spring 2003.

FIS studies

The Archivist was selected by Professor Barbara Craig of the University of Toronto Faculty of Information Studies Program to participate in a study funded by the Social Sciences and Humanities Research Council of Canada on appraisal of records techniques. Each participant was interviewed and took part in a roundtable discussion about the issues and processes involved in selecting records from the whole for permanent disposition in archives. Highly developed appraisal skills are crucial to good archives management. The results of this session will form part of a published study.

John Moir Dinner

This memorable event was held on September 29, 2001 after the Canadian Society of Presbyterian History had their annual meeting and delivery of academic papers. It was co-sponsored by the Committee on History. The Archivist served on the planning committee. The event was held in the Upper Common Room at Knox College. Friends, past students, faculty members and colleagues came to thank and congratulate Dr. Moir on his professional achievements and most especially to praise him for his scholarly contribution to documenting the history of the Presbyterian Church.

Conferences/Memberships

For this reporting period the Archivist attended the Association of Canadian Archives (ACA) Conference in St. Boniface where she participated in a session on the design of archival facilities and also visited the old Birtle Residential School facility in Birtle, Manitoba. The Assistant

Archivist will attend ACA this year in Vancouver, as he is the Chair of their Religious Archives Special Interest Section. Archives staff will also attend the Archives Association of Ontario (AAO) Conference in St. Catharines in June 2002. The Assistant Archivist is on the program committee for this conference.

Additional positions that have been assumed by Archives staff: the Archivist is serving on the AAO's Institutional Development Committee, which has as part of its responsibilities, the adjudication of the government grant applications. The Assistant Archivist remains on the provincial ARCHEION Committee.

It is our mission to serve the church as efficiently and comprehensively as is possible and to that end we sincerely appreciate the ongoing support of all concerned for assisting us in this endeavour.

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 $3,023,143. From the income of these funds, approximately 20 persons received monthly support in 2001. Other emergency grants were made on a confidential basis to seven persons totalling $11,500. There are 23 bursary funds with a total capital of approximately $1,000,000. $57,500 of income from these funds was awarded to some 55 candidates for the ministries of the church.

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

The Benevolence Committee meets annually to monitor the ongoing bursaries and benevolence funds that are being administered through the Assembly Office. For the 2001-2002 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, the Book of Forms section 200.11 stipulates that presbyteries present the plan for amalgamation to the Assembly Council for study and report.

A remit under the Barrier Act, which amends Appendix B-5 and section 200.11, will be considered at the Assembly this year (see p. 455; 34). If the remit is adopted, guidelines for dealing with assets of amalgamated congregations will be placed in the body of the Book of Forms.

COMMITTEE ON CHURCH ARCHITECTURE

The Committee on Church Architecture met 7 times in 2001 receiving 8 submissions and 18 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. Through its Executive, the Assembly Council reported to the 2001 Assembly that in view of allegations by the former Convener of the Board of St. Andrew's Hall of financial irregularities in the affairs of St. Andrew's Hall, an Investigating Committee was formed to determine the nature and extent, if any, of impropriety. After a thorough investigation, the committee presented a final report to the Executive of the Assembly Council in January, and the Executive was pleased to report to Council that no criminal action was found, and, although there were actions found to be contrary to the St. Andrew's Hall Act respecting investments, appropriate steps had been taken to remedy the situation. In addition, the Council was able to confirm that the Board of St. Andrew's Hall was already well into a process of adopting various policies and procedures consistent with the recommendations prepared by the Investigating Committee. The Assembly Council was satisfied with these steps and discharged the Investigating Committee noting that further monitoring will be left to the usual reporting relationship through the Committee on Theological Education.

In response to a request from the Life and Mission Agency, the Assembly Council, through its Executive, is working with representatives of the Life and Mission Agency on the future of the program and staffing related to the Stewardship of Accumulated Resources.

EXPERIMENTAL FUND

The year 2001 marked the passing of twenty years since the Experimental Fund was first established for The Presbyterian Church in Canada. What began as a modest gift with a grand vision to foster new and creative ministry across our church has, by the grace and oversight of God, grown considerably. The capital base now stands at well over $300,000 and over $100,000 of investment income has through the years supported more than 70 projects. The Directors of the Fund are at all times deeply appreciative of the foresight and initiative of the benefactor, and for his continued interest and support.

The purpose of the Experimental Fund is to encourage and support forward thinking of Christian ministry in our church through projects of an innovative or creative nature. The Directors welcome submissions from individuals or groups, adjudicate upon their appropriateness to the Regulations of the Fund, and dispense income accordingly. The deadline for submissions is March 1st and October 1st each year, and application forms are available from the Secretary, The Rev. Dr. Fred Rennie, c/o St. John's Presbyterian Church, 28 Second Street East, Cornwall, Ontario, K6H 1Y3, or from presbytery clerks. Publicity concerning the fund, and an application form may also be taken from the church's website: www.presbyterian.ca/exfund. Interested parities are reminded that their project submissions must come to the Directors with the appropriate presbytery or agency of the church approval.

There were fewer applications for funding received in 2001 than in former years. Fewer still of these were accepted for funding by the Directors. This has created a situation where "we have money - we need projects". Such is our current theme for advertising through the Presbyterian Record and the PCPak. We trust the creative spirit has not dried up in The Presbyterian Church in Canada.

Among projects supported in 2001 was the "Elders' Institute in a Box", a submission by St. Andrew's Hall, the Presbyterian presence on the campus of the University of British Columbia. This project is an online exercise for equipping the eldership of our church to serve in today's church and world better. The Directors express their regret that the Flin Flon Institute (for training in rural and remote ministry) has not yet got off the ground. The Fund has promised $12,000 over 3 years in support, a decision that will be revisited before the end of 2002. The concept of this Institute is fully supported by the Directors.

The permanent Directors of the Experimental 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, Ontario. Despite his retirement from active ministry in 2001, The Rev. Dr. Fred Rennie has agreed to continue in his capacity as Secretary/Director until a replacement is called to this now vacant pastoral charge. The Directors have confirmed this interim arrangement.

Members appointed by the Assembly Council and currently serving are The Rev. Linda Ashfield (2002) and Mr. Lawrence Pentelow (2003) [dates indicate the end of term]. Mrs. Noreen Marshall completed her allotted years in office in 2001, and the Directors publicly record their appreciation for her knowledge and wisdom that so assisted the work of the Fund. The Directors anticipate her place will be taken by Mrs. Esther Powell who, like Noreen, has considerable experience of the larger work of our church at home and abroad.

The Directors noted the passing of the benefactor's wife in 2001. She too shared the vision of her husband.

FINANCE COMMITTEE

Financial Results 2001

Financially, 2001 was a good year for the operations of the church. Revenues exceeded the budget by $117,000 excluding the deferred bequest entries. *Presbyterians Sharing…* was $8,630,810 which exceeded the budget by $31,000 and additional gifts from individuals in the amount of $30,000 brought the total to $8,661,000. Income from the Women's Missionary Society and Atlantic Mission Society for of the work of the Life and Mission Agency was greatly appreciated. Other income at $761,000 exceeded budget by $31,000.

Expenditures of the three agencies/departments were within budget. Contingency expenditures were over budget by $216,000 due to the increase in providing for future legal fees. The net income increased by $439,000, which is a respectable sum.

Auditors

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

Financial Statements for The Presbyterian Church in Canada at December 31, 2001

The Audit Committee and the Assembly Council have reviewed and approved the financial statements for The Presbyterian Church in Canada at December 31, 2000. These statements will be provided in the supplemental materials (see p. 216). [note: see Condensed Financial Information on pages 225-30]

> **Recommendation No. 1** (adopted, p. 19)
> That the financial statements for The Presbyterian Church in Canada at December 31, 2001 be received for information.

Financial Statements for The Presbyterian Church in Canada – Pension Fund at December 31, 2001

The Audit committee and the Executive of the Assembly Council are in the process of reviewing and approving the financial statements for The Presbyterian Church in Canada - Pension Fund. These statements will be presented in the supplementary package (see p. 216).

> **Recommendation No. 2** (adopted, p. 19)
> That the financial statements for The Presbyterian Church in Canada - Pension Fund at December 31, 2001 be received for information.

Budget 2003

The proposed budget for 2003 is attached at page 223. Revenue includes $8,750,000 from *Presbyterians Sharing…* which is $50,000 in excess of the budget for 2002. In view of the results for 2001, the Finance Committee believes this to be a fair expectation. Income from the Women's Missionary Society and the Atlantic Mission Society will continue as in previous years. Other revenues are estimated at $550,000 which is conservative and depends very much on the volume of sales of materials and interest earned on investments.

The expenditure side illustrates continuing the existing programs with minor adjustments; bearing in mind the Assembly has not indicated any major change at this time. The amounts indicated also provide personnel, both inside and in the field, some assurance for the future. The reserve of $200,000 against Canada Ministries programs continues because experience shows that there are timing differences in implementing new works compared with the budgeting process.

A summary budget is presented this year on page 223 detailing the major departmental expenditure budgets.

The Assembly Council proposes a deficit budget of $724,968, which will partially use the accumulated surplus held to smooth the operating scenario. Actual results, however, for the past several years have been better than forecasted. The Assembly Council is committed to presenting balanced budgets by the time the accumulated surplus is reduced to near zero.

Recommendation No. 3 (adopted, p. 19)
That the budget for the year 2003 as set out at page 223 be approved.

Recommendation No. 4 (adopted, p. 19)
That the revenue and expenditure forecast for 2004 through 2006 as set out on page 224 be received for information.

Computer and Database System

A detailed proposal for a comprehensive computer database and system upgrades was approved by the Executive of the Assembly Council and the Finance Committee, after receiving permission from the Assembly Council to proceed. The project to complete the rewiring of the Church Office building bringing it up to category 6 has been completed, and the installation of two file servers and migration of files to the new server is complete. New workstations are being installed and a contract with KTS for the Giftraq database software signed. The conversion of the existing database, and staff training is expected to be completed by September 30, 2002.

Funding for the $495,437 total cost of the project will come principally from the existing operating surplus ($235,043) as well as from various agencies, previously budgeted amounts in 1998 and 2001, and the 2001 deferred bequests.

LIVE THE VISION

The Live the Vision distributions are almost complete and the program will shortly be concluded. A final report to the church will be prepared including a financial summary and narrative on some of the many projects that have been funded. The disbursements have been 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

The Long Range Planning Committee continues to promote the FLAMES Initiative and the particular emphases through mailings and the Presbyterian Record. We are particularly excited about the upcoming year for 'Active Evangelism' and about all the work that Jim Czegledi has done to prepare the church for what we are sure will be a very successful year.

The year for Spirituality is almost upon us and we have been discussing how that may be promoted in the church. Leadership for this year will be taken up by various people in the Life and Mission Agency. In preparation for this year, we would suggest that people read the book, *Reformed Spirituality* by Howard L. Rice.

We have also given some thought to the question of how we can evaluate the FLAMES Initiative so that we can build on its successes in the future. We have not yet put together an evaluation process.

We are turning more of our attention to the task of discovering a plan to guide our denomination following the completion of the FLAMES initiative in 2005. The next big step towards this plan will be taken at the joint meeting of Assembly Council and Life and Mission Agency in November 22-24, 2002.

Dr. Art Van Seters, who has agreed to facilitate this meeting, has already been an invaluable resource to us as we begin to piece together what we want to accomplish during that weekend and what the ultimate plan may look like. All those who will be attending that meeting will be receiving information on what we will be doing and how they may prepare by initiating discussion in their own local spheres of church activity.

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

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/Treasurer). 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. A major project currently being implemented is the building-wide comprehensive database system and computer upgrade referred to in the Finance Committee report (p. 208).

PERSONNEL POLICY COMMITTEE

Overture No. 17, 2001 was considered by the Personnel Policy Committee and a response is presented on pages 211-12.

Minimum Stipend for 2003

In 1989, the Assembly determined a method for the calculation of minimum stipends and allowances once a percentage increase had been decided (A&P 1989, p. 213). This is the method that is currently applied. The cost of living figure that will be established in May will be used to revise the figures for the minimum stipends that will be recorded in the Acts and Proceedings.

> **Recommendation No. 5** (adopted, p. 19)
> That the 2003 adjustment to minimum stipends and allowances be equal to the amount adjustment in the consumers price index for Canada for the twelve month period from May 31, 2001 to May 31, 2002.

The Personnel Policy Committee is also working on a study of professorial stipends, and a policy for the Church Office based on the Sexual Abuse and/or Harassment Policy of the Church, taking into account the structure of the Church Office working environment.

RESIDENTIAL SCHOOLS WORKING GROUP

Gathering of Former Workers Related to Residential Schools

On April 12-13th, a gathering of former workers related to residential schools took place in Winnipeg. Twenty-three former staff workers and spouses, plus eight representatives from the church, including the Moderator, Joe Reed, met to share their experiences as staff.

Journey to Wholeness Healing Fund

Money has been allocated to various projects, among which are the following: Healing Workshops for Street Persons at Kenora Fellowship Centre, Ontario; Ministry to Strengthen Cross-Cultural Relationships in Northeastern Ontario; and Healing Circles and Parent Support Groups in Saskatoon. The Spending Committee will be dealing with new requests in September 2002

Diocese of Keewatin of The Anglican Church of Canada

Due to the resignation of Bishop Gordon Beardy we have not been able to pursue a possible healing initiative with Anglicans from within the Diocese who attended Cecilia Jeffrey Residential School. Contact has been made with the new Bishop, David Ashdown, and a meeting with the Bishop was held on April 11th to discuss working together on projects for healing and reconciliation.

Archives Display

The National Archives of Canada is presenting an exhibition of photographs from residential schools. The purpose of this exhibition is to focusing on healing for native people. The opening of the exhibition will be on June 20, 2002, in the Exhibit Gallery of the National Archives of Canada. The Presbyterian Church in Canada has 35 photographs in the exhibition.

Co-ordinating Work with the National Native Ministries Committee

The Executive of the National Native Ministries Committee will be meeting with the Residential Schools Working Group in May 2002 to develop a plan of future co-operation.

REFERRALS FROM GENERAL ASSEMBLY

OVERTURE NO. 11, 2001 (A&P 2001, p. 559-60)
Re: Co-ordinating issues for international affairs

The 2001 General Assembly granted permission for the Assembly Council to report on Overture No. 11, 2001 to the 2002 Assembly (A&P 2001, p. 212, 24). After this motion was adopted at the 2001 Assembly, a subsequent motion, adopted during the report of the International Affairs Committee gave an answer to what is contained within Overture No. 11, 2001:

> That 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 (A&P 2001, p. 19).

Therefore the Assembly Council agreed to recommend:

> **Recommendation No. 6** (adopted, p. 19)
> That the amended International Affairs Committee Rec. No. 6, 2001 be the answer to Overture No. 11, 2001.

OVERTURE NO. 16, 2001 (A&P 2001, p. 561-62)
Re: Membership terms on special General Assembly and board and agency committees

Overture No. 16, 2001 asks the General Assembly to review the practice of establishing General Assembly committees with undefined time limits and no provision for rotation of members. In addition, it asks the Assembly to consider ensuring that the various board and agency committees adopt a practice whereby membership is regularly rotated, with a six-year limit of unbroken service.

The Assembly Council has consulted with the Clerks of Assembly as requested. Since so many of the various committees come under the Life and Mission Agency, that body was also consulted and concurred in this response.

The procedures for appointing standing committees of the General Assembly stipulate that members are appointed annually in a category of either one, two, or three years. The hope is that new appointees will be added to the three year category and hence, serve a three year term. Having completed three years of service, an appointee to a standing committee is eligible for a further three years of service.

This practice ensures that there is a renewal of membership on all the standing committees of the General Assembly. The Nominating Committee of the General Assembly (Book of Forms sections 301.1-301.5) oversees this practice, and recommendations are made annually to the Assembly itself (A&P 2001, p. 32-36).

The Book of Forms provides for the appointment of special committees in section 288, "the Assembly appoints … and other committees to consider matters specially referred to them." Special committees of the General Assembly are distinct from commissions of the General Assembly in that their recommendations must always be presented to a future Assembly. They are struck, from time to time at the pleasure of the Assembly, to deal in some detail with ongoing matters not falling under the terms of reference for an existing standing committee and to which the church wishes attention to be paid. In recent years, examples of such Special

Committees are: Evaluation of Han-Ca Presbyteries, Stipend for the Moderator, and Sexual Orientation. Each time a special committee is formed, the Assembly's Committee on Terms of Reference details the terms under which the committee shall work. This often includes a time frame. The membership, according to the long-standing practice of the church, is named by the moderator, who normally first consults with the Committee to Confer with the Moderator.

The Assembly Council agrees that applying the general principle of time limits for membership on special committees is good, but the Council further believes that the principle of allowing Assembly to set the terms of reference (which might include timeframes or membership rotation provisions) for its committees as it deems best in each specific circumstance is paramount. The Council therefore believes that no specific recommendation limiting the freedom of the Assembly in the appointment of special committees is appropriate.

The consultation carried out by the Assembly Council regarding those committees that fall under the auspices of boards or agencies revealed two points: First, almost all committees currently function on the practice of members serving no more than two three year terms. Second, in those cases where members have served or are serving for more than six years, it is because a particular expertise is needed. An example of this is the Audit Committee that is made up of a relatively small number of highly skilled financial experts, whose continuous service is very important. The Committee on Church Architecture has also needed the ongoing benefit of specific skill-sets not readily available to the church. There is no disagreement that six years of unbroken service should generally be the maximum, and this practice is to be commended to all committees within the church. In the case where an exception to this practice is needed, the Council believes that the onus should be on the committee to demonstrate the special need to the board or agency, and in turn, if requested, that agency may be asked to justify extended committee membership terms to the Assembly.

> **Recommendation No. 7** (adopted, p. 19)
> That the practice within agency committees and boards of membership terms being limited to no more than six years of unbroken service be affirmed, and that any exceptions to the practice be monitored by the respective board or agency.

> **Recommendation No. 8** (adopted, p. 19)
> That the above response and recommendation be the response to Overture No. 16, 2001.

OVERTURE NO. 17, 2001 (A&P 2001, p. 562)
Re: Review of minimum stipends

Overture No. 17, 2001 deals with the "Schedule of Minimum Stipends and Allowances" that is approved by General Assembly each year. This chart sets out the minimum starting stipend and the minimum stipend for each of the next 8 years of service, for professional church workers, that is, for ministers, diaconal ministers and lay missionaries with special training, and lay missionaries.

The prayer of the overture asks for a review of present minimum stipend arrangements for all professional church workers to discern if the minimum stipend levels set by General Assemblies are dealing fairly with the needs of professional church workers and congregations. The overture points out correctly that many congregations provide a stipend that is equal to the legislated minimum stipend, that is, the starting stipend plus increments for years of service, but do not provide more, even when their minister has many more than 9 years of experience. It raises a number of issues related to this common practice, including the adequacy of these stipends to meet the needs of professional church workers and their families, as well as comparison of minimum stipends with the salaries of other similarly educated professionals.

The Personnel Policy Committee, to which this overture was assigned by Assembly Council, set up a working group consisting of G. Haynes, D. Pollock, S. Shaffer and D. Taylor (Convener). In preparing to respond to this overture, several key kinds of information have been gathered. The level of stipend indicated on congregational profiles of congregations currently looking for ministers is known, as is the level of stipend provided currently by aid-receiving congregations. Presbytery clerks were contacted to learn how many presbyteries set minimum stipends that exceed those set by General Assembly and/or minimum housing allowances; by mid-February, 28 presbyteries have been able to respond. A survey of other denominations has been conducted to compare their minimum stipends with The Presbyterian Church in Canada levels. Similarly,

comparisons have been carried out between the level of financial support provided our professional church workers on minimum stipend and the salaries of professionals with similar educational requirements who are working in the not-for-profit sector.

A number of important questions remain. For instance, are professional church workers finding the stipend they receive adequate to meet their needs? How do congregations decide what stipend to provide? What expectations do presbyteries have that congregations will review the stipend regularly, as stipulated in the call document for ministers and diaconal ministers? To address these and other key questions will require consultation with sessions, professional church workers, and presbyteries across the church. The resultant body of information should assist the church in carefully considering the issues raised by this overture.

> **Recommendation No. 9** (adopted, p. 19)
> That the Assembly Council be given permission to contact sessions, professional church workers and presbyteries for information about setting minimum stipends.

> **Recommendation No. 10** (adopted, p. 19)
> That permission be granted to present a final response to Overture No. 17, 2001 to the 129th General Assembly.

OVERTURE NO. 27, 2001 (A&P 2001, p. 567)
Re: Costs of and invoicing of financial requirements of congregations

The prayer of Overture No. 27, 2001 asks that Church Offices implement a single billing per year for all sums due from the congregations and to minimize increases to the Health and Dental plan. Further, it might be interpreted to include presbytery and synod dues.

The various matters which are billed to congregations from the Church Office represents:

- prepayment of the Health and Dental plan premiums on a quarterly basis,
- prepayment of the Record subscriptions on an annual basis,
- items purchased from the Book Room as due,
- quarterly after the fact, for group life and long term disability premiums and pension plan deductions from stipend and salary for church workers,
- congregational share of pension plan contributions quarterly after the fact subject to adjustment at year end.

Further, *Presbyterians Sharing* gifts are usually remitted at least quarterly or as provided for in the congregational budget and cannot be billed in advance. Presbytery and synod dues are billed directly by the presbytery or synod according to their individual practices.

As portions of the total billing come from many departments and each department works on a different time period as indicated above, it is not feasible to comply with the prayer of the overture.

The matter of containment of the costs of the Health and Dental plan have been presented by the Pension and Benefits Board to this General Assembly for consideration. (see p. 443-47)

Treasurers who would like some assistance in understanding their duties can seek assistance through their presbytery who in turn can call on the Chief Financial Officer and Treasurer to provide a workshop addressing their needs. Individual questions can be addressed to Financial Services at Church Offices for assistance (1-800-619-7301).

We, therefore, do not believe that the prayer of the overture should be granted.

> **Recommendation No. 11** (adopted, p. 19)
> That the prayer of the Overture No. 27, 2001 be not granted for the reasons stated above.

OVERTURE NO. 5, 2002 (p. 513)
Re: Providing hearing devices at General Assembly

Overture No. 5, 2002 rightly notes that hearing the proceedings at General Assembly, for those who depend on hearing devices, is difficult. It points out that the nature of the meeting space, generally a gymnasium, exacerbates this difficulty.

Two suggestions are made: hold General Assembly in an acoustically better environment, or provide special hearing aid devices.

The General Assembly Office, which has responsibility for making arrangements for the Assembly itself, recognizes these are legitimate concerns and appreciates the suggestions.

It is likely that, as in the past, we will be restricted in the kind of meeting space we use. Cost considerations and the desire to sit at tables (confirmed by the 127th General Assembly cf. A&P 2000, p. 214) make gymnasiums a likely location.

The staff in the Assembly Office already takes these hearing concerns seriously, and will endeavour to do more. Each year they discuss the public address setup with meeting location staff and sound professionals, stressing how important it is that everyone be able to hear well. In recent years, the Assembly Office has made the quality of the sound system a priority and, even though the cost of this is high, it has been an important factor in planning. Even the best sound professionals see equipping a gymnasium as a challenge. A couple of years, personal hearing devices have been arranged for those in need. These do not work with all hearing systems, but have been helpful in the past. Sometimes working to re-locate a commissioner nearer to a speaker has resolved a hearing difficulty.

On the Assembly registration form, there is a line to indicate medical concerns, and sometimes, but very rarely, commissioners have mentioned hearing as a concern. In those cases, the staff has attempted to address the concern. In the future, the registration form will be changed to explicitly ask if hearing assistance is needed. Then we will know what kind of arrangements might be made to accommodate those individuals. The staff in the Assembly office will continue to attempt to make sure the sound quality at Assembly is reasonable, especially for those who have hearing difficulties.

> **Recommendation No. 12** (adopted, p. 19)
> That the prayer of Overture No. 5, 2002 be granted in the above terms

OVERTURE NO. 8, 2002 (p. 514-15)
Re: Revised Investment Guidelines

Since Overture No. 8, 2002 arrived just prior to the final meeting of the Assembly Council, insufficient time was available to prepare a response. The Assembly Council has established an ad hoc committee to work on a response to Overture 8, 2002 for presentation to the 2003 General Assembly.

> **Recommendation No. 13** (adopted, p. 19)
> That permission be granted to report on Overture No. 8, 2002 to the 129th General Assembly.

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 appointed an ad hoc committee to review the role of the Moderator of the General Assembly and it has reported twice to the Council. There are some minor issues still outstanding so a final report will be made in November 2002 and then to the 129th General Assembly.

Sections in the Book of Forms concerning the Moderator of the General Assembly formed the basis of the discussion of the role. The Council, through the ad hoc committee, did not see where any changes should be made to the polity of the church or to the Book of Forms. The role of the moderator was divided into three sections: "what the moderator will do", based on the Book of Forms and what is expected of the person during the year; "what the moderator may do"; and "what the moderator may not do". Moderators of previous General Assemblies were consulted and asked to respond to these three sections. The Council reviewed these and have asked the ad hoc committee to refine them which will form the final report.

The ad hoc committee reviewed policies and statements to ensure that they reflect the current practices of the church regarding the moderator. "When the Church Speaks" continues to give good guidance to the moderator when he or she addresses issues. It is also helpful to staff and

committees as they prepare letters and statements to assist the moderator in this task. The Council updated the "Stipend Policy for the Moderator" to incorporate changes made by the General Assembly regarding the travel budget (A&P 2000, p. 493-94). The Moderator's Handbook which is updated each year by the Assembly Office is a very useful resource for preparing the moderator for the week of General Assembly as well as for his/her responsibilities throughout the year. The Council is not making any recommendations for change to these documents.

Terms of Reference for the Committee to Advise with the Moderator

The Committee to Advise is appointed each year by the Moderator at the General Assembly. The ad hoc committee was asked to prepare terms of reference for this committee that were presented to the Council and are now recommended to the General Assembly.

Purpose and Accountability:

The Committee to Advise with the Moderator of the General Assembly is accountable to the General Assembly of The Presbyterian Church in Canada and provides advice and support to the Moderator of a particular General Assembly. This committee does not develop policy.

Responsibilities:

- supporting, advising with, and praying for the moderator during her/his moderatorial year;
- meeting with the moderator to assist in establishing the itinerary of events;
- listening to reports from the moderator of his/her travels and activities;
- reporting to the General Assembly on the travels and involvement of the moderator;
- counting ballots for the moderator-designate and placing that nomination before the next General Assembly; and
- normally, meeting three times a year.

Membership:

- Moderator of the General Assembly;
- members and the convener are named by the Moderator; the number is usually 6 to 10 members some of whom may be corresponding members.
- Principal Clerk as consultant and Senior Administrator of the Assembly Office as secretary.

Recommendation No. 14 (adopted, p. 19)
That the above be the terms of reference for the Committee to Advise with the Moderator

CLERKS REC. NO. 11, 2001 RE OVERTURE NO. 3, 1999 (A&P 2001, p. 272, 21)
Re: A revised date for receiving overtures, memorials and petitions to General Assembly

The Assembly Council was consulted by the Clerks of Assembly on the matter of their response to Overture No. 11, 2001 and indicated concurrence. (see p. 243-45)

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 and final minutes of Assembly Council meetings are posted on the website after each meeting at www.presbyterian.ca/assemblyoffice/council/index.html.

129TH GENERAL ASSEMBLY

An invitation from the congregation of Knox Presbyterian Church, Guelph to host the 129th General Assembly in June 2003 has been gratefully received.

Recommendation No. 15 (adopted, p. 19)
That the 129th General Assembly be hosted by the congregation of Knox Presbyterian Church, Guelph and held in Guelph, Ontario.

RETIREMENT OF CHIEF FINANCIAL OFFICER AND TREASURER

The Assembly Council received notice from Mr. Don Taylor of his intention to retire in the summer of 2003 after over 20 years of service in our Offices. Mr. Taylor's commitment to this

ministry and his experience and skill will be greatly missed. It falls to the General Assembly to name a successor in this position.

The Assembly Council has established a transition committee to review the job description and, if necessary, propose changes to the Assembly. This committee will suggest further details related to the transition including a budget, search process and overlap period for orientation purposes. A report on some of these matters will appear in the supplemental materials.

It is the intention of the Assembly Council to conduct a search and bring the name of an individual to recommend to the 2003 General Assembly. In order to begin the search, the following recommendation is made:

> **Recommendation No. 16** (adopted, p. 19)
> That permission be granted to circularize presbyteries for nominations for the position of Chief Financial Officer and Treasurer.

COMMITTEE TO REVIEW STAFFING AND STRUCTURE

One of the recommendations flowing from the last restructuring to take place (in the mid 1990s) was that in 2002 a committee of Assembly Council would conduct a review. A Committee has been struck for this purpose and is chaired by The Rev. Dr. Charlotte Stuart, of Toronto, a member of the Assembly Council and its Executive. The Assembly Council will be in a position to report on the results of this review at the 2003 General Assembly. The committee functions under the following terms of reference:

Membership

Five members, none of which hold staff positions at Church Offices, with at least 3 from the membership of the Assembly Council.

Duties

- Consult with:
  - the General Secretaries of the Assembly Council, the Life and Mission Agency and Financial Services,
  - the Conveners of the Assembly Council and the Life and Mission Agency Committee,
  - the Assembly Council and the Life and Mission Agency Committee,
  - other executive staff members, and
  - any others whose advice and/or information is deemed helpful;
- Relate to and co-ordinate with the regional staff review conducted by the Life and Mission Agency and Women's Missionary Society;
- Examine the stated concerns of the agencies and their committees;
- Examine how the agencies are working co-operatively;
- Examine the working and reporting relationships and staff support for other committees of the General Assembly; and
- Review applicable background material (to be provided by the Assembly Office).

MEMORANDUM OF UNDERSTANDING REFUGEE SPONSORSHIP

Since the early 1990s The Presbyterian Church in Canada has been a Sponsorship Agreement Holder (SAH) with the Federal Government in order to facilitate the settlement of Refugees to Canada. The Agreement is administered by Presbyterian World Service and Development, and the most recent five year term of agreement ended earlier this year. Rick Fee, Executive Director of PWS&D, reported to the Assembly Council on the negotiations of a new agreement and the Assembly Council, concurring with the principle of ongoing participation in the agreement, adopted a recommendation authorizing the Principal Clerk to enter into a renewed Sponsorship Agreement with Citizenship and Immigration Canada on behalf of The Presbyterian Church in Canada. This renewal is to be based upon the earlier renewal of the agreement of May 1, 1997, which was originally signed in 1992 along with several non-governmental organizations under a Private Sponsorship Agreement with the Government of Canada. The agreement will continue to be administered by Presbyterian World Service and Development in consultation with the Principal Clerk.

LEGAL MATTERS

Ecumenical Working Group on Residential Schools

Through the past year, The Presbyterian Church in Canada has been represented at ecumenical negotiations with the Federal Government by the Principal Clerk (Stephen Kendall) and General Secretary, Life and Mission Agency Ian Morrison). Although it was hoped that an early agreement on a comprehensive solution to the litigation commenced out of the legacy of residential schools could be found, this was not the case. A comprehensive solution would be one where the Federal Government and the churches would agree on how to compensate valid legal claims of abuse in such a manner that healing and reconciliation would be facilitated for claimants, the churches would find their contribution affordable, and there would be a measure of finality in the resolution. Proposals were exchanged between church and government in the fall of 2001, but negotiations did not continue once the government announced they would proceed to settle claims on their own at the rate of 70 percent. At the time of writing, the Anglican Church is in bilateral negotiations, the Catholic organizations are reforming their basis for participation and the Ecumenical Group are meeting to seek a way forward. A meeting with the Deputy Prime Minister, John Manley, who has political responsibility for the portfolio, was encouraging, and there continues to be hope that further negotiations will bear fruit after many disappointing months of discussions.

Litigation

Meanwhile, The Presbyterian Church in Canada continues to manage the claims it is facing through the office of the Principal Clerk, who reports regularly to the Assembly Council. Approximately 200 claimants who attended one of our two schools are represented in just over two dozen cases. These are court actions against the Government in which the church is also named as defendant. The Assembly Council has agreed in principle that out of court alternatives to resolve the claims are to be preferred to lengthy and expensive litigation. Such alternatives form a basis of the ecumenical negotiations, and may also be possible in specific localities or for specific cases. At the same time, where we are facing court action, a prudent defense is conducted to protect the legal rights and integrity of the church.

LIFE AND MISSION AGENCY

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. At the March 2002 meeting, the Council was pleased to hear from The Rev. Dr. Jim Czegledi Associate Secretary, Evangelism, Church Growth and Worship, on how the Life and Mission Agency will be supporting the 2001-2002 FLAMES Initiative: Active Evangelism.

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: Diane Beach, Lloyd Murdock, Hilde Hunter, Catherine Dorcas, Richard Hein, Marlene duCharme, William Hamilton, David Sutherland, Cam Steele, Pieter Van Harten and Glen Davis.

SUPPLEMENTARY REPORT

FINANCIAL STATEMENTS FOR THE PRESBYTERIAN CHURCH IN CANADA AT DECEMBER 31, 2001 AND FOR THE PRESBYTERIAN CHURCH IN CANADA - PENSION FUND AT DECEMBER 31, 2001

The Audit Committee and the Assembly Council completed the review of the financial statements and approved both sets, as presented in the supplemental material. [note: see Condensed Financial Information on pages 225-30] The necessary motions that they be received by the General Assembly may be found at page 207.

ASSOCIATE SECRETARY, ASSEMBLY OFFICE

The Assembly Council has received a letter from Ms. Barbara McLean requesting to retire from her position as Associate Secretary, Assembly Office and Deputy Clerk, after the 2003 General Assembly. Ms. McLean has held this position for 9 years and her work has been deeply appreciated. The Assembly Council has accepted the request to retire, effective July 15, 2003, and reviewed and affirmed the current position description with minor amendments to the

language. With permission to circularize presbyteries for nominations granted by the Assembly, the Council will establish a search committee with a view to making an appointment coincident with the retirement of Ms. McLean.

> **Recommendation No. 17** (adopted, p. 19)
> That the Assembly Council be granted permission to circularize presbyteries for nominations for the position Associate Secretary, Assembly Office, and Deputy Clerk.

For information, the position description for Associate Secretary, Assembly Office is as follows:

Associate Secretary, The Assembly Office

General Qualifications and Personal Characteristics

The incumbent shall possess:

- evidence of a lively and mature Christian faith and a commitment to The Presbyterian Church in Canada including its goals and objectives, including membership within The Presbyterian Church in Canada (clergy or non-clergy);
- sensitivity for the dignity and worth of each individual person regardless of gender, race, age or economic status;
- an understanding of The Presbyterian Church in Canada, its ethos, governance, distinctives and polity;
- a vision of both pastoral and prophetic ministries in the Church both today and into the 21st century;
- demonstrated ability to work within a collegial model of administration, consensus building and decision making;
- a strong commitment to work effectively and co-operatively within the national office of the church;
- a clear working knowledge of the Book of Forms and experience within the courts of the church;
- a disposition for and a demonstrated ability to work in a team style of leadership;
- good communications skills, oral, written and electronic; and
- a positive disposition toward ecumenical cooperation.

Nature and Scope

The incumbent shall maintain the appropriate networks throughout the church with contact persons or groups (e.g., regional staff, presbyteries, etc.) and help to formulate recommendations to the Assembly Council and the General Assembly for new policies or revisions of policies that will meet the changing needs of his/her area of responsibility.

The position is the second member of a team within the General Assembly Office that has as its overall responsibility to facilitate the smooth operation of the General Assembly and its Council, to assist the courts of the church in fulfilling their role, and to co-ordinate the church's ecumenical activities.

The primary focus of this position is on the strengthening of the courts of the church, at synod, presbytery and session level, resulting from a more comprehensive understanding of their role as conceptualized by the polity of the church.

Other responsibilities may include matters relating to the planning, execution and follow-up of meetings of the General Assembly and the Assembly Council, as deputized by the Principal Clerk. The Associate Secretary will become a deputy clerk of the Assembly, serving in that capacity according to Book of Forms section 286 during the period of appointment.

Accountability

The incumbent is appointed by the Assembly Council and is accountable to the Principal Clerk and through him/her to the Assembly Council and the General Assembly for:

- the policies and directions of the Assembly Council, assigned or directed to the incumbent by name or position;
- the carrying out of all aspects of the position and the fulfillment of all obligations as an officer and agent of the church, so as to uphold and preserve the image and reputation of the church and protect its assets and resources; and

- working in a collegial fashion with all other officers of the church, as befits a disciple of Christ, especially in concert with other officers of the Assembly Council and the courts of the church.

The Task

In order to respond to the vision of the church and the policies of the General Assembly, the task of the incumbent will be to:

- interact pro-actively with presbyteries and synods to help them in fulfilling their pastoral role in respect of ministers and congregations within their bounds;
- arrange learning and sharing opportunities for clerks of presbytery and synod to deal with administrative responsibilities and consider the scope and potential of Presbyterian polity;
- assist sessions to understand and fulfill their role and responsibility vis a vis the congregation, the board of managers and congregational trustees;
- be an agent of two-way communication between the national agencies and the courts;
- work in a flexible and responsive manner as leader and coordinator of all programs and services within the purview of the office;
- accept responsibility for workshops and speaking engagements to inform the church about his/her work;
- seek to integrate the concerns of his/her are of responsibility with the concerns of all the programs of General Assembly and of the theological colleges;
- engage in personal study and reflection in his/her area of expertise as will as participate in scholarly research and discussion taking place ecumenically;
- play an active role in ecumenical coalitions/structures as appropriate for his/her type of program or service responsibility;
- establish priorities within his/her area so that available funds can be used wisely;
- support, supervise, and direct the ongoing work of staff working in this area of responsibility; and
- undertake such other tasks as are from time to time assigned by the Principal Clerk, the General Assembly or the Assembly Council acting in its name.

The incumbent will assist the Principal Clerk with his/her responsibilities relating to the General Assembly and the Assembly Council as mutually agreed upon by the two parties.

CHIEF FINANCIAL OFFICER AND TREASURER

As noted in the main report of the Assembly Council, indication of Mr. Don Taylor's intention to retire from the position of Chief Financial Officer and Treasurer effective August 31, 2003 has been received (see p. 214-15). The Assembly Council appointed a transition committee that met with Mr. Taylor to discuss the transition and reflect with him on the current position description. The Assembly Council has affirmed the present position description and will, if granted permission by the Assembly to circularize presbyteries, establish a search committee. The Assembly Council intends to bring a nominee for the position to the 2003 General Assembly.

The following outline for the search process has been approved by the Council and will be provided to the search committee:

1. The presbyteries of the church will be invited to make nominations for the new Chief Financial Officer and Treasurer.
2. Advertisements will be prepared and placed in The Record, on the national church website, and through appropriate professional accounting associations in their journals or other publications.
3. Should the search committee find that there be a lack of satisfactory responses as a result of the search envisaged in items (1) and (2) above, the committee be given authority to engage a professional personnel placement agency to assist in the search process.
4. All nominations and applications received by the committee will be acknowledged and considered, and the committee will pro-actively invite individuals to apply or to give consideration to the position.
5. Interviews with those individuals selected by the committee will be scheduled.

6. A report, with a recommendation for an appointment (if a suitable candidate is selected), or with contingency plans if necessary, shall be made to the Assembly Council in March 2003.

Recommendation No. 18 (adopted, p. 19)
That permission be granted to Donald A. Taylor to retire from the position of Chief Financial Officer and Treasurer of The Presbyterian Church in Canada, effective August 31, 2003.

The position description for Chief Financial Office and Treasurer, as approved and amended by previous General Assemblies is as follows:

Position Description: Chief Financial Officer and Treasurer

Position

The Chief Financial Officer and Treasurer is appointed by the General Assembly to (i) manage the financial affairs of the church in accordance with the duties listed below, (ii) share the overall management responsibility of the Church Offices equally and co-operatively with the members of the Management Team, and (iii) perform such other tasks as may be assigned by the Assembly Council through its Finance Committee.

Duties

1. Management of Financial Affairs
   a) Long term strategic planning and annual operating planning for financial affairs
   b) Accounting systems and personnel
   c) Co-ordinate the development of detailed annual operating budgets
   d) Review of monthly financial statements and reporting thereon
   e) Annual audit
   f) Cash management (treasury and investments)
   g) Chief contact for banks, lawyers, actuaries, etc.
   h) Risk Management (control and security i.e. insurances)
   i) Signing officer
2. Regulatory Compliance
3. Team Management
   a) Long term strategic planning and annual operating planning for the Church Offices
   b) Serve as a member of the Management Team
4. Other Tasks
   a) Management of Support Services, including:
      - Office and Building
      - Personnel Administration and Pension
      - Lending Funds

Qualifications

- A member in good standing of The Presbyterian Church in Canada with an understanding of the history, ethos, traditions and polity of the church.
- An experienced financial executive with a degree in accounting (CA, CGA or CMA) and with considerable working knowledge of a not-for-profit organization.
- A disposition for and demonstrated ability to work within a collegial model of administration and decision-making.

Accountability

Management of financial affairs - functionally to the Assembly Council through the Finance Committee; overall - to the General Assembly through the Assembly Council.

Ex officio Appointments

The Chief Financial Officer and Treasurer serves ex officio on the various boards and committees, including:

- Assembly Council
- Assembly Council Committees and Commissions:
  - Finance

- Audit
- Lending Fund
- Long Range Planning
- Personnel Policy
- Commission on Proxies
- Commission on Assets of Dissolved and Amalgamated Congregations
- Executive

- Pension and Benefits
- Trustee Board
- Management Team
- Presbyterian Record
- Canadian Council of Churches - Finance Committee

ASSOCIATE SECRETARY, INTERNATIONAL MINISTRIES, LIFE AND MISSION AGENCY

The Assembly Council, in accordance with appendix B-1 of the Book of Forms, that gives responsibility to the Assembly Council to review all executive staff appointments, considered a request from the Life and Mission Agency to approve the position description for Associate Secretary, International Ministries, and to approve the filling of that position. The Assembly Council concurred in the requests. (see p. 373-75)

David Jennings
Convener

Stephen Kendall
Secretary

THE PRESBYTERIAN CHURCH IN CANADA

2003 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

Presbyteries can set their own minimums,
provided they exceed those set by the 128th General Assembly.

Categories: (See Note 1)	Category I	Category II	Category III
Basic Stipend 2002	28,439	26,674	24,914
C.O.L.A. 2003:	308	308	308
Basic Stipend 2003: (See Notes 2 & 3)	28,747	26,982	25,212
Increment: (See Note 4)	580	535	485
MINIMUM STIPEND			
Starting Stipend 2003	28,747	26,982	25,222
After 1st increment	29,327	27,517	25,707
After 2nd increment	29,907	28,052	26,192
After 3rd increment	30,487	28,587	26,677
After 4th increment	31,067	29,122	27,162
After 5th increment	31,647	29,657	27,647
After 6th increment	32,227	30,192	28,132
After 7th increment	32,807	30,727	28,617
After 8th increment	33,387	31,262	29,102

Appropriate Accommodation: (See Note 5) Applicable to each category
Utilities - on voucher Applicable to each category

Heath & Dental Insurance: (See Note 6) Applicable to each category
(working 50% or more of normal hours of work)

Continuing Education	600 2 weeks	600 2 weeks	600 2 weeks

OTHER

Retired Minister: 100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.
(See 1991 A&P, p. 344, re part-time ministries.)

Student on annual appointment: (See Note 7) $21,273/annum, plus manse and utilities.

Student on summer appointment: Rate is set at $405 or $305 plus housing per week (the choice to be made by the congregation) and travel to be paid as applicable.

Sunday Supply: $100 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of $0.30 per km.

Maximum Qualifying Income: (See Note 8) $53,400/annum Effective January 1, 2003

Effective January 1, 2003 the members contribution level will be 5.6% percent of their "Maximum Qualifying Income" formerly "Pensionable Earnings" to the annual maximum.

(Please see overleaf for an explanation of the notes.)

NOTES:

1. **Stipend Categories:**

Category I	- ordained ministers, lay directors of institutions
Category II	- diaconal ministers, lay missionaries with special training
Category III	- lay missionaries

2. **Basic Travel:** Changes to Revenue Canada's regulations re travel expenses necessitated a change to the Church's practice of annually setting a minimum travel allowance in addition to basic stipend. The result of the change is that the basic travel allowance is now included in the minimum basic stipend figure.

   The individual worker has a choice of either:

   1. including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,

   or

   2. being reimbursed at a per kilometre rate as per Revenue Canada's 4 point provision as supplied to congregational treasurers for church workers. Basic stipend can be adjusted downward by the mutually agreed upon cost of the option.

3. **Multiple Point Charges:** A travel allowance is provided equal to the average number of Kilometres travelled on a Sunday for church services, multiplied by $35.14, to a maximum of $4,216 (non taxable).

4. **Years of Service Increments:** Effective June 1989, but not retroactive for those who have already received their first increment, the first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the Service of Induction/Recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.

5. **Appropriate Accommodation:** All persons remunerated under one of the minimum stipend categories for church workers, regardless of their marital status, are to receive 100 percent of the fair rental value of appropriate accommodation. (See 1992 A&P, p. 222.)

6. **Health & Dental Insurance:** Coverage under the Health & Dental Insurance plan will apply to the above three categories of professional church workers. (See also A&P 1986, p. 212, Item No. 6; and A&P 1988, p. 227, Rec. No. 37.) Effective July 1, 1998 participation of non-clergy full-time and part-time staff with 20 hours or more is allowed, conditional upon participation of all such employees in a congregation and the congregation providing the required premiums. (See A&P 1998, p. 219, Rec. #24)

7. **Student on Annual Appointment:** Married students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enrol in summer programs; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister. (See A&P 1989, p. 212-213.)

8. **Maximum Qualifying Income:** (formerly pensionable earnings) - is defined as the sum of the actual stipend and 60 percent of stipend in respect of allowances to the annual maximum.

The Presbyterian Church in Canada - Operating Fund
Statement of Revenue, Expense and Fund Balance
For the years as indicated
(unaudited)

	2000 ACTUAL $	2001 ACTUAL $	2002 BUDGET $	2003 BUDGET $
Revenue				
Contributions from - Congregations	8,599,868	8,630,810	8,700,000	8,750,000
- Individuals	99,878	30,014		
Income from - Investments	317,980	393,993		
- Estates	26,442	28,891		
Contributions received for the work of L& M Agency				
Women's Missionary Society	150,000	150,000	150,000	150,000
Atlantic Mission Society	60,000	60,000	60,000	60,000
Income from other sources	112,721	337,947		
Bequests received for current use	77,279	332,323	50,000	50,000
Gifts received for current use			30,000	30,000
All other income	(4,653)	378	550,000	550,000
Total Revenue	9,439,515	9,964,356	9,540,000	9,590,000
Expense				
General Assembly and its Council				
General Assembly	354,893	381,838	459,300	464,552
Assembly Council & its committees	58,884	68,052	68,200	70,200
Secretary's Office	445,481	474,418	491,299	498,045
Archives	14,198	9,273	20,000	22,000
	873,456	933,581		
125th Anniversary Committee	105,609	3,540		
	979,065	937,121	1,038,799	1,054,797
Life and Mission Agency				
Program Support and Administration	1,806,173	2,049,974	2,159,846	2,206,753
Ministry & Church Vocations	43,380	56,246	72,775	76,275
EFD - Team	49,278	48,404	48,000	68,000
EFD - Mission Education	42,327	46,709	50,200	50,200
EFD - Education for the Faith	13,385	17,357	17,600	17,600
EFD - Youth and Young Adult Ministries	64,806	66,354	67,400	110,400
EFD - Stewardship	51,158	52,163	53,000	53,000
EFD - Worship	4,981	9,495	11,600	11,600
EFD - Evangelism	9,802	11,235	37,800	27,800
Justice Ministries	29,469	24,905	38,300	39,000
Canada Ministries	1,780,481	1,672,289	2,192,396	2,207,215
International Ministries	1,374,728	1,398,692	1,411,045	1,432,115
Stewardship of Accumulated Resources	80,333	106,012	114,540	114,540
Resource Production/Communications	56,718	54,133	46,200	88,200
	5,407,019	5,613,968	6,320,702	6,502,698
Support Services				
Administration	608,902	881,799	806,260	848,288
Human Resources	2,348	2,547	10,000	8,150
Building Maintenance	297,345	285,350	519,600	395,000
Missionary Residence	24,786	14,530	36,000	36,000
Financial Services	81,944	111,408	108,900	104,900
RDC - Sales	49,536	57	19,600	2,100
RDC - Resource Distribution	(2,764)	26,876	24,300	25600
RDC - Printing	58,248	65,082	68,500	80,500
	1,120,345	1,387,649	1,593,160	1,500,538
Other				
Contingencies	328,095	516,269	400,000	400,000
Grants to colleges	841,596	842,783	811,798	856,935
Total Expense	8,676,120	9,297,790	10,164,459	10,314,968
Excess of Revenue over Expense for the Year	763,395	666,566	(624,459)	(724,968)
Inter Fund Transfers	(382,260)	(743,356)		
Fund Surplus (Deficit) - Beginning of Year	1,072,815	1,453,950	1,377,160	752,701
Fund Surplus (Deficit) - End of Year	1,453,950	1,377,160	752,701	27,733

Note: EFD = Education for Discipleship RDC = Resource Distribution Centre

The Presbyterian Church in Canada
Statement of Forecast for the years as indicated
(unaudited)

	2004 Forecast $	2005 Forecast $	2006 Forecast $
Revenue			
Contributions of congregations	8,800,000	8,850,000	8.900,000
Contributions in support of work of Life & Mission Agency:			
- Women's Missionary Society	150,000	150,000	150,000
- Atlantic Mission Society	60,000	60,000	60,000
Bequests	50,000	50,000	50,000
Income from other sources	550,000	550,000	550,000
	9,610,000	9,660,000	9,710,000
Expenditures			
First Charge			
- Grants to colleges & residence	820,440	822,160	826,460
Operating Agencies			
- General Assembly Office, Life & Mission Agency & Support Services	8,603,000	8,653,000	8,703,000
Contingencies	400,000	400,00	400,000
	9,823,440	9,875,160	9,929,460
Excess of revenue over expenditure (expenditure over revenue)	(213,440)	(215,160)	(219,460)

This is a forecast only based on the continuation of present (2002) program structure. If in any year revenue does not equal budgeted expenditures the forecast for the future years will be revised to maintain a positive fund balance.

THE PRESBYTERIAN CHURCH IN CANADA
CONDENSED FINANCIAL INFORMATION
AS AT DECEMBER 31, 2001

NOTE: Statutory financial statements for the under noted entities, as reported on by independent auditors, are available though the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7.

Anyone wishing to obtain a copy of the statutory financial statements or any information therefrom is requested to contact Mr. Donald A. Taylor at the above address or by telephone 1-800-619-7301 or (416) 441-1111 or by Fax (416) 441-2825.

The Presbyterian Church in Canada (PCC)
J. B. MacLean Bequest Fund
The Presbyterian Church in Canada - Pension Fund
The Presbyterian Church Building Corporation
Knox College, Toronto
The Presbyterian College, Montreal
St. Andrew's Hall, Vancouver
Presbyterian Record Inc.

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, 2001
(unaudited)

	Operating Fund	Restricted Funds	Endowment Funds	2001 Total	2000 Total
Assets	$	$	$	$	$
Current assets					
Cash and short-term investments	165,876	2,335,189	7,210,996	9,712,061	14,720,083
Accounts receivable	1,002,494	-	6,344	1,008,838	1,138,830
Accrued interest	-	322,361	-	322,361	316,118
Prepaid and deposits	896,052	-	4,124	900,176	679,131
Loans/mortgages receivable-current	-	426,348	-	426,348	291,498
Executive staff mortgages receivable-current	-	117,977	-	117,977	182,880
	2,064,422	3,201,875	7,221,464	12,487,761	17,328,540
Investments	-	28,135,252	17,244,186	45,379,438	39,803,959
Loans/mortgages receivable	-	3,752,554	-	3,752,554	3,808,151
Executive staff mortgages receivable	-	1,075,096	-	1,075,096	1,129,484
Capital assets	-	1,393,298	789,210	2,182,508	2,291,210
Properties held for congregational use	-	6,366,154	-	6,366,154	6,835,291
Inter fund loan	-	(217,000)	217,000	-	-
Other assets	-	32,267	12,000	44,267	67,528
		40,537,621	18,262,396	58,800,017	53,935,623
	2,064,422	43,739,496	25,483,860	71,287,778	71,264,163
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	687,262	214,512	81,807	983,581	895,276
Gift annuities - current	-	176,469	-	176,469	142,307
Mortgages/loans payable - current	-	68,015	-	68,015	31,964
	687,262	458,996	81,807	1,228,065	1,069,547
Gift annuities payable	-	1,769,906	-	1,769,906	1,762,030
Mortgages/loans payable	-	466,865	-	466,865	531,635
	687,262	2,695,767	81,807	3,464,836	3,363,212
Fund balances	1,377,160	41,043,729	25,402,053	67,822,942	67,900,951
	2,064,422	43,739,496	25,483,860	71,287,778	71,264,163

Statement of Revenues and Expenses and Changes in Fund Balances
For the year ended December 31, 2001
(unaudited)

	Operating Fund	Restricted Funds	Endowment Funds	2001 Total	2000 Total
Revenues	$	$	$	$	$
Contributions					
Presbyterians Sharing - congregations	8,630,810			8,630,810	8,599,868
- individuals	30,014			30,014	99,878
Contributions for the work of L&M Agency					
Women's Missionary Society	150,000			150,000	150,000
Atlantic Mission Society	60,000			60,000	60,000
Presbyterian World Service & Development	-	2,836,566		2,836,566	2,323,052
Donations, bequest and gifts	332,701	4,264,649	611,240	5,208,590	3,777,103
	9,203,525	7,101,215	611,240	16,915,980	15,009,901
Other revenues					
Income from investments	393,993	2,118,328	68,398	2,580,719	2,311,792
Income from other sources	366,838	-	568,167	935,005	662,931
Dissolved congregations	-	-	-	-	1,906,689
Property dispositions gain	-	-	-	-	1,847,910
	9,964,356	9,219,543	1,247,805	20,431,704	21,739,223
Expenses					
Operating agencies					
General Assembly and its Council	937,121	-	-	937,121	979,065
Life & Mission Agency	5,613,968	-	-	5,613,968	5,407,019
Support Services	1,387,649	-	-	1,387,649	1,120,345
	7,938,738	-	-	7,938,738	7,506,429
Distributions and other					
Fund distributions	-	10,294,739	-	10,294,739	9,391,394
Other distributions	516,269	-	577,232	1,093,501	894,883
Grants to colleges and residence	842,783	-	-	842,783	841,596
Amortization of capital assets	-	66,962	53,086	120,048	118,925
	9,297,790	10,361,701	630,318	20,289,809	18,753,227
Excess of revenues over expenses before net change in unrealized market value of investments	666,566	(1,142,158)	617,487	141,895	2,985,996
Net change in unrealized market value of investments	-	(112,854)	(107,050)	(219,904)	2,193,660
Excess of revenues over expenses for the year	666,566	(1,255,012)	510,437	(78,009)	5,179,656
Inter fund transfers	(743,356)	743,356	-	-	
Balance - beginning of year	1,453,950	41,555,385	24,891,616	67,900,951	62,721,295
Balance - end of year	1,377,160	41,043,729	25,402,053	67,822,942	67,900,951

The Presbyterian Church in Canada - J. B. MacLean Bequest Fund
Balance Sheet as at December 31, 2001
(unaudited)

	Operating Fund	Building Maintenance Fund	McTavish Fund	2001 Total	2000 Total
Assets	$	$	$	$	$
Current Assets					
Cash and term deposit	106,071	7,236	31,469	144,776	123,605
Accounts receivable	37,413	-	-	37,413	13,026
Prepaid insurance	4,124	-	-	4,124	2,339
	147,608	7,236	31,469	186,313	138,970
Share of consolidated portfolio of The Presbyterian Church in Canada	1,392,688	-	-	1,392,688	1,398,872
Capital Assets	789,210	-	-	789,210	830,950
	2,329,506	7,236	31,469	2,368,211	2,368,792

	Operating Fund	Building Maintenance Fund	McTavish Fund	2001 Total	2000 Total
Liabilities	$	$	$	$	$
Current Liabilities					
Accounts payable and accrued Liabilities	29,982	-	-	29,982	24,423
Deferred revenue	51,825	-	-	51,825	40,062
	81,807	-	-	81,807	64,485
Fund balances	2,247,699	7,236	31,469	2,286,404	2,304,307
	2,329,506	7,236	31,469	2,368,211	2,368,792

The Presbyterian Church in Canada – J. B. MacLean Bequest Fund
Statement of Revenue, Expenditures and Fund Balance
For the year ended December 31, 2001
(unaudited)

	Operating Fund	Building Maintenance Fund	McTavish Fund	2001 Total	2000 Total
	$	$	$	$	$
Revenue					
Revenue from conference centre	542,611	-	-	542,611	492,866
Investment income	44,469	27,280	1,232	72,981	59641
Unrealized gain (loss) in investment portfolio	(6,184)	-	-	(6,184)	66,032
Other revenues	33,428	2		33,430	30,902
	614,324	27,282	1,232	642,838	649,441
Expenditures					
Operating expenses	537,414	28,238	-	565,652	503,894
Other	41,858	146	-	42,004	39,479
	579,272	28,384	-	607,656	543,373
Excess (deficiency) of revenues over expenditures	35,052	(1,102)	1,232	35,182	106,068
Amortization	53,085	-	-	53,085	51,963
Excess (deficiency of revenues over expenditures	(18,033)	(1,102)	1,232	(17,903)	54,105
Inter-fund transfers	(7,147)	7,147	-	-	
Fund balance, beginning of year	2,272,879	1,191	30,237	2,304,307	2,250,202
Fund balance, end of year	2,247,699	7,236	31,469	2,286,404	2,304,307

The Presbyterian Church in Canada - Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31, 2001
(unaudited)

	2001	2000
Assets	$	$
Investments, at market value		
Bonds and convertible debentures	59,118,613	61,918,416
Stocks	72,331,225	71,184,843
Mortgage	345,492	353,177
Short-term notes, at cost which approximate market value	4,793,824	6,389,898
	136,589,154	139,846,334
Contributions receivable	897,443	798,574
Accrued interest and dividends receivable	533,831	588,736
Cash	1,020,098	473,501
	139,040,526	141,707,145
Liabilities		
Accounts payable and accrued liabilities	(617,359)	(740,585)
Net Assets Available for Plan Benefits	138,423,167	140,966,560

The Presbyterian Church in Canada - Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
For the year ended December 31, 2001
(unaudited)

	2001	2000
Income and Receipts	$	$
Investment Income		
Interest and dividends	5,034,419	6,261,550
Net realized gain/loss on investments	2,411,499	10,622,958
	7,445,918	16,884,508
Contributions		
Plan members	1,807,432	1,669,465
Employers	2,513,469	2,152,947
	4,320,901	3,822,412
Other Receipts		
Estate Income	83,837	44,288
Total Income and Receipts	11,850,656	20,751,208
Costs and Disbursements		
Benefits		
Termination refunds	466,830	812,845
Benefits to Retirees	3,971,526	2,900,616
Benefits to Retirees - non-recurring	-	2,693,998
	4,438,356	6,407,459
Administrative Expenses		
Managers administrative charges	377,288	482,291
Salaries	194,227	160,990
Other	319,877	82,729
Actuarial	164,055	200,814
Audit	17,698	16,055
	1,073,145	942,879
Total Costs and Disbursements	5,511,501	7,350,338
Excess of Income and Receipts Over Costs & Disbursements for the Year	6,339,155	13,400,870
Change in Market Value	(8,882,548)	(6,461,762)
Net Assets Available for Plan Benefits - Beginning of year	140,966,560	134,027,452
Net Assets Available for Plan Benefits - End of year	138,423,167	140,966,560

The Presbyterian Church Building Corporation
Balance Sheet
As at December 31, 2001
(unaudited)

	2001	2000
Assets	$	$
Cash	183,029	236,125
Accrued interest and accounts receivable	154,671	115,281
Notes receivable	165,555	154,836
Mortgages receivable	483,035	483,471
Investments	2,849,772	2,601,110
Capital Assets	748,124	878,319
	4,584,186	4,469,142
Liabilities and Equity		
Liabilities		
Accrued liabilities	36,473	35,437
Promissory notes payable	1,080,419	1,103,851
	1,116,892	1,139,288
Equity:		
Invested in capital assets	748,124	878,319
Restricted for endowment purposes	190,000	190,000
Internally restricted	1,158,940	1,093,306
Unrestricted	1,370,230	1,168,229
	3,467,294	3,329,854
	4,584,186	4,469,142
Contingent Liabilities:		
Guarantees of bank loans to congregations	9,425,070	8,768,726

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
For the year ended December 31, 2001
(unaudited)

	2001	2000
Revenue	$	$
Interest and investment income	186,052	283,690
Rental income	57,155	65,340
Donations	1,710	72,992
Gain on sale of capital asset	137,526	3,128
	382,443	425,150
Expenditure		
Salaries and benefits	100,268	138,251
Interest on promissory notes	45,526	50,061
Housing expenses and rent subsidies	77,192	74,693
Professional fees	11,090	11,650
Office expenses	2,694	5,209
Travelling expenses		
General Manager	2,757	4,464
Directors	3,422	4,287
Annual meeting	2,054	1,814
	245,003	290,429
Excess of revenue over expenditure	137,440	134,721

Colleges
Knox, Presbyterian and St Andrew's Hall
As at December 31, 2001
(unaudited)

	Knox* College	Presbyterian College	St. Andrew's Hall	2001 Totals	2000 Totals
Assets	$	$	$	$	$
Current Assets	279,131	460,738	380,062	1,119,931	1,246,394
Investments	13,265,389	2,389,760	824,237	16,479,386	16,403,451
Capital Assets	503,133	355,009	5,530,789	6,388,931	6,534,118
Total Assets	14,047,653	3,205,507	6,735,088	23,988,248	24,183,963
Liabilities and Funds/Surplus Balances					
Liabilities	754,079	288,929	6,138,521	7,181,529	6,882,419
Funds/Surplus Balances	13,293,574	2,916,578	596,567	16,806,719	17,301,544
Total Liabilities and Fund/Surplus Balances	14,047,653	3,205,507	6,735,088	23,988,248	24,183,963
Note:					
Excess of revenue over expenses for the year	(336,751)	(15,518)	(157,013)	(509,282)	356,455

*The Acts and Proceedings of General Assembly of 1991 authorized the amalgamation of Knox and Ewart Colleges into an amalgamated college to be known as Knox College.

Presbyterian Record Inc.
Balance Sheet
As at December 31, 2001
(unaudited)

	2001	2000
Assets	$	$
Cash	494,138	416,184
Other assets	1,276	79,991
	495,414	496,175
Liabilities and Surplus		
Accounts payable and accruals	4,128	6,438
Subscriptions paid in advance	175,068	201,983
	179,196	208,421
Surplus	316,218	287,754
	495,414	496,175

Presbyterian Record Inc.
Statement of Revenues, Expenditures and Surplus
For the year ended December 31, 2001
(unaudited)

	2001	2000
	$	$
Revenues	647,602	610,070
Expenditures	294,124	268,846
Production	325,014	318,192
Operating	619,138	587,038
Excess of revenues over expenditures for the year	28,464	23,032
Surplus - Beginning of year	287,754	264,722
Surplus - End of year	316,218	287,754

ATLANTIC MISSION SOCIETY

To the Venerable, the 128th General Assembly:

PURPOSE

The purpose of the Atlantic Mission Society is to glorify God and to support, with prayer, study and service, mission endeavours through The Presbyterian Church in Canada, the Synod of the Atlantic Provinces and the presbyteries within its bounds.

MEMBERSHIP

There are presently 121 auxiliaries and affiliated adult groups in eight presbyterials, with a total of 1,220 members and 583 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 125TH ANNUAL MEETING

The 125th Annual Meeting of the Atlantic Mission Society was held in Calvin Church, Miramichi City, New Brunswick, September 21-23, 2001 with the theme, "Yesterday, Today, Forever ... Enduring Faith". The meetings were attended by 133 delegates and visitors.

Special guests were The Rev. Ian Morrison, General Secretary of the Life and Mission Agency, and Ms. Wilma Welsh, Administrator, International Ministries. Also participating in the meetings were The Rev. Dr. Philip Crowell, host minister, and The Rev. Ritchie Robinson, Moderator of the Synod and minister of Boularderie Pastoral Charge, Cape Breton, Nova Scotia.

Two special events in honour of our 125th Anniversary were: Vignettes performed by members of each presbyterial depicting our history and a closing candle service with 125 flickering lights held by members in a circle around the sanctuary. At the request of the Executive, the male AMS members in attendance selected an AMS Men's Offering Project for the current year. "Books for Seminary Students and Church Leaders" (Something Extra #IMMO02-Mozambique, IMNI01 - Nigeria, and IMMA02 - Malawi) was chosen.

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 1700. *The Message* includes study materials, mission information, worship resources and Synod news. Extra copies of the October issue are printed for free distribution to all Home Helpers.

EDUCATION

The study theme for the current year is "God's People, God's Planet - Living Lightly on the Earth", written by Erin Crisfield. The AMS has an alternate study entitled "Into All The World", written by Ann Taylor, Education Convener for AMS.

Mission Awareness Sunday was enthusiastically celebrated by many auxiliaries and congregations, with AMS members participating in worship. Worship resources were prepared by the AMS Education Convener, Ann Taylor, who has distributed a new packet for use of auxiliaries and congregations on Mission Awareness Sunday, April 28, 2002.

AUXILIARIES AT WORK

In addition to regular mission givings, members have given financial support for camps, youth events, food banks, shelters, and disaster relief. Many AMS members 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 Malawi", were distributed last year to weekday groups, Sunday Schools and congregations. The current Learning/Sharing study is "Partners - Meeting Friends in the Ukraine" with the offering designated to help students in the Ukraine to pay the required $6 a month 'bread fees' at school.

BURSARIES

Four bursaries valued at four hundred dollars each are presented annually. In 2001, they were awarded to Michael Henderson, Herma H. Dunnewold, Angela Joyce Cluney and Shirley F. Murdock.

AMS WEB SITE

Visitors are welcome at www.presbyterian.ca/ams/.

FINANCES (June 30, 2000 - June 30, 2001)

Total Receipts amounted to $123,756. In addition to the $92,483 given by auxiliaries and presbyterials, $5,253.41 came in for specific mission projects in Malawi, Kenya, Mozambique, India, Taiwan, Central America, Canada and PWS&D. The Children's Learning/Sharing Project total of $9,529.25 was raised to help provide mosquito netting for families in Malawi. An additional $3,600.80 was added to the previous year's Learning/Sharing Project for Christian Education materials for children in Cuba. The Men's Offering Project "Bikes for Evangelists" amounted to $4,334.

Total Disbursements amounted to $131,151. The AMS annually sends $60,000 to *Presbyterians Sharing...* . In addition, in 2000-2001, support was given to various projects, including church camps, Triennium, Canadian Girls In Training and disaster relief.

The budget of $110,000 for 2001-2002 includes $500 for the FLAMES Initiative (Laity program), $1,000 to the Jack MacIntosh Laity Exchange Program and $5000 to PWS&D for emergency relief in Taiwan. To mark our 125th Anniversary $12,500 was designated to purchase a van for use at Camp Geddie. A complete financial statement can be found in the 125th Annual Report of the Society.

The 126th Annual Meeting will be held in St. Andrew's Church, Dartmouth, Nova Scotia, September 20-22, 2002.

Vera J. Hoeg
President

COMMITTEE ON BUSINESS

To the Venerable, the 128th 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 Monday from 7:00 pm to 9:30 pm, Tuesday from 9:30 am to 12:00 pm, Tuesday from 2:00 pm to 5:30 pm, Tuesday from 7:00 pm to 9:30 pm, Wednesday 9:30 am to 12:15 pm, Wednesday 2:00 pm to 4:45 pm, Thursday 9:30 am to 12:30 pm, Thursday 2:00 pm to 5:30 pm until the business of the Assembly is completed; all sederunts to be held in the Campbell Hall of NAV Canada Conference Centre.

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
Convener: Linda J. Bell
Clerks of Assembly: Stephen Kendall, Barbara McLean, Tony Plomp
Elders: Lynda J. Forbes, Gillan Jackson
Commissioners who are clerks of presbytery or synod: Jonathan Dent, Brenda J. Fraser, Karen A. Hincke, Robert Lyle, P.A. (Sandy) McDonald, Charles E. McPherson, Cheol Soon Park, Yvonne M. Pollock, James A. Sitler, Pieter Van Harten
Student Representative: Kevin Lee

Committee on Business
Convener: Thomas J. Kay
Ministers/Diaconal: Irwin B. Cunningham, Margaret A. Robertson
Elder: James R.S. Purcell, William B. Collier
Young Adult Representatives: Robert Makinson, Wendy Sim

Committee on Roll and Leave to Withdraw
Convener: Gwen D.T. Brown
Minister/Diaconal: Robin D. Ross
Elder: Julia Pallek
Young Adult Representative: Meghan Sharp

Committee on Courtesies and Loyal Addresses
Convener: Roger A. Lindsay
Minister/Diaconal: Diane M. Tait-Katerberg
Elder: Margaret Henderson
Young Adult Representative: Cassandra Berry

Committee to Confer with the Moderator
Convener: Joseph W. Reed
Members: P.A. (Sandy) McDonald, James A. Doherty, Judy Johnson, David B. Vincent, Joan L. Weaver
A Clerk of the General Assembly

Committee on Remits
Convener: M. Dianne Ollerenshaw
Minister/Diaconal: Cynthia J. Chenard
Elder: Gerry R.E. Rigler
Student Representative: Jaward (Joe) Jaouni

Committee to Nominate Standing Committees
(Membership named by synods)
Convener: C. Ian MacLean
Secretary: Douglas R. Kendall
Ministers: Alan F. Barr, Keith P. Humphrey, Kenneth A. Innes, Jin Sook Ko, Robert Lyle, Dan J. Shute
Elders: Clifford Andrews, Moira Barclay-Fernie, In Taik Chang, Clinton Dunningham, Sheena B. Findlay, Andrew F.H. Foster, Barbara D. Vennard

Committee to Examine the Records
Supervisor: Maxine I. Balsdon

Minutes of the 127th General Assembly:
Joseph E. Riddell, Susan J. Wolfenden, Sylvia D.P. Cleland

Minutes of the Assembly Council:
Ruth M. Syme, Thomas R. Trace, Margaret A. Wilson

Synod of the Atlantic Provinces:
(examined by Commissioners from the Synod of Saskatchewan)
Shirley C. Barker Kirby, M.E. (Betty) Marsh, Lloyd Reeder

Synod of Quebec and Eastern Ontario:
(examined by Commissioners from the Synod of Alberta and the Northwest)
Donald C. Hill, Ken R. Towers, Shirley Cochrane

Synod of Toronto and Kingston:
(examined by Commissioners from the Synod of British Columbia)
Robert C. Garvin, Colin M. MacDonald, Lilias M. Bateman

Synod of Southwestern Ontario:
(examined by Commissioners from the Synod of the Atlantic Provinces)
Henry J. Currie, Struan G. Hale, Gerald E. Sarcen

Synod of Manitoba & Northwestern Ontario:
(examined by Commissioners from the Synod of Quebec and Eastern Ontario)
Dan J. Shute, C. Jean Phillips, Patricia L. Van Gelder

Synod of Saskatchewan:
(examined by Commissioners from the Synod of Toronto and Kingston)
Dennis Carpenter, Carol Smith, Thomas R. Nettleton

Synod of Alberta and the Northwest:
(examined by Commissioners from the Synod of Manitoba and Northwestern Ontario)
Jean E. Bryden, Katherine Reimer, John A. Giurin

Synod of British Columbia:
(examined by Commissioners from the Synod of Southwestern Ontario)
Gloria L. Langlois, Ronald D. Sharpe, Jacqueline E. Kellestine

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; Ecumenical Visitors.
2. Supplementary reports: Assembly Council; International Affairs Committee; Life and Mission Agency; Pension and Benefits Board; Presbyterian Record Inc.; Remits Under the Barrier Act; Committee on Theological Education.
3. Replacement pages: Roll of Assembly; Agenda; General Information; Briefing Group Locations; Assembly Council; Clerks of Assembly; Nominations - 2002; Pension and Benefits Board; Pension and Benefits Board.
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 eligibly and to submit these to the Business Committee. Additional sheets can be found on the tables or from the Clerks of Assembly.
5. General Assembly and Beyond ... (General Assembly Office Booklet)

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 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.

CIRCULATION OF MATERIALS AT GENERAL ASSEMBLY

Any committee wishing to circulate material at the General Assembly must receive permission of the court. The Life and Mission Agency wishes to circulate materials relating to the upcoming CY03 youth event and the celebration of PWS&D.

Recommendation No. 11 (adopted, p. 13)
That the Life and Mission Agency be granted permission to circulate CY03 bookmarks prior to the third sederunt and PWS&D bookmarks, magnets, annual report and copy of celebration presentation prior to the fourth sederunt; FLAMES: Active Evangelism information material.

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 from Presbytery of Winnipeg re considering the report of the Committee on Bills and Overtures (Referred to Clerks of Assembly, p. 512; 250)
No. 2 from Presbytery of Winnipeg re practice of dealing with amendments to recommendations (Referred to Clerks of Assembly, p. 512; 250-51)
No. 3 from Presbytery of Kamloops re retired ministers and families absenting themselves from last charge for a period of time (Referred to Life and Mission Agency (Ministry & Church Vocations) to consult with Clerks of Assembly, p. 512-13; 25)
No. 4 from Presbytery of Essex-Kent re possible legislation re laity administering the sacraments be extended to diaconal ministers (Referred to Life and Mission Agency, p. 513; 348)
No. 5 from Presbytery of Essex-Kent re providing hearing devices at General Assembly (Referred to Assembly Council, p. 513; 212-13)
No. 6 from Presbytery of Niagara re items included in clergy moving expenses (Referred to Life and Mission Agency (Ministry & Church Vocations), p. 513-14; 348)
No. 7 from Session, St. David's Church, Toronto, Ontario re financial support for congregations when a minister is on extended leave due to investigation under Policy on Sexual Abuse and Harassment (Referred to Life and Mission Agency, p. 514; 292)
No. 8 from Presbytery of Montreal re revised investment guidelines (Referred to Assembly Council in consultation with Trustee Board and Life and Mission Agency (Justice Ministries), p. 514-15; 213)
No. 9 from Presbytery of Essex-Kent re to prepare a teaching document on Presbyterian Church Government (Referred to Clerks of Assembly, p. 515-16; 251)
No. 10 from Presbytery of Lanark & Renfrew re designating burning bush and 'nec tamen consumebatur' as official symbol and slogan (Referred to Committee on History, p. 516; 266)

UNREFERRED OVERTURES

Unreferred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery to the General Assembly. These overtures are directed to the Committee on Bills and Overtures which recommends either the action to be taken at the General Assembly or the referral to a standing or special committee of the Assembly. (Book of Forms section 296.3)

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 1st. 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 prepared legislation that will clarify and, we hope, facilitate, the handling of all overtures, even those that arrive late.

NOTICES OF MOTION

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Committee to Advise with the Moderator be considered: (Assembly Council, Rec. No. 14, p. 214, 13).

I give notice that, at a future sederunt, I will move or cause to be moved that the membership of the Committee on International Affairs be reconsidered: (Committee on International Affairs, Rec. No. 4, p. 278, 13).

I give notice that, at a future sederunt, I will move or cause to be moved that the guidelines for candidates for ministry for the Committee on Education and Reception be reconsidered: (Life and Mission Agency Committee, Rec. No. 24, p. 344, 25).

I give notice that, at a future sederunt, I will move or cause to be moved that the constitution of the Pension Plan be reconsidered: (Pension and Benefits Board, Rec. No. 4, p. 450, 41).

Thomas Kay
Convener

CHURCH DOCTRINE, COMMITTEE ON

To the Venerable, the 128th General Assembly:

The Committee on Church Doctrine has met twice since the last General Assembly to consider the business that has been given to it and presents the following report to the General Assembly.

OVERTURE NO. 4, 1999 (A&P 1999, p. 461, 234-36; A&P 2000, p. 235-37, 29; A&P 2001, p. 236-38, 38)
OVERTURE NO. 20, 2000 (A&P 2000, p. 524, 16; A&P 2001, p. 238-39, 38, 41)
Re: Request to amend Westminster Confession of Faith, Chapter 25, article 6

Overture No. 4, 1999 and No. 20, 2000 seek to re-word a part of Chapter XXV, section 6, of the Westminster Confession of Faith. The 127th General Assembly responded in part to the burden of these requests by adopting a Declaratory Act with regard to the concerns raised in the body of these overtures.

The debate has also indicated that issue regarding the role and function of subordinate standards is related to the concerns raised. Therefore the Committee on Church Doctrine intends to present further recommendations on these overtures after a General Assembly has adopted a report on the status and function of subordinate standards in The Presbyterian Church in Canada.

THE CHRISTIAN GOSPEL AND THE MARKET ECONOMY (A&P 1997, p. 235-54, 36; A&P 1998, p. 238-39; A&P 1999, p. 237; A&P 2000, p. 237; A&P 2001, p. 255)

As reported last year, special funding has enabled the Church Doctrine Committee to proceed with the preparation of a study guide of the paper prepared in 1998. The Rev. Susan Kerr has been contracted to do this work and is currently developing the document.

OVERTURE NO. 19, 2001 (A&P 2001; p. 563, 15)
Re: Communication to the government concerning the traditional understanding of marriage

In response to recent attempts to influence provincial governments and the Government of Canada to recognize and legally register same-sex marriages, and in particular, the attempt to gain recognition for the two same sex marriages that took place in the Metropolitan Church in Toronto in January, 2001, the Presbytery of Miramichi overtured the 127th General Assembly to communicate to the government our traditional understanding of marriage. The prayer of Overture No. 19, 2001 requests that the 127th General Assembly "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…."

The Committee on Church Doctrine recommends that the prayer of the overture be granted in the following terms:

> The doctrinal position of The Presbyterian Church in Canada is that marriage is between one man and one woman. This understanding is set out clearly in the Westminster Confession of Faith, Chapter XXIV.1: "Marriage is to be between one man and one woman ..." and in Living Faith, 8.2.3: "Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God ..." We, therefore, recommend that the 128th General Assembly, through its Clerks, communicate with the Government of Canada and the provincial governments of Canada stating that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is set out clearly in our church's doctrinal standards.
>
> The Committee on Church Doctrine respectfully requests the Clerks and the General Assembly's Committee on Bills and Overtures, to review the procedures by which overtures are sometimes needlessly referred to standing committees. Overture No. 19, 2001 did not ask the Committee on Church Doctrine or any other committee to study the subject of Christian marriage. It simply asked the General Assembly to state our position and to urge the federal and provincial governments not to deviate from the understanding that marriage is between one man and one woman. The 127th General Assembly could easily have acted on this matter.
>
> **Recommendation No. 1** (adopted, p. 21)
> That, through the Clerks of Assembly, it be communicated to the Government of Canada and the provincial governments of Canada stating that The Presbyterian Church in Canada holds to the position that marriage is between one man and one woman and that this position is clearly stated in our church's doctrinal standards.

ADDITIONAL MOTION (A&P 1998, p. 42; A&P 2001, p. 255)
Re: Nature and Function of subordinate standards with particular reference to Living Faith/Foi Vivante

The 127th General Assembly granted the Church Doctrine Committee permission to circularize the church as part of its work. This was done and forty responses have been received. One immediate observation is that this request has sparked some interest in the topic.

We are continuing to review responses as well as material in past Acts and Proceedings regarding the history of interpretation of confessional materials within The Presbyterian Church in Canada and especially the relationship of the Westminster Confession of Faith, the Declaration of Faith Concerning Church and Nation, and Living Faith/Foi Vivante. Part of this study will consider the questions, 'What does it mean to confess the faith, to be a confessional church, and to subscribe to subordinate standards?'

We plan to report the results of this study and review to the 129th General Assembly.

OVERTURE NO. 25, 2001 (A&P 2001; p. 566, 16)
Re: The theology and practice of ordination to the ruling and teaching eldership.

Overture No. 25, 2001 from the Presbytery of Calgary-Macleod, requests the Committee on Church Doctrine to prepare a study document which will engage presbyteries in an examination of the theology and practice of ordination to the ruling and teaching eldership in The Presbyterian Church in Canada. This overture represents another in a host of similar requests over a period of over four decades, asking that our church clarify its understanding of ordination. Excluding the overtures during the 1950s regarding the revision of the ordination questions, the list of overtures and memorials dealing with ordination and related issues is as follows:

- Overture No. 6, 1961 re biblical doctrine of woman and of ordination;
- Overture No. 28, 1961 re biblical doctrine of ordination and clarification of our church's doctrine in this regard;
- Overture No. 14, 1962 re scriptural basis for unordained men preaching from the pulpit;
- Overture No. 12, 1963 re amendment of existing regulation to permit "Term of Office for Elders";
- Overture No. 12, 1965 re study of the question of ordination;
- Overture No. 40, 1966 re role and function of ordained minister;
- Overture No. 24, 1969 re a clarifying statement on the meaning of ministry;
- Overture No. 33, 1969 re definition of ministry as it is used technically of ordained ministers and distinction between this ministry and the ministry of the priesthood of all believers;
- Overture No. 6, 1970 re basis of union and ordination questions;
- Overture No. 23, 1970 re inconsistencies of recognized forms of ministry;
- Overture No. 25, 1970 re lay ruling elders as moderators in all church courts;
- Overture No. 28, 1970 re ordination questions for elders;
- Overture No. 31, 1970 re ordination and licensing of graduating students;
- Overture No. 33, 1970 re office of ruling elder;
- Overture No. 1, 1971 re deaconesses on constituent roll;
- Overture No. 7, 1971 re ruling elders as moderators of presbyteries, synods and General Assembly;
- Overture No. 13, 1971 re ruling elders as moderator;
- Overture No. 30, 1974 re catechists as an order of ministry;
- Overture No. 28, 1979 re removal of age re: qualifications for ruling elders;
- Overture No. 20, 1979 re term eldership;
- Memorial No. 1, 1979 re place of women in the church, especially encouraging women to seek ordination as ministers and ruling elders and supporting them;
- Overture No. 5, 1981 re ruling of 106th General Assembly on ordination of women;
- Overture No. 24, 1981 re ordination and the gospel;
- Overture No. 26, 1981 re congregations sharing ministers' scruples about ordination;
- Overture No. 28, 1981 re ordination of women and the judgement of the 106th General Assembly;
- Overture Nos. 22, 30, 31, 36, 37, 38, 43, 47, 1981 re participation in the ordination of women and related questions;

- Memorial No. 3, 1981 re the exercise of the ministry of Christ in The Presbyterian Church in Canada;
- Memorials Nos. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 1981 re ordination of women as ministers and ruling elders;
- Commissioners' Memorial No. 1, 1981 re participation in the ordination of women;
- Overture No. 5, 1982 re use of the title "bishop";
- Overture No. 13, 1983 re the place of the order of deaconesses in the order of ministry;
- Overture No. 23, 1983 re the place of the congregational diaconate;
- Overture No. 27, 1983 re authority over public worship;
- Overture No. 30, 1983 re accountability of ministers for ministry;
- Overture No. 12, 1984 re authority of the minister in worship, the sacraments, etc.;
- Overture No. 8, 1986 re eligibility of ordained elders to moderate church courts;
- Overture No. 28, 1987 re study of the question of the ordination of active members of the order of diaconal ministries;
- Overture No. 31, 1987 re calling a member of the order of diaconal ministries;
- Overture No. 18, 1988 re presbytery's pastoral oversight of the members of the order of diaconal ministries;
- Overture No. 31, 1989 re rights and privileges of members of the order of diaconal ministries;
- Overture No. 22, 1991 re making the second question regarding the subordinate standards similar for ministers, elders and deacons;
- Overture No. 6, 1993 re ordination for life but eldership for a term;
- Overture No. 12, 1993 re providing opportunities for diaconal ministers to prepare themselves for future ordained ministry;
- Overture No. 25, 1993 re optional term service for elders;
- Memorial No. 1, 1996 re the reformed doctrine of ministry and voluntary days off without pay;
- Memorial No. 1, 1997 re doctrine of ministry pertaining to those allowed to preach the gospel and the question of ordination;
- Overture No. 40, 1998 re reviving the office of deacon;
- Memorial No. 1, 1999 re gifts of preaching and teaching to those not ordained to word and sacraments; and
- Overture No. 29, 2000 re granting lay missionaries permission to administer the sacraments.

In each of the above overtures or memorials, the issue of ordination is implicitly or explicitly raised. The purpose of producing this long list is not to overwhelm the Presbytery of Calgary-Macleod. It is to indicate that the issue of ordination as it relates to ministers, ruling elders, diaconal ministers, is a perpetual problem. Indeed, these overtures and memorials greatly outpace the next closest runner, overtures dealing with the matter of stipends and pension benefits. "What was will be again; what has been done will be done again; and there is nothing new under the sun," said the Hebrew Preacher (Ecclesiastes 1:9), and this seems to be the case with the issue of ordination.

The Committee on Church Doctrine and its predecessor, the Committee on Articles of Faith have responded to these overtures and memorials with the following study papers and statements: "The Nature of Authority and Government in the Church", A&P, 1961, p. 278-81; the "The Doctrine of Ordination", A&P, 1963, p. 301-03 and "The Doctrine of Ordination: What Does Ordination Mean?", A&P, 1965, p. 318-32.

A Few Preliminary Clarifications

The overture from the Presbytery of Calgary-Macleod raises a number of important issues related to the theology and practice of ordination within The Presbyterian Church in Canada. Unfortunately, there are also a number of ambiguities in the wording of the overture that make it difficult to determine exactly what the concern of the overture is at certain key points. For example, the statement: "the whole presbytery, teaching and ruling elders, have authority to determine ordination, but ruling elders are excluded from the liturgical symbols which confer ordination, thereby symbolically dividing the presbytery". Is the concern here that ruling elders are ordained in most (but not all) Reformed churches without the laying on of hands, or is it that

when ministers of Word and Sacraments are ordained, only ordained ministers, and not ruling elders are involved in the laying on of hands?

As the overture suggests, our subordinate standards are relatively silent on the manner of ordination. The *Westminster Confession of Faith*, teaches that Christ has given to his church "the ministry, oracles, and ordinances of God for the gathering and perfecting of the saints in this life..." (XXV, 3), but does not speak of ordination at this point. The chapter on the sacraments, however, teaches that only "a minister of the word, lawfully ordained" may administer baptism and the Lord's Supper (XXVII, 4).

The manner of ordination of ministers of the word is instead addressed in Westminster's *The Form of Presbyterial of Church-Government and of the Ordination of Ministers*. First, it is made clear that Christ has received gifts for his church and has given officers to it. Then, on the basis of 1 Timothy 4:14, the Westminster divines teach that "Ordination is the act of a presbytery" and that "no single congregation ... can ... assume to itself all and sole power in ordination ..." They also teach that "The preaching presbyters orderly associated, ... are those to whom the imposition of hands doth appertain ...". In the following section, *Concerning the Doctrinal Part of Ordination of Ministers*, they state: "2. Ordination is always to be continued in the church; 3. ordination is the solemn setting apart of a person to some public church office; 4. Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by these preaching presbyters to whom it doth belong." It's a great pity that this document is not better known. It even allows that "In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possibly may be to the rule." Interestingly, the divines deem their own situation extraordinary so that necessary measures may be taken to assure an adequate supply of ministers.

The whole question of the ordination of ruling elders is passed over in silence. Since a single congregation cannot ordain, the implication is that elders are not ordained in the congregational setting. Ordination is by "preaching presbyters orderly associated" and presumably not by a single preaching presbyter. The Presbyterian Church in Ireland follows the guidance of *The Form of Presbyterial Church-Government*. In that church the ordination of elders takes place in presbytery rather than within the congregational setting. The justification that is sometimes given in our church for the minister or moderator ordaining elders in the congregational setting is that the minister acts as the executive of presbytery. Is not the difficulty of this explanation simply that as the executive of presbytery, the preaching presbyter acts as a sole bishop and not in concert with other bishops or presbyters?

The Form of Presbyterial Church-Government has provided a basic structure for Scottish Presbyterian and related churches, such as our own, regarding ordination. Thus section 235.1 of the Book of Forms states with regard to ministers of Word and Sacraments, "Ordination is with prayer and the laying on of hands, in which 'all the ministers present,' and they alone join." In the section on the ordination of elders, which appears to follow *The Form of Presbyterial Church-Government* and Scottish practice, elders are ordained by prayer by the moderator, "commending them to the grace of God for comfort, aid and countenance in the exercise of their office" (Book of Forms 132.6). The following section stipulates: "Elders must be ordained or admitted "in presence of the congregation and preferably upon a Lord's Day." This appears to be a quotation from the *Second Book of Discipline*. No mention is made of the "laying on of hands." Our position appears to be that the "laying on of hands" is permissible but not mandatory. Some have inferred from the practice of not laying on hands in the case of elders that the term "ordination" cannot properly be applied to elders at all. Such terms as "admission" and "induction" are instead employed.

Ordination of both ministers of the word and of ruling elders is understood as being "for life" even though there is no assumption that ordination confers an "indelible character" on the candidate. Rather, what is emphasized is the call to life-long leadership and service. How this view can be reconciled with term service for the eldership, or of ministers demitting the ministerial office and then returning may not always be clear in theory but may work out in practice.

The overture speaks of "... 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 also of "apparent discrepancies between a Reformed understanding of ordination and the current liturgical practice

of The Presbyterian Church in Canada" (A&P 2001, p. 566). It is not altogether clear what is meant by these statements. The act of laying on of hands can indeed have different meanings. It can mean among other things, handing over power and authority to another. It can also signify the church's confirmation of God's inner call. Furthermore, it can be the physical symbol of the gift of the Holy Spirit. Yet it is not evident how these different meanings communicate ambiguity. Instead, they are different ways of communicating the one multi-faceted reality.

Again, there can be, as there sometimes is, a discrepancy between the Reformed understanding of ordination and current liturgical practice. The major difficulty seems to be that there is not just one but more than one Reformed understandings of ordination. The issue to which the overture may be alluding is that there are at least three main and rather different views of the Reformed understanding of the ministerial office or offices from which much of our confusion results. At the risk of oversimplifying, these three understandings may be set forth as follows:

> Understanding A: Basically there is one office: presbyter or elder. Within that one office, some are set aside to preach or teach; others are set aside to exercise rule. This view was defended by the Scottish Free Church theologian, William Cunningham in the nineteenth century. It is the view which lies behind the phrase, "teaching and ruling elders". This view does not draw a sharp distinction between clergy and laity.
>
> Understanding B: Basically, this position holds that there are separate, distinct offices, such as, pastor, teacher or doctor, deacon and ruling elder. John Calvin spoke of four offices and he made the pastoral office the central one. In the nineteenth century the position of separate and distinct offices was strongly defended by the Princeton theologian, Charles Hodge. The distinction between clergy and laity appears to be more strongly emphasized in Understanding B than it is in Understanding A.
>
> Understanding C: Not only do minister and elder hold entirely separate offices but the elder does not occupy an ecclesiastical office at all but is simply a lay person and a representative of the people. This view tends to the Anglican view that the elder is a kind of people's warden. The distinction between clergy and laity is more sharply drawn than in either of the above two positions. According to this position there is no "laying on of hands" in the case of elders.

Two final points need to be made in this section dealing with preliminary considerations. The overture discerns in Living Faith (7.2.3) a "theology of apostolic succession in the order of minister of word and sacrament ...". It is indeed correct in discerning such a doctrine but wrong in inferring that what is taught is the idea of an individual episcopal succession of apostolic authority passed on from one individual to another by the act of ordination. Reformed and Presbyterian churches have understood apostolic succession in corporate rather than in individualistic terms. The true touchstone of the church's apostolicity, according to Reformed teaching, is adherence to apostolic doctrine. Continuity in the apostles' teaching makes us a part of the "one, holy, catholic and apostolic church," which we profess.

Secondly, it should be pointed out that contrary to the overture's apparent assumption that there is only one preamble and set of ordination questions there are actually three slightly different preambles and questions for ministers, elders and deacons. In the preamble for elders the office of eldership and what it entails are clearly set out. Thus, the office of the ruling elder is not excluded, as the overture states.

Towards a Statement on "Ordination"

The overture requests the Committee on Doctrine "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 to report to the 128th General Assembly ...." As a first step in this task, our committee will attempt to set out what the church has said in its statements on this subject. Consideration will also need to be given to studies and statements by other Reformed and Presbyterian churches. It is hoped that conclusions may be drawn from these studies and stated in brief compass and sent down for study and report.

> **Recommendation No. 2** (adopted, p. 21)
> That the above statement be an initial response to Overture No. 25, 2001

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; A&P 2001, p. 239-54)
Re: New Presbyterian Catechism

The 127th General Assembly gave permission to use the Catechism as presented as a teaching resource for a three year period. As well the church was invited to make comments about its usefulness and suitability. The deadline for comments is January 31, 2004.

The Catechism is currently available from the church's website and in A&P 2001, p. 240-54. The Church Doctrine Committee is considering other methods of making it available. There has been significant feedback already and we look forward to more comments as congregations continue to use it.

ASSEMBLY COUNCIL, REC. NO. 13, 2001 (A&P 2001, p. 213, 87)

The Church Doctrine Committee is continuing to research past actions of the church regarding the publication outlining our historical and theological understanding of stipend. Next to ordination this has been one of the most frequent subject matters before various Assemblies. Our intent is to prepare a study paper on the issue, addressing the theological aspect of the recommendations. The history is available in past records.

At the same time, as the committee reviewed the report of Assembly Council to the 127th General Assembly, it seemed that to a degree the essence of the required action was already set out in the body of their report. Thus there is a concern about the necessity of such a document. Is the information from past decisions incomplete? If yes, then more study is important. But if it is just a matter of 'extraction from minutes' perhaps this is not the best use of the Committee's resources. Nonetheless the work is proceeding.

APPRECIATON TO RETIRING MEMBERS

With gratitude we express our thanks to Karen Colenbrander, Daniel Forget, Iain Nicol, Margaret Ogilvie, Ruth Syme and Barbara Young who are completing their term of service on the committee. Daniel and Margaret have served for six years, Iain for 26. Nancy Cocks has moved from Canada and left the committee. Also completing terms are corresponding members Adrian Auret and Rick Horst.

Ian Shaw
Convener

Barbara Young
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 128th General Assembly:

RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY

Three Clerks, Principal Clerk Stephen Kendall and Deputy Clerks Barbara McLean and Dr. Tony Plomp, are appointees of the General Assembly. Their responsibilities include keeping the records of Assembly and informing the lower courts of matters sent from General Assembly. In addition, they monitor the receipt of answers from presbyteries to Assembly referrals and remits sent down under the Barrier Act, answer referrals from the Assembly and oversee the annual production of The Acts and Proceedings of the General Assembly. At the Assembly they record the minutes and advise the Moderator on procedure. Recording tasks are divided among the clerks. After each sederunt, they check the draft minutes before they are distributed to commissioners.

After the close of Assembly, the Clerks check the official minutes, construct an index of minutes and reports and participate in the production of The Acts and Proceedings. This volume contains the minutes of Assembly, the reports to the Assembly of agencies, committees and commissions, annual statistical returns from congregations, presbyteries and synods, field reports from staff of International Ministries and Canada Ministries, a list of names and addresses of professional church workers, and telephone and fax numbers of congregations and email addresses of congregations. The book is distributed through presbytery clerks in early September and it is also electronically published on CD-ROM.

Throughout the year, the three clerks of Assembly consult on an ongoing basis by email, fax and conference call. Stephen Kendall and Barbara McLean work in the Church Offices at 50 Wynford Drive, Toronto. Tony Plomp is minister of Richmond Presbyterian Church in Richmond, British Columbia. In the fall, the clerks meet to divide the work of responding to referrals. At their spring meeting, the clerks finalize the responses and write their annual report to the General Assembly. Matters of polity are discussed at both meetings. On a daily basis, the clerks respond to queries from officers and members of lower courts, and from individual members of the church. They also act as consultants to General Assembly Special Commissions and Committees.

Orientation for Commissioners

Starting with the 2002 Assembly, Principal Clerk Stephen Kendall led short orientation sessions for commissioners at the beginning of the first two sederunts. These explained the role of the Moderator and clerks, and described the various types of motions, amendments and other procedures. Deputy Clerk Barbara McLean contacted first-time elder commissioners prior to the Assembly and during Assembly, and answered their questions.

Consultation for Clerks of Synod and Presbytery

Every two years, a consultation is organized for all clerks of presbytery and synod. The 2002 consultation, held in April, featured forums at which clerks discussed topics which form a part of their work. The Rev. Dr. Herb Gale served as chaplain to the consultation, providing worship experiences and spiritual care to participants. The Rev. Hugh Donnelly acted as animateur during the opening evening and the following morning, a Bible study was led by The Rev. Prof. Patricia Dutcher-Walls of Knox College. Presentations on polity were given by The Rev. Dr. Cliff Kirkpatrick, Stated Clerk of the General Assembly of the Presbyterian Church (USA) and by Principal Clerk Stephen Kendall. Participants also had an opportunity to meet with associate and general secretaries who answered questions about their areas of responsibility. Barbara McLean, Reg McMillan, Peter Ruddell and Susan Shaffer made up the program design team.

Support to Sessions and Presbyteries

The Assembly Office serves all the courts of the church, and provides support for standing committees of the General Assembly. Sessions are served by the quarterly resource "For Elders" which is sent out to all congregations in the quarterly PCPak. This resource, jointly produced by Dorothy Henderson of the Life and Mission Agency and Deputy Clerk Barbara McLean, was first issued in May, 1997. A subject index, updated frequently, enables sessions to file the material as a training reference manual.

Presbyteries are served by the newsletter for clerks, 'Clerks' Update', as well as by workshops which are provided several times a year by request as time is available. The Assembly clerks respond on a regular basis to queries on law and procedure from clerks of presbytery and synod.

The Associate Secretary for Resource Production and Communication, Keith Knight, is working with the Clerks to develop a user-friendly handout for lower courts on matters sent down by the Assembly for prayer and action.

Elders' Institute at St. Andrew's Hall, Vancouver

The Assembly Office is represented on the Advisory Council of the Elders' Institute by Barbara McLean. Printed resources produced by the Institute complement those produced at 50 Wynford Drive for the benefit of ruling elders across the country.

RESPONSES TO OVERTURES AND MEMORIALS

OVERTURE NO. 3, 1999 (A&P 1999, p. 461, 246-47, 29)
Re: A revised date for receiving overtures, memorials and petitions to General Assembly
CLERKS OF ASSEMBLY REC. NO. 9, 1999 (A&P 2000, p. 247, 29, 461)
CLERKS OF ASSEMBLY REC. NO. 6, 2000 (as amended) (A&P 2000, p. 243, 28)
CLERKS OF ASSEMBLY REC. NO. 11, 2001 (A&P 2001, p. 272, 21)

In 1999, the Clerks of Assembly responded to Overture No. 3, 1999 by proposing principles which sought to streamline current procedures. These were sent down to the lower courts for study and report (Clerks' Recommendation No. 9, 1999) and responses were positive.

The report of the Clerks to the 2000 General Assembly contained a summary of the comments they received from the lower courts as well as a section on legislative changes which were

intended to be sent down under the Barrier Act. When these were placed before the Assembly as Clerks' Recommendation No. 6, 2000, an amendment was proposed from the floor and adopted (A&P 2000, p. 28). The amendment was worded as follows: "When overtures, appeals or petitions are judged improper in form of transmission, the Clerks of Assembly shall report their opinion as soon as possible, to the body which overtured, explaining the impropriety in form or transmission". The Clerks were instructed to send what would constitute amended legislation for study and report once again.

The 2000 amendment gave the Clerks some cause for concern. In their report to the 2001 Assembly, the Clerks stated that "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" (A&P 2001, p. 271). The Clerks requested permission of the 2001 Assembly to send the original legislation without the amendment, together with the 2001 preamble, to the lower courts for study and report. This request was made to allow the Clerks to ascertain if the initial or the amended proposal best suits the needs of the courts of the church. Clerks' Recommendation No. 11, 2001 was adopted, which resulted in the preamble and initial legislation being sent down to the lower courts for study and report.

The Clerks consulted with the Life and Mission Agency, to which a number of referrals are directed each year. The Agency Committee and staff expressed a concern that in setting a date of February 1st, an expectation may be raised that an overture will be dealt with fully at the General Assembly in the current year. This may not be possible. The Life and Mission Agency has a February 15th deadline to prepare material for the meeting of the Agency Committee held during the first week of March each year. However, if the legislation passes and future overtures are received by February lst, the Agency's report would contain a plan of action describing how the overture might be addressed. As well, the Life and Mission Agency would seek the permission of the General Assembly to report to the following Assembly.

Responses were received from six presbyteries and six sessions. None of the responses indicated an acceptance of an increased role for the Clerks. The Clerks, therefore are recommending that the original proposed legislation, as follows, be sent down to the presbyteries under the Barrier Act:

> 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 unreferred overtures, which shall be April 1st; 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 1st, 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 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 References and appeals, 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. 1 (adopted, p. 18)
That the above changes to the Book of Forms be approved and remitted to presbyteries under the Barrier Act.

OVERTURE NO. 11, 2000 (A&P 2000, p. 520, 15)
Re: Session quorum, Book of Forms section 122
CLERKS OF ASSEMBLY REC. NO. 3, (A&P 2001, p. 265, 21)

Overture No. 11, 2000 was referred back by the 127th General Assembly to the Clerks of Assembly in order for the Clerks to consider a motion to amend 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."

The current definition of a quorum for session meetings reads, "The moderator and two other members of session constitute a quorum." (Book of Forms section 122)

The Clerks of Assembly discussed this matter and have no objection to the change suggested in connection with the motion to refer.

The Clerks believe it to be critical that potentially controversial changes in doctrine or legislation should be sent to synods, presbyteries and sessions for study and report prior to it being sent down under the Barrier Act. In some cases, however, such study and report simply delays the adoption of straightforward and non-controversial changes. We believe such to be true in this proposed change and thus recommend it be sent down to the lower courts under the Barrier Act.

Recommendation No. 2 (adopted, p. 18)
That section 122 of the Book of Forms be amended 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 that this change be sent to synods, presbyteries and sessions for study and report by January 31, 2003, with a view that it become legislation to be sent down to the presbyteries under the Barrier Act.

OVERTURE NO. 17, 2000 (A&P 2000, p. 523, 16)
Re: Presbytery of Waterloo-Wellington's support of the ecumenical chaplaincy at the University of Guelph

Overture No. 17, 2000 was originally referred to the Committee on Church Doctrine. In 2001, the Committee on Church Doctrine reported that, "while doctrinal issues are significantly involved, we believe that the burden of the prayer is more of a judicial and pastoral nature." (A&P 2001 p. 235). On this basis the Assembly agreed to their recommendation that the overture be referred to the Clerks of Assembly for response.

The overture itself indicates a concern over the teaching of an Ecumenical Chaplain at the University of Guelph. The overture further suggests that it is unjust to compel congregations to support financially a ministry that undermines the doctrine of The Presbyterian Church in Canada through presbytery assessments or contributions to *Presbyterians Sharing*… .

The prayer of the overture requests the General Assembly to advise the presbytery that support of such a ministry is inappropriate and ought to be discontinued.

The Clerks of Assembly understand that this is a matter of concern to members of the session that prepared the overture. In fact, they are aware that the original overture was accompanied by an appeal of the presbytery's decision to support the ministry through its budget; an appeal that the 2000 Assembly deemed out of order. The session of Kortright Church is to be commended for being careful to understand how its assessments are used, and to seek, through the proper channels available, to influence their use. Money is an important symbol of our faith and its careful use is part of our Christian calling as stewards.

Since the basis of the overture is rooted in the conduct of an individual, one who is not a minister of The Presbyterian Church in Canada, the Clerks of Assembly are very concerned that for the Assembly to take any executive action, even on the principle of how presbytery assessments are used in this situation, would be to usurp the role of the bodies properly appointed to oversee this ministry.

The presbytery has the right to disassociate itself from teachings of any minister. According to the overture it has done just this. A presbytery may also withdraw its financial support from any ministry. In this situation the presbytery has declined this option. The presbytery also has the right to direct members they may have appointed to any related chaplaincy oversight committee to indicate the concerns of the presbytery.

Chaplains address a wide variety of community concerns, both judicial and pastoral. Has the presbytery erred in setting a budget that supports a chaplaincy about which some members disagree? We believe this is not the case. Can a congregation "withhold taxes" in the form of presbytery assessments, on matters of conscience? The Book of Forms is clear that the presbytery has a right to set a budget that congregations have an obligation to support.

> 182.1 The presbytery has the power to appoint special collections for particular objects, or to call for subscriptions for its own expenses, to be made of all the congregations under its jurisdiction.

In response to an appeal, the 1985 Assembly interpreted that 'expenses' in this section "refers to all obligations properly undertaken by the synod or presbytery" (A&P 1985, p. 56).

> **Recommendation No. 3** (adopted, p. 18)
> That the prayer of Overture No. 17, 2000 be not granted for the above reasons.

OVERTURE NO. 25, 2000 (A&P 2000, p. 526, 16)
Re: Taking attendance at communion
CLERKS OF ASSEMBLY REC. NO. 6, 2001 (A&P 2001, p. 267, 21)

In their report to the 2001 General Assembly, the Clerks summarized the substance of Overture No. 25, 2000 and agreed "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."

The 2001 Assembly agreed that a proposed amendment to legislation, which would delete the words "with the dates on which they communicated duly marked" be sent down to the presbyteries for study and report. Seven presbyteries and thirteen sessions responded. Responses from those presbyteries and sessions which sent in reports indicated general agreement.

The Clerks now present the following recommendation.

> **Recommendation No. 4** (adopted, p. 18)
> That the following 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".
>
> **Recommendation No. 5** (adopted, p. 18)
> That the above action be the answer to Overture No. 25, 2000.

OVERTURE NO. 26, 2000 (A&P 2000, p. 526, 17; A&P 2001, p. 267)
Re: Placing retired ministers on the constituent roll of presbytery

The Clerks presented a preliminary report on Overture No. 26, 2000 to the 2001 General Assembly, noting the factors relating to retired ministers that were raised in the overture. The prayer of the overture was 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.

In their report to the 2001 Assembly, the Clerks noted that the subject of this overture has been before the Assembly in the past and in the past the church has not agreed to make the change. The 2001 response of the Clerks of Assembly underlined the fact that presbyteries now 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. As well, retired ministers who are appointed to interim ministry positions are eligible to be placed on the constituent roll. The response took into account the fact that many retired ministers do not wish to bear the burden of responsibility that is required of ministers on the constituent roll. The argument that individual ministers could decide whether or not they should be on the constituent roll or not is not tenable. Either all ministers on the appendix or none should be moved to the constituent roll. The Clerks believe the provisions already in place for adding retired ministers to the constituent roll, as noted above, should cover the concerns raised in the overture.

The Clerks of Assembly had conversations with officers in both the Church of Scotland and the Presbyterian Church (USA). The Clerks detect no groundswell in The Presbyterian Church in Canada in favour of placing retired ministers automatically on the constituent roll of presbytery.

> **Recommendation No. 6** (adopted, p. 18)
> That the prayer of Overture No. 26, 2000 be not granted.

OVERTURE NO. 6, 2001 (A&P 2001, p. 557, 232, 268, 21)
Re: Producing a resource containing annotated Westminster Confession of Faith and related statements
CLERKS OF ASSEMBLY, REC. NO. 7, 2001 (A&P 2001, p. 268, 21)

Overture No. 6, 2001 was originally referred to both the Clerks of Assembly and the Committee on Church Doctrine. It is best related to the work of the Committee on Church Doctrine. The Clerks of Assembly have consulted with the Committee on Church Doctrine and indicated they are prepared to stand aside for the Committee on Church Doctrine to present a final response. The Committee on Church Doctrine concurs with this view.

> **Recommendation No. 7** (adopted, p. 18)
> That Overture No. 6, 2001 be referred to the Committee on Church Doctrine for response.

OVERTURE NO. 16, 2001 (A&P 2001, p. 561, 15)
Re: Membership terms on special General Assembly and board and agency committees

The Clerks of Assembly were consulted by the Assembly Council regarding Overture No. 16, 2001 and concur with the response presented in their report. (see p. 210-11)

OVERTURE NO. 26, 2001 (A&P 2001, p. 566-67, 16)
Re: Declaratory Act re transmitting a complaint against a minister or diaconal minister
CLERKS OF ASSEMBLY, REC. NO. 13, 2001 (A&P 2001, p. 273)
Re: Complaint against a minister

In their report to the 2001 General Assembly, the Clerks expressed the view that complaints against ministers and members of the Order of Diaconal Ministries should be transmitted through the session. Reasons were presented including that "it is a matter of common decency to alert the session and the minister to the fact that an official complaint is being lodged". Clerks' Recommendation No. 13, adopted by the Assembly, reads:

> 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.

The Clerks received responses from eight presbyteries and eight sessions. All were in favour of the proposed amendment and thus the Clerks recommend that this be remitted under the Barrier Act.

Overture No. 26, 2001 raised the same matter by way of a request for a Declaratory Act. The Clerks propose that the legislative change to include the words "through the session" be the answer to that overture, thereby removing the need for a Declaratory Act.

Recommendation No. 8 (adopted, p. 18)
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 amendment be remitted to the presbyteries under the Barrier Act.

Recommendation No. 9 (adopted, p. 20)
That the above action be the answer to Overture No. 26, 2001.

OVERTURE NO. 29, 2001 (A&P 2001, p. 568, 16)
Re: Representation at presbytery by congregations without a half and full time minister

Overture No. 29, 2001 asks the Assembly to consider the fact that ministers appointed to work at less than half time are not eligible to vote in presbytery on behalf of the congregation they serve. This is due to the fact that a minister, in order to be on the constituent roll of presbytery, must carry out ministry at a minimum one half time (Book of Forms section 176.1). In addition, the overture asks the Assembly to consider the importance of 'actively involved' ministers who are on the appendix to the roll of presbytery in this matter of representation.

The overture raises concerns about the impact on smaller congregations of having only a representative elder to vote on their behalf. The Clerks of Assembly understand that not only in Quebec, where the overture originates, but also in many places throughout our church, some congregations have difficulty in sustaining full time ministry.

There is more fundamental issue of polity inherent in the overture, however, that causes the Clerks of Assembly concern and leads them to believe that a change in legislation on this basis is not warranted.

The Clerks of Assembly are troubled by the term raised through the overture of the need for more representatives to 'vote on our behalf'. The Clerks of Assembly believe that as Presbyterians, it is fundamental to our polity that in all decisions of all courts of the church, all members are voting on behalf of each congregation. The term 'representative' in our system of polity refers to the fact that an individual is elected by a lower court as a commissioner to the higher court, not a representative of the lower court. Each member of each court is expected to vote as they believe they and the church are being led by the Holy Spirit, not along a pre-determined direction from the sending body.

Of course, the needs and concerns of a lower court or, as is the case here, a congregation, are often best articulated by one who is a representative sent from that congregation. These concerns can be raised freely under our current polity by any minister who is on the appendix to the roll, regardless of eligibility to vote. A minister appointed at less than one-half time falls into this category, and is free to speak on behalf of the congregation he or she serves.

Sometimes it is true that a congregation may feel the need to solicit support, count votes, or even lobby for their cause. This is not our polity at its best. Our church functions best when together as a community of faith, prayerful deliberations by God's people take place on behalf of the whole body. Those whom the overture would wish to be granted the vote under the suggested changes to our polity are currently part of those deliberations.

The right of appeal on behalf of a congregation will never be forfeited since there will always be a representative elder as long as there is a session.

Therefore, the Clerks of Assembly believe that no change to the current law of the church with respect to a requirement of minimum half-time ministry to be on the constituent role is in order.

At the same time, while researching this matter, the Clerks of Assembly have recognized that one section of our legislation may need to be amended to be consistent with a widely held practice of the church.

Legislation providing for the call and appointments of ministers is in section 201 of the Book of Forms. The current section 201.1 refers to full time service, which must always be by call and induction, and the current section 201.2 refers to part-time service, which may be by appointment at the presbytery's initiative. Each section goes on to specify the types of position that fit into each category.

The Clerks of Assembly believe that the current legislation contemplated that the 'sole' minister in a congregation would always be in full time service, and therefore it is not clear how the legislation permits the half-time appointment (by way of call) of a 'sole' or 'main' minister.

Therefore, the Clerks of Assembly propose that the words 'full-time' be removed in the first sentence of 201.1 and the words 'who must serve a minimum of half-time' added after 'Such persons' in the last sentence.

The Clerks believe that this amendment to the legislation will provide clarity for presbyteries in the calling of half-time ministers to congregations.

> 201.1 Appointments of ministers to ~~full-time~~ service in congregations shall always be by call and induction, except in cases of stated supply, retired persons, and appointment by the Life and Mission Agency. Such persons who must serve a minimum of half-time, may be ministers, associate ministers, or assistant ministers, but not assistants to ministers.

> **Recommendation No. 10** (adopted, p. 20)
> That the prayer of Overture No. 29, 2001 be not granted for the above reasons.

> **Recommendation No. 11** (adopted, p. 20)
> That the above proposed changes to section 201.1 be referred to sessions and presbyteries for study and report, with responses returned to the Clerks of Assembly no later than January 31, 2003.

OVERTURE NO. 32, 2001 (A&P 2001, p. 570, 17)
Re: Rules of natural justice

Overture No. 32, 2001 draws to the attention of the church the fact that civil courts have ruled that ecclesiastical bodies must comply with the rules of natural justice (or the rules of essential fairness). The overture outlines these rules as follows: that any person affected by a proposed action of an ecclesiastic 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 own case in defense. Further, the overture points out that civil courts may impose sanctions for failure to comply with the rules of natural justice and that the church remains vulnerable to proceedings in civil courts. It asks that all courts of the church comply fully with the letter and spirit of rules of natural justice.

All courts of the church need to be guided by these principles. For example, within the terms of reference for a General Assembly Commission struck to deal with an appeal, the principles of procedural fairness are recorded. This is the practice recommended to lower courts as well.

These basic principles of procedural fairness are given to all Assembly Commissions as follows:

1. The right to know the charges or complaints (and have them in writing);
2. The right to face the accusers;
3. The right to respond to all charges or complaints;
4. The right of notice of all meetings to consider the charges and the right to attend all meetings;
5. The right to be considered innocent until proven guilty by due process.

The Assembly's Special Committee to Review Chapter Nine of the Book of Forms reported to the 2000 General Assembly that procedural fairness would be reflected in whatever changes it will propose to a future Assembly. (A&P 2000, p. 492-93). In that report, the Special Committee indicated a time line for the completion of its work. The terms of reference for the Special Committee were adopted by the 1999 General Assembly (A&P 1999, p. 235, 24).

Recommendation No. 12 (adopted, p. 20)
That the above response be the answer to Overture No. 32, 2001.

OVERTURE NO. 1, 2002 (p. 512)
Re: Considering the Report of the Committee on Bills and Overtures

Overture No. 1, 2002 notes that commissioners may need time to study the report of the Committee on Bills and Overtures since its recommendations affect the way the court will handle important matters such as the disposition of overtures. It further correctly notes that the practice has been that the report is received and considered at the same sederunt early in the General Assembly.

The Committee on Bills and Overtures does not meet until the Assembly has already started and so it is not possible to circulate its report in advance through either the Book of Reports or the supplemental materials. At the same time, the report often has recommendations that require attention during the current Assembly, and so it needs to be considered early in the week to allow any committees that might be formed to do their work.

The Clerks of Assembly understand the concern that commissioners, if they are to make reasoned decisions, need time to consider a report before voting. Therefore the Clerks are prepared to propose to the Business Committee that the agenda be ordered in such a manner that the Report of the Committee on Bills and Overtures is received at one sederunt and considered at another.

Recommendation No. 13 (adopted, p. 20)
That the prayer of Overture No. 1, 2002 be granted.

OVERTURE NO. 2, 2002 (p. 512)
Re: Practice of dealing with amendments to recommendations

Overture No. 2, 2002 raises concerns about the manner in which amendments are handled on the floor of Assembly.

The overture asks that the Assembly refrain from any practice by which amendments are presented to the court other than by a commissioner granted recognition and invited to speak by the Moderator.

This is precisely what happens at the General Assembly. Only once the Moderator recognizes a speaker or mover of an amendment is he/she eligible to address the court.

The current practice at Assembly includes a recommendation from the Business Committee that all amendments be handed in to them prior to being considered on the floor of the court. This is a practice that serves three main purposes:

1. It enables the Business Committee to prepare an electronic version of the wording of any amendment so that when it comes to the floor of the court, the entire Assembly is able clearly to see the matter with which it is dealing. The current assistance of skilled computer technicians and high quality projection devices has made this possible, and this has been much appreciated by many commissioners.
2. It enables the Business Committee to give to the Clerks of Assembly a copy of proposed amendments ahead of time, so that technical anomalies can be corrected in personal consultation with the person wishing to make an amendment. This has saved valuable time on the floor of the Assembly that would otherwise be consumed with technical gibberish that, while essential to good order, is very dull and time consuming to many commissioners. Sometimes, an amendment is technically out of order and the Business Committee is able, in co-operation with the Clerks of Assembly, to attend to the concern ahead of time.

3. It imposes a certain discipline on those wishing to make amendments to craft their proposal carefully and thoughtfully ahead of time, rather than rushing to the microphone and thinking of his/her argument and amendment on the floor of the court.

The Clerks of Assembly work closely with the Business Committee and are very much in favour of the current practice of strongly encouraging amendments to be in written form. At the same time, Moderators have always been free to accept an amendment from the floor, and the authority of the Moderator in recognizing speakers will be preserved.

The Clerks of Assembly recognize the importance of equipping all commissioners to be fully conversant with the procedures that help a General Assembly to make careful decisions. To that end, the Clerks of Assembly will introduce a brief "commissioners orientation" on the floor of Assembly that we hope will assist commissioners to be more comfortable with our procedures.

> **Recommendation No. 14** (adopted, p. 20)
> That the prayer of Overture No. 2, 2002 be answered in terms of the above report.

OVERTURE NO. 9, 2002 (p. 515-16)
Re: To prepare a teaching document on Presbyterian Church Government

Overture No. 9, 2002 arrived just before the final meeting of the Clerks of Assembly and so there was not sufficient time to prepare a response.

> **Recommendation No. 15** (adopted, p. 20)
> That permission be granted to report on Overture No. 9, 2002 to the 129th General Assembly.

MEMORIAL NO. 1, 2001 (A&P 2001, p. 573, 17)
Re: Ensuring sessions comply with the church's understanding of having women elders

Memorial No. 1, 2001 from the Presbytery of Montreal is concerned that there are still sessions which "passively resist our church's decisions regarding the place of women within congregational life" and requests that the Assembly "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... ."

The Clerks of Assembly share the concern of the Presbytery of Montreal but also recognize that apart from presbyteries exercising the strictest of discipline over such sessions and congregations, there is little that the General Assembly can do except to reaffirm the decisions reached decades ago.

Furthermore, the Clerks are aware of the fact that some ethnic congregations may reflect their cultural background as to the role of women in church and society.

Are there some congregations where the leadership has never reconciled itself to the decisions of the church made more than 30 years ago? If so, only further illumination by the Holy Spirit will change the minds of those who believe that women should not be office-bearers in the church.

The Clerks have found much wisdom in responses they received from Women in Ministry Committee on this matter.

The Women in Ministry Committee wisely suggested that it would be important to know the extent of the problem before this memorial is fully answered. In that regard, the Women in Ministry Committee asked questions such as, "What percentage of our congregations do not have women elders? Are these congregations spread across the country or found in particular geographic areas or among certain types of congregations? What percentage of the eldership is now female?"

The Women in Ministry Committee suggested that answers might be obtained through data submitted by congregations in their annual statistical reports.

The Clerks of Assembly refer the Assembly and the Presbytery of Montreal to the following statement arising from the June, 2001 meeting of the Women in Ministry Committee:

> The memorial asks for the provision of means by which presbyteries can ensure that sessions elect women elders. We thought that the regular presbytery visitation provided an

opportunity to explore with a congregation the current makeup of the session; if there are any concerns in this regard then recommendations can be made in the report to presbytery to address the concerns. Other means, such as educational materials and events, the use of persuasion by the presbytery or by individuals, the use of the moral authority of the church, might help the church to move in the direction of the desired goal of opening this avenue of service to all who have the gifts and receive the call.

The Clerks of Assembly, in consultation with the Women in Ministry Committee, will review the data from the annual statistical report on the number of male and female elders and report the results of this review to the church.

Recommendation No. 16 (adopted, p. 20)
That the above be the answer to Memorial No. 1, 2001.

REFERRAL FROM 127TH GENERAL ASSEMBLY

COMMITTEE ON REMITS, REC. NO. 2 (A&P 2001, p. 48)
Re: Clerks of Assembly to review section 293 and report back to a future Assembly

The Committee on Remits of the 127th General Assembly recommended, and the Assembly agreed, "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."

This recommendation arose from the recent difficulty the church has had in making a minor but crucial change in the law of the church regarding the definition of the boundaries of presbyteries (see A&P 2001, p. 47)

The section of the Book of Forms that has proved to be problematic is 293.4 which demands that it is not only a simple majority of presbyteries that is required to pass proposed legislation into law, but that this majority must also "constitute an actual majority of ministers, members of the Order of Diaconal Ministries, and elders on the constituent rolls of all presbyteries... ." This section of the Book of Forms clearly seeks to guard against the voice of a number of numerically much smaller presbyteries overriding that of much larger presbyteries. In the view of the Clerks this is sound legislation and should not be sacrificed on the altar of expediency.

It is profoundly disquieting that the proposed correction in the legislation regarding the boundaries of presbyteries has had to be sent down under the Barrier Act on three different occasions because some of the larger presbyteries simply did not respond. This is probably a unique situation that the Clerks pray will be resolved at this 128th General Assembly.

In order that this kind of situation will not again arise as easily, the Clerks of Assembly believe that the Assembly Office should contact presbyteries if remit responses have not been received by a certain date and that this process should be institutionalized.

Recommendation No. 17 (adopted, p. 20)
That the Assembly Office contact by January 31st of each year any presbyteries that have not yet responded to remits.

REPORT ON MATTERS FOR STUDY AND REPORT

CLERKS' OF ASSEMBLY REC. NO. 7, 2000 (A&P 2000, p. 243-45, 28)
Re: Ministers contemplating legal action
Study Questions (A&P 2001, p. 272)

The 2000 Assembly directed the clerks to formulate some study questions to assist the lower courts in addressing this serious issue. Through an oversight, the questions were not distributed until the spring of 2001. Thus the Clerks are reporting the findings this year.

The following questions were posed:

1. How should a minister's ordination vows, which include an agreement to submit to the courts of the church, affect his/her ability to sue the church?
2. Under what circumstances might it be appropriate for a minister to launch legal action against the church?

3. Should a minister demit the office prior to launching legal action against the church?
4. Can you cite situations (without names) where you think a minister was in breach of ordination vows when she/he launched a lawsuit against the church?
5. Can you cite situations (without names) where it did not seem to breach ordination vows, while a minister launched a lawsuit against the church?
6. What effect does the "threat of litigation" have on congregations and presbyteries while in the midst of conflict?
7. Do you have any other comments you can share?

This subject generated significant interest as is evident from the responses received by the Clerks. Two responses were received from synods, 19 from presbyteries; 57 from sessions and 2 from individuals. Many responses were quite lengthy and contained thoughtful suggestions. A number of responses generated questions in return.

The first question generated the most detailed responses. Responses to Question No. 1 revealed that there was general agreement that ordination vows are very important, but various views were expressed on whether ministers should be allowed to pursue legal action after all church processes have been exhausted. One synod said that the church must ensure that procedures are in place to deal justly with complaints and allegations of offense. The other synod response indicated that small group discussions had been held. There was no consensus. Eight presbyteries were of the opinion that ministers should not be allowed to pursue legal action under any circumstances, one said that this should be allowed, one said that legal action should be allowed if an injustice has occurred and nine were either split on the matter or offered no direct answer. In one presbytery, the response was split between ministers and elders, with ministers saying "yes" and the elders saying that "ministers should have to play by the rules". Another presbytery expressed the view that a minister, when dealing with a concern that would potentially jeopardize his or her call, should be permitted to pursue legal action if the church has not followed its own procedures and polity or if it "ceases to be faithful to its pastoral responsibility to the minister".

Responses from sessions were as follows: 24 out of 56 sessions stated that ministers should not be able to sue the church, while seven said this should be allowed. Twenty-five responses were inconclusive. Some strong statements were made about adhering to ordination vows and there were some statements about the right of individuals under civil law. One session stated that "every attempt should be made within the church courts. If an injustice has been done or if a minister feels he/she has been treated unfairly, there should be recourse to the civil courts".

Responses to Question No. 2 were not numerous. Presbytery opinions included the following: after all avenues are exhausted; when slander is not dealt with by the church court; if an individual has been libeled or harassed; wrongful dismissal or defamation of character. Session responses included similar circumstances and included "when a minister has been treated in a manner unworthy of the church" and "mishandling of the ministers' pension fund or withholding of funds due to a minister".

Question No. 3 asked if a minister should demit the office before pursuing legal action. Presbytery responses were as follows: three said "yes", one said "no". The rest were inconclusive or did not answer. Fifty sessions responded with twenty saying that a minister must demit the office, eleven saying that this should not be required. Seventeen were inconclusive and two were divided on the answer.

There were few responses to the last three questions.

The Clerks wish to thank all those who took the time to prepare responses. They remain very interested in the matter of civil law and the courts of the church. The Principal Clerk regularly attends legal seminars that have a bearing on ecclesiastical matters.

The initial suggestion by the Clerks was that a Declaratory Act be considered on this matter; one that would link the launching of civil court action by a minister with a possible breach of ordination vows. Given both the diverse and divergent nature of the responses to this study, it seems clear that there is not currently a common mind in the church on the interpretation of this element of the law of the church. Therefore the Clerks are not, at this time, proposing a Declaratory Act.

CLERKS' OF ASSEMBLY REC. NO. 14, 2001 (A&P 2001, p. 275-76, 21)
Re: Grounds of appeal

As noted in the Clerks of Assembly report to the 2001 General Assembly, grounds of appeal is an issue about which the Clerks are frequently consulted. As the Clerks would like to provide guidance to the church in the receiving and transmission of appeals, and particularly in applying section 100 of the Book of Forms, they offered an opinion on the subject. The 2001 Assembly agreed to send the summary opinion to the lower courts for their response.

The Clerks wish to report that 9 presbyteries and 6 sessions submitted responses on the subject. All but one presbytery was in favour of the points made in the statement. Most responding sessions were in agreement. Another session submitted several detailed definitions of "frivolous" and "vexatious" which the Clerks noted with interest. One presbytery said that "we do not feel it is productive, efficient or just to attempt to delineate explicitly all the categories or grounds on which an appeal is judged valid or invalid".

The Special Committee to Review Chapter Nine of the Book of Forms continues to consult with the Clerks on various aspects of appeals. The grounds of appeal is a subject of on-going consultation with the clerks of presbytery and synod, and with the church's legal counsel.

OTHER MATTERS

SPECIAL COMMITTEE TO REVIEW CHAPTER NINE OF THE BOOK OF FORMS

The Special Committee is proceeding with its work and is reporting to this Assembly (see p. 471-80). The Clerks of Assembly have been consulted by this committee and along with the lower courts, the Clerks will now take the opportunity to respond to the contents of the report.

THE BOOK OF FORMS

For three years now, the church has been considering a large number of changes to the Book of Forms related to the removal of uncommon Latin terms from the text. Conditional on the remit being adopted, the Clerks are pleased to report that a reprint of the Book of Forms will be available following the Assembly. Instead of numerous inserts, a full set of pages will be available to replace all the current pages in the Book of Forms.

Aware of the possibility of a reprint, the Clerks have, in addition to the legislative amendments, made a number of small changes to the format, that they hope will assist making the Book of Forms more user-friendly. Tabs to separate the major sections will be provided. Typographical corrections will be made and the index will be corrected and updated to include a number of sections and subjects that have been omitted.

The new version will continue to be available free of charge as a download from the website, and will be included on the CD-Rom version of the Acts and Proceedings.

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 127th General Assembly, did not meet since no matters were referred to it.

Stephen Kendall, Barbara McLean, Tony Plomp
Clerks of Assembly

SPECIAL COMMISSION RE APPEAL NO. 2, 2001

To the Venerable, the 128th General Assembly:

PREAMBLE

On October 24, 2000, the Presbytery of Prince Edward Island received an appeal from The Rev. Adam Lees against any action the presbytery might take in dissolving the pastoral tie between himself and the Montague-Cardigan pastoral charge. The presbytery deemed this appeal frivolous and vexatious. The Rev. Adam Lees then appealed the presbytery's decision to deem his appeal frivolous and vexatious, and this appeal was forwarded to the General Assembly. The

127th General Assembly received this as Appeal No. 2, 2001 and established The Special Commission re Appeal No. 2, 2001 to render judgement thereon.

TERMS OF REFERENCE

The 127th General Assembly set the following terms of reference for the Assembly Commission (A&P 2001, p. 43)

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 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.

MEMBERSHIP

Members of the Commission were: The Rev. Cameron Bigelow (Moderator); The Rev. Charlotte Stuart, Mrs. Linda Patton-Cowie and Mr. John Davidson; with The Rev. Stephen Kendall, Principal Clerk of the General Assembly as consultant, representing the Clerks of Assembly.

PROCEDURES

The Assembly Commission met in Toronto at 50 Wynford Drive on Thursday, July 19, 2001; Thursday, September 6, 2001, and by conference call on Wednesday, September 12, 2001, to review the appeals of The Rev. Mr. Adam Lees, the terms of reference laid down by the 127th General Assembly and the Judicial Record submitted by the Presbytery of Prince Edward Island. Following the second meeting of the Commission, the appellant and respondent were cited to appear at the Kirk of St. James, Charlottetown, Prince Edward Island, on Saturday, November 3, 2001, at 10:00 am. The Judicial Record was affirmed on September 12, 2001, and indexed copies were sent to both The Rev. Adam Lees and the Presbytery of Prince Edward Island at that time. The Commission met in Charlottetown on the evening of Friday, November 2, 2001, to prepare for the hearing.

The Commission conducted its hearing within the Kirk of St. James, Charlottetown, on November 3, 2001. Present, in addition to the members of the Commission and the appellant, The Rev. Adam Lees, were The Rev. Wayne Burke, The Rev. Thomas Hamilton, The Rev. Steven Stead, The Rev. Steven Boose and Mr. Robert Adams, all commissioned by the Presbytery of Prince Edward Island. The hearing began at 10:00 am and was completed at 2:30 pm. The Commission reconvened later that afternoon, again that same evening and the following day to continue its deliberations to come to judgement and prepare its report. The judgement was rendered on Monday, November 5, 2001, at 10:00 am, the parties having been duly cited.

The Hearing was conducted as follows:

- Devotions
- Introduction of Members of Judicial Commission
- Introduction of Appellant and Representatives for Respondent
- Outline of Proceedings by Moderator of Special Commission

- Parties called to the bar
- Administration of Oath
- Presentation of Case by Appellant
- Questions for clarification: - by Commission
  - by Respondent
- Presentation of Case by Respondent
- Questions for clarification: - by Commission
  - by Respondent
- Cross examination through the Moderator: - by Respondent
  - by Appellant
- Recess
- Questions by Commission
- Closing statement by Respondent
- Closing statement by Appellant
- Closing comments and prayer by Moderator

Prior to the hearing, both parties sent written submissions to the Commission. The Commission returned these submissions to the parties in each case pointing out that all parties would be given opportunity at the time of the hearing to present their case and it was not appropriate to deal with such material early in order that all parties be present to hear each case first hand.

The Commission studied the Judicial Record carefully seeking to understand the sequence of events that had led to the appeal and the matters before the Commission. These events stretched out over a period from April of 1999 to the end of 2000 and led, in the final analysis, to the dissolving of the pastoral tie between The Rev. Adam Lees and the Montague-Cardigan pastoral charge on November 30, 2000. To assist it in understanding these events, the Commission created a timeline on which it listed the sequence of events and the decisions and actions of the various parties involved. The Commission found this helpful as it proceeded through the Judicial Record and sought to understand what had transpired.

The Commission sought at all times to keep the focus on the matter which was before it in the hearing, that was, that "in the first instance" it was required to adjudicate on the matter of deciding whether the Presbytery of Prince Edward Island had or had not erred in reaching its decision that the original appeal of The Rev. Adam Lees of October 24, 2000, was frivolous and vexatious.

During the hearing, the Moderator ensured that the parties honoured the order of proceedings. The Commission also insisted that the parties to the bar make clear reference to the Judicial Record when they were referring to various actions and decisions that had taken place. This eliminated much confusion as the sequence of events and the decisions taken were explored and the Commission sought to understand what had transpired between The Rev. Adam Lees and the Presbytery.

As each case was presented, written copies were circulated. Although the opening statements were limited to fifteen minutes, there were no restrictions placed upon the closing statements so that all parties were given the opportunity to be fully heard.

Both parties abided by the rulings of the Moderator and Commission, and at all times the dignity and authority of the Commission were respected.

FINDINGS

As a result of a careful study of the Judicial Record and the Hearing, the Special Commission re Appeal No. 2, 2001 finds as follows:

The Rev. Adam Lees requested that a Judicial Committee of Presbytery be formed after a pastoral incident in the St. Andrew's Cardigan congregation in April of 1999. The presbytery denied the request for the formation of a judicial committee and instead struck a committee in May 1999 to examine the situation.

The presbytery committee found that a rift existed between the members of the Cardigan congregation and The Rev. Adam Lees. Members of the congregation and The Rev. Adam Lees acknowledged this situation. The committee believed this rift to be irreparable.

On May 11, 1999, the presbytery appointed an interim moderator for the St. Andrew's Cardigan congregation. In view of the previously mentioned rift, an arrangement was made by the presbytery in which The Rev. Adam Lees ceased to serve the Cardigan portion of the pastoral charge without a reduction in his stipend.

On October 12, 1999 at a pro re nata meeting of the presbytery, a motion was passed that at the next regular meeting of presbytery steps be taken to dissolve the pastoral tie between The Rev. Adam Lees and St. Andrew's Cardigan and St. Andrew's Montague. The Presbytery was concerned that the covenant relationship was no longer viable.

On October 22, 1999, the presbytery business committee met with members of both sessions and The Rev. Adam Lees. At this meeting the following five recommendations regarding the conclusion of his ministry were developed and presented to The Rev. Adam Lees:

1. Effective December 1, 1999, Mr. Lees ceases to be the minister of St. Andrew's Cardigan.
2. For the twelve month period, effective December 1, 1999, the congregation of St. Andrew's Cardigan will contribute 20 percent of the cost of stipend, manse and other shared expenses.
3. At the end of the twelve month period, St. Andrew's Cardigan will cease making payments to the joint treasurer.
4. Mr. Lees will remain in St. Andrew's Montague, and Montague will contribute 80 percent of stipend for twelve months effective December 1, 1999.
5. At the end of this twelve month period, Mr. Lees will take early retirement.

These terms were adopted at the October 26, 1999 presbytery meeting.

The Commission found that The Rev. Adam Lees was aware of the contents of this agreement. The Commission also found, however, that the presbytery had not sent the decision regarding The Rev. Adam Lees' ministry to him in writing, other than by the regular mailing of the presbytery minutes.

The Rev. Adam Lees worked under the terms of these recommendations until October 19, 2000, when he informed the presbytery visitation committee that he would not seek early retirement and would not vacate his pulpit on November 30, 2000.

Upon receiving this information, the business committee of presbytery further sought to resolve this situation. On October 24, 2000 at the regular presbytery meeting the agreement of October 26, 1999 was addressed. The Rev. Adam Lees appealed "any action" the presbytery might take in dissolving the pastoral tie. The presbytery deemed this appeal out of order and frivolous and vexatious.

On November 29, 2000 the pastoral tie between The Rev. Adam Lees and St. Andrew's Cardigan and St. Andrew's Montague was dissolved.

ANALYSIS

The Commission's task was to determine whether the Presbytery of Prince Edward Island erred in declaring the appeal of The Rev. Adam Lees' of October 24, 2000, frivolous and vexatious, as per the Book of Forms section 100.

The Commission reviewed the Judicial Record, heard opening presentations from both the appellant and respondent, entered into a process of clarification of events and engaged in careful questioning of both parties called to the bar. Much interpretation of events clouded the matters before the Commission. Nonetheless, as the judicial process went forward, the issue before the Commission began to come into focus.

While church law is for the guidance of the church, it is important to recognize that the church, the body of Christ, is a collegial body with Christ as its head. The Book of Forms, in which church law is embodied, helps the church do its work. It should not be used as a vehicle to simply try to get one's own way. In this case, the Commission believes this happened. For example, although this appeal relates specifically to the declaring of the appellant's original appeal to be frivolous and vexatious, the Commission was at times overwhelmed by the sheer volume of appeals, protests and complaints generated by the appellant.

The five terms relating to the conclusion of the Appellant's ministry in the Montague-Cardigan pastoral charge were presented to the appellant prior to being adopted by the presbytery in October 1999. The appellant served within the terms of these recommendations for close to a year, and so the Commission, like the presbytery, was surprised that the appellant would not abide by the agreement to its conclusion. The Commission regarded this to be a fair agreement.

The presbytery has demonstrated that it sought to bring the matter of the pastoral relationship to closure in a way that was as fair as possible to all parties concerned. It had continued to maintain ongoing contact with the appellant and both the congregations through 1999 and 2000. Believing the pastoral relationship to have been compromised beyond conciliation, it continued to demonstrate a desire to reach an amicable settlement with the appellant.

The Presbytery of Prince Edward Island was at a crossroads in October of 2000. Decisions set in motion almost a year previous were leading to necessary resolution of the issue of the continued pastoral tie between The Rev. Adam Lees and the Montague-Cardigan pastoral charge. When no further resolution seemed possible, the presbytery rightly decided to proceed. The appellant objected, but this resistance to bring closure to the pastoral relationship and his additional demands for redress cannot be seen in isolation from all that had gone on in the previous months.

The analysis of events by the Commission, as it examined the actions of both parties involved, leads it to believe that the presbytery did not err in concluding that the appellant's appeal was frivolous and vexatious. The presbytery did not act in an arbitrary or insensitive manner towards the congregations of Montague and Cardigan nor to the appellant. The Presbytery of Prince Edward Island acted appropriately in a difficult pastoral situation.

The Commission notes an anomaly in the fact that the presbytery deemed the appeal both "out of order" and "frivolous and vexatious".

DECISION AND JUDGEMENT

After careful and prayerful deliberation the Special Commission re Appeal No. 2, 2001 resolved as follows:

That Appeal No. 2, 2001 be dismissed.

PASTORAL COMMENT

Both the appellant and the respondent spoke sincerely and often of doing all in their power for the people of the congregations of Montague and Cardigan. The Commission applauds the way in which both parties sought to minimize hurt, division and acrimony within the Body of Christ in those places.

The Rev. Adam Lees believes he would never act in a way that would create schism. However, the Commission is of the opinion that his single minded approach to ensuring that the law of the church is upheld, on occasion blinded him to the way in which, of necessity, church members find themselves choosing sides and schism results. In this regard, the Commission found that at times, while the letter of the law was promoted, a sensitivity to the spirit of the law was missing.

The presbytery would do well to examine its methods of communication. It would have been appropriate for the presbytery to send The Rev. Adam Lees an extract of the minutes of October 26, 1999 as they related to his ministry. The Commission recommends that the presbytery adopt a policy which in future would provide any member with an extract of minutes relating to decisions which seriously affect their ministry.

In conclusion, we pray that The Rev. Adam Lees will soon be able to put the conflict of these last two years behind him and take credit for a twelve and a half year ministry during which he laboured well in God's vineyard. The Commission prays that the healing hand of Christ will bring peace and further reconciliation to Mr. and Mrs. Lees, the members of the congregations of Montague and Cardigan, and all the members of the Presbytery of Prince Edward Island.

Peace be to the whole community, and love with faith,
from God the Father and the Lord Jesus Christ.

Ephesians 6:23

J. Cameron Bigelow
Moderator

John G. Davidson
Secretary

ECUMENICAL RELATIONS COMMITTEE

To the Venerable, the 128th General Assembly:

The Committee on Ecumenical Relations met twice since the last Assembly and has the following information to bring to the Assembly's attention.

OUR TASK

The Ecumenical Relations Committee provides a focus for co-ordination, information and education regarding national and international involvement with the numerous ecumenical councils with which The Presbyterian Church in Canada relates. Through this committee, The Presbyterian Church in Canada 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.

WORLD COUNCIL OF CHURCHES (WCC)

World Council of Churches Relations Committee (WCCR)

The WCCR Committee is composed of representatives from the various Canadian denominations who are members of the World Council of Churches. The WCCR Committee met twice in 2001. Issues discussed at the WCCR Committee included:

- the WCC's Decade to Overcome Violence, which was officially launched in February 2001 in Potsdam, Germany;
- the WCC Special Commission regarding Orthodox involvement at the WCC;
- financial constraints and challenges at the WCC;
- WCC involvement in the UN Conference on Racism, Xenophobia and Related Intolerance in Durban, South Africa;
- WCC International Relations Committee and its participation in the Ecumenical Monitoring Programme in Palestine and Israel (EMPPI), with specific focus on the Ecumenical Advocacy Working Group's work to end the illegal occupation of Palestine, in light of article 49 (6) of the Fourth Geneva Convention;
- interactions with the Women's Inter-Church Council, specifically in relation to women's issues in the Decade to Overcome Violence;
- planning for the World Conference on Mission and Evangelism in 2005, with the theme "Called in Christ to be Reconciled and Healing Communities"; and
- the events of September 11 and the subsequent events and implications for the WCC and its member churches

A number of The Presbyterian Church in Canada representatives were active in WCC events and activities this year. The Rev. Karen Hincke attended a conference in Geneva on women's issues in relation to the WCC Decade to Overcome Violence; Ms. Adele Halliday, continues to serve on the WCC Youth Issues Committee, and was a participant in the UN Conference in South Africa; and The Rev. Will Ingram, who serves as the representative on the WCCR Committee, attended the US Conference of the World Council of Churches meeting in Nashville, Tennessee on behalf of the Canadian WCCR Committee. For more information about the World Council of Churches and its work, see www.wcc-coe.org.

WORLD ALLIANCE OF REFORMED CHURCHES (WARC)

Setri Nyomi, General Secretary of WARC, was the convocation speaker at Knox College this spring. Members of the Ecumenical Relations Committee were invited to meet with him at that time.

Our denomination has the opportunity of sending up to five delegates to the 24th General Council of WARC in Accra Ghana from July 30 to August 13, 2004. The theme is: "That all may have Life in Fullness." At present, our committee is pleased to inform the General Assembly that three of those delegates have been named. They are The Rev. Sandra Franklin-Law of Eckville, Alberta, The Rev. John Borthwick of Toronto, Ontario and Mr. Don MacMillan of Ottawa, Ontario.

CARIBBEAN AND NORTH AMERICAN AREA COUNCIL (CANAAC)

The Caribbean and North American Area Council (CANAAC) is one of several councils of the World Alliance of Reformed Churches (WARC). The Presbyterian Church in Canada is represented on CANAAC by The Rev. Paulette Brown, Ms. Terrie-Lee Hamilton, Mr. Gary Plium and The Rev. Dr. Fred Speckeen. Mr. John MacFarlane of our denomination is treasurer.

Our representatives moderate two of CANAAC's three committees. The Co-operation and Witness Committee is moderated by Paulette Brown and the Civil and Religious Liberties Committee by Fred Speckeen. The third committee is that of Theology of which The Rev. Dr. Dorcas Gordon is a member.

An overall Administrative Committee is composed of the officers or executive of CANAAC. It met at the Austin Presbyterian Theological Seminary (Austin, Texas) November 1-3, 2001. At this meeting a resolution was prepared and passed and then transmitted to the President of the United States of America, the Secretary of State, the Secretary of Defense and all member churches. While offering "sincere prayers and condolences to the American people" in the aftermath of the events of September 11, 2001, it urged the President and Cabinet to "seek the wisdom and guidance of God in their decision making" and called "upon all governments and our member churches to foster understanding, compassion, tolerance, justice and respect for the sacredness of life."

At the Austin meeting it was decided to invite Heads of Communions to the March 2002 meeting of the Administrative Committee. It was also agreed that the October meeting of CANAAC would focus on a vision for the Council and that this meeting would include a youth consultation. As a result of a request from the Executive Committee of WARC, the 2003 meting of CANAAC will be held in co-operation with other ecumenical bodies with the theme Economic Globalization. The WARC Executive Committee met in Holland, Michigan in August with the majority of time devoted to preparation for the General Council meeting scheduled for Ghana in 2004. In its planning and work CANAAC is keeping in mind the WARC General Council theme for this worldwide meeting "That All May Have Life in Fullness".

Through its active participation in CANAAC our denomination makes significant contributions to the mission of the Reformed churches throughout the world in promoting peace, understanding and good will among God's children.

CANADIAN COUNCIL OF CHURCHES (CCC)

Our denomination was represented at both the fall and spring meetings of the Governing Board of the Canadian Council of Churches. Chief among the topics discussed this past year were: the response of the various denominations to September 11, 2001; Christian-Muslim relations; the Harvard "oncomouse" situation; the residential schools situation; and the Durban World Conference Against Racism. Also, as a point of interest, this past year marked the 1700th anniversary of the oldest Christian denomination, the Armenian Orthodox Church.

Residential Schools Issue

An Ecumenical Residential Schools Working Group consisting of members of the United Church of Canada, The Presbyterian Church in Canada, Roman Catholic corporations, and the Anglican Church, has been meeting since the late spring of last year with representatives of the Federal Government, in an attempt to seek a better way to resolve the massive amounts of residential schools' litigation. These discussions continue. The Ecumenical working group has been chaired by Archdeacon Jim Boyles, of the Anglican Church of Canada, and the Presbyterian representatives, are Ian Morrison, General Secretary, Life and Mission Agency, and Stephen Kendall, Principal Clerk.

Youth Committee

The incipient Youth Committee of the CCC is undertaking to develop a web site/electronic newsletter to connect young adult Christians in Canada and nurture their ecumenical vision, commitment and skills. The idea of an electronic newsletter came from our own Adele Halliday, who has joined the Youth Committee, along with Jennifer Geddes, the Presbyterian youth representative on the CCC Governing Board. To date the funding for this project has come entirely from our denomination in the form of a $5,000 donation in 2001 made in response to the

FLAMES Initiative year of Youth (2000). In addition to us, the Orthodox Church in America, the Salvation Army and the Coptic Orthodox Church are the other member churches to have sent representatives to the Youth Committee.

Commission on Justice and Peace

The Commission on Justice and Peace continues its ongoing work promoting various justice issues. In one of those issues, the CCC has been granted status at the trial challenging the issuing of a patent regarding the Harvard "oncomouse". It should also be noted that KAIROS (the Canadian Churches for Justice and Peace) is now officially in place. This group has a board of directors with six program committees under its umbrella. The creation of this organization has caused the CCC to question whether this present commission should still continue but in a different format.

Commission on Faith and Witness

The new book, *Together in Christ: The Hope and Promise of Christian Marriage* is now available and is recommended to pastors as a resource for dealing with couples from different faith backgrounds who desire to marry.

MULTI-LATERAL DIALOGUE

This is the second year that representatives from the Christian Reformed Church, Evangelical Lutheran Church in Canada, United Church of Canada and our denomination have been involved in exploratory conversations which may lead to envisioning and proposing steps to fuller expressions of unity among these denominations. Since reporting to the last General Assembly, this group has met three times focusing on becoming more knowledgeable concerning each other's history, worship, polity, doctrine, theological concerns and practical issues. The next step is to study, in more depth, the ordination vows and the liturgies relating to weekly worship, communion and baptism. These conversations are stimulating and are a sign of ecumenical co-operation. The Ecumenical Relations Committee is excited about this endeavour.

ECUMENICAL CONNECTIONS

In addition to monitoring the four-way conversations among the Evangelical Lutheran Church in Canada, the United Church and the Christian Reformed Church, the Ecumenical Relations Committee hears reports on our connection with other churches. The Principal Clerk attends the Canadian Conference of Catholic Bishops, and is always warmly received at their ecumenical table. This presence has provided a forum in recent years to discuss the implications of the Dominus Jesus encyclical and its implications for the ecumenical venture in Canada.

ECUMENICAL YOUTH INVOLVEMENT

The commitment of The Presbyterian Church in Canada to ecumenical youth manifests itself through local, national and global levels with the involvement of local churches, ecumenical organizations, the Canadian Council of Churches (CCC) and the World Council of Churches (WCC). The Church has particularly close ties to the youth work of the WCC with the only Canadian church representative on the Youth Advisory Group (YAG) also being a member of the denomination. There continues to be challenges to the ecumenical youth movement in Canada. With no national staff person appointed by either CCC or the Evangelical Fellowship of Canada (EFC) dedicated to ecumenical youth issues in the country and the recent decision to dissolve the formal CCC youth working committee, it is difficult to channel and connect youth ventures at the local level. Canada remains one of the regions of the world where there appears to be the least amount of ecumenical activity taking place.

At the national ecumenical level, the church recently provided a grant to the CCC to concentrate on the development of a national ecumenical youth network, an initiative of a Presbyterian member. Such a network would link together ecumenically active youth across the country and could potentially revitalize a formal youth working group of the CCC. In terms of global ecumenical youth work, at a recent meeting of the WCC Youth Advisory Group (YAG), the group reaffirmed its task to contribute to all areas of work of the WCC. YAG has been greatly encouraged by the emphasis on youth participation and ecumenical learning at recent gatherings. As a group, the double task of YAG remains to monitor participation in the WCC as well as contribute to its work in general. The young people who are members of this group seek to bring an effective contribution in what work is done as well as how the work is done. Besides

youth participation in general, the YAG focused on the 5 themes of the World Youth Programme for discussion: ecumenical learning, globalization, peace building, gender and HIV/AIDS. Communication continues with members of the group between meetings and learning continues from one region of the world to another.

OBSERVER STATUS TO THE EVANGELICAL FELLOWSHIP OF CANADA

As directed by the 125th General Assembly, our committee continues to pursue the task of observing the formal functions of the Evangelical Fellowship of Canada. In this regard, it is our hope to bring an appropriate recommendation to the 128th General Assembly in June of next year.

MINUTE OF APPRECIATION

The Rev. Joe Williams

In September 1985, Joe Williams was welcomed to the Ecumenical Relations Committee as one of the church's representatives to the Canadian Council of Churches. After sixteen years of continual association with the committee, Joe was recognized for his role as a member, representative to ecumenical organizations, secretary to the committee and a loyal friend of ecumenism. Throughout these years, Joe brought his love and passion for churches working together in the name of Jesus Christ, and his commitment to our denomination's participation in various ecumenical groups. He was one of the vice presidents of the Canadian Council of Churches in the early 1990s and was a strong spokesperson for the importance of the Caribbean and North American Area Council especially as it worked with the denominations in the Caribbean.

Since September 1990, Joe faithfully served as the secretary to the committee. Not only did he ensure that agenda and material were ready for each meeting, he provided the committee with a wealth of historical background about our denomination's role in ecumenism. He also challenged the committee as he would raise questions which enabled members to consider an issue in a different way.

The committee is thankful to God for the commitment to ecumenism that Joe Williams has and for his faithful service to this section of the church's mission.

Philip Wilson
Convener

Moira R. Barclay-Fernie
Secretary

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

To the Venerable the 128th General Assembly:

The Fund for Ministerial Assistance was established by an anonymous gift of one million dollars under an original indenture dated February 8, 1951. In 1983, following the death of the donor one week after his 100th birthday, as an expression of the church's appreciation for the gift, the fund was renamed the Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his beloved wife, Eleanor, maintained a life-long interest in the ministers of the church and their families and they hoped that their generosity might encourage the beneficence of others.

The fund is administered by nine appointors: three are appointed by the Assembly Council, three by the Life and Mission Agency, and three are ex-officio members: the Principal Clerk of the General Assembly, the Associate Secretary, Canada Ministries, and the Minister of St. Andrew's Church, Ottawa. They are not constituted as a regular board or committee of the General Assembly, but annual reports are submitted to the General Assembly for information. The decisions of the appointors are governed by the strict terms of the original indenture; it has similar authority over their decisions, as would the provisions of a will. Any changes which may seem desirable because of changes within the church and its ministry require careful legal steps to be taken to ensure that such changes are within the authority of the indenture and, where necessary, within applicable legislation.

The indenture stated that gifts were to be made to eligible married ministers. Since then, eligibility has been extended to include ministers who are divorced and have custody of, or financial responsibility for, any children. To be eligible for benefits from the fund, family income must 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 has been given to each eligible minister and each eligible child. For the period April 1, 2001 to March 31, 2002, a total of 41 ministers and 88 children receive gifts from the fund for a total of approximately $86,067. A Christmas gift was sent to nine ministers on long-term disability for a total of $2,700.

Letters of thanks that were received from recipients of gifts indicated 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. We are considering more direct approaches 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 Mathew J. Goslinski, Canada Ministries, who handles the processing of all applications and the sending out of gifts. He also collates all the letters of appreciation from recipients and forwards them to the Paterson family, who maintains a serious interest in the work of the fund. We also express our gratitude to The Rev. Gordon R. Haynes, Associate Secretary, Canada Ministries, who serves as 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. 28)
> 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.

The appointors of the Fund for Ministerial Assistance wish to express to The Rev. Dr. J.J. Harrold Morris our deep appreciation for his able and dedicated service. Appointed to the Fund in 1988, Dr. Morris has served since 1996 as the Convener. He has brought his enthusiasm and talents to his work with the Fund. Throughout that time, it has been a privilege and pleasure to serve with him. We wish him well as he takes on other tasks in serving the church.

> **Recommendation No. 2** (adopted, p. 29)
> That the above minute of appreciation for The Rev. Dr. J.J. Harrold Morris be adopted.

J.J. Harrold Morris
Convener

Gordon R. Haynes
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 128th General Assembly:

FANNING THE FLAMES

As we end the year of Laity Equipping it is worth noting that The Presbyterian Church in Canada has been committed to equipping lay people for its entire history. From *Aids for Social Worship* produced in 1900 to enable lay people to lead worship when no clergy were present,

through the dozens of lay people, women and men, who preached and led worship in congregations scattered across Canada from the 1890s to the 1930s, the call to meaningful laity equipping is going back to the future.

The year of Active Evangelism is rapidly approaching, and by the time Assembly meets the Committee on History will have just finished hosting the 'Active Evangelism: The Canadian Presbyterian Story' conference. Held at Knox College, the conference will have brought together the biblical, historical, theological and practical aspects of Active Evangelism in a Canadian Presbyterian context. The proceedings of the conference should be available both on video tape and in print form sometime in the fall of 2002. The conference has as a working definition of evangelism the following:

> Christian evangelism is the intentional proclamation, through words, deeds of kindness, the faithful discharge of daily duties, and acts of worship, of the good news of the triune God's gracious invitation to all humanity to become God's people. God's invitation is seen most clearly in Jesus the Messiah. The prayerful goal of proclaiming the good news is that individuals and whole peoples hearing and seeing God's invitation will respond to the working of the Holy Spirit, accept the invitation, and become members of the Kingdom of God.

As noted in last year's report to Assembly, we hope that this conference will stimulate two responses within the church. First, "Wow, Presbyterians have done active evangelism before!" And second, "We too can become active evangelists." (A&P 2001, p. 304) This conference was made possible through contributions from Vancouver School of Theology, Presbyterian College and Knox College.

NATIONAL PRESBYTERIAN MUSEUM

Major developments have taken place at the National Presbyterian Museum located in the basement of St. John's Presbyterian Church, 415 Broadview Avenue, Toronto. The dream of a museum, which was born back in 1974 when the decision was made to create a professional quality Presbyterian Church Archives, has now taken legs and by the fall of 2002 congregations and individuals may be able to book tours of the museum. Over the fall and winter a concrete floor has been poured and covered in tile. A chapel space has been built to give the feel of a mid-1860s church; complete with furnishings from the period. Glass display cases are being set up and once the construction work is done, they will be filled with items that have been gathered from across the denomination. Of special interest will be the congregational and minister's libraries from the 1800s, as will be the largest collection of communion tokens in the world which will be housed in the museum. It is the mandate of the museum to "collect, document, preserve, research, house and exhibit artifacts pertinent to the history of The Presbyterian Church in Canada and to the missions which it established."

These developments at the museum are thanks to the untiring efforts of The Rev. Dr. John Johnston who is the convener of the Museum Sub-Committee. Thanks as well must go to the many individuals Dr. Johnston has inspired to contribute to this project, both the volunteers who have given of their time and physical labour and those who have given financially. A special note of thanks to St. John's Church for being willing to host the museum.

OTHER COMMITTEE PROJECTS

More Gifts and Graces, a second collection of short essays about Presbyterian women is in production. It will be ready, it is hoped, by the end of September 2002. The first collection, entitled *Gifts and Graces*, was by far the best selling book the Committee on History has ever produced. We anticipate similar sales with the second volume.

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, usually at Knox College. A sign of the health of research in Canadian Presbyterian history is that not only is there a full slate of papers for 2002, but the 2003 schedule is also almost filled.

The committee continues to publish *Presbyterian History*, under the editorship of Peter Bush. Published in May and November of each year, it is available in the PCPak that goes out to every

congregation in the denomination. It is also available at a subscription rate of $5.00 to those who wish to have a copy mailed directly to them. P. Bush is always looking for articles to publish. Articles of historical interest in the range of 2,000 to 2,500 words are what is being sought, longer pieces will also be considered. Please send submissions to Peter Bush, Box 235, Mitchell, Ontario, N0K 1N0.

CHURCH AND CONGREGATIONAL RECORDS

Those who faithfully read the Acts and Proceedings of the General Assembly - and there are people who do do that, will know that each year the Committee on History encourages congregations to have their records microfilmed. This year we are doing the same, with a twist.

Traditionally the records that have been microfilmed have been baptismal, marriage and burial records along with session minutes and sometimes congregational meeting and board of managers minutes. For most congregations, that material would fill about one roll of microfilm. It costs $200 to produce a roll of microfilm with 1,000 pages of material on it. A roll of microfilm would remain at the Archives in Toronto providing security against any loss of the originals that might occur. This is very reasonable protection against the loss of extremely important and emotionally valuable documents.

Over the last number of years a new realization has been dawning: congregations produce many more records besides those mentioned above. For example: there are the minutes of the various organizations within the congregation; there are the Sunday morning bulletins and the information embedded in them; there are the prayers and worship resources written by worship teams; and so on. One of the questions that congregations need to ask is: "How much of this material are we going to preserve?" And when that question is answered, it is necessary to ask, "How are we going to preserve this material?" These and questions like them are the stuff of records management.

Microfilming the congregation's official church records is a first step in this process. A first step that more than half the congregations in the denomination have yet to take. Once that step has been taken, it is then time to begin exploring some system of records management.

> **Recommendation No. 1** (adopted, p. 27)
> That all church courts and congregations be strongly encouraged to complete the microfilming of their official records and that a copy be placed in the Church Archives in Toronto.

THANK YOU

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 in the Archives, and the valuable service they provide to historical researchers, congregational historians and genealogists.

A special thank you needs to go to Michael Millar, who has served the Committee on History as secretary for the last seven years.

HISTORY PRIZES

The Presbyterian Church in Canada's History Prizes for works published in 2001 are:

Congregational Category:
Donald McGugan for "We Must Tell the Stories: The Presbyterian Churches of Bradford, West Gwillimbury".

Academic Category:
No works were submitted to the Prize Committee in this category.

Congregations and individuals are reminded that books and histories need to be submitted to the Prize Committee, Presbyterian Church Archives by December 31, 2002, for consideration for the 2002 History Prizes.

OVERTURE NO. 10, 2002 (p. 516)
Re: Designating burning bush and 'nec tamen consumebatur' as official symbol and slogan

Overture No. 10, 2002 asks that the symbol of the burning bush and the Latin motto "Nec tamen consumebatur" be named by the General Assembly "the official symbol and slogan" of The Presbyterian Church in Canada. The overture contends since 1875 the burning bush and accompanying motto have been widely used within the denomination and that it is now a natural step to officially recognize what is already a unofficial reality.

The committee has a two-fold response to the overture.

First, the burning bush and motto have a long history in the Reformed tradition which goes back to the 16th century and the years immediately after the Reformation. There our spiritual ancestors faced persecution and fire; and the bush which was not consumed reminded them that no matter how great the opposition the Reformed church would not be consumed by the fires of opposition and oppression. As Reformed Christianity spread from the European Continent to Scotland, the bush and motto came along as well. They were reminders of the testing through which the church had come. From Scotland and from Europe came the settlers to Canada who brought with them this great spiritual heritage. From Scotland and from Europe settlers also went to other countries and missionaries carried the Reformed heritage to Africa and Asia and the islands of the South Pacific. Today across churches of the Reformed tradition the burning bush and accompanying motto are a sign of that great heritage that is ours. But to the best of our knowledge no Reformed denomination has made the burning bush and motto their official symbol; rather these are shared by all within the tradition as part of our common heritage.

Second, given the widespread usage of the "symbol and slogan" that the overture notes, the Committee on History is hard pressed to understand what advantage is to be gained by making them officially part of The Presbyterian Church in Canada. Making them officially part of the church will not increase their use, the burning bush and motto are already omnipresent. The cover of the Acts and Proceedings of The Presbyterian Church in Canada carries them, and nowhere do we hear that there is any attempt to unseat them. In a case like this, the committee believes that the unofficial and widespread use of the "symbol and slogan" have been far more effectively imprinted on the hearts and minds of Canadian Presbyterians, than any official statement from General Assembly could be ever make them.

Recommendation No. 2 (adopted, p. 27)
That the prayer of Overture No. 10, 2002 not be granted.

Peter Bush
Convener

Michael Millar
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 128th General Assembly:

RECONCILIATION AND HOPE IN A MULTI-FAITH WORLD

INTRODUCTION

In its report to the 127th General Assembly the International Affairs Committee (IAC) reflected on the public witness of the church in a changed and changing world of the new millennium under the theme "Seeking Shalom in Times of Transition". The task of seeking and upholding the things that make for peace and justice in the world has, in the year since, become both starkly necessary and increasingly difficult. New to our understanding are factors such as "the war on terrorism", and the renewed focus on the relationship of Islam with Western society and with Christianity. This year, the International Affairs Committee has sought to bring an understanding of reconciliation and hope in a world of many faiths and religious identities, with a focus on Islam - the world's second largest religious faith community.[1] It has also invited other bodies within our own denomination to reflect together on the effectiveness of our public witness as a church in the area of international affairs and completed the Roundtable project, "Building Global Community: Challenges for the Church in the Third Millennium" with events in Calgary, Camp Geddie, Montreal and Toronto. This report, in large measure then, looks both

outward and inward as we seek to be a witness to God's justice and God's peace in a world hungry for both.

Context and Perception

In much of the world, the past year did not bring anything significantly new to peoples' lives. The distinguishing marks of the lives of the majority of people in this world - poverty, lack of nourishing food and clean drinking water, lack of power over decisions that affect their daily lives, the pattern of death from curable disease, and unending violence and war - remained largely unchanged.

But for us in North America, the images that pierced our consciousness on the morning of September 11, 2001, elicited emotions that were as powerful as they were unfamiliar. We were not accustomed to such raw violence and destruction amidst the ordered affluence of our comfortable society. In this century, even as our troops fought on other terrains, North America remained largely isolated from the horror of war and its effects.

The wave of visceral reaction and response left little room for questions or uncertainty. People who sought room for thoughtful discussion of both root causes and alternative responses were rarely met with tolerance or understanding; even by many people of Christian faith. When we are frightened, we often do not think well; we simply react. Others watch us react, and wonder what informs our reaction. Is it a matter of perceived moral necessity, political or economic expediency, military opportunism, or do we even know? Our partners in churches in other parts of the world wonder. Our partners who are not Christian, but are people of faith, wonder. Many in our own society look to the church and wonder what we have to say - yet again - to violence, war, and threat. What do we say?

Fifty years ago, H. Richard Niebuhr offered an outline for five ways in which Christ and Culture interact in most societies. Taking that as a guide, following September 11th, the *Christ **of** Culture* was very much in evidence as patriotic religious services were televised, and churches, including many in Canada, displayed the US flag in their sanctuaries. The *Christ **against** Culture* became evident in the broadsides delivered by US church leaders who agreed that the moral and sexual sins of US society had brought this punishment from God. The *Christ **above** Culture* was visible in the words of various Christian leaders who declared that the vicious attacks were sufficient cause to bring the war against Afghanistan and the wider, less defined, war against terrorism worldwide within the definition of a "just war". The response of *Christ and Culture in **paradox*** could be seen as people entered times of personal crisis and fearful, apocalyptic contemplation of the threat to survival. Meanwhile, the response of *Christ **transforming** Culture* was broadly evident among those who raced to join rescue efforts, who analysed what had gone wrong, how to respond, improve, fix what September 11th indicated was terribly wrong with us, or else quietly wondered how Christ could ever transform the social, political, or economic mess of our world.

Understanding how Jesus Christ stands alongside and interacts with human society and culture in times of conflict and volatile uncertainty is both a complex and a necessary undertaking. It requires a wider view than any one incident. It requires a capacity for insight into our own perceptions, motivations and fears. It requires openness and commitment, humility and realism. Christians have long been more prepared to hear criticism of personal behaviour and habits than of our collective attitudes and actions in the public arena. But the Jesus we read about in the gospels had much more to say about right relationships in society, and dealing with social conflict than about personal, individual vices. Reconciliation and hope in a world riven by conflicts will be served by Christians who deliberately and prayerfully seek tools of spirit and understanding in the midst of a frightened and polarized world. In our present context, that understanding begins in a fresh encounter with Islam, and an understanding of the centuries - old relationship between our two faiths and cultures.

ISLAM

Islam, Christianity and Judaism are theological cousins, since we are all descendants of the faith of the Old Testament, a fact which the Qur'an generously and repeatedly acknowledges. It is appropriate therefore to open this part of our report with the ascription that opens every Surah or chapter of the Qur'an:

In the Name of God, the Compassionate, the Merciful

The Qur'an is believed to be the transcript, in Arabic, of a series of revelations received by the prophet Muhammed between about 610 and 632. Muhammed was born in Mecca, now a city in Saudi Arabia, about the year 570. In his youth he worked on the caravans trading between Mecca and Syria. He married a wealthy widow at the age of 25, by which time he had established a reputation for wisdom and honesty. As soon as he began to receive his revelations he started to preach to his fellow Meccans.

His message, like any prophetic message, both drew from the culture of the time and was radically critical of it. The Meccans believed in Allah, which is the Arabic word for God, but they also worshipped a number of other deities who were regarded as the daughters of Allah. Muhammed's call was for the worship of God alone:

Praise be to Allah, Lord of Creation,
The Compassionate, the Merciful,
King of the Last Judgement!
You alone we worship, and to You alone
we pray for help.
Guide us in the straight path,
The path of those whom you have favoured,
Not of those who have incurred your wrath,
Nor of those who have gone astray. (1)[2]

Monotheism

This uncompromising monotheism is also reflected in the daily call to prayer. "There is no God but God ...". Muhammed's passionate insistence on the worship of God alone brought him into sharp conflict with the people of Mecca. Most of them saw no reason to abandon the religious practices of the city, and Muhammed repeatedly castigated them for their blind adherance to the traditions of their ancestors. In the end their opposition became so severe that Muhammed and his followers withdrew to Medina, a neighbouring city. This was in 622, an event known as the Hegira, which is taken as the beginning of the Muslim calendar.

The same monotheism gave him considerable sympathy for the people of the book, the Jews and the Christians. Muhammed was fond of telling Bible stories, and his heroes were the heroes of the Old Testament. One of his favourites was Moses, to whom he referred on a number of occasions. This is his description of the contest with Pharoah.

> Then we sent Moses and Aaron with our signs to Pharoah and his nobles. But they rejected them with scorn, for they were wicked men. When our truth was shown to them they said: "This is plain magic."
>
> Moses replied, "Do you call the truth magic? Magicians never prosper."
>
> They said, "Have you come to turn us away from the faith of our fathers, so that you two may become rulers in the land? We will never believe in you." Then Pharoah said, "Bring every skilled magician to my presence."
>
> When the magicians came Moses said to them, "Cast down your staffs". And when they threw down their staffs he said, "Allah will surely confound your sorcery. He does not bless the work of evil doers. By his words he vindicates the truth, much as the guilty may dislike it."

In the Qur'anic version of the story belief in God is set against sorcery, disbelief and wickedness. So, the Islamic teacher, Rumi, interprets the same story in this saying:

> The Merciful God promised Mustafa [i.e. Muhammed], "You will die but the Qur'an will prevail. I shall exalt your Book and its Miracle and protect its face from being changed. This Qur'an to you is Moses' staff; like that dragon it will devour all deception."[3]

Righteousness

A consequence of the worship of God is adherence to the highest standards of righteousness. In Islam, the true believer is an admirable person.

> The righteous man is he who believes in Allah and the Last Day, and the angels and the scriptures and the prophets; who for the love of Allah gives his wealth to his kinsfolk, to the orphans, to the needy, to the wayfarers and the beggars, and for the redemption of captives; who attends to his prayers and pays the alms-tax; who is true to his promises and

> steadfast in trial and adversity and times of war. Such are the true believers; such are the God fearers. (Qur'an 339)

Jesus

Muhammed's stark monotheism led him to part company with the Christians. He rejected outright the idea that God needed to have a son. God need only say "Be" and it was. Besides, the idolatry to which Muhammed objected so strenuously involved the worship of deities believed to be the daughters of Allah. Nevertheless he revered Jesus as a prophet, one of the succession of biblical heroes that began with Adam, and the Qur'an speaks frequently and reverently of Jesus.

For Muslims, the unique honour given to Muhammed is that God chose him to receive the last revelation, to be the "seal of the prophets". A Muslim is one who can sincerely recite the *Shahada* or profession of faith:

"There is no God but God, and Muhammed is his prophet."

Muhammed's life and that of Jesus have a good deal in common. Both were powerful preachers and both came from outside the establishment; their authority depended on their message alone. Both gathered a significant following through their preaching, and both met stubborn resistance from the religious authorities. But their responses to official opposition are markedly different. Jesus chose the cross; Muhammed chose armed resistance. So while Christianity developed theologies of both pacifism and just war, Islam opted definitively for acceptance of just war. "To those against whom war is made, permission is given to fight (back) because they are wronged." (Qur'an 22:39)

The Complexity of Jihad

There is a large gap, however, between the Western stereotype of Islamic "holy war" and Muslims' own understanding of the important concept of jihad. The root sense of the term is "struggling" or "striving" and as such it applies to any effort exerted by anyone. Thus, jihad may refer to a student struggling to pass an exam or an employee striving to do his or her job well. For Muslims the term jihad has developed some special meanings over time. The Qur'an and the *Hadith*[4] use jihad in several different contexts.

1. Jihad in the broader meaning of the term
   - Recognising the Creator and loving Him most: The Qur'an admonishes to put Allah first, ahead of loved ones, wealth, and worldly ambitions. This is not easy and means a real struggle (*jihad*) for the faithful. (Qur'an 9:23, 24)
   - Resist pressure of parents, peers and society: When a believer has dedicated him or herself to Allah and pressure to recant occurs a continuous struggle (*jihad*) to remain faithful is required. (Qur'an 25:52)
   - Staying steadfastly on the straight path: Those who strive and struggle (*jihad*) to live as true Muslims often face persecution; the Qur'an advises them to migrate to a more peaceful and tolerant land. (Qur'an 2:218)
2. The term Jihad in the narrower sense of fighting
   - Muslims are allowed to fight, to engage in jihad. The Qur'an, however, does outline specific rules which ought to be observed.
   - Defending Islam and the community: Muslims are permitted to fight to defend their religion and themselves. However, the Qur'an adds that they ought not to be the first to take up arms, for "Allah does not love the aggressors." (Qur'an 2:190)
   - Gaining freedom to inform, educate and convey the message of Islam in an open and free environment. (Qur'an 2:217 and 42:39)
   - Freeing people from tyranny: Muslims have an obligation to remove tyranny, treachery, bigotry and ignorance (even if this involves fighting) and replace them with justice, equity and truthful knowledge. (Qur'an 4:58, 5:8, 7:181, 16:90, 22:41)

The pamphlet "*Jihad* Explained"[5] states:

> … *jihad* in Islam is striving in the way of Allah by pen, tongue, hand, media and, if inevitable, with arms. However, *jihad* in Islam does not include striving for individual or national power, dominance, glory, wealth, prestige or pride. (7)

When "jihad of the sword" is inevitable, Muslims are encouraged to follow the instructions given to the Islamic army by Abu Bakr, the successor of Muhammed:

> Remember that you are always under the gaze of Allah and at the threshold of your death, and that you will account for your deeds at the Last Day ... . When you are fighting for the glory of Allah, acquit yourselves like men, without turning your backs, but let not the blood of women, children or the aged be a blemish on your victory. Do not destroy palm trees, do not burn down houses or wheat fields, never cut down a fruit tree and do not kill cattle unless you are forced to eat them ... . As you advance you will come across religious men who live in monasteries and who serve Allah in prayer; leave them in peace, do not kill them and do not destroy their monasteries.[6]

Even in its narrower military application, then, jihad has more the connotation of just war than of all-out aggression. On this basis many Muslims have denounced terrorism as 'un-Islamic'. On September 11th, one of the civilians who volunteered to assist the firefighters was Shahram Hashemi, a young Iranian student at La Guardia University. Of the terrorist attacks, he says: "What these people did is not Islam. Islam is a religion of peace, justice and sacrifice. What [the terrorists] did was to use Islam."

As for the courage that took him back to Ground Zero when so many fled in terror, "That is what Islam taught me to do, to help others, to sacrifice my life in order to bring peace," he says simply. "I could not have forgiven myself if I had walked away."[7]

CHRISTIAN AND MUSLIM INTERACTION: HISTORICAL BACKGROUND

Many of the most serious religiously motivated conflicts, and mass crimes against humanity in the past century have, tragically, taken place between Christians and Muslims, including conflicts in Bosnia-Herzegovina, Cyprus, East Timor, Kosovo, Macedonia, the Philippines, Sudan and Turkey. This is a reflection of the fact that Islamic culture and civilization is the only one with which the territorial, religious, economic and cultural boundaries of western Christianity have fluctuated for the past fourteen centuries. This relationship has been continuous, frequently intimate, marked by protracted and violent confrontations, as well as fruitful, though often forgotten, collaboration and mutual regard. During the century that followed the lifetime of Mohammed, the dramatic expansion of Islam occurred largely at the expense of Christendom. Subsequently, western Christian society and Islam remained entwined in a relationship of antagonistic co-existence that included seven centuries of Muslim rule in Spain, an unsuccessful invasion of France, and an inconclusive occupation of Sicily.

The twelfth century saw the beginning of the long and bitter confrontation of the Wars of the Cross, better known by the Latin-derived name Crusades. Then came Ottoman domination of Greece and the Balkans reaching, in the 16th century to the gates of Vienna. These encounters solidified adversarial perceptions in Christian Europe of the menace represented by Islam and Muslims. Caricature and abusive mis-representation of the prophet Mohammed and of the Qur'an in western society was mirrored by an equivalent vilification of Christianity and Judaism among Muslim writers through the centuries. However, because Islam holds a special place for Jewish and Christian figures such as Moses and Jesus, the Islamic polemic was modified, compared to the dismissive Christian approach to the Qur'an and Mohammed.

Despite the pattern of hostility, while the two cultures remained primarily traditional and agrarian, there was a rough symmetry between them, which allowed for an ongoing exchange of ideas and products. However, as western society went through the intellectual, social and cultural transformation of the Enlightenment, followed by the economic and political transformations of industrialization and capitalism, the gap between Christian west and Muslim east grew ever larger. A dramatic signal of this came with Napoleon's invasion of Egypt in 1798, and the establishment of British rule over Moghul India during the eighteenth and nineteenth centuries. The break-up of the Ottoman Empire, the last of the Muslim empires, following the First World War decisively ended any semblance of balance in interests or power. The European colonization of virtually all the Muslim world from East Asia to West Africa added to the traumatic shift in world view for Muslims.

The encounter with the powerful force of modern, western, increasingly secular Christian society was felt by many Muslims as a deeply dehumanizing and alienating experience. In predominantly Muslim societies, western colonialism has continued in forms such as the

continuing burden of third world debt, the inequities of trade, and the despoliation of the environment associated with irresponsible resource extraction. These not only triggered angry responses in the movement toward independence, but also expressions of deep cultural and religious alienation directed toward the sources of imperial oppression and dominance. In the 20th century the centre of this western empire began to shift away from Europe, settling on the United States, with its more overtly Christian self-understanding and rhetoric. In light of US policies in the Middle East, in particular its support for Israel, Islamic rejection of western colonialism and western culture also focused increasingly on the US.

Two other complicating factors are western dependence on Middle East oil, and the establishment of a specifically Jewish state in the Middle East. In the wake of the First World War, in which Arabs supported Britain and its allies against the Ottoman allies of Germany, the hope of post-war independence was thwarted by the imposition of British and French mandates under the League of Nations. This both provided assurance to Europe of continued access to the oil of the Middle East and allowed Britain to implement the Balfour Declaration, which opened Palestine to Jewish settlement. By the end of the Second World War these three factors came together in a mix that has kept the Middle East in turmoil ever since. Oil had become the predominant source of industrial energy. Arab nations could no longer be denied political independence. And Israel emerged as an independent power built in part on the ashes of Christian anti-Semitism in Europe and with significant US support and military aid. Arabs experienced the establishment of Israel as an imposition and a threat. It quickly became a lightning rod for wider issues and a never resolved source of militarization and conflict, which excused the maintenance of repressive governments in many states neighbouring Israel.[8]

While the encounter of Christianity with Muslim communities initiated some fruitful opportunities for inter-faith dialogue, it also stimulated, through the missionary movement, the creation of islands of Christianity within Muslim societies, especially in parts of Africa and Asia, that had no previous experience of Christian faith. At the same time, economic opportunity brought many Muslims to Europe and North America. While it might be hoped that such inter-weaving would bring fresh tolerance and understanding, such was not to be the case. The political manoeuvring created by the Cold War in the Middle East, Africa and East Asia, together with the absolute necessity of oil and petroleum products to keep the global economic engines going, introduced new sources of dissatisfaction, misunderstanding, and frustration. The resulting divide became an increasingly visceral reaction on the part of the Muslim world against the overwhelming image of western wealth, cultural dominance and swaggering smugness. Walt Disney, liquor ads, movie posters showing half-naked young women, combined with the might of Microsoft, CNN, and smart bombs, creates a frightening image of evil empire that stands against everything traditional Muslim societies revere - things with which many Christians would largely concur: community, high standards of personal conduct, a modest lifestyle, and a significant place for the worship and service of God in daily life.

When this is combined with (sometimes deliberate) western distortions of Islam and its followers the mix is volatile. One of the places where this clash of perceptions is felt most keenly is among Christians in the Middle East. On the one hand, they are virtually overlooked by western Christians who assume they are the product of western missionary activity, forgetting that Christianity came from the Middle East and that we are the product of their original missionary activity. On the other hand they find they must frequently affirm their Arab identity and sympathy with Arab causes to neighbours, both Muslim and Jewish, who associate Christians with the West and especially with the United States.

The dialogue of Middle Eastern Christians with their Muslim neighbours is, therefore, a source of tremendous insight and guidance for western Christians. It is a place where stereotypes can be separated from the substantial issues of common concern and interest and the profound commonalities that exist between moderate Christians and moderate Muslims can be identified and described. It is a place where the victims of our world's economic policies, political dogmas, and social fragmentation - both Muslim and Christian - can share in their prayer for a world where God's justice, peace, abundance can be shared.

A CLASH OF MONOTHEISMS

In the current context, there are both opportunities for fruitful Christian-Muslim dialogue and significant obstacles. Together we share certain similarities. We are also divided by profound differences in history and perspective.

Both Christianity and Islam have developed a broad range of different expressions arising out of the cultures in which they are embedded. Christian worship differs greatly in an Orthodox church in a rural village in Russia as compared to an African-American service in the southern US, or a service at St. Paul's Cathedral in London. So too, there are cultural differences in prayer as conducted in northern Nigeria, in Indonesia (the world's most populous Muslim state), and in a Palestinian camp in Gaza. Most Muslims are not Arab. In addition to Indonesia, important predominantly Muslim countries, which are not Arab, include Malaysia, Bangladesh, Pakistan, Afghanistan, Iran, Turkey, and five republics of the former Soviet Union (Uzbekhistan, Kazakhstan, Kyrgyzstan, Tadzhikstan, Turkemenistan). There are also significant Muslim populations in China, the Philippines, India and the United States as well as growing Muslim populations in Europe, sub-Saharan Africa and Canada.

Nor is diversity in Islam limited to geographical and cultural differences. As in Christianity, there are versions of Islam that are legally strict and versions that are philosophically liberal; there are forms of Islam which accentuate rationality and learning and forms of Islam which appeal to ecstatic and mystical experience. This diversity within Islam reminds us that we cannot make general statements on the nature of Islamic faith and how it will be expressed in any given situation. It also means that there are many avenues toward mutual Muslim-Christian dialogue and inter-action.

For Christians, one fruitful way of working with Muslims is in reaction to the excesses of our own culture. Much of modern Western culture is as profoundly offensive to Christians as to Muslims. We are increasingly aware that ours is a 'post-Christian' society whose values and aspirations and self-understanding we live with but do not share and may find quite appalling. In many spheres where Christians find themselves at odds with a consumer-driven materialistic and witheringly secular society, they will find Muslims who share their concerns. Equally, many Muslims are shocked and repulsed by the images of intolerance, misogyny and extremism that are directed at them by other Muslims who insist that this is the only true expression of Islam. Christians and Muslims can support each other in calling attention to the need for personal moral integrity in both private and public life, in promoting social attitudes and practices of compassion and justice, and in protesting the exclusion of spirituality and the expression of faith from the public square.

In dialoguing with Muslims, western (especially North American) Christians need to restrain a sense of impatience based on our very different relations to historical events, and indeed to history itself. Both Canada and the United States have a history of immigration based on people's need to escape from and forget the conflicts and animosities they were leaving behind to begin a new life. Accordingly, the mental orientation, which developed in our culture, is to the present and the future rather than the past. For the baby-boomer generation, the Second World War is history, and the First World War is ancient history. It is therefore difficult for us, who accept these cultural norms, to comprehend the deep sense of violation and outrage that still informs Arab Muslim culture with respect to the Crusades. Many non-Western Christians share the same deep-rooted sense of history in which centuries-old events still retain a powerful pull on the emotions and imagination. This is especially true where the culture retains a tradition of story-telling in which shared narratives have a formative role in creating and maintaining cultural identity. Needless to say, the non-Western sense of history can be an obstacle to peaceful relationships when both sides attribute deep and lasting hurts to the other. But the Western tendency to be oblivious to history may be perceived by these same cultures, both Muslim and Christian, as disrespectful and unsympathetic.

Similarly, a difference between Western culture and both Muslim and non-Western Christian culture is the attitude toward the state. A key factor in modern Western culture is the separation of church and state, most fully developed in the United States where a series of judicial interpretations of the constitution have delineated a very restricted role for religion in any government-related or funded activity. Muslims do not value a secular state in the way modern

Westerners do. Indeed, as Karen Armstrong in an interview with *Sojourners* magazine pointed out:

> In some parts of the Muslim world the modernization process has been so accelerated and so rapid that secularism is very often experienced not as a liberating movement ... but as a deadly assault upon faith.[9]

In Turkey, since the modernization under Mustafa Ataturk, men and women are still legally required to wear Western clothing. In Iran, under the modernizing regime of the Shah, soldiers were sent into the streets with bayonets to take women's veils from their heads and rip them to shreds before their eyes. In Egypt, the conflict between modernization and Islamic faith was epitomized by the execution of Sayyid Qutb in 1966. Qutb, through his writings, continues to be one of the most influential and respected Islamic intellectuals of the 20th century. He was one of the supporters of the group of army officers, led by Gamal Nassar, who overthrew the monarchy. However, his commitment to an Islamic rather than a secular state, led to a break between them. Qutb had already spent two years in the United States and been repulsed by the secular materialism of the American culture. He believed Islam offered a complete system of values that needed to borrow nothing from the West. He called for an avowedly Islamic state in which Qur'anic principles could be implemented freely. Nasser, on the other hand, promoted a secular state. Qutb was imprisoned, and after 15 years in hard labour, was executed in 1966. His writings promoted the form of fundamentalist Islam that has become popular among Sunni Muslims, and many see him as a martyr.

For many moderate as well as fundamentalist Muslims, a secular state is incompatible with Islamic ideals. This should not surprise us. A state that furthers the aims of religion was also the ideal of Christians for the first 15 centuries of Church history. It is the view of the state taken for granted by John Calvin, Martin Luther and other Reformation leaders. At the time, only the radical Anabaptist reformers called for individual freedom of religious choice and state neutrality in matters of faith. It took nearly two centuries of inter-religious violence and persecution, and the adoption of Enlightenment philosophy, before the latter viewpoint was enshrined in the American Constitution and Bill of Rights, in the laws of the first French Republic, and later in the international human rights documents of the 20th century.

This experience is not part of the history of Islamic culture. For many Muslims, an Islamic state, a theocratic state, is a guarantee of personal freedom and security. In their history, it is the supposedly neutral secular state that has been oppressive and threatening.

It should also be noted that the secular state has become increasingly problematic for many North American Christians as well. State neutrality on matters of religion was easily accepted as long as Christianity was the dominant faith, Christian moral codes had broad social support, and Christian beliefs were widely and openly expressed in the media, the schools and other public fora. But in recent decades this social support of Christian culture has diminished.

In the latter half of the 20th century our society saw the disappearance of legislated restrictions on commercialized sports and retail shopping on Sunday. The exclusive use of Christian scriptures and prayers in public schools has been banned. Restraints on gambling have significantly relaxed and governments are now promoters of lotteries, VLTs and slot machines. Divorce, once available only on grounds of adultery, has become much easier to obtain. Matters related to adultery, abortion and same sex relationships have all been removed from the Criminal Code. Of course, Christians themselves are divided on whether, and to what extent, these changes are commendable. Some Christians welcome several of these changes as being kinder, fairer, in keeping with gospel values and more respectful of human rights; others see many of them as irreconcilable with Christian faith and practice.

Changes in the law reflect changes in social attitudes, which may go even further than the legal changes. Christians may accept that their faith should no longer have exclusive access to the public arena, but may be disconcerted by the exclusion of all expressions of faith from events such as the official Canadian memorial service for the victims of the September 11th attacks.

Other changes in social attitudes that trouble many Christians include the drive toward market-place values associated with globalization and neo-liberalism. These include the acceptance of the market as the final arbiter of values, the encouragement to seek satisfaction of all needs through the purchase of consumer goods and services, and the commodification, privatizing and

patenting of formerly common goods such as water, culture, genetic information and living creatures. Such market-driven values remain blind to the value of unexploited ecologies, to the dignity and rights of the poor, to the need for social services that are not linked to ability to pay, and to the long-term sustainable health of human societies and natural planetary systems.

In short, there are many levels: personal morals, public ethics, social concerns, economic justice, respect for creation and compassion rather than competition as the fundamental human relationship on which Christians find themselves out of step with current Western secularism. In many instances these matters are of deep concern to Muslims as well.

Despite dissatisfaction with current expressions of secularism few Western Christians support a return to a theocratic state. But many Christians do share the Muslim experience of feeling at odds with modern secular society. We long for a social culture that supports our efforts to raise our children with strong moral and ethical standards and a commitment to service. Many Muslims believe the role of an Islamic state is to provide just such an environment.

Since the publication of Samuel Huntington's book, *The Clash of Civilizations and the Remaking of the World Order*,[10] it has become fashionable to depict the Islamic world as on a collision course with the Western/Christian world. Our perusal of both historical and modern relationships between Muslims and Christians shows that this is an all-too-simplistic analysis. Muslims and Christians have clashed, repeatedly, in the past. In some parts of the world today, Muslim-Christian relations range from tense to overtly hostile with no forseeable possibility of peaceful dialogue. Currently the situations in Nigeria and Sudan are of great concern to our Christian partners in those countries. But Muslims and Christians have lived and do live together peaceably in many areas. And Muslims and Christians are working together today in the midst of difficult situations to improve mutual relations. An example is the Arab Working Group on Muslim-Christian dialogue which was founded in 1995, following a meeting of a number of prominent Arab Muslims and Christians convened by the Middle East Council of Churches. In December 2001 this group adopted and published "Dialogue and Co-existence: An Arab Muslim-Christian Covenant".[11] Although this document was prepared in and for the particular context of the Middle East, it is worth noting some principles that apply in any contact of Christians with Muslims.

> Muslim-Christian dialogue is ... a dialogue among believers. They perceive this endeavour as a practical expression of their religious values, values which give substance to the meaning of pluralism, mutual awareness, and the unqualified dignity of the human being, and of the values of justice, fairness, truth, decency, fellow feeling, affection, mercy and the stewardship of creation. (par. 2)
>
> Another thing that may be claimed for dialogue is that it is a way of re-solving the confusion between genuine religiosity and fanaticism which leads to violence and extremism. ... A wrong understanding of what it means to be religious can lend itself to fanaticism. It abandons moderation in favour of forms of behaviour which are unacceptable to genuine religiosity and true religious values. (par. 7)
>
> Difference and variety are human facts. Indeed they are signs from God to humanity and creation. Dialogue, mutual recognition and outdoing each other in good deeds can enrich everybody. (par. 8)
>
> This dialogue also intends to affirm that both Muslim and Christian believers are committed to the absolute character of justice. They stand with the oppressed and persecuted no matter their religious affiliation and without bias in favour of the oppressors and persecutors by reason of their religious identity. (par. 14)
>
> The Working Group considers that one cannot separate religion from public affairs or downplay its role within them. On the contrary, one is to be guided by religious values in administering public affairs, in achieving beneficial things, in strengthening liberties, in achieving justice and renewing creation. ... Therefore religion must not be exploited in the service of narrow, political and partisan interests, nor to exacerbate political and social conflict which, basically, denies the message of religion, its spirit and its very essence, transforming it into a secondary tool and not a guiding and wisdom-giving resource. (par. 22)

One of the consequences of the terrorist attacks was a significant rise in hate crimes directed at Muslims and Arabs, and the profiling of people of Middle Eastern heritage by the authorities. One of the encouraging results was a deepening of Christian interest in Islam, which included denouncing such actions and rejecting them as an expression of Christianity. The International Affairs Committee heard of several initiatives taken by congregations and courts of The Presbyterian Church in Canada in this vein. A letter was sent to the Canadian Islamic Congress by the Synod of Toronto-Kingston assuring them of prayers of concern and "our determination to help end bigotry and narrow mindedness no matter where it is found."[12] Several congregations invited Muslim speakers to their churches or began studies on Islam.

Islam and Christianity are both Abrahamic faiths with more to unite than to divide them. Muslims and Christians share many beliefs and values, not least the commitment to creating a just, peaceful and secure social order in which the worship of God can be conducted openly and freely. Overcoming a long history of conflict and misunderstanding is not easy. It is worth the effort.

Recommendation No. 1 (adopted, p. 15)
That a letter of support be written to the Presbyterian Church in Nigeria, to the Sudan Council of Churches and the New Sudan Council of Churches expressing our concern and offering prayers for the situations of violence they are experiencing.

Recommendation No. 2 (referred back, p. 15)
That this report be sent to the Middle East Council of Churches inviting comment based on their experience with Christian-Muslim dialogue.

Recommendation No. 3 (withdrawn, p. 15)
That congregations be encouraged to study this report and to initiate and/or continue activities to engage in dialogue with Muslims in their communities.

Resources

Karen Armstrong, *Islam: A Short History*, Alfred A. Knopf, 2000
Karen Armstrong, *Battle for God*, Alfred A. Knopf, 2001

MINUTE OF APPRECIATION

Senator Heath MacQuarrie, 1920-2002

The Hon. Heath MacQuarrie had a distinguished career in both public and private life. He was born and spent much of his life in Victoria, Prince Edward Island. He was a teacher, a scholar, a politician and a writer, a defender of Prince Edward Island, a Canadian nationalist and a renowned expert in international affairs, especially in the Middle East. He was elected to the House of Commons in 1957 and re-elected seven times as member for Queen's-Hillsborough. In 1979 he was appointed to the Senate and was a member of the Senate Task Force on the Meech Lake Constitutional Accord. He was a Canadian delegate to five United Nations General Assemblies and a member of several official overseas delegations. He co-authored *Canada and the Third World*, published by Macmillan Canada in 1976. His personal memoir, *Red Tory Blues*, was published in 1992. He retired in 1994 and passed away at his home in Ottawa, January 2, 2002.

As active in the church as in politics, Sen. MacQuarrie credited his Christian commitment and passion for the church's social mission to his parents and to the preaching of clergy such as The Rev. Donald Campbell and The Rev. E. Crossley Hunter. He participated, with his parliamentary colleague, The Rev. Walter McLean, in a series of World Mission Weekends in Atlantic Canada in 1968, and in the annual reception in honour of the Moderator of General Assembly, which was held on Parliament Hill from 1979 to 1993.

Sen. MacQuarrie took a deep and friendly interest in the work of the International Affairs Committee. He was a member of the committee from 1976 to 1983 and convener from 1980 to 1983. For many years he hosted an annual consultation of the International Affairs Committee with senior government officials. His diligence in keeping the committee well-informed on international concerns, particularly in the Middle East, as well as his astute advice and hearty encouragement were much appreciated by the members of the committee.

BUILDING GLOBAL COMMUNITY - CHALLENGES FOR THE CHURCH IN THE THIRD MILLENIUM

The 125th General Assembly approved a $25,000 grant for the International Affairs Committee to hold a series of consultations across Canada. "Building Global Community: Challenges for the Church in the Third Millenium" brought together Presbyterians in five regions of the country to learn about and reflect on the church's role in global issues.

The goals and objectives for this project were:

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.
- To share with, and learn from, other faith 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 presbyteries and congregations for their prayer and action.
- To engage the next generation of church leaders and those active in international issues within congregations in a dialogue concerning issues of global justice.
- To build a network of individuals and groups within The Presbyterian Church in Canada concerned with international affairs who will continue the discussion at a local level and act as a focal point for the study of global issues, policy development and program support.

Five Roundtables, each with a different theme, took place between May 2000 and October 2001.

- Waterloo, May 5-6, 2000. *Peacemaking & Civil Society - The Role of the Church*. The key-note speaker was The Rev. Dr. Ofelia Ortega, a minister with The Presbyterian Reformed Church in Cuba and Principal of the Evangelical Theological Seminary in Matanzas, Cuba.

- Victoria, November 16-17, 2000. *Democratic Development - Human Rights and Civil Society: A Role for the Church*. The key-note speakers were The Rev. Glenn Inglis, International Ministries overseas staff with the Synod of Blantyre, CCAP, in Malawi and Mr. Billy Mayaya, Program Officer with the Synod of Blantyre.

- Calgary, March 30-31, 2001. *The Church As Global Citizen*. The key-note speakers were Dr. Pauline Brown, International Ministries overseas staff with The Church of North India and Mr. Ken Kim, International Ministries overseas staff serving with COVERCO, an independent monitoring group that assesses human rights, health and safety and environmental conditions in the Guatemalan garment and agribusiness sectors.

- Camp Geddie, April 20-21, 2001. *Moving from Global Competition to Global Community*. The key-note speaker was The Rev. Glen Davis.

- Montreal, October 26-27, 2001. *Money Matters: Ethical Investing in the Global Community*. The key-note speaker was The Hon. Warren Allmand, President of Rights and Democracy in Montreal.

The regional Roundtables culminated in a national Roundtable, November 16-17, 2001, that brought together two representatives from each of the regional Roundtables, members of the International Affairs Committee, several members of the Justice Ministries Advisory Committee and staff from church offices.

Reports from each of the regional Roundtables and the national meeting are on the International Affairs Committee's web page[13] and are available from Justice Ministries.

The Roundtables would not have been possible without strong local leadership of lay people and clergy. They brought a variety of gifts and skills - theological, liturgical, musical, planning, facilitation, writing, financial and organizing - and an abundance of energy. The success of the Roundtables was also due to an effective partnership between the planning teams and staff in church offices.

Some Roundtables were successful in involving young adults in the planning process and in the various moments of worship. Teams at several of the Roundtables involved refugees in their communities in various aspects of their event. While most teams met face to face in planning the Roundtable, one team did all of its planning over the phone and e-mail and did not actually meet until the Roundtable.

The Roundtables were opportunities for The Presbyterian Church in Canada to provide resource people (key-note speakers) to their respective communities. The church has a wealth of experience and expertise upon which to draw. This is an important contribution the church can make in communities across Canada.

Evaluations from the Roundtables clearly indicated that participants learned about global issues. The Roundtables also resulted in increasing the International Affairs Committee's profile and the contribution it seeks to make to the church.

There were several suggestions made by participants at the national wrap-up that the committee will be considering in the coming months, including developing a network similar to that of the peacemaking network created by the Presbyterian Church (USA).

CONVERSATION WITH THE COLLEGES

During the past year the International Affairs Committee has been in conversation with the colleges in order to increase the attention paid in the colleges to international questions. Not only have global issues such as security and trade become more important to Canadians, but The Presbyterian Church in Canada has become much more multi cultural than it was even half a century ago. The committee feels that the training of our ministers should reflect these changes.

The committee recognizes that the colleges have already started down this road, and our conversations had to do with the next steps on the journey already begun.

Two members of the committee met with the Committee on Theological Education in October and were warmly received. That meeting was followed by a conversation with the principal of Knox College and the Associate Secretary of International Ministries in which a couple of simple steps were identified that International Ministries could take to make an international experience more accessible to both students and staff of the colleges.

As yet the committee has had no direct conversations with Presbyterian College or Vancouver School of Theology but notes with interest that all three colleges participated in a conference in Guatemala on "The Preaching Task" in April 2002. International Ministries sponsored this conference which included staff and students from our colleges and from partner churches in Cuba and Central America. We look forward to further progress in this direction.

INTERNATIONAL AFFAIRS COMMITTEE, REC. NO. 6, 2001 (A&P 2001, p. 321, 20)
Re: Consultation on the work of the International Affairs Committee

The Committee's report to the 127th General Assembly included the following recommendation, as amended:

> The International Affairs Committee be encouraged to facilitate consultation with the Life and Mission Agency (International Ministries, Justice Ministries, PWS&D), the Women's Missionary Society, the Atlantic Mission Society and the new ecumenical organization, Canadian Churches for Justice and Peace [now KAIROS], including persons experienced in international affairs, and to recommend to the 128th General Assembly a plan for future coordination and action to assist The Presbyterian Church in Canada to make an effective public witness on international affairs.

Consultations have begun with various agencies of the church. The committee is proposing to hold a forum that would be convened by the moderator. The forum would involve members of the International Affairs Committee, staff from the Life and Mission Agency and staff from the

WMS. The proposed objective would be to explore strategies to enhance co-ordination and action so that The Presbyterian Church in Canada would be able to make a more effective witness on international affairs.[14]

In the coming year, the committee would like to consider, with relevant departments in the Life and Mission Agency, the feasibility of organizing regional Roundtables in conjunction with deputation.

Finally, the Committee notes that in its report to the 118th General Assembly the following recommendation was approved (A&P 1992, p. 331, 41):

> That the Assembly Council be mandated to produce an action program on peacemaking within the Church, including appropriate materials for study and action at the congregational and presbytery levels.

This recommendation was approved at a time when the church was restructuring its programs and was not implemented.

Inspired by the Presbyterian Church (USA)'s Peacemaking Program and suggestions made during the Roundtable project, the committee will include the above recommendation in preparing a full report to the 129th General Assembly.

It was noted by the 127th General Assembly that although the Women's Missionary Society has a representative on the International Affairs Committee, the Atlantic Mission Society does not. The Committee has initiated a conversation with the Atlantic Mission Society and sent material on the work of the Committee and the responsibilities of membership.

> **Recommendation No. 4** (adopted, p. 16)
> That the membership of the International Affairs Committee be expanded by one member, ex-officio, to be appointed by the Atlantic Mission Society.

Footnotes

1. An estimated 30 percent of the world's population is nominally Christian and 20 percent Muslim. Islam is the fastest growing world faith community.

2. Quotations from the Qur'an are from N.J. Dawood *The Koran*, Penguin Books, 1956. Numbers in parentheses refer to Surahs (chapters) and verses of the Qur'an.

3. Rumi, "Mathnawi" translated by Aneela Khalid Arshed, The Crossroad Publishing Company, New York, 1999.

4. Non-Qur'anic teachings of the prophet Muhammed preserved by his disciples. Collections of *Hadith* are an important supplement to the Qur'an in Islamic theological, judicial and ethical traditions.

5. "*Jihad* Explained", Islamic Association of Saskatchewan (Saskatoon) Inc., 222 Copland Cr., Saskatoon, SK. S7H 2Z5.

6. Cited in *Jihad, A Commitment to Universal Peace*, Marcel A Boisard, American Trust Publications, 1988.

7. Full story at http://www.amnestyusa.org/usacrisis/shahram_hashemi.html.

8. In the four centuries prior to the 20th century, the Middle East region experienced far less violence and war, and far more political stability than Europe. The instability, which has marked the Middle East recently, is a 20th century development.

9. "Fundamentalism and the Modern World", *Sojourners*, March/April 2002, p. 22.

10. Huntington, Samuel, *The Clash of Civilizations and the Remaking of the World Order*, 1998, Touchstone.

11. In a footnote to the English translation of this document the translator notes: "The Arabic expression here translated as 'co-existence' is *al-'aysh al-mushtarak*. Translated literally it may be rendered as 'shared living' or 'living collectively' or 'the exercise of living in common'. As translations these are unwieldy. Although it is used here, the English term, 'co-existence' while lexically correct, is weaker than what the Arabic intends. The Arabic points toward the notion of 'life communion' virtually as a sacrament." The complete document is available from Justice Ministries.

12. Correspondence from the Synod of Toronto-Kingston to the Canadian Islamic Congress, November 29, 2001.

13. http://www.presbyterian.ca/assemblyoffice/iac/index.html.

14. The 125th General Assembly considered and approved the mandate of the International Affairs Committee, which includes contributing to the church's public witness. (A&P 1999, p. 284-85)

SUPPLEMENTARY REPORT

THE MIDDLE EAST

Palestine

Easter 2002 will be remembered for the tragic scenes of violence and death we witnessed taking place in Israel and Palestine. Once more, the unresolved conflict in the Middle East dominated our newscasts.

No conflict seems more intractable, and yet the world community, (including the vast majority of Israelis and Palestinians) is actually very clear about the solution. But while the principles of the solution have been clear for decades, the will has been lacking to implement them. As a result, fear, frustration and desperation on all sides have escalated to the point where peacemakers are tempted to abandon the cause. Yet these principles remain valid, and are broadly reflected in the positions taken by The Presbyterian Church in Canada, (together with other Canadian churches) for the past twenty five years or more.

Since 1978, acting on the decisions of the General Assembly, The Presbyterian Church in Canada has called on the Government of Canada to take a strong and active position in Middle East peace negotiations. It has called for a comprehensive settlement of the Israeli-Palestinian conflict, one that recognizes the legitimate needs of the peoples on both sides of the dispute. It has stated that the rights of Palestinians cannot be granted at the expense of Israelis, nor those of Israelis at the expense of Palestinians. It has recognized that the basis for a peaceful settlement is found in historic United Nations resolutions, Resolution 194 of the General Assembly, (1948) and Security Council resolutions 242 (1967) and 338 (1973). [15]

In April this year, we welcomed the pastoral message of the Moderator of the 127th General Assembly, The Rev. Dr. Joseph Reed, on this subject. We reiterate here the central points of his statement:

> We urge combatants on all sides of the conflict to recognize their ultimate allegiance to the highest values of their faith traditions.
>
> We believe that a complete Israeli withdrawal from the West Bank and Gaza is essential for a resolution of the conflict. While the details of this withdrawal must be negotiated, the basic principle is "land for peace". This principle has been long articulated and was set out most recently in the Saudi Arabian peace proposal. There can be no peace without justice.
>
> We believe that Palestinian authorities must do everything within their power to bring an end to suicide bombings.
>
> We believe that the creation of a viable state of Palestine is the best hope for a peaceful future for Israel secure within internationally recognized borders.
>
> We support statements by the Government of Canada that the occupation of the West Bank and Gaza by Israel is in direct contravention of two resolutions of the United Nations Security Council, and that negotiations are the only way to peace.

We hear from the leaders of the three major faiths of the region that we must listen sensitively to the desperation and fear being expressed by the peoples caught up in this conflict. On the one hand, we are asked to understand the depth of desperation and hopelessness which leads Palestinian young people to volunteer as suicide bombers. On the other hand we must understand the depth of fear among the Israeli public that has led it to support the intense onslaught against Palestinian refugee camps and cities.

We believe the following are critical components of a just resolution of the Palestinian-Israeli conflict:

- Israelis must be convinced that the Palestinians and their Arab neighbours recognize the rights of Israel to exist within secure borders.
- Palestinians must be convinced that Israel accepts the establishment of a viable Palestinian state in the West Bank and Gaza. This means that Israel must end its occupation of these territories. No new settlements can be built, and existing settlements must be dismantled or otherwise disposed of according to the terms of a negotiated settlement.
- An international peacekeeping force, agreed to by both Israel and the Palestinian authority must oversee the Israeli withdrawal from the Occupied Territories and provide security for both sides until a peace agreement can be fully implemented.
- An arrangement must be negotiated by which Jerusalem can be shared by the two peoples and the three faiths for whom it is a holy city.
- Israel must commit itself to address the issue of the right of return for Palestinian refugees. In addition, the Palestinians, the Arab countries and the world community must demonstrate flexibility and willingness to address the needs of a refugee population which has been in limbo for three generations.

As Canadian Christians, we must be deeply concerned for the future of a viable indigenous Christian population in the whole of the Middle East, but especially in the lands where Jesus had his earthly ministry. The Arab Christian population in the region has declined dramatically in recent decades. A recent delegation of church leaders from the United States reported that:

> Christian leaders shared with us their belief that a resolution of the Israeli-Palestinian conflict is key to halting, and hopefully, reversing this decline. This must happen quickly before (all that remains is) tiny groups of people who serve as custodians of our most holy places. Christians provide vital leaven to the entire region. Thriving growing communities of Christians will contribute to the healing and peace process, thereby providing a bridge to reconciliation and hope. [16]

We welcome the recent initiative of the World Council of Churches to make the focus of 2002 a "Campaign to Overcome the Illegal Occupation of Palestine and work for a Just Peace in the Middle East". We also welcome their formation of an ecumenical accompaniment program in the West Bank, and note that Canadian churches, including The Presbyterian Church in Canada, hope to send volunteers for short terms to participate in this program.

We affirm the closing words of the Moderator's message on this tragic situation,

> In faith, we pledge ourselves to prayer, study, and informed action and we further affirm that those who suffer in Israel and Palestine, do not do so alone, but as part of our family. We assure them that we will not forget or abandon them. They remain constantly in our prayers.

Recommendation No. 5 (adopted, p. 16)
That the Moderator communicate with the Government of Canada affirming our support for the efforts of the Department of Foreign Affairs and International Trade to participate actively in terms of the critical components listed in this report in the negotiations for a just and lasting peace settlement in the Middle East.

Recommendation No. 6 (adopted, p. 17)
That the Moderator send greetings and the assurance of our prayers to the Middle East Council of Churches and to the Department of Service for Palestinian Refugees, our partners in the region.

Iraq

In 1993 and again in 1999 the Committee on International Affairs brought forward recommendations, adopted by the General Assembly, calling attention to the tragic situation in Iraq (A&P 1993, p. 252-54, 38; A&P 1999, p. 285-86, 45). Since September 11th, the potential threat posed by the regime of Saddam Hussein has once more become a focus of concern for many policy makers in the West. Many peace-loving Canadians have been concerned by the escalation of the language used by President Bush in relation to the Iraqi regime.

KAIROS, the ecumenical justice coalition in which our church participates, and Project Ploughshares, the peace coalition of which we are also a member, wrote jointly to the Hon. Bill

Graham, Minister of Foreign Affairs, expressing our concerns that Canada, because of its support of the United States in the war against terrorism, might be drawn into an attack on Iraq. We also expressed our concern about the ongoing humanitarian crisis in that country

Mr. Graham's response, written April 22, 2002, states that "Canadian support for any military action (in the war against terrorism) will be decided on a case by case basis, and will reflect our own assessment of Canadian interests and the implications for the international community". He also states that "Canada's policy towards Iraq centers on addressing, with equal priority, humanitarian and security/disarmament issues".

There are many indications that the issue of Iraq will assume ever greater importance as the war in Afghanistan winds down.

TALISMAN ENERGY AND SUDAN - A YEAR LATER

The committee's report to the 127th General Assembly focused on the impact of oil production on the conflict in Sudan (A&P 2001, p. 322-26). This report is intended to provide an update on the situation in Sudan, on specific developments in the oil concessions of Sudan and on activities in Canada by churches and human rights organizations in raising the relationship between oil production, the conflict and human rights violations with Talisman Energy and the Canadian Government.

All parties in the conflict, the Government of Sudan, in particular, continue to commit serious human rights violations. This report focuses on human rights violations in the oil region. This is not to suggest that there are not widespread violations elsewhere in the country. The report by the United Nations Special Rapporteur on the Sudan is clear on this point. "Following my October 2001 visit, I had concluded that the human rights situation had not improved. ... I therefore recommend that the situation of human rights in the Sudan remain under scrutiny".[17]

Civilians continue to be forcibly displaced from their homes in the oil concession areas, including blocks or concessions where Talisman is involved. Authoritative reports by multilateral (United Nations), bilateral (government), churches and non-governmental organizations are unequivocal on this point. Thanks to oil revenues the Government of Sudan appears to have dramatically increased military spending. Talisman rejects outright any connection between oil production and the government's intensification of the war and its continuing violation of human rights. The corporation also continues to assert that it has little influence over how the Government of Sudan uses the revenues it receives from the oil sector or, ultimately, on the behavior of the Government of Sudan. Talisman also denies that forced displacement has ever occurred in its concessions, but acknowledges displacement occurs in contiguous concessions licensed to foreign oil companies.

Oil Revenues and Militarism

Talisman Energy is one of the largest independent gas and oil producer in Canada. It has assets worth $8.4 billion.

Talisman holds 25 percent interest in the Greater Nile Petroleum Operating Company (GNPOC). The other partners are Sudapet (Government of Sudan), Petronas Carigali (Malaysia) and China National Petroleum Corporation. More than 50 percent of Talisman's concession areas lie outside the control of the Government of Sudan and are controlled by the armed opposition. The majority of the concession's inhabitants are not under government authority.[18] Talisman's access to foreign capital, technical expertise and leadership have helped transform Sudan from an oil importer to an oil exporter. Oil revenues have doubled Sudan's state budget.[19] Close to 230,000 barrels of oil a day are pumped through a 1,600 km pipeline to Port Sudan on the Red Sea. This pipeline was financed by Talisman. [20]

In 2001, oil revenues provided US $596 million in revenue to the Government of Sudan.[21] This represents an increase of 875 percent in revenue between 1999 and 2001. According to International Monetary Fund reports, defence expenditures were estimated to be $362 million in 2001, representing an increase of 50 percent in two years. With the assistance of the Chinese Government, three new factories to manufacture arms and ammunition were built near Khartoum.[22] Media reports indicate that Sudan will sign a military cooperation accord with Russia. The Sudan government has purchased 12 MiG-29 aircraft and is considering the purchase of additional MiGs and other Russian-built weapons. The defence minister stated that

"we have decided politically to develop the Sudanese armed forces by modernizing our equipment and buying new military hardware."[23]

In the first seven months of 2001, the United Nations Operation Lifeline Sudan recorded 195 incidents of aerial bombardment in Southern Sudan. In 1999 there were 65 confirmed bombings. Since the rebel forces do not have any aircraft, it is safe to conclude that these bombings were carried out by Government of Sudan. In October 2001 a relief centre in Bahr-al-Ghazal was bombed. This attack drew official protest and condemnation by the UN Under-Secretary General for Humanitarian Affairs and many governments.[24]

Oil, War, Population Displacement and Talisman's Response

In Talisman's 2001 Corporate Social Responsibility Report, the Chief Executive Officer, Mr. James Buckee, notes that "we share stakeholder concerns that revenues may potentially be used for military purposes." [25] "Potentially" suggests that oil revenues may not be used for military purposes, despite evidence to the contrary.[26]

> The systematic effect of these government and government backed attacks in Western Upper Nile needs to be emphasized. It is a double effect: not only do the attacks make existence in rural areas increasingly perilous and difficult, they also drive aid agencies out of the areas (most of which are outside government control) thereby forcing their inhabitants into government areas in search of security. This puts these inhabitants under government control, deprives rebel forces of a potential support base, and makes it easier to establish clear areas for oil development. Government scorched earth policy and practice in Western Upper Nile is part of an existing counter-insurgency strategy now given added impetus by the search for oil.[27]

A situation report from the United States Agency for International Development (USAID) notes that Government of Sudan flight denials are restricting the access of Operation Lifeline Sudan for emergency relief to " parts of Western Upper Nile, where population displacement around the oilfields are increasing."[28]

In one of the most extensive investigations of human rights and oil development in Western Upper Nile, the researchers determined that at least two of the Government of Sudan helicopter gunships have been based at oil facilities at Heglig. This is the centre of Talisman's operations and the site of a government military garrison. [29]

Gagnon and Ryle prepared a preliminary report in May 2001. The report was a public document that was distributed to the warring parties and the companies working in the oil sector in Sudan. There was no response from any of the warring parties or from the companies to the draft. A final report was issued in October, 2001.[30]

In Talisman's 2000 Corporate Social Responsibility report, the corporation admitted that the Government of Sudan used the airstrip at Heglig on at least four instances "for non-defensive purposes".[31]

The Harker Report was commissioned by then Minister of Foreign Affairs, The Hon. Lloyd Axworthy and was issued in December, 1999. This report notes that:

> Talisman has yet to acknowledge that human rights violations have occurred which can be traced to oil operations and it has, at various times, maintained that it would have found evidence of these were it to be found. On the other hand, it has, particularly in the case of military use of the airstrip at Heglig, also sought to minimize its responsibility first by suggesting there is no situation, later it did happen, but did not come to executive attention immediately, and then that, because of its legal circumstances, the company had no real control over events, but anyway the use was to be "defensive" only.[32]

According to Talisman, very few civilians are being displaced in its concession areas. On March 5th, an official with Talisman, Mr. David Mann stated that "we've found these allegations (of population displacement) are untrue."[33]

Talisman cites a satellite photo study (the Kalagate Imagery Report) to deny the existence of human settlement and patterns of human migration. If there are no people, how can there be forced displacements? In the assessment of Talisman's 2001 Corporate Social Responsibility Report, Arthur Van Seters notes that the Gagnon and Ryle report refers to other studies that

come to a different conclusion. PricewaterhouseCoopers Northern Ireland, which audited Talisman's Corporate Social Responsibility Report 2001, did not review these studies. The Gagnon and Ryle report states that the Dinka, the Nuer and the Baggara are among the most extensively documented of all Sudanese peoples.[34]

In February this year, Gary Kenny, a researcher with KAIROS, visited Tuic County, northern Bahr-al-Ghazal. He met with and interviewed civilians who testified that on January 27th, they were attacked and displaced from the town of Mankien.[35] Ground forces of the Government of Sudan and allied militia with air support from helicopter gunships assaulted, wounded and killed civilians. The attack was preceded by several days of occasional bombing by Antonov aircraft. About 500 people fled for their lives southward into Tuic County. Some of these civilians had been displaced months earlier from other villages and towns in this oil concession. This attack on Mankien, which included the destruction of buildings, food sources and infrastructure, reflects the general scorched earth policy of the Government of Sudan.

On February 20th this year, two gunships attached Bieh, a village in Western Upper Nile. The attack occurred in the midst of a UN World Food Program relief operation. UN officials recorded this attack. At least twenty four people were killed.

Emergency Aid Denied

Since late March, the Government of Sudan has denied access of international humanitarian organizations to more than 40 locations in Southern Sudan, cutting off humanitarian supply lines into areas of Western Upper Nile, Eastern Equatoria, and Bahr-al-Ghazal. This affects about 1.7 million people dependent on food aid according to the UN World Food Program. The dry season is ending and this is a period when aid agencies try to increase their relief supplies in preparation for the rainy season when many roads become impassable.

The Benefits of Oil Wealth

Talisman maintains that its presence contributes to national development and that local communities benefit. Talisman funds community development projects. This is acknowledged in the audit carried out by PricewaterhouseCoopers of Talisman's 2001 Corporate Social Responsibility Report. What the PricewaterhouseCoopers' audit fails to acknowledge is whether these benefits can be equally shared in the midst of war given that over 50 percent of Talisman's concession lies outside the control of the Government of Sudan?

The assertion that Talisman's presence in Sudan in the current context benefits the Sudanese people should not go unchallenged. Gagnon and Ryle come to different conclusions:

> In spite of claims to the contrary in oil company reports, this investigation, while unable to gain access to government controlled areas of oil development and following numerous enquiries, is not aware of any evidence that significant economic or other benefits from oil development are accruing to indigenous communities in Western Upper Nile. There is no independent verification of claims that the Government of Sudan is using oil revenue to assist the civilian population in Talisman's concession (or in Southern Sudan in general). The two Western oil companies operating in the areas, Talisman and Lundin Oil of Sweden, have announced they are sponsoring humanitarian assistance projects in areas around government towns and outposts. In the case of the government itself, there are no reports of government funded development projects in Western Upper Nile.[36]

What Sudanese Churches Are Saying

Sudanese churches through the Sudan Council of Churches and New Sudan Council of Churches confirm that oil development is exacerbating conflict and human rights abuses and that foreign oil companies like Talisman are effectively facilitating war and causing human suffering. The churches have called for all development activities to be suspended until there is a just and sustainable peace.[37] Officials from Talisman met with the Sudan Catholic Bishops' Conference in Nairobi, Kenya earlier last year. In the meeting, the bishops called for oil production to be suspended until there is a just and lasting peace.[38]

The Canadian Government's Position

In response to correspondence from the Moderator of the 127th General Assembly, an official from the Prime Minister's office reported on initiatives the Government of Canada is supporting.

These include support to the Inter Governmental Authority on Development (IGAD), a regional peace process. Other initiatives taken by the Government include support to the United Nations Special Rapporteur and the establishment of "an official presence in Khartoum, so as to be better able to monitor developments in Sudan".[39] These and other initiatives are welcome and important. But the Government's policies fall short in terms of being able to or willing to sanction a Canadian corporation operating in a country where human rights are systematically violated.

The correspondence from the Prime Minister's Office further states:

> There is growing scrutiny of the behaviour of companies that operate in countries at war or where human rights are known to be abused. As a trading nation, Canada has been a strong promoter of *voluntary* (emphasis added) compliance by Canadian firms with an International Code of Business Ethics. A broad international approach to this issue of corporate social responsibility is essential, as little can be accomplished if a Canadian firm leaves a conflict zone only to be replaced by a firm originating in a country that may not espouse the promotion of human rights and democratic values. Canadian companies with interests in Sudan are being encouraged to continue to develop an effective mechanism for monitoring their operations to ensure that they do not lead to an increase in tensions or otherwise contribute to the ongoing conflict.[40]

The International Code of Business Ethics as noted in the correspondence from the Office of the Prime Minister, is voluntary. It is unclear what impact this voluntary code has had on Canadian corporate activities overseas. The Canadian Government is not prepared to introduce legislation that would restrict or prohibit the activities of Canadian corporations in countries where human rights are systematically violated.

This is the argument Talisman makes for its continuing presence in Sudan. This report has drawn on several major reports, which, unfortunately, demonstrate that oil development is contributing to war, not peace; that civilians are being displaced from oil concessions in clear violation of international humanitarian rights law; and that foreign oil companies, including Talisman, have little or no influence on the behaviour of the Government of Sudan.

A Voice for Peace with Justice

The church should continue to be a presence and to advocate on behalf of Sudanese whose human rights are violated because of the war and oil development. This presence includes engaging with Talisman Energy and PricewaterhouseCoopers, whose United Kingdom office carried out the audit of Talisman's 2000 and 2001 CSR Reports.

On April 15th, a taskforce established by the Presbytery of Calgary-Macleod met with officials from Talisman Energy on the latter's invitation. Members of the taskforce included The Rev. Virginia Brand, The Rev. Cheryl Horne and Mr. Douglas Mitchell. The presbytery warmly welcomed The Rev. Dr. Arthur Van Seters as a member of this taskforce, on behalf of the national church. Dr. Van Seters had represented The Presbyterian Church in Canada on an ecumenical mission to Sudan, March 26 to April 9, 2001.

Members of the presbytery taskforce will submit a report to presbytery at its June meeting. In this meeting, Talisman officials stated that Talisman Energy is a commercial enterprise, a business, and has to serve the financial interests of its shareholders. The officials stated that the corporation is concerned about possible human rights abuses, but it really only has limited impact on the Government of Sudan and its military operations. [41]

Representatives from several denominations and religious communities, including The Presbyterian Church in Canada, attended Talisman's Annual General Meeting on May 1, 2002. The Annual General Meeting was an opportunity to raise issues that church shareholders first raised when Talisman became involved in Sudan. We note the thoughtful preparation and leadership by KAIROS human rights and corporate issues staff in ensuring that shareholders from denominations and religious communities were well prepared for the AGM.

The church needs to continue to raise these issues with Talisman Energy and with the Canadian Government. We have a responsibility to the people in Sudan affected by the war and by oil development. As shareholders in Talisman Energy, we are called to be faithful and persistent stewards of what God has given us.

Recommendation No. 7 (withdrawn, p. 17)
That recommendation No. 7 as approved by the 127th General Assembly continue to guide the Church, which says:

> That The Presbyterian Church in Canada retain a minimum number 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 (withdrawn, p. 17)
That recommendation No 8 as approved by the 127th General Assembly continue to guide the Church, which says:

> That, should divestment be warranted, a divestment strategy be developed in collaboration with other denominations and religious communities.

Recommendation No. 9 (adopted, p. 17)
That the Moderator write to the Minister of the Department of Foreign Affairs and International Trade affirming the initiatives taken by the Government of Canada with regards to Sudan, and recommend again that the Government bring forward legislation that sets limits on corporate activities in countries where human rights are systematically violated.

Recommendation No. 10 (adopted, p. 17)
That the Moderator write to the Minister of Finance regarding the substantial Talisman shares held by the Canada Pension Plan and recommend that the Government reconsider its investment in Talisman.

Recommendation No. 11 (adopted, p. 17)
That sessions be invited to write to their local PricewaterhouseCoopers office stating their concern about the integrity and transparency of the audit on Talisman's 2001 Corporate Social Responsibility Report that was done by PricewaterhouseCoopers Northern Ireland. Justice Ministries and the International Affairs Committee will assist sessions on this matter.

Recommendation No. 12 (adopted, p. 17)
That the Moderator write to Mr. David Powell, Chairperson of Talisman Energy's Board of Directors communicating the church's on-going concerns about Talisman's continuing role in Sudan and recommend that the corporation heed the call of churches in Sudan to suspend its activities until there is a just and lasting peace.

Recommendation No. 13 (adopted, p. 17)
That thanks be extended to members of the taskforce and to the Presbytery of Calgary-Macleod for its decision to engage with officials at Talisman Energy.

INTERNATIONAL DEBT, TRADE AND AID

In 1999 650,000 Canadians and 24 million other people around the world petitioned the seven leading industrial countries (G7) to cancel the debts of developing countries and end Structural Adjustment Programs (SAPs). As of March 2002, 26 low income countries have been promised that their debts will be cut approximately in half in exchange for strict adherence to SAPs. This $US 40 billion worth of debt relief under the Heavily Indebted Poor Countries (HIPC) initiative is equivalent to only about 8.5 percent of the debts owed by all low income countries. While some countries, including Canada, have agreed to 100 percent cancellation of bilateral debts for countries qualifying under HIPC, multi lateral debts owed to the international financial institutions that enforce SAPs continue to be a heavy burden.

By contrast the Jubilee debt petition called for 100 percent cancellation of all bilateral and multi lateral debts owed by low income countries and an end to Structural Adjustment Programs.

The experience of Third World partners on the human impact of debt has raised awareness about the extent of illegitimate debts. Some proposed definitions of illegitimate debts include:

- debts that cannot be serviced without causing harm to people or communities;
- debts incurred to strengthen despotic regimes;

- debts contracted for fraudulent purposes;
- debts whose proceeds were stolen through corruption; and
- debts that became unpayable as a result of creditors unilaterally raising interest rates.

Members of Jubilee South, the international network of Jubilee organizations in Third World countries, are calling for the creation of international mechanisms to assess and cancel the illegitimate debts of all developing countries including:

- independent audits to verify whether debts are legitimate.
- a fair and transparent international debt arbitration tribunal independent of the International Monetary Fund.
- an automatic stay of debt servicing during the tribunal's investigation.

A major focus of the 2002 meeting of the G8 will be the New Partnership for African Development (NEPAD). Billed as a project for "African Renaissance" NEPAD speaks of "African ownership and management" and of "Africa taking its rightful place in the world". The document, however, was developed without any consultation with African civil society and without reference to the various African-based analyses and recommendations that are readily available, such as the Arusha declaration, the Lagos Plan of Action, and the African Alternative Framework to Structural Adjustment Programs.

NEPAD would intensify the SAPs that have been applied 162 times in 32 African countries over the last 20 years. It would integrate Africa further into the global economy in the subordinate position of supplier of raw materials and cheap labour. In African experience, the impact of SAPs has been increased hunger, poverty and stagnation, not growth and prosperity.

NEPAD emphasizes the further development of an export-driven economy. This overlooks the fact that Africa today exports 30 percent more than in 1980, yet the value of those exports has dropped by 40 percent. An emphasis on exports undermines the development of internal markets and offers little hope for an improved quality of life for most Africans.

NEPAD purports to support democracy and good governance. Yet the document itself was drawn up without democratic consultation, and good governance is defined in terms of deregulation and opening up markets to foreign investment rather than in terms of recognition of the will of the people, respect for human rights and developing the capacity of grassroots communities to participate in development. In the words of Dr. Molefe Tsele, General Secretary of the South African Council of Churches, "NEPAD is a partnership with African leaders without African people."

Canada and other members of the G8 have announced increases in aid to Africa. This is a step to be welcomed. In the last decade, Africa suffered disproportionately from cutbacks in Canadian overseas development aid. While overall spending on aid decreased by 20 percent from 1991-1999, the decline in Canadian aid to Africa was 40 percent. Canada's overall aid levels today stand at 0.25 percent of GDP, the lowest level since the 1960s.

Recommendation No. 14 (adopted, p. 17)
That the Moderator write to the Prime Minister:

- urging him to take vigorous action at the G8 summit in Kananaskis, Alberta to achieve significant decisions leading to actual debt cancellation for low-income countries, an end to Structural Adjustment Programs as a condition of receiving debt relief, and initiation of meaningful provisions to deal with illegitimate debt.
- questioning Canadian commitment to the New Partnership for African Development on the grounds that it intensifies economic policies that have already failed to stimulate development in Africa and has been created without adequate consultation with African civil society.
- welcoming the increase of aid to Africa and urging full restoration of cutbacks to aid in the 1990s and commitment to a timeline for achieving the UN aid target of 0.7 percent of GDP.

Footnotes

15. These resolutions call for Israeli withdrawal from occupied Palestinian territory and for acknowledgment of the sovereignty and territorial integrity of every state in the area and their right to live in peace within secure and recognized boundaries.

16. "By My Spirit: What Will Make for Peace in the Middle East?" Statement by Delegation of US Church Leaders to the Middle East, April, 2002, p. 3.

17. Statement by Mr. Gerhart Baum, Special Rapporteur of the Commission on Human Rights on the situation of human rights in the Sudan, Commission on Human Rights - 58th Session, March 29, 2002, Geneva, p. 2.

18. Report of an Investigation into Oil Development, Conflict & Displacement in Western Upper Nile, Sudan, Georgette Gagnon & John Ryle, October 2001, p. 9.

19. A Report by Diane de Guzman for the European Coalition on Oil in Sudan, May 14, 2002, London, p. 5.

20. "Report of an Investigation into Forced Displacement in the Town of Mankien, Western Upper Nile, Sudan", Kenny, Gary; KAIROS; April, 2002, p.4. Hereafter referred to as "Mankien".

21. Gagnon & Ryle, op cit., p. 35.

22. ibid p. 4.

23. *Agence France-Presse*, April 22, 2002.

24. Gagnon & Ryle, op cit., p. 10 & 21.

25. Talisman 2001 Corporate Social Responsibility (CSR) Report, p. 4-5.

26. An assessment of Talisman's 2001 CSR Report prepared for KAIROS by Arthur Van Seters, April, 2002 is available from Justice Ministries.

27. Gagnon & Ryle, op cit., p. 22.

28. USAID Situation Report for Sudan, August 3, 2001, quoted in Gagnon and Ryle, p.10. Operation Lifeline Sudan involves relief agencies which can only access southern Sudan by air from northern Kenya. OLS must obtain permission each month before they can use specific landing strips in Southern Sudan.

29. Gagnon & Ryle, op cit. p. 32.

30. ibid, p. 6.

31. ibid, p. 33.

32. Cited in Gagnon & Ryle, p. 34.

33. Mankien, p. 6.

34. Gagnon and Ryle, op cit., p. 12.

35. Mankien is located in the southeast part of the Kaikang concession. This concession is held by GNPOC in which Talisman holds a 25 percent interest.

36. ibid, p. 4.

37. correspondence, Sudan Ecumenical Forum Communiqué, London, March 6, 2002.

38. 2001 Corporate Social Responsibility Report, Talisman Energy, April 2002, p. 21.

39. Correspondence from the Office of the Prime Minister to the Moderator of the 127th General Assembly, April 23, 2002.

40. ibid.

41. "A Discussion between the Presbytery of Calgary-Macleod and Talisman Energy Executives", Report by Arthur Van Seters, April, 2002.

Doug Mitchell
Convener

Stephen Allen
Associate Secretary

LIFE AND MISSION AGENCY

To the Venerable, the 128th General Assembly:

Program Support/Administrative Staff	General Secretary:	J.P. Ian Morrison
	Senior Administrator:	Anne Phillips

INTRODUCTION

The twofold emphasis of the work of the Life and Mission Agency is found in its name "The Life and Mission Agency". The "life" emphasis relates to the need to assist congregations and presbyteries in developing a life breathing posture that is vital, viable and vibrant with the presence of the Spirit of God. The "mission" emphasis is the natural extension of such a posture. It is to be involved in Christ's ministry and mission in the world for which Christ died. As you read through this report you will constantly see the juxtaposition of these two themes.

The Canada Ministries report has a major section on how grants will be given to congregations on the basis of covenanting for the creation of new ministries, renewing existing ministries, sustaining missions that need longer term help and supporting specialized ministries. Six new congregations were started in 2001 and another six are scheduled for 2002.

Education for Discipleship could also be named Congregational Development. The basic building block of education in the faith for children and adults is being served by the development of an expanded curriculum choice. The Teacher/Leader Courses have been very popular and helpful wherever they have been offered. The Education for Mission and Youth in Mission programs continue to bridge the two emphases as they invite young and old to experience both the life and mission of the church in hands-on experiences in Canada and internationally. The decision to support another large gathering of young people in August 2003 (CY2003) is prompted by the knowledge that "mountain top experiences" often lead to greater commitment to serve Christ in the world. The 2002-2003 mission study, *Making Connections*, done jointly by the WMS and the Agency will focus on aboriginal people. Following up on the report on Denominational Membership Decline and Recovery of Church Health (A&P 2001, p. 347ff and A&P 2001, p. 430ff), the four studies being developed by Evangelism and Church Growth - Church Health, Mission/Vision, Leadership and Action Plans - encourage congregations to combine the life and mission themes as a way of revitalizing ministry. A variety of opportunities to be involved in friendship evangelism are being encouraged. Congregations involved in the Stewards by Design program have found a tool that helps them develop a healthy attitude in realizing that faith and action go hand in hand. The development of a Stewardship of Accumulated Resources program that has a solid theological basis and mission orientation will, we think, help counter the prevailing negativity around declining numbers. The Worship department continues to assist local worship leaders with resources and suggestions to enliven the weekly coming together of congregations in praise and celebration.

In International Ministries we continue to respond to requests of our partners by making appointments. Summer appointments of theological students, medical students and others were made. The development of indigenous leadership of our partners is being met by a growing emphasis on leadership development grants. The changing face and growing complexity of being involved with a variety of partners, all with different needs, has led us to develop a memorandum of understanding on how we relate, both across portfolios, and with our partners. While this was a time consuming exercise, we hope that the result will be a more efficient and effective delivery of service to our partners. We continue to make appointments to various ministries. Realizing the yearning for hands-on experience at the local level of our international mission, we are responding by developing our "Something Extra" program.

The Justice Ministry portfolio continues to encourage Presbyterians at the grass roots level to be concerned about living faith not just for themselves but in relationship with the less fortunate of the world's population. A growing network of Christians committed to seeing this happen is being developed across the country. Concern for social policy being developed by the Government of Canada - health care and genetic engineering being the two most current - is never far from the surface in the work of Justice Ministries.

Although a considerable amount of the work of Ministry and Church Vocations is taken up in reacting to demands of the church for policy, it continues to emphasize the development of healthy, balanced ministry leaders who are well grounded in their faith as individuals, and who are willing to work collegially in developing skills for sustained ministry. The "Starting Well" program for recent graduates has been well received and will be developed further. "Called to Covenant: Strengthening Congregation-Presbytery Relationships", is a very important vehicle through which the church at two different levels - congregation and presbytery - can rediscover and enhance the covenant nature of ministry, and can work at developing ways that build on complementing each other's specific role as servants of Christ.

The Agency is aware that Presbyterian World Service and Development is where the mission of The Presbyterian Church in Canada has been expanding most rapidly. The ability of PWS&D to make more direct appeals to the church for money for particular needs has been blessed with a response that gives great cause for rejoicing and celebration. The celebration of 55 years of caring ministry by congregations big and small, is a testimony to our "life" and "mission" theme.

In Resource Production and Communication we are continuing to develop and work with a technology that can be very helpful as a communication tool. The development of the Internet Newsletter PCConnect means that news of what is current is available almost immediately to each congregation. As more individuals and congregations discover how this can be accessed, it will change how we communicate. Although always done on a tight budget, the resources produced by this department are ones that are appealing and eye catching.

The staff meets with the General Secretary, and together as needed, to plan goals and objectives for each new year. The staff also works together in reviewing the proposed budget before it is presented to the Agency Committee.

As in other years, after reviewing the work being done by the staff of the Agency and dealing with the content of the reports going to the 128th General Assembly, the Life and Mission Agency Committee spent time at its March meeting reviewing its overarching goals. The goals and objectives first enunciated in 1999 were reaffirmed.

1. To help congregations, presbyteries and synods to fulfill their mandates to be faithful witnesses to the redeeming love of Christ in the world.
2. To be a major facilitator to promote the FLAMES Initiative for The Presbyterian Church in Canada and to help congregations and presbyteries promote the emphasis for each year.
3. To communicate intentionally the decisions made by the Agency and its departments.
4. To serve The Presbyterian Church in Canada and our partners in a friendly and efficient manner.

If we were to add an additional goal at this time it would be "to be proactive in developing a vision for the church that takes us beyond the FLAMES Initiative".

LIFE AND MISSION AGENCY COMMITTEE

We continue to be blessed by a highly committed group of representatives from across Canada. We welcomed Ian Gray (General Assembly appointment), Donna Wilkinson (Assembly Council appointment), Joanne Instance and Sarah Kim (WMS appointments) and Vera Hoeg (AMS appointment). John Peter Smit was appointed by the 127th General Assembly but had not attended a meeting before moving to take a position in The Presbyterian Church (USA). The 127th General Assembly re-appointed Linda Shaw and D'Arcy Lade. The following members of the Committee have completed their terms of service this year: Michael Caveney, Janet DeWolfe, George Malcolm and James Doherty (who is eligible for re-appointment). Marlene du Charme has also completed her term as an Assembly Council appointee. We are grateful for the valuable contribution they have made to our life and work. We express special appreciation to Michael Caveney who has served as convener of the Committee since 1998.

FLAMES INITIATIVE

Year 1 - Mission, International, National, Justice: The Agency continues to promote the benefit from the focus on the FLAMES Initiative. A result of the focus on exposure tours is that there are approximately 16 international tours being planned for the next three years. The Jubilee Initiative and other networking has enhanced the goal of having more individuals and

congregations take up concern for the justice mandate that is implicit in the Gospel of Jesus Christ - being concerned for the most vulnerable people in our society.

Year 2 - Focus on Children and Youth and Young Adult Ministries: As a result of the very successful CY2000 event, and following a review of how we support such gatherings, the Committee agreed that large national gatherings are an excellent way of promoting youth ministry. A follow up to CY2000 will be held in August 2003 at the same venue, Brock University.

The Teaching/Learning Courses started in this year continue to be appreciated by the church at large. (See the Education in the Faith report, p. 306-07)

Year 3 - Laity Equipping: The Life and Mission Agency was aware from the very beginning that a number of the programs offered on an ongoing basis include a laity equipping component. As you read the reports that follow you will find that this is very true. Many of the programs did, and will continue to have a strong laity equipping emphasis. On top of what was offered in our regular programs, the Agency hired Dwight Browns, a lay person from New Westminster, British Columbia to co-ordinate activities around this year. Dwight has developed the Laity Equipping website. He worked with the Presbyterian Record in ensuring that articles on laity were well featured. Dwight has been instrumental in co-ordinating two Laity Equipping conferences to take place in April, 2002:

> *Breaking the Glass Ceiling* in Hamilton, Ontario on April 26-27 and *Living Faith - Going Beyond the Sanctuary Door* in Canmore, Alberta on April 26-28.

We take this opportunity to thank Dwight for his assistance in this co-ordinating role.

Year 4 - Active Evangelism: The report of the Associate Secretary for Evangelism and Church Growth includes plans on how the Agency will participate in this year.

Year 5 - Spirituality: A preliminary report on how the Agency will respond to this initiative was presented at the March 2002 Life and Mission Agency meeting. The detailed report will be dealt with at the November 2002 meeting.

WORKING WITH THE ATLANTIC MISSION SOCIETY AND THE WOMEN'S MISSIONARY SOCIETY

The Life and Mission Agency Committee and staff continue to have a good working relationship with the WMS and the AMS. A major, but not the only, area of co-operation is the funding of regional staff. The WMS in the year 2001 contributed $312,909 toward the funding of regional staffing. The WMS and the AMS are represented on all of the local regional staff committees (although not all at the level of the equal representation that was envisioned in the plan that was developed in 1993-1994). As mentioned below, the review of the regional staffing model is being conducted by a committee with strong representation from the Mission Societies. The WMS also gave $150,000 and the AMS $60,000 to the General Assembly budget for mission work carried out through the Life and Mission Agency. As well, the WMS also gave $10,000 for work with children and youth. The General Secretary attended the annual meetings of both Societies. Along with Wilma Welsh, he was the guest speaker at the AMS meeting in Miramichi in September 2001.

REGIONAL STAFF

For the first time since the reconfiguration of the regional staff in 1994 (with the exception of the Atlantic Mission Society not appointing an Executive Director) there is a full complement of staff in place. Anita Mack and Christine Ball were appointed by the Synod of Quebec and Eastern Ontario to work in the Quebec and Ontario areas of the Synod, respectively. Anne Yee Hibbs was appointed by the Synod of Southwestern Ontario and Wayne Menard was appointed by the Synod of Alberta and the Northwest. Wayne Stretch was re-appointed in the Synod of British Columbia and Kathleen Ball assumed the other position in that Synod. The WMS and the Life and Mission Agency again sponsored the opportunity for the regional staff to gather for a retreat at Jackson's Point in December 2001. At that time, the General Secretary of the Life and Mission Agency and the Executive Secretary of the WMS met with them to share mutual concerns. Following their retreat, the regional staff spent a day at Church Offices where presentations were made to them by staff from all departments of Church Offices on current programs and concerns. The regional staff expressed their appreciation for this opportunity to obtain detailed information on current programs and resources.

Review of Regional Staffing Model

A committee consisting of representatives from the Life and Mission Agency, the WMS, the AMS and the Assembly Council Staffing Review Committee has begun its work in reviewing the model of regional staffing. A time line has been set which will see a report being presented to the May 2003 meeting of the WMS and the June 2003 General Assembly. A questionnaire has been circulated to presbyteries, presbyterials, synods, synodicals, national church staff, regional staff, the Women's Missionary Society Council, the Atlantic Mission Society, the Life and Mission Agency, each regional staff consultative committee and a random selection of congregations (every tenth congregation, ensuing at least one from each presbytery) with replies due by June 1, 2002. Arrangements have been made to summarize the reports and then the committee will get together to review the results and develop where to go from here. The committee asks for the co-operation of all concerned in making this review as comprehensive as possible.

RESIDENTIAL SCHOOLS

Event for Former Staff of Residential Schools

The Life and Mission Agency participated with the Assembly Council and the WMS in arranging for a reunion of former Residential School employees. This reunion took place in Winnipeg on April 12-13, 2002. The report on this event will be presented through the Assembly Council report to the General Assembly (see p. 209).

LONG RANGE PLANNING

The Life and Mission Agency participates in the Long Range Planning Committee of the General Assembly through the presence of the General Secretary and three members from the committee. We support the need to be looking ahead. We assure the Assembly Council and the church of our full support and willingness as the program agency of the church, to participate in the FLAMES Initiative, and we commit to being party to developing an ongoing vision for the church.

OVERTURE NO. 14, 2001 (A&P 2001, p. 561)
Re: Changing advisory committees to standing committees

The prayer of Overture No. 14, 2001 is that the 127th General Assembly "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."

The present shape and structure of the Life and Mission Agency are the result of decisions made by the larger Church in an attempt to achieve, among other things, a balance between representation and efficiency, enabling the voice of the church to be heard, and its work to be done in a timely manner. Many of the current advisory committees were not formerly standing committees but rather, sub committees of the former Boards of Congregational Life and World Mission. A key component in this restructuring process was the reduction of committees and sub committees with the centralization of policy making and decision making authority in a larger body. The Life and Mission Agency has been entrusted by The Presbyterian Church in Canada with this authority in certain areas, and is accountable to the larger church constituency through the General Assembly for its use.

The current committee structure was reviewed by the Assembly Council in 1994-1995 and also in 2000 when a report was made to the General Assembly. (A&P 2000, p. 297)

The concerns noted in this overture were not expressed by the Assembly Council, which is in itself representative of the larger church, in either of these reviews. Instead the Council found that the current structure was more efficient in that it allowed for policy advice to be provided without becoming bogged down in bureaucracy and inertia, as tended to be the case with the former structure.

The Life and Mission Agency is committed to the principle of the "decision making authority of the constituency" as cited in this overture and seeks to have a broad representation from across the church in its membership. In addition, the staff of the Life and Mission Agency are encouraged to consult with specific groups when policy making decisions may affect particular

individuals, groups and regions more than others. The current process is functioning well, but depends upon nominations and appointments from throughout the church constituency. Accordingly, synods and presbyteries are encouraged to continue giving this matter their serious attention, and to make nominations for this agency to the General Assembly Nominations Committee each year. This will continue to ensure representation from throughout the larger church constituency on the Life and Mission Agency.

Recommendation No. 1 (adopted, p. 16)
That the prayer of Overture No. 14, 2001 be not granted for the above reasons.

OVERTURE NO. 7, 2002 (p. 514)
Re: Financial support for congregations when a minister is on extended leave due to investigation under the Policy on Sexual Abuse and Harassment

The sending presbytery, the Presbytery of Pickering, requested that Overture No. 7, 2002 be referred to the Life and Mission Agency. The prayer of the overture is to seek relief through financial assistance, for a congregation when it is required to support a minister on extended leave because of a sexual abuse and harassment charge. The Life and Mission Agency questions why the overture was referred to it for consideration. While the overture mentions sexual abuse and harassment, there is nothing in the overture that challenges the policy developed by Ministry and Church Vocations. The overture does refer to grants but the financial assistance requested is not such as would come under the purview of Canada Ministries given its present priority of giving grants to mission churches. This would radically change Canada Ministries' list of priorities.

Recommendation No. 2 (adopted, p. 16)
That Overture No. 7, 2002 be referred to the Assembly Council.

STAFFING

For the past two years there has been relative stability in the staffing complement of the Life and Mission Agency. This has been good for the administrative working of the agency. Following up on the work of the Personnel Policy Committee of the Assembly Council, the executive and support staff, with the able assistance of Anne Phillips, the Senior Administrator, now have in place the new performance review procedure using the yearly tasks and responsibilities format. The first review using the new format will take place following this General Assembly.

The Life and Mission Agency received and accepted, the notice of the Associate Secretary for International Ministries to retire on a mutually agreed upon date, following the 2003 General Assembly. The Administrator for International Ministries will retire in August 2002. Anticipating these retirements, a review was carried out to consider how these positions relate to the other departments of the Life and Mission Agency. The report of the review was received at the March 2002 meeting and enabling motions were adopted. The Agency, when it has reviewed the position description, will be bringing a recommendation to the General Assembly asking for permission to circularize the presbyteries for nominations to the position of Associate Secretary, International Ministries. The process for filling the Administrator's position has begun and we hope that someone will have been chosen to assume the position immediately following this General Assembly.

The Planned Giving Officer's position was terminated in September 2001. A major review has been made of how The Presbyterian Church in Canada plans for the stewardship of accumulated resources.

The part time Youth in Mission Co-ordinator position became vacant when Colleen Smith left to become the Youth Consultant for the Synod of Toronto-Kingston. Mary Ingram was appointed to this position. She works out of Montreal and spends a week in the office each month.

KAIROS

The Life and Mission Agency relates to ten ecumenical justice coalitions. During 2000 and 2001 these coalitions went through a comprehensive restructuring. They have been merged to form KAIROS - Canadian Ecumenical Justice Initiatives.

KAIROS is supported by the Anglican, Lutheran, Presbyterian, Christian Reformed, and United Churches, the Canadian Conference of Catholic Bishops, the Catholic Religious Orders, the

Canadian Catholic Organization for Development and Peace, the Mennonite Central Committee, and the Friends Service Committee.

With approximately 25 staff, KAIROS is the largest Canadian organization dedicated to advocacy and research in areas of human rights and social justice. Its coming together has been a significant milestone in Canadian ecumenical history.

Marjorie Ross, the Associate Secretary for International Ministries was co-chair of the ecumenical co-ordinating committee that oversaw the coalitions prior to this process. She was chair of the transitional board of the new structure, and of the first Board of KAIROS. Her term ended in February 2002.

Appreciation has been expressed to the Life and Mission Agency for contributing considerable staff time and energy to this ecumenical process.

Representatives to the KAIROS Board: Marjorie Ross, Rick Fee (alternate, Ian Morrison)

55TH ANNIVERSARY OF PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

In its wisdom, the church chose to align Presbyterian World Service and Development in a unique way under the umbrella of the Life and Mission Agency. We have all been enriched by this move. In the PWS&D section of the report you will read of the growth, from a fledgling dream to an organization with a multi-million dollar budget, and of the work and service to Christ, the Church and God's world to match that budget (see p. 353-66).

> **Recommendation No. 3** (adopted, p. 25)
> That the appreciation of the church be expressed to the committee and staff of PWS&D, past and present, for their faithful work and witness in proclaiming the love of Christ through relief and development work over the past 55 years.

CANADA MINISTRIES

Staff	Associate Secretary:	Gordon Haynes
	Administrator:	Mathew Goslinski
	Administrative Assistant:	Joan Esdale

2001-2002 IN REVIEW

In 2001-2002, Canada Ministries allocated grants in the following categories:

New Church Development
Town, Rural and Remote
Ministry with Aboriginal People
Urban Congregations
Chaplaincies
Francophone Ministries
Inner City Institutions
Support of Presbyteries

The Canada Ministries Advisory Committee is presently centreed within the Synod of Southwestern Ontario. Most meetings are held in St. Mary's, Ontario and are held three times during the year: in February, June and October (the last in conjunction with the meeting of the Grants Committee). The Grants Committee will meet at Crieff Hills.

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. At present, the priorities are:

New Church Development
Town, Rural and Remote
Ministry with Aboriginal Peoples
Urban Congregations
Chaplaincies
Francophone Ministries
Inner City Institutions

Due to the move toward a set of new categories, a re-examination of the priorities of the present categories was not done this year.

We have ordered our reports below on the basis of the present priorities.

New Church Development (Priority 1)

Eighteen congregations were able to reduce their grants, allowing funds to be made available for other new work.

During the past year, Canada Ministries has been involved with presbyteries in starting six new congregations, with prospects of starting a similar number of congregations in 2002.

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 plan. As part of that plan, Canada Ministries worked toward purchasing property or buildings for Malvern (Pickering), Sherwood Park (Edmonton-Lakeland), Trinity (Barrie), Surrey Korean (Western Han-Ca), and Ghanaian (West Toronto). A manse was also purchased for Sherwood Park (Edmonton-Lakeland) and an adjoining lot for Manitoba Korean (Western Han-Ca).

Town, Rural and Remote (Priority 2)

Five congregations were able to reduce their grants, which again allowed funds to be used for other work.

The Rural Ministry internship was again not filled in 2001-2002. Canada Ministries continues to support the idea of such an internship, but cannot continue to budget funds for a program when those funds are not used year after year. If an internship is supported, it will come from funds available for new work.

Another Rural Ministries consultation was held in Southwestern Ontario in February, and plans are going ahead for one to be held in Western Canada.

Ministry with Aboriginal Peoples (Priority 3)

After some initial difficulties in finding someone to fill the position, the parish nurse position shared by the missions of Flora House and Anishinabe Fellowship (Winnipeg) continues to work with people in the area around the two missions. The half-time positions at both missions were upgraded to full time at the end of 2001.

Urban Congregations (Priority 4)

Three congregations were able to reduce their grants. With a grant from Canada Ministries, Malvern, Toronto (Pickering) was able to obtain full ownership of their building. Three congregations were added to this category this past year: St. Matthew's, Elmsdale/Hardwood Lands (Halifax-Lunenburg); New Covenant, Mississauga (Eastern Han-Ca); and St. Giles, Cambridge (Waterloo-Wellington).

Chaplaincies (Priority 5)

The chaplaincy at the University of British Columbia/Simon Fraser University (Western Han-Ca) was added this year. We presently provide funds toward 13 university chaplaincies across Canada.

Francophone Ministries (Priority 6)

Discussions were held in February with representatives of the Presbyteries of Montreal and Quebec and Presbyterian College about future possibilities in those presbyteries.

Inner City Institutions (Priority 7)

The Boarding House Ministry (East Toronto), the Korean Family Ministry (Eastern Han-Ca), and the Stonegate Ministry (West Toronto) continue their necessary work with those most in need in Toronto. Armagh, a shelter for abused women, provides an excellent and much needed service in the Peel Region. Tyndale-St. George's (Montreal) continues its important ministry in Montreal, as does The Rev. Glynis Williams, who works with refugees in Montreal.

OTHER AREAS

Canada Ministries supported the Shared Ministries Conference held in Edmonton in April, as well as paying for representatives from selected presbyteries to attend. This conference brought together representatives from a number of shared ministries to compare ideas, concerns and answers.

OVERTURE NO. 2, 2001 (A&P 2001, p. 555, 339)
Re: Re-instituting the ordained missionary system
MOTION TO REFER (A&P 2001, p. 30)

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 a preliminary response presented to the 127th General Assembly in 2001, Canada Ministries suggested that it "... 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". At the same time, Canada Ministries recommended that it be granted permission to report to the 128th General Assembly (A&P 2001, p. 339).

However, discussion of this recommendation by the General Assembly resulted in a different decision. A motion was made and adopted that this matter:

> 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 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. (A&P 2001, p. 30)

Thus, while the overture focussed on the difficulty some remote, rural or urban congregations are experiencing in attracting an ordained minister, the motion to refer broadened the discussion to include the impact that theological education has on these situations.

Steps Taken

In the fall of 2001, Canada Ministries met with the Committee on Theological Education and agreed to hold a consultation to help explore solutions. That consultation was held in January, with representation from the Committee on Theological Education (including a theological student preparing for ministry), Canada Ministries, Ministry and Church Vocations, as well as four remote pastoral charges in our church.

1989 Report of the Task Force on Rural and Remote Ministries

The consultation team was fully aware that the issues under discussion were not new to The Presbyterian Church in Canada. The 1989 Report of the Task Force on Rural and Remote Ministries (A&P 1989, p. 469) pointed out that: "… as a Church we do not have a clear sense of mission with regard to rural and remote areas. This fact becomes clear when one recognizes the great difficulty encountered by rural and remote charges in calling and keeping ministers." The report said further:

> It is the opinion of the task force that if we do not abandon these attitudes [the concept 'that bigger is better' and that successful ministry is not possible where numbers cannot increase] and recognize the legitimacy of ministry in areas of limited population, we will soon find ourselves to be a denomination that ministers only to people in cities and suburbs. As a denomination we need to change our attitudes and develop a truly evangelical sense of mission that involves innovative practices of rural and remote ministry.

The 1989 report also talked about education, saying, "Education is a vitally important part of the ministry of the Church. The proper education of our clergy is necessary to vitalize the rural and remote ministry of the Church." The report recommended that the colleges structure their practice of ministry programs so as to expose students to rural and remote ministry through one year internships or two supervised summer placements, and that the colleges offer continuing education courses on issues relating to rural and remote ministry.

Compulsory Ordained Missionary Appointments

The consultation team took steps to clarify some terminology used in the overture. The overture asks that an 'ordained missionary structure' be instituted. In fact, Canada Ministries routinely makes ordained missionary appointments, such as the appointment of a minister to a new church development. What the overture seems to be requesting is the institution of a structure for ordained missionary appointments that would be compulsory for graduating students.

The consultation team reviewed the earlier experience of this denomination with compulsory ordained missionary appointments for graduating students.

During the time of these compulsory ordained missionary appointments, all the graduating students (except for those who had served in the military) were required to take a one-year, and later a two-year, appointment either overseas or in Canada. This requirement was in place until 1986, with the exception of a short time in the early 1970s. Superintendents of Mission, along with staff from the Board of World Mission would keep in touch with the students and seek to pair them up with an appropriate placement. Representatives of the board interviewed the students and consulted with staff at the theological colleges. Appointments were made in early spring of the graduating year. Over the years, there were questions around how these appointments fit within our call system, and gradually it was found that the process of making this many appointments each year was expensive, both in time and money. There were also questions whether, in an attempt to place students everywhere, some placements were made without much thought as to compatibility.

Input from Candidates for Ministry Today

The student member who participated in the consultation presented feedback gathered from some students and faculty at one of the colleges. The comments from the students indicated strong, almost unanimous opposition to compulsory ordained ministry (OM) appointments for graduating students. Students noted such concerns as the difficulties of uprooting a family for the short period of an OM appointment and the fact that the spouse's job needs to be valued as a 'call', too. They also pointed out that the difficulty of some congregations in calling a minister is part of a bigger picture, for which other solutions could be found.

Issues

The consultation team recognized that the overture and motion to refer had raised a complex set of interrelated issues. One key issue concerns how The Presbyterian Church in Canada can meet the ministry needs of its congregations across Canada, especially the kinds of rural, remote and urban congregations that form the subject of the overture. This issue, in turn, raises a whole cluster of related questions. How can this denomination strengthen its ability to 'call forth' individuals to serve in its ministries so that people hear and respond? How can The Presbyterian Church in Canada bridge the 'cultural divide' that seems to exist between people who live in small communities and people whose life experiences have been centred in major metropolitan areas? How can this denomination explore and implement models of ministry that differ from the traditional 'one congregation - one minister'? How can congregations be led to develop and to communicate their commitment to a mission that goes beyond their own institutional survival? What impact does the theological education being provided to candidates for ministry have on the ways this denomination can respond to the above questions?

On the other hand, another key issue relates to ways that The Presbyterian Church in Canada can acknowledge and respond faithfully to the needs of its candidates for ministry. Since calls and appointments can be accepted by ministers who are already ordained, perhaps discussion of this issue should be broadened to include the needs of any ministers who might serve in the kinds of congregations noted in the overture.

Response

In its discussions, the consultation team generated many ideas about perspectives that need to be considered, questions that need to be asked, and possible solutions to these challenges facing our denomination. It came to the opinion that neither the institution of compulsory ordained missionary appointments nor a resigned acceptance of the status quo would help our denomination to move forward. Instead, the consultation team agreed to highlight the issues it considered especially important and to suggest avenues to explore.

The Prayer of the Overture

What has become clear is that The Presbyterian Church in Canada needs stable ministries in congregations. However, despite the attractiveness of a compulsory ordained missionary system as a way to meet some of those needs, the consultation team is convinced that this is not the answer. Many, if not most, graduating students have specific family concerns that would render such a system a hardship to them. The costs in interviewing, selecting and moving such a number of appointments would be taxing, both in terms of money and personnel, and would require a complete set of regional missions staff not currently in place. Also, two-year appointments (or even three-year appointments as are currently being made) might have the negative effect of encouraging short-term ministries.

The Status Quo

However, the consultation team was just as strongly convinced that maintaining the status quo was unacceptable. The issues raised in the 1989 Report of the Task Force on Rural and Remote Ministries (A&P 1989, p. 469) and the issues raised in this report need to be addressed.

Key Issues and Avenues to Explore

1. Understanding Call

   The consultation team gave first-place priority to the understanding that our denomination holds of the concept of 'call'. This denomination teaches that, through the church, it is God who calls particular individuals to use their gifts, skills and energy to serve in particular ministries. Whether that calling is through a call or an appointment, whether to a sub-urban congregation or a remote, aid-receiving pastoral charge, it needs to be understood as equally valid and recognized as such. Yet the consultation team told of experiencing widely held attitudes that seemed to convey that some ministries, and therefore the calls to them, were more valuable than others.

   The first point to acknowledge is that this is a deeply spiritual issue, one that will require spiritual work to remedy. The level of understanding call within The Presbyterian Church in Canada as a Christian community embodying Christ will determine greatly how well we meet this and, indeed, all the challenges before us.

   Secondly, as highlighted also in the 1989 report on rural and remote ministries, attitudes to ministry in small communities are crucial to meeting their ministry needs. One challenge before The Presbyterian Church in Canada is to examine its view of 'call' to reflect those needs.

   The following three issues of models of ministry, making connections and education are inter-related. Ministers need to experience the different contexts for ministry that occur in different areas of Canada, and learn skills that will prepare them for these different ministries.

2. Models of Ministry

   At the congregational level, that recognition of 'call' should include an understanding that there are a number of models of ministry that may be used. In some areas, there may be a need to move away from the practice of one minister for one congregation. Cluster Ministries (more than one congregation working together in ministry) or Shared Ministries (sharing ministry with other denominations) might provide innovative solutions. In other areas, amalgamation and even closure of congregations may provide the way for The Presbyterian Church in Canada to move its ministry forward in that place.

   At the congregational level, there is a need to help many of our congregations to develop, commit to and communicate a sense of their particular mission. To the extent that the genuine commitment of some congregations is limited to surviving as an institution, they will not be attractive to the community they serve or the ministers they wish to call. Presbyteries need to take seriously their responsibilities to help congregations in working out the shape and the nature of their ministries.

3. Education

   Recognition of models of ministry is related to the concern about theological education for ministry. Each of our colleges presently provides education in different fashions, and is

exploring new ways to offer theological education to the church, especially as new members of faculty bring new and different skills. Although not yet available at the M.Div. level (except in the Native Consortium program), some distance education is available for elders and lay people through such programs as the Elders' Institute and the lay education courses that Knox College plans to offer at locations outside the college. There is an expectation that new technologies can and will provide opportunities for theological education to be taken where people are. This will be important for meeting ministry needs in rural and remote locations, particularly since people in those congregations who would consider ministry, and who might accept calls in their home area, are finding the distance to the colleges to be a hindrance.

The colleges have responded to the need of helping students understand rural ministry in a variety of ways. Presbyterian College offers one week-long immersion program for students in a rural community yearly, and Canada Ministries has made funds available to students at any of the colleges for a one-year internship in a rural pastoral charge. However, it should be noted that no student has taken advantage of this program over the last five years. Possibly short-term immersion events will be most effective in connecting students with those who have had positive experiences of rural and remote ministries.

Some recent statistics provided by two of the colleges through the Committee on Theological Education indicate that graduating students have been accepting calls outside major urban areas. Preliminary analysis by Presbyterian College of statistics over the past 10 years reveals that 60 per cent of its graduates, currently in active ministry, are in rural and small-town pastoral charges, while 36 per cent are in urban/suburban ones. Similarly, preliminary analysis by Knox College of statistics over the past five years reveals that 53 per cent of the 'first calls' accepted by its graduates were to rural and town pastoral charges, while 26 per cent were to urban/suburban ones and 15 per cent to associate minister positions.

4. Connections

As well, there needs to be a greater connection between the congregations (particularly those in small communities), candidates for ministry and experienced ministers. Bridges need to be built for people to experience different situations and models of ministry, and to come to know and understand each other better. Such connections could be accomplished through summer placements, internships, short-term immersion programs, bringing students to the rural and remote congregations, or bringing ministers and lay people from rural and remote congregations to meet with the students. Although some of the opportunities for having students experience different models of ministry are not used as much now as was envisioned in the task force's report of 1989 (such as summer placements), new opportunities continue to arise.

5. Recruitment

Also important is the matter of 'calling forth' individuals to serve as minister in a variety of contexts across Canada. This means that sessions and presbyteries must work intentionally at the discernment process: seeking to identify and encourage candidates for ministry who will bring their gifts and energies to serve in ministries in different parts of the country. At the same time, all who guide candidates for ministry must challenge them to consider the ministerial needs of our denomination as a whole. Another area of recruitment is to encourage experienced ministers to accept a call or appointment to congregations, whether urban or rural, that would benefit from the experienced leadership they could provide. A challenge might be placed before those experienced ministers with a few years before retirement to serve in these congregations. Perhaps synods might find ways to send a representative to the colleges (or to meetings of presbyteries and synods) to speak about the ministries that currently have pulpit vacancies in their areas.

6. Finances

The matter of finances needs to be addressed. To use the vocabulary of the overture, if The Presbyterian Church in Canada wishes "to attract" clergy to ministries in some small communities, then it will need to consider ways to make these ministries more attractive. Quite apart from the attitudes to 'call' that were discussed above, there appears to be some

practical disincentives for clergy considering calls or appointments to rural and remote congregations. One disincentive is a concern over financial security if the congregation is aid-receiving or just self-supporting. As well, many such congregations provide only the General Assembly stipulated minimum stipends, while the financial needs of the minister might be greater and/or different than in a large city. This situation could arise because the minister's spouse is unable to find work at the same level as in the city and/or the costs of post-secondary education for children, who must leave home to study, will be higher. Ministers accepting calls in some locations might also be concerned that 'calling' congregations in the future would set aside their candidacy to avoid high moving costs to bring them to the new location.

Conclusion

The consultation team appreciates the difficulty that some rural, remote and urban congregations are having finding someone to accept a call or appointment. It realizes, as well, that simply discussing issues will not bring any relief. However, the problem is complex and will not be answered by a simple fix. The reasons for the difficulty are found in our attitudes towards various ministries "on the fringe", our understanding of our 'call', our lack of experience of different models and contexts of ministry, the costs of ministry, and more. It has taken time for us to come to this point, and it will take time to correct it. Finding solutions to the issues that have been raised will require the efforts, under the guidance of the Holy Spirit, of the whole denomination.

Many of these issues reach beyond Canada Ministries. We suggest that there is a need for a broader discussion within the church if we hope to find answers.

For these reasons, the following recommendations are presented:

Recommendation No. 4 (adopted, p. 16)
That the prayer of Overture No. 2, 2001 be not granted.

Recommendation No. 5 (adopted, p. 16)
That this report be referred to sessions, presbyteries, the colleges and candidates for ministry for study and report to Canada Ministries by January 31, 2003.

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 continue to help Canada Ministries purchase land that will be given as a gift to New Church Development congregations when they are ready to build. In this last year, we have purchased land using funds from Live the Vision for Sherwood Park (Edmonton-Lakeland) and Surrey Korean (Western Han-Ca).

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	2001	%	2002	%	2003	%
Atlantic Provinces	$72,526	4	$73,188	4	$105,220	6
Quebec & Eastern Ontario	$197,876	12	$188,448	11	$248,740	13
Toronto & Kingston	$371,649	23	$446,024	27	$463,555	24
Southwestern Ontario	$116,331	7	$101,425	6	$139,358	7
Manitoba & Northwestern Ontario	$210,258	13	$221,904	13	$255,316	13
Saskatchewan	$115,940	7	$97,570	6	$101,435	5
Alberta & the Northwest	$198,688	12	$209,562	13	$245,186	13
British Columbia	$368,050	22	$326,582	20	$341,678	18

Category Distribution

Category	2001	%	2002	%	2003	%
New Church Development	$1,063,631	52	$1,082,527	45	$1,082,527	45
Town, Rural & Remote	$168,648	8	$148,283	6	$148,283	6
Native Ministries	$333,054	16	$343,245	14	$343,245	14
Urban Ministries	$164,297	8	$194,392	8	$194,392	8
Chaplaincies	$39,325	2	$41,325	2	$41,325	2
Francophone Ministries	$81,409	4	$81,267	3	$81,267	3
Inner City Institutions	$108,252	5	$121,057	5	$121,057	5
Support of Presbyteries	$1,300	<1	$1,300	<1	$1,300	<1
New Church Development Capital	$0	0	$300,000	13	$300,000	13
Administration	$78,000	4	$79,000	3	$79,000	3

Length and Structure of Grants (A&P 2000, p. 426-30)

Canada Ministries reported to last year's Assembly on the length and structure of grants, and asked permission to send the report to sessions and presbyteries for study and report. That report spoke of renaming the categories used to describe the types of grants made by Canada Ministries, creating a covenanting process, including an evaluation, on every grant, and configuring the grants to a couple of the new categories ("Creating New Ministries" and "Renewing Ministries").

Summary of Responses from the Church

The response from the church has been generally positive, although some concerns were raised; primarily about how the third action (configuring the grants) could best be implemented. In total, seven presbyteries, 36 sessions, and one individual replied to Canada Ministries, and all of them are thanked for their willingness to take the time and effort to look at our report and reply. Highlights of the responses can be summarized as follows:

- A number of the responses asked for the meaning of specific terms.
- The suggested guidelines were generally accepted, as was the renaming of the categories.
- The covenanting process was endorsed by a large number of the respondents.
- Most of the comments were directed at the configuring of the grants.
- A "grandparenting" of the configuring of the grants was suggested so ministries presently on grants would not have to change.
- Questions were asked if a five-year period for a grant for "Creating New Ministries" and "Renewing Ministries" was long enough. Also, there was some concern whether configuring the grants in this way would actually decrease the willingness to plant new churches.

Canada Ministries has attempted to pick up on some of the suggestions that have been made. Although the report is substantially the same as last year, changes have been incorporated.

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.

The guidelines are:

1. Canada Ministries undertakes mission in the context of covenantal relationships. This is a collaborative relationship where those involved agree what is expected from each party.
2. Mission work is carried out by the ministry 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. Viability includes, but is not restricted to, financial viability. It refers to a ministry that is active and sustainable.
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.

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 3 below).

Renewing Ministries: This category would include new forms of ministry that arise out of something that is already there and involves major changes in what is already present. The grant would be for a short period of time (see guideline 3 below).

Sustaining Ministries: This category would include congregations and pastoral charges that are receiving grants to the ministry over a set period of time. That period of time is to be determined by the circumstances, as part of the covenanting process.

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.

Implementation

Canada Ministries intends to implement this renaming of categories in 2003 so that grants for 2003, and the budget for 2004, will use the new categories.

2. The creation of a covenanting process, including an evaluation, on every grant.

A covenant process would outline the expectations and responsibilities of the ministry, 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 the concerns of all parties. The process might also include some worship component to make a celebration of such a covenant.

Implementation

Canada Ministries intends to implement this covenanting process in 2003. It is intended that the first covenanting process with present ministries will be done over a three-year period. New ministries will have the covenant as part of the process of starting up.

3. The configuring of the grants to "Creating New Ministries" and "Renewing Ministries" to encourage intentional growth.

This section refers only to Creating New Ministries and Renewing Ministries. Those grants under Sustaining Ministries and Supporting Specialized Ministries will continue to be administered as they are presently. In most cases, though not all, this means an expectation of the ministry accepting a greater responsibility for funding each year; the exact amount to be worked out. Grant reductions are usually about 10 per cent per year. Changes in the needs and circumstances of the ministry will be part of the regular covenanting process between the ministry, presbytery and Canada Ministries.

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 per cent of the original amount. For example, if a congregation was 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 fourth year after the completion of the building, the grant again begins to reduce each year by 10 per cent 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) it 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	$6,000
Total	$714,000

This schedule is longer than many other denominations. Some do not give any national funds at all, and others have a much shorter schedule of grants. For example, the Christian Reformed Church gives a grant for five years.

Canada Ministries is suggesting that grants for Creating New Ministries and Renewing Ministries will run for a five-year period. The amount of the grant would remain the same for those five years, but there would be no further grant after five 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	$78,000
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 five-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	$64,800
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	$64,800
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 much under the suggested system if they begin to build in the fourth or fifth 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.

Implementation

Canada Ministries intends to implement this grant structure in 2003. Congregations presently on New Church Development grants would have the choice of remaining with the present grant structure or moving to the new one, as would new congregations planned in 2002 but started in 2003. By 2004, all congregations in the Creating New Ministries and Renewing New Ministries categories that were starting up would be working on the new grant structure.

The grant amount would be set by first determining the grant amount for the first year as is presently done. It would be seen what amount that would give the congregation over the present expected duration of the grant, and this would be divided into grants over five years.

> **Recommendation No. 6** (adopted, p. 16)
> That the suggested changes to the grant structure by Canada Ministries be approved for implementation.

Canada Ministries Advisory Committee

The Rev. H. D. Rick Horst (convener), Ms. Lisbeth Duncan, The Rev. Jean Morris, The Rev. Christine O'Reilly, The Rev. Thomas B. Vais, Mr. Doug Brown, Mrs. Elaine Allen, and Mrs. Anita Evans.

EDUCATION FOR DISCIPLESHIP

EDUCATION IN THE FAITH

Staff Associate Secretary: Dorothy Henderson
Program Assistant: Brian Doyle

The Changing Scene of Curriculum Development

For several decades, our denomination has participated in the writing, editing, endorsing and distributing of one or two specific curricula. These curricula have been done in ecumenical partnerships. In the past few years, however, we have entered a new era of curriculum development. It is increasingly difficult for partners to agree on a common theological, educational and missional stance. It is even more challenging for partner denominations to design a curriculum that makes money or breaks even. Consequently, in some of the recent partnerships in which The Presbyterian Church in Canada has been engaged, marketers and financial officers have become the major decision-makers. This has become problematic.

In addition to this problem, congregations are now demanding expanded resources. In the past, congregational leaders seemed more content to select among two or three curricula. Now, for instance, if a congregation is using the Rotation Model of Sunday School, they want to see two or three choices for that option alone. Similarly, if a congregation has opted for a one-room-school approach to Sunday school, they, too, want several from which to choose.

Expanded Curriculum Choice

In response to these issues, the Education in the Faith staff, along with significant input from members of the Christian Education Advisory Committee and Lynda Reid, Education Consultant for Toronto and Kingston Synod, have designed the following course of action:

- Review at least 10 existing curricula of North American churches; the resources of Reformed Church of America, United Methodists, United Church of Christ, Evangelical Lutheran Church of America.
- From these curricula, choose ones that are appropriate to our theology, educational stance, are appropriate to the specific age level for which they are written, and provide a range of options for the types of learning environments across Canada.
- Because distributing the added curriculum choices might put undue stress on the staff of the Book Room, we will provide, on a curriculum chart, instructions for direct ordering of all curriculum resources. The Book Room could still, however, order any of the curriculum resources for Canadian Presbyterian customers, if requested. It is important to note, however, that, with the exception *of Bible Quest, New Invitation One Room School, Children and Worship* and *LOGOS* which the Book Room currently stocks, none of the curricula would be pre-stocked. This means that it would be necessary for customers to order at least two weeks in advance of the time when they would normally have ordered, as most of these resources come from the United States.

The review of 12 curricula was complete by February 14, 2001. The following list denotes curricula, which are appropriate for The Presbyterian Church in Canada. An asterisk (*) indicates a new addition.

1. Young Children
   - *Little Lambs* (ages 2-3) - CRC Publications
   - *Children and Worship* (ages 4-7) - Westminster/John Knox
   - *God Loves Me* storybooks and activities (ages 2-3)* - CRC Publications
2. School-Age
   - *Exploring Faith** - Abingdon Press
   - *Firelight** - Augsburg Press
   - *Come, follow me!** - Abingdon Press
   - *Kids of the Kingdom*, Volumes 1 & 2 - The Presbyterian Church in Canada
   - *PowerXpress** - Abingdon Press
   - *New Invitation One-Room School* - Abingdon Press
   - *LOGOS* - Logos System Associates (note: LOGOS is a program but has curriculum resources as part of the program)
3. All ages, including adults
   - *Seasons of the Spirit** - Wood Lake Books
   - *Bible Quest* - Ecumenical Group of 10 denominations of which we are part

This list describes specific needs for which the individual curricula are especially suited:

- Closely Graded Classes: *Exploring Faith, Firelight, Bible Quest, Seasons of the Spirit*
- Outreach/Midweek: *Firelight, Come, Follow Me!, Kids of the Kingdom, LOGOS*
- Lectionary and Church-year based: *Seasons of the Spirit*
- Rotation Model: *Firelight, PowerXpress*
- One-Room School: *Come, follow me!, New Invitation One-Room School, Seasons of the Spirit, Bible Quest*
- Worship-based Programs: *Children and Worship, Come, Follow Me!*

Recommendation No. 7 (adopted, p. 16)
That the curricula listed in this report be accepted as suitable Christian education choices for The Presbyterian Church in Canada.

Numbers? What do they mean?

Looking back a decade, we note a worrisome decline in numbers in our church schools. This reflects our profile as an ageing denomination, and it may also reflect our malaise in regard to reaching out to new people.

Sunday School Trends
The Presbyterian Church in Canada

	1990	1998	2001
Number of Congregations	1,036	1,024	991
Number of Sunday Schools	831	838	818
Number of Children	34,085	30,602	27,740
Sunday Schools with 0-10 children	108	147	192
Sunday Schools with 11-20 children	201	201	211
Sunday Schools with 21-50 children	320	321	282
Sunday Schools with 51-100 children	144	125	105
Sunday Schools with over 100 children	60	41	39

Note: These are enrolment figures taken from the Acts and Proceedings. Average attendance is typically one-half of enrolment or perhaps less. Since 685 of our 818 Sunday schools have an enrolment of less than 50 children, we can assume that 685 of our Sunday schools have fewer than 25 children in attendance each week. That is 84 per cent of our denomination's Sunday schools.

On the positive side, we note that we have 27,740 children in our churches in Canada.

On the negative side, we note that we have 6,345 fewer children than we had a decade ago. This is at a time when the proportion of children to adults has remained constant. The children are in our communities but not in our churches. Forty-two per cent of Canadian children (according to Statistics Canada, 1995) never go to church. (See *Are Children Going to Religious Services?* By Frank Jones, *Equip*, The Presbyterian Church in Canada, February, 2000.) What does this mean for us as a denomination?

Looking Forward

In their faithful walk, Presbyterians will want to look at Christian education through two lenses: 'in-reach' and 'out-reach'. 'In-reach' refers to programs and foci within the congregation that help to build up the community of believers. 'Out-reach' refers to programs and foci that reach out to un-churched people.

Questions to Ask about In-Reach Programs

- Do we provide teacher training?
- Are our programs adequately funded?
- Is there recognition and encouragement of leaders and teachers?
- Are the resources suited to the goal of the Christian education program?
- Do congregational leaders engage parents, since parents are the primary faith influence in the lives of their children?

Questions to Ask about Out-Reach Programs

- How are children invited to attend?
- Can out-reach programs be moved to a "neutral" space such as a community centre?
- Are leaders trained and given adequate resources to fund an excellent program?
- Do the resources match the goal of the program?

Recommendation No. 8 (adopted as amended, p. 16)
That, before June 2003, all sessions or their designated committee for Christian education, study and take suitable action on the questions for in-reach and out-reach ministries found in this report.

Teacher/Leader Courses (TLC)

In 2001, the Education in the Faith staff and a Teacher/Leader Courses (TLC) core administration group founded TLC. TLC aims to take Teacher/Leader development to areas where this type of training might not be readily available, but the TLC team is willing to offer workshops wherever a minimum group of 20 people may be gathered.

In 2001, eight different TLC events were held across Canada with almost 300 teachers and leaders. In 2002, six TLC events are booked: Niagara Presbytery in Ontario; Fredericton; Winnipeg; St. Albert, Alberta; Crieff Hills Community in Puslinch, Ontario; and Thunder Bay, Ontario.

The TLC core group provides or recruits some of the leadership, while the remaining leadership comes from the hosting area. In its initial year, the TLC core group discovered that eight events were a stretch and decided that, for 2002, they would limit themselves to six events. Since that goal was achieved early in 2002, the Education in the Faith staff and the TLC core group are now accepting invitations for 2003. The requests for this training show a keen interest and need for ongoing teacher/leader development.

Association of Presbyterian Church Educators (APCE) in Toronto

The Association of Presbyterian Church Education (APCE) met at the Sheraton Centre in Toronto from February 6-9, 2002, for its annual conference. The conference, usually held in the United States, was full of surprises. This year, perhaps because of the trauma of the September 11, 2001 terrorist attacks, the registration was so low in November that organisers began to plan for a smaller than usual conference. By the end of December, however, registrations began to pour in and the conference that usually attracts about 1,000 members had an enrolment of 1,200. In past years, about 25 Canadian Presbyterians attended this conference but this year 300 came. During the conference, two denominational gatherings led to the strengthening and support of Christian education as lay and clergy mingled and shared ideas. Many spoke of the encouragement and practical help they received from the conference.

Leadership for APCE included Marion Barclay of Calgary (who also received the Educator of the Year award from APCE), Herbert O'Driscoll and John Bell from the Iona Community in Scotland. Norma Goldsmith of Welland, Ontario was honoured with a Life Achievement Award. In addition, 18 Canadian leaders offered workshops in areas as diverse as puppetry to adult education.

Lay Ministry

From 1999-2001, Jan Hazlett worked part time as a lay ministry consultant for The Presbyterian Church in Canada. Jan's task was to:

- Explore existing resources and learning opportunities.
- Identify gaps in current resources and learning opportunities.
- Identify areas for research into lay ministry, including women's ministries.
- Initiate the development of new resources and learning opportunities, and share in such development as time permits.
- Foster networks that support the development of lay ministries across the denomination.
- Communicate lay ministry information creatively with the church.

Her work laid the foundation for FLAMES Year 3-Equipping Laity, and gave the church some valuable resources to support the ministry of laity in the future. Aspects of her work will be shared with the church in issues of *Equip*, PCPak, from August 2002 to August 2003.

Education in the Faith Advisory Committee

The Rev. Ann Blane, Ms. Ann Matthews, Ms. Linda Forbes, Mr. Peter Greathead, Ms. Elizabeth Patterson, The Rev. Doug Brown, The Rev. Margaret Robertson.

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 production 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 bulletin inserts, mission capsules, mission profiles, an advent calendar, bulletin backs and articles in *Equip*.

The advent calendar for 2002 will feature a story from Guyana, written by The Rev. Ken Stright, who is in Guyana on an eight-month appointment.

A new resource, Mission Connections, features country facts, prayer requests and information about the work of 16 of our international mission staff. More will be produced in the fall of this year.

A new *Something Extra* was mailed to all congregations in the spring of 2002. This educational package describes mission projects that can be supported over and above a congregation's contribution to *Presbyterians Sharing ...* .

Mission Interpretation

The mission interpretation office co-ordinated speaking visits across Canada for 20 mission and Church office staff, as well as visiting partners. This year, the following international staff shared the story of their work: Sean and Lezlie Allison, Pauline Brown, Marlene Buwalda, Mark Gordon, Adele Halliday, Glenn Inglis, Arlene Onuoha, Joe Reed, Jack and Beth McIntosh, Denise Van Wissen and Margaret Vanderzweerde.

In the early fall of 2001 we received a visit from the male choir of the Hungarian Reformed Seminary in Cluj, Romania under the direction of mission staff person Brian Johnston. It was a busy, intense tour but highly successful. The 23-voice choir sang in 23 congregations over 24 days. The young men were well received and found their way into many hearts. The visit served to enhance mission education and helped people see and experience the fruits of their gifts to *Presbyterians Sharing ...* . There was also a significant amount of money raised through offerings at the concerts for projects at the seminary. We are thankful to God for protection, good health and many new friendships.

Several congregations are in the beginning stages of twinning with congregations in Ghana and Cuba. A cluster of five Malawian and five Canadian congregations are about to begin the process as well.

The mission tour program is continuing to develop and evolve. There are many congregations interested in taking a trip over the next three or four years. In the coming year, presbyteries and congregations will be visiting Nicaragua, El Salvador, Guatemala, India and Malawi. The mission interpretation office provides support and information for congregations wishing such a visit. There are also plans to offer travel seminars that would be appropriate for clergy and lay people on study leave.

The Church's Study

While the Women's Missionary Society (WMS) and Education for Mission have traditionally taken the lead in the production of the mission study, this task is increasingly drawing in other departments in the Life and Mission Agency. Together we intend to produce a resource that will be seen as a multi-purpose resource for congregations. Our hope is that the entire church will adopt it as its study in a given year. Towards that goal, a free copy of this year's study will be mailed to every congregation.

The 2002-2003 study, *Making Connections: Aboriginal People*, is being written by The Rev. Karen Horst. The study is an exploration of Canada's aboriginal peoples under the themes of culture, land, self-determination, spirituality and rebuilding. It looks at the history of the relationship between aboriginal people and The Presbyterian Church in Canada with the hope that new understandings will foster renewed relationships. The author writes, "As Canada must work out fair and lasting terms of coexistence with its aboriginal peoples, so Christians must discover a new kind of partnership, based on mutuality and respect. Healing, recovery and new relationships will take time, but it is nothing less than Christ would have us do."

The study may be used in its entirety, or parts of it may be used as stand alone pieces: in worship, a one-day workshop, a congregational retreat, individual study, a panel discussion evening or a five-session study.

We are recommending that the study for 2003-2004 be *Making Connections: India*. The study will include a look at the life of the Bhil people and our church's rich partnerships, past and present, in that part of the world.

Recommendation No. 9 (defeated, p. 16 and note also p. 25)
That congregations be encouraged to use the study *Making Connections: Aboriginal People* to foster new understandings about aboriginal people.

Recommendation No. 10 (adopted, p. 25)
That the theme of the church's study for 2003-2004 be *Making Connections: India*.

Education for Mission Advisory Committee

The Rev. Hugh Donnelly (convener), The Rev. Rodger Hunter, The Rev. Maria Papp, Ms. Mary Ingram (YIM staff), The Rev. Margaret Robertson (WMS staff), Ms. Noreen Marshall (WMS representative), Ms. Ann Taylor (AMS representative, by correspondence).

EVANGELISM & CHURCH GROWTH

Staff Associate Secretary: James F. Czegledi
Program Assistant: Grace-ann McIntyre

Evangelism is described as sharing God's Good News of love and salvation in Jesus Christ. The Bible describes this as welcoming the stranger. Churches experience growth as a result of the faithfulness and discipleship of welcoming strangers. This hope of the Good News is shared through Christian hospitality.

In the past decade there has been a significant shift in thinking in the areas of evangelism and church growth. There was a time when the church concentrated on individual church growth techniques to attract new believers. But this programmatic model has been succeeded by a systemic model which values congregational health and the church's well-being in order to reach people. The transition is from emphasizing church growth to growing healthy churches. This shift in thinking was embodied in the report which focused on the causes of denominational membership decline and proposals for the recovery of congregational health presented to the 127th General assembly (A&P 2001, p. 430-35).

In the past, life was simpler for the church and its people. It was the time when the Christian Church was the dominant force in the Western world. The church was perceived as the lens through which people viewed the world and ordered their public and personal lives. Churches had the ear of governments, and the citizens valued its opinion. In this Christendom period, the church was the empire. When it spoke, people listened and followed its instruction. Out of respect and loyalty to institutions as well as God, families attended church, often more than once on Sunday. It was the recognized Sabbath, and stores, movie theatres, workplaces and sporting arenas were closed. There was prayer in public schools and at the beginning of public meetings. When someone mentioned God, everyone understood what they meant. In social terms, being a good Christian equaled being a good citizen. It was a time when the clergy were the social elite of society and being a minister was high prestige and low stress.

In this era, the evangelism model was simple. All the church had to do was open its doors for people to come in. This was a time when one size resources fit all. But times have changed for the church, and the methods that once worked are no longer effective. We now live in what Christian writer C. S. Lewis called the Post-Christian Era.

Professors Stanley Hauerwas and William Willimon, in their book *Resident Aliens* (Abingdon Press, 1989) identified the issue of the church in the changing culture. They believe that somewhere between the 1960s and 1980s, the world drastically changed. This requires a radical new understanding of the church. The authors offer a vision of the church as a colony which exists as an island in the midst of other islands of cultures. The church as a colony is a holy nation of people sharply focused on values in a devalued world. No longer is it the task of the church to make the gospel credible to the modern world. Now its job is to make the world credible to the gospel. To be a Christian is to become part of an alien people who make a difference because of what Christ has done for them. It is to live life at odds with an unchristian world.

In this post-modern world, evangelism is a greater challenge. It is no longer effective for churches to open their doors and expect people to come. No longer will one-size-fits-all solutions address every church problem.

What then is the church to do? And where do we begin?

The church belongs to God. Ministry is first and foremost a spiritual enterprise. God gives the gifts of health and growth to churches which are faithful in resolving their problems and moving forward. Plans for ministry and mission are developed in light of the church's mission and the community's needs.

The focus is now on developing a congregation by improving its health. Implementing church health means concentrating on getting our house in order. The focus must be on the internal workings of the church. Our belief is that if the church is healthy and the internal structures are functioning, then the church is in a better position to maintain its members and reach out to new people.

Healthy congregations deal effectively with their problems, instead of denying them or allowing them to grow. Healthy congregations resolve conflict, and effectively manage difficult people, 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, but not churches without difficulties. Churches which concentrate on health grow spiritually, organizationally, relationally and often numerically.

The work of the Evangelism, Church Growth and Worship department reflects this focus. Evangelism and church growth can only happen at the local level. The Associate Secretary concentrates on using local leaders as resources so that they may engage in the work of evangelism where they are located. This is achieved by conducting seminars on related subjects across the church and by being a resource person for congregations with questions. This past year saw the Associate Secretary conduct seminars for presbyteries and synods across the country. As part of FLAMES Year 3-Laity Equipping, the Associate Secretary taught a course on evangelism for the Elder's Institute and conducted workshops at the Association of Presbyterian Church Educators conference in Toronto and the Living Faith Laity Equipping event sponsored by the Life and Mission Agency in Canmore, Alberta. A list of people with expertise is being compiled to identify local leaders who have teachable gifts in related areas. These people may be consulted by congregations who have specific questions in these areas.

June 2002 - June 2003 will mark the FLAMES year of Active Evangelism. Plans are under way to elevate the profile of evangelism during this time. The motto for the year is the biblical understanding of evangelism: *Sharing Christian Hope and Hospitality*. Synods have been contacted and encouraged to use Active Evangelism as a theme for their meetings. We will assist them when they plan events for presbyteries and congregations. A series of articles focusing on local leaders who are actively doing evangelism will be featured in the *Presbyterian Record*. Resource suggestions to be used by congregations interested in doing an Active Evangelism project will be distributed through presbyteries. Also, several other events and programs are being planned for the upcoming year.

One of the major contributions of this department to the FLAMES year of Active Evangelism will be made through the production and distribution of the *Report On Denominational Membership Numerical Decline: The Proposal For The Recovery Of Congregational Health* (127th General Assembly, A&P 2001, p. 347-56, 430-34).

Four studies will be designed and distributed for use by our congregations. The purpose of these study reports is to help encourage a dialogue among leaders in congregations in the areas of Church Health, Mission/Vision, Leadership and Action Plans. The focus of these reports will be on how church leaders can be more aware of the issues in their own congregations. Since every church is different, no attempts will be made at prescription or diagnosis. Instead, a number of annotated resources will be made in an effort to help church leaders find appropriate resources for their church situation. Local resource persons will be available to assist congregations with resources.

To assist in the implementation of these studies, people across the country have been contacted to assume the role of a local "champion" of these studies. These representatives will be locally based appropriate regional staff members, familiar with the specific issues and needs of congregations in their area. These people will be the primary contact and resource persons for these studies. Presentation will be made to presbyteries and some local congregations.

Since churches do not exist in a vacuum, ministry is done with specific people in particular places and at certain times. This is why it is vital for local church leaders (clergy and non-clergy) to understand the environments in which they do ministry. For these reasons, the recovery of congregational health has to happen at the local level.

There are at least four fundamental questions church leaders need to ask in order to understanding the uniqueness of their congregations. They are: Who are we?; How are things done around here?; Where are we?; and What do we have?

1. Who are we? Learning local congregational culture.

Local culture is the unique way that individual churches do church. It is the way congregations understand themselves. It is expressed in the shared stories, legends and histories of the congregation. It involves understanding their history as a people of God and their unique identity.

This includes the influences that people impose on the local church environment. It is represented in the ways that things are done, how people argue or disagree, how they do or don't resolve conflict and by who does what. It reflects the values, attitudes, beliefs, ideas and expected behaviours of church members. The culture of a congregation is the unspoken set of assumptions, values and behaviour of its people. A church's local culture makes it unique and helps to shape its members' identities.

In order to effect positive change, leaders must first ask: How will this change affect the congregation's culture? Will it be positive or negative, and is this change worth the price of leadership?

2. How things are done around here? How does your church do church?

Every congregation is a web of systems and sub-systems. From this systems approach, a congregation can be seen as a complex system of systems. To name a few, there are several easy to identify and understand, systems operating in the congregation. There are:

- Leadership/authority systems
- Pastoral care system
- Pastor's support system
- Property/maintenance system
- The financial system
- Friendship/fellowship system
- Education/communication system

Appropriate questions to ask are: How effective and healthy are these systems within your church? How are decisions made in your church? Who makes them? Is due process followed, or does your church respond to people who cry the loudest or to a power clique?

3. Where are we? Where do we do ministry and mission?

The context of a congregation is the social environment of the community in which the local church lives and serves. This reflects the forces that the community places on the church. To be effective in evangelism, it is important to know your community context. For example, why have programs that try to reach young families if you are located in a retirement community? Instead, try to reach the people in your area. The community context defines a congregation's mission field, such as the people they are trying to reach.

Begin by asking what or who is the community your church serves. It may or may not be the local neighbourhood in which your church is located. Then ask: Who are we trying to reach with the Gospel? Every church strives to reach all people with God's Good News, but some churches may have specific groups of people they want to reach. For many churches this group consists of young families. If this is the case: Do we have adequate nursery facilities and a ministry that will attract and engage these people to participate?

4. What do we have? What are our resources?

Not all churches are equal. Not every church has spiritually gifted leaders, a motivating mission and vision, great facilities, plenty of able workers and lots of money. How can your church maximize ministry and mission with the resources that you have?

What are your resource strengths as a congregation? In what areas do you feel wealthiest? What resource base do you need to build up? Every church has resources; what are yours?

After you have worked through the above awareness questions with your congregational leaders and members, ask yourself the following questions:

- Who do we want to be as a church?
- Where is God leading us?
- How should we do things?
- Where should we do ministry?
- What should we have?
- How has God blessed us?

Every congregational resource must be evaluated by keeping in mind these four areas of awareness. This process would include tailoring resources to address individual congregational purposes. In the church, we no longer live in a one-size-fits-all resource world.

Evangelism And Church Growth Advisory Group Members

Mr. Colin Campbell, The Rev. Will Ingram, The Rev. Peter Ma, Mr. Bill McGowan, The Rev. Carey Nieuwhof, The Rev. Cheol Soon Park, The Rev. Ferne Reeve, The Rev. Frances Savill, Mr. Jim Steel, The Rev. Dr. Wally Whyte.

MINISTRY WITH CHILDREN, YOUTH AND THEIR FAMILIES

Staff	Associate Secretary:	Dorothy Henderson
	Program Assistant:	Brian Doyle

Family-Based Ministry

Many people cite family - primarily mother, father and grandmother - as central to their faith development.

Here are some fundamentals of becoming a person of faith-learning to trust and love others, learning to share, learning that there is mystery in life, looking to others to lead us in the right paths. Where and when do we learn these things? Most of us learn them in our family, and we learn them before the age of five. But congregations also have an important role. They act as "extended family". The extended family supplements what happens at home and, for some children who do not have Christian nurturing at home, they may become the primary Christian educator.

The biblical story of Timothy is a good example of family-focused Christian education. Timothy is nurtured in faith by his mother, Eunice, and his grandmother, Lois. But he is also encouraged by the loving support of the apostle Paul who acts like a surrogate uncle in his life. Paul is like extended family or a loving congregation.

This raises two interesting questions for congregations:

1. What programs, resources or support are in place in your congregation for parents with children under five? If the first five years of life are vitally important, do they receive a proportionate amount of attention in your church programming and finances?
2. If congregations began to see parents as the primary Christian educators of children and congregations as secondary Christian educators, what changes would need to happen in Christian education programs at church? What new decisions would need to be made in the session?

There are many fine resources available to help parents nurture their child in faith. *The Family Story Bible*, compiled by Ralph Milton (Wood Lake Books), and *Parent Trek* (Herald Press, Waterloo) are two excellent resources. Our Lutheran colleagues have given us an excellent resource for congregations, *The Child in Our Hands*. This resource helps congregations of all sizes, from two to 200 children, to be intentional in providing support for each child.

Recommendation No. 11 (adopted as amended, p. 25)
That each session study the questions raised in the section "Family-Based Ministry" in this report and prepare a plan of action for the congregation.

Active Evangelism (Outreach) in Changing Times

Frank Jones, in an article entitled "Are Children Going to Religious Services?" (*Equip*, February, 2000) states that, according to Statistics Canada, 23 per cent of children attend church weekly in Canada (most accompanied by parents) while an additional 13 per cent attend monthly. These are the most recent statistics on this topic and were gathered in 1994-1995. We assume then, that one-third of children in Canada attend church at least somewhat regularly while the same report tells us that 42 per cent never attend.

As we enter the FLAMES year of Active Evangelism, these statistics remind us of opportunities to spread the Good News of the gospel to people in our own neighbourhoods. There is a variety of ways to introduce children and their families to Christianity:

- As a session and/or church leader, make an intentional plan to include un-churched children. Vacation Bible Schools, camps, after school clubs, tutoring programs are all excellent.
- Survey your community (doctors, politicians, teachers, social agencies) to discover family needs. Offer a ministry that responds to people's needs.
- Determine to be excellent in all children's programs. Provide adequate funding and leadership development.
- Find creative ways to introduce families to Christianity. Build a spirituality maze in your park. Plant a biblical herb garden in the church lawn. Invite neighbourhoods to work together to grow a garden for the Food Bank. Sponsor a series on comparative religions at the library. Offer free Fair Trade coffee at a hockey game. Establish an inter-church children's fund to send kids to church camps. Sponsor a ball team.
- Trade "church space" for "community space". For instance, one church provides its kitchen for a community cooking program and, in return, has the use of a room at a community club.
- Be friendly and hospitable. Learn people's names. Find out something about their life.

Recommendation No. 12 (adopted as amended, p. 25)
That all congregations, as part of the FLAMES year of active evangelism, study the section "Active Evangelism (Outreach) in Changing Times" in the above report, and make a plan of action to implement it in the near future.

Children's Leadership Camps

From October 19-21, 2001, 14 children between 10 and 13 years of age, along with a mentor from their congregation, met in a camp outside of Winnipeg. This was the second children's leadership camp sponsored and led by The Presbyterian Church in Canada. Both camps provided an excellent experience where children, with the support of their mentor, learned about and provided leadership in music, worship, leading games, providing hospitality, telling Bible stories, sharing faith, dealing with people in authority, and planning a community outreach program. The camp was enthusiastically embraced by children and adults alike. It was both hard work and fun. In the past, most leadership development in our denomination has happened at the teenage level as Leaders in Training (LIT) at camps and peer ministry training or Presbyterian Young Peoples Society (PYPS) leadership development. The two children's leadership camps, however, remind us that children as young as eight can be effective and eager leaders in their congregations. The model for running a children's leadership camp has been compiled in a manuscript by June Holohan of Unionville, Ontario and will be published in 2002 for congregational or presbytery use. A congregation in London, Ontario used the camp ideas for a March break program in their church. An excellent idea!

Child/Youth Protection Policy

A first draft of a child/youth protection policy has been prepared. However, it is necessary to finalise many of the issues in this policy, so work continues into September 2002. It is hoped that this policy will be ready for presbytery circulation after that time and will be presented at the 2003 General Assembly.

National Camp Symposium

From November 15-18, 2001, camps, supported at the synod level, met at Camp Geddie in Nova Scotia. Each camp sent one staff member and a member of their camp board or committee. During the time together, people shared experiences and resources on Leader in Training (LIT)

and Bible study resources, promotion and publicity, health and safety, financial management, staffing issues, facility management and upkeep. Participants were enthusiastic about the opportunity to share and celebrate the ministry of camping with children, youth and adults. All expressed a sense of isolation in this ministry and made plans to stay connected by e-mail and telephone.

Presbyterian Youth Triennium 2001

In July 2001, 615 Canadian Presbyterian teens and 221 leaders travelled to Purdue, Indiana, for Presbyterian Youth Triennium. In total, there were 7,000 people at this energy-filled conference. The theme, *Even the Stones Will Shout*, was emphasised through "Quarry Groups", Bible study, theme speakers, worship, activities and reflection. In an evaluation of this event, many youth spoke, in awe, of how encouraged they were to worship in a hall with 6,000 other teens. Often, in their home church, they are the only teen present or feel as if they are a part of a small invisible group.

Planning Ahead for Large Youth Events

In the fall of 2001, the Covenant Community with Children and Youth (CCCY) oversaw the writing and compilation of an internet and mail survey asking youth and adults to rank Canada Youth 2000, Presbyterian Youth Triennium and large regional gatherings. In total, 101 surveys were returned. Youth ranked Canada Youth 2000 generally high, as did adults. Youth also ranked Triennium high, although not as high as the Canada Youth 2000 event. Adults ranked Triennium lower than the youth did, giving it only a 65-75 per cent satisfaction rate. (Younger adults between 20-40 years of age expressed less satisfaction with Triennium than adults over 40 years of age.) Large regional gatherings had generally low satisfaction rate with all age respondents. This probably reflects the fact that there is little money available to support these events, so they seem less "splashy".

After looking at the statistical results of the survey, the Life and Mission Agency Committee, in its November 2001 meeting at Crieff Hills Community, voted to place a large Canadian Presbyterian event, Canada Youth 2003, as priority in the near future, with the hope that youth might still be able to attend Youth Triennium in 2004 and the Canadian Christian Festival, which will focus on youth, in 2005.

Covenant Community with Children and Youth (CCCY) Committee

The CCCY Committee continued to meet twice yearly; once in New Glasgow, Nova Scotia and once in Sackville, New Brunswick. This committed and hardworking committee has done some of the following things in the past year: reviewed resources and new materials, given advice and direction regarding national youth events and needs, researched and reported on young adult ministry (this resulted in a young adult poster with program ideas), supervised and directed the national camp symposium, studied training and employment issues for paid youth leaders in our denomination.

New Resources

Partners: Meeting Friends in Ukraine is a four-session Learning/Sharing mission study for children and younger youth. This booklet includes stories, games, activities and recipes from Ukraine. The children and youth in Canada are given the opportunity to raise "bread fees" to assist in the Reformed Christian schools in Ukraine. An accompanying five-minute video, *Bread and Butter*, is intended for children and youth, while a video on the farms connected to these schools, *Harvest of Hope*, is for adults.

Youth in Mission (YIM)

Youth in Mission (YIM) provides and promotes opportunities to involve youth and young adults in the mission and service of the church. Through exposure tours and work projects with our church partners, YIM introduces youth to the active love of the church and invites them to make a contribution.

Mary Ingram, co-ordinator of YIM since September 2001, works out of Montreal, and travelled in Ontario and Quebec in the fall, and visited the Atlantic Synod in February 2002 and British Columbia in May 2002. In the summer of 2002, she will meet YIM ongoing partners in Eastern Europe, Mistawasis and other parts of Canada.

In the summer of 2001, four young men and women travelled to Eastern Europe to volunteer for five weeks with the Ars Longa Foundation, an organisation founded by the church's mission staff, David Pandy-Szekeres. The Ars Longa Foundation runs community-building programs in small villages in Romania, Hungary and Croatia. YIM volunteers take part in the leadership for the summer camp program. YIM volunteers will return in the summer of 2002 for this program and will also add a two-week work program.

An ongoing relationship with the community of Mistawasis in Northern Saskatchewan continues to be rewarding and enriching. In the summer of 2001, a team of two adult leaders and five young people travelled to Mistawasis and ran a week long Vacation Bible School. This year, YIM will participate in leadership training and development with Mistawasis community leaders. This trip will be a 10-day experience.

YIM is developing more opportunities for young people to serve and learn through the "Canadian Connection". These projects engage young people in shorter experiences within Canada-at church camps and with church communities.

YIM's international trip to India had to be cancelled as a result of tensions in India. Instead, in the summer of 2002, YIM will travel to Guyana for community work and involvement with the active youth ministry in Guyana.

Covenant Community with Children and Youth (CCCY) 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. Vera Hoeg and Women's Missionary Society representatives, The Rev. Sarah Kim and Ms. Margaret Reynolds (by correspondence) and Ms. Joan Cho, AMS (by correspondence).

STEWARDSHIP/*PRESBYTERIANS SHARING...*

Staff Associate Secretary: Annemarie Klassen
Program Assistant: Heather Chappell

Stewardship

Remember is the stewardship theme for 2002-2003: The remembrance of baptismal and membership anniversaries become occasions to re-affirm our commitment to each other and to God. The theme materials and a copy of the *Giving* magazine were included in the annual stewardship mailing sent to all congregations in April.

Stu Bear Goes on a Mission Visit, co-produced by The Presbyterian Church in Canada and Presbyterian Church (USA), is now available. This delightful children's storybook tells about Stu Bear's stewardship adventures at Flora House, an inner-city mission in Winnipeg, Manitoba. The book is written by Heather Chappell, program assistant for Stewardship and Education for Mission, and is based on factual accounts provided by Warren Whittaker, mission worker at Flora House.

An educational package on how to set up a pre-authorized remittance program was developed and distributed to congregations. The response has been positive; there are now 54 Presbyterian congregations using the services of the United Church of Canada to administer their program. Many people find this program a helpful way to be faithful, intentional stewards. Congregations find it a good way to maintain regular income, especially over summer and holiday periods.

We continue to participate in the educational events offered by the Ecumenical Stewardship Centre. Ten Canadian Presbyterians attended the 25th North American Conference on Christian Philanthropy in Nashville, Tennessee in April. This is an excellent stewardship opportunity for clergy and laity.

Stewards by Design

Positive reports from the first two Stewards by Design events (1999 and 2001) indicate the effectiveness of this program for congregations.

Two national Stewards by Design events are being planned for the fall of 2003 with Kennon Callahan as the key presenter and facilitator:

- The October 24-27th event will be held in the Calgary area. This conference is for congregations seeking to strengthen their stewardship and outreach programs. According to Callahan, "The congregations who do the best in church finances have a rich, full, abiding compassion for mission. They are motivated by a theology of service, not a theology of survival."
- The October 31st-November 3rd event will be held in Ontario. This conference is designed for already-endowed congregations and for those seeking to develop endowment funds. Sometimes gifts of money are not experienced as a blessing in a congregation. Rather, they become the focus of conflict. A creative endowment plan, based on the vision of a congregation, will provide guidelines for the receiving, administration and distribution of gifts. It will enable a congregation to fulfill those ministries that God has given it. Some of the questions to be addressed at this event will be: Is there a theological foundation for endowments? Is it right to have money stored away? When is enough enough? What does an endowment fund policy look like and how does it fit into the total stewardship program of the congregation? What are the different kinds of planned gifts? What is the Christian's responsibility regarding accumulated resources? How do we share stories of faithful giving?

Presbyterians Sharing...

Congregational givings to *Presbyterians Sharing...* in 2001 totalled $8,630,583. This exceeds the budget by $30,583. It also represents an increase of almost $31,000 over the previous year's givings. Many congregations, both large and small, gave generously and faithfully. 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 2001

- Congratulations to the Presbytery of Sarnia for meeting its suggested allocation! Two presbyteries gave between 90 per cent and 99 per cent of their suggested allocation: Halifax & Lunenburg and Lanark & Renfrew; seven presbyteries gave between 80 per cent and 89 per cent of their suggested allocation; 24 presbyteries gave between 60 per cent and 79 per cent of their allocation; 12 presbyteries gave less than 60 per cent of their allocation.
- 225 congregations gave their suggested allocation or more.
- 69 per cent of congregations gave the same or more than they had in the previous year.

The budget for 2002 is $8,700,000. This will require a $70,000 increase in giving over 2001.

As is the case every year, some congregations come closer to meeting their allocation than others. Some have greater financial ability than others. The needs of congregations vary from year to year. Some have a greater understanding of the ministry and mission of The Presbyterian Church in Canada. Congregations are encouraged to take advantage of educational resources provided through the Stewardship office, as well as opportunities provided by Education for Mission for more personal connections through deputation, twinning and exposure tours.

In 2001, a few congregations gave considerably less than they had in previous years. Others increased their givings to more than make up the difference!

Whereas the allocations are based on a 'fair share' guide, II Corinthians 8 and 9 provide a template for giving. Here Paul invites the Corinthian church to give willingly, joyfully and generously, out of what it has received. Paul also reminds them that there should be a fair balance between what they and others give. "I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance" (II Corinthians 8:13,14).

Presbyteries play an important part in communicating with congregations regarding their allocations and in distributing up-to-date information at presbytery meetings. For this purpose, presbyteries are encouraged to establish a stewardship committee "which will enthusiastically and creatively promote and interpret to congregations the concept of *Presbyterians Sharing...* and all related matters of the mission and programs of The Presbyterian Church in Canada" (A&P 1997, p. 477).

A four-hour *Presbyterians Sharing...* workshop has been prepared for presbyteries. This is an opportunity for lay people and clergy to come together to find out more about *Presbyterians*

Sharing... and to ask questions, share information and provide feedback. Eight workshops have been booked in presbyteries across Canada.

A number of resources were produced this year to help congregations raise awareness of the work funded through *Presbyterians Sharing... :*

- Mission Connections, a new resource profiling the work and country of some of our mission staff
- The 2002 *Presbyterians Sharing...* brochure
- An advent calendar
- A set of eight bulletin inserts
- An annual report cover
- A giving thermometer chart

***Presbyterians Sharing...* Sunday - September 29, 2002**

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. Worship resources written by The Rev. Iona MacLean have been sent to all congregations.

> **Recommendation No. 13** (adopted as amended, p. 25)
> 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 of Accumulated Resources

In September of 2001, after a thorough review of the Stewardship of Accumulated Resources program, the decision was made to terminate the position of the Planned Giving officer and the existing program. While well intentioned, the program had not met the expectations that were part of its inception eight years earlier. It was time to reassess the vision and goals of the program and to reshape it accordingly.

It is important to recognize that the program of the past eight years, though limited in its success, raised awareness about planned giving within the church and laid groundwork from which to develop a strategy for future programming. We thank Hendy Andrews for her contribution as Planned Giving officer over the past eight years.

A proposal arising out of past experience, conversations with clergy and lay people within the church, and interviews with planned giving professionals from various denominations and nonprofit agencies has been developed. The Life and Mission Agency is currently consulting with the Assembly Council regarding its implementation.

We continue to see the vital importance of an effective Stewardship of Accumulated Resources program both for local congregations and for the national church. Such a program needs a clearly articulated theology that will undergird its purpose and direction. It must have a strong teaching basis grounded in a theology of stewardship. It has the potential of strengthening the spiritual well-being of our congregations and denomination as well as providing a solid financial base for effective mission and ministry now and in the future.

Stewardship Advisory Committee

The Rev. Dr. Herb Gale (convener), The Rev. Mary Bowes, The Rev. Wes Denyer, Mr. Gordon Fielding, Mr. Hugh Lloyd, Ms. Joan Masterton, Mr. Shane Mayes, The Rev. Clive Simpson, Ms. Chris Thorn.

WORSHIP

Staff	Associate Secretary:	James F. Czegledi
	Program Assistant:	Grace-ann McIntyre

Worship is an integral part of the rhythm of the Christian life. Sunday after Sunday the church gathers to hear the familiar words of scripture and creed and to lift their voices in praise and thanksgiving to God through song and sacrament.

Worship honours God. It provides opportunities for Christians to communicate with God and to receive signs of God's presence and grace in Jesus Christ. People experience this reality differently. Some find this peace through the solemnity of quiet meditation, others through hearing God's word through preaching and prayers, and still others through singing congregational songs with quicker tempos.

The focus of the Worship department is to assist and resource local church leaders in the area of worship. This is done by supporting, editing and producing the worship resources of The Presbyterian Church in Canada, which includes Sunday worship bulletins, Prayer Partnership, These Days, the Book of Praise in its various editions, the Psalter and the Lectionary. We also respond to a number of worship, church and copyright related inquiries.

The Associate Secretary continues to preach and conduct worship in a number of churches across the country. He has also led seminars on blended worship and matters relating to congregational development at synods, presbyteries and our theological colleges. As part of our contribution to the FLAMES year of Laity Equipping, the worship department has provided resources for a project which was directed by Peter Bush and Christine O'Reilly. The project was funded by the Calvin Institute of Christian Worship and included teams of lay people from eight rural Ontario congregations who were trained to be worship planners and leaders. Of these congregations, half were without an ordained minister. Each congregation was invited to send three to five people to two training events, where they learned about the meaning and nature of worship and planned six worship services for their home congregations. It is anticipated that these teams will continue to plan and lead worship services on an ongoing basis.

The Prayers and Liturgies web page in the PCCTalk section of www.presbyterian.ca is continuing to be developed. New worship contributions are needed. If you have a copy of a special worship service, prayers or other worship material, please forward them electronically to jczegledi@presbyterian.ca or gmcintyr@presbyterian.ca. Posted contributions do not bear the name of the contributor. The success of this ministry is directly related to the amount of material we receive. We are also in the process of creating a links section on the website which will direct people to worship resources. French language translations of baptism, wedding and funeral services from the Book of Common Worship are presently being edited. These parallel translations will have the English text on one side and French text on the other. As soon as these texts are edited they will be available on CD ROM or can be acquired by contacting the Worship department.

This past year we were pleased sell more than 3,000 copies of the Book of Praise to the Presbyterian Church of Trinidad and Tobago. This is only a partial order-the Church in Trinidad and Tobago expects to order more. Approximately 85,000 Books of Praise in various editions have been sold to date.

Congregations are increasingly faced with the challenge to maintain traditional forms of worship while trying to find more contemporary ways. Not all congregations have the capability or interest in contemporary worship. Many people feel uncomfortable about the idea of contemporary worship and find it difficult to understand. Part of the problem lies in how the terms are defined. Traditional worship is the rich heritage of liturgical practice that the church has used for several decades and dates back to the time of the Protestant Reformation. Contemporary worship is more recent.

Many congregations believe they are doing contemporary worship when in reality their worship is a blended style, combing elements of traditional and contemporary. We are often asked to define contemporary worship. This question defies a simple answer. In trying to answer what contemporary worship is, no judgment is made regarding which style: contemporary, traditional, praise and chorus or blended-is better. All styles can honour God. When describing contemporary worship, it is best to describe what it is, rather than what it is not. It is not helpful to compare against other styles of worship.

The dictionary describes the word 'contemporary' as that which is "marked by characteristics of the present period". Contemporary worship seeks to proclaim the gospel in every day language. It is first and foremost relevant to contemporary culture. It tries to address questions that contemporary-minded people are asking. It should be noted that contemporary mindedness does

not necessarily correspond with age. Not all young people have a contemporary mindset and some older people participate in this world view.

All kinds of musical instrumentation are used in contemporary worship, ranging from guitars and drums to horns and wind instruments. Its focus is multi-sensory. Overhead images and sounds are used to create a whole worship experience. It is primarily oriented at the "heart" or emotions and seeks to evoke the various senses through experience. By its nature, contemporary worship is fluid and dynamic. It changes. As people change, the style of contemporary worship also changes.

Contemporary worship is particularly conscious of the flow of the worship service. It tries to be seamless in moving from one element of worship to another. Contemporary worship leaders recognize that the spoken word is not the only way to proclaim the truth of the scriptures. Drama is often used to communicate this truth and at times it is used in place of a sermon. Contemporary prayers tend to be more spontaneous in nature and are offered without preparation. The inclusion of video projection, through power point or other electronic means, provides the capability of projecting song lyrics, visual images, photographs and full motion video with sound. These visual presentations help to engage the worshipper in multi-sensory ways.

How-to contemporary worship resources are scarce. The best way to learn about contemporary worship is to experience it by attending a service. Speak with the worship leaders and ask them what resources were most helpful. There are also conferences and seminars on the subject. It is best to attend these events with a worship team or worship committee from your church. The internet provides plenty of discussion forums and musical resources and other related resources for contemporary worship. The Difference Makers Conference, held from October 25-26, 2002, will be sponsored by St. Andrew's-Lakeshore Presbyterian Church in Windsor, Ontario. It will provide examples of contemporary worship.

Ryk Brown, a Presbyterian minister and student of contemporary worship, has compiled the following information on where to find contemporary worship resources. Our thanks to The Rev. Ryk Brown for providing these resources.

Contemporary Worship Resources

CCLI (www.ccli.com)

You will need a copyright license if you plan to project lyrics on a screen or copy lyrics in any fashion. It is illegal and unethical to reproduce song lyrics without paying royalties. To make it easier for you, there are now companies which specialize in securing copying rights and administering those for you. Two popular ones are Christian Copyright Licensing Inc. (CCLI) and Licensing.

The way it works is that you pay an annual fee based on the size of your congregation, roughly equivalent to $1 per person per year. You keep track of every song you reproduce for worship and send them an annual report. They track song usage and assign royalties to the composers accordingly. They even have a computer-based lyric database called Song Select to save you typing out the lyrics for overheads or PowerPoint. You can simply download and import the lyrics. An online subscription will keep your lyric database up to date
.

Hosanna Praise (www.integritymusic.com)

The most comprehensive contemporary worship music publishing company is the Hosanna Praise series produced by Integrity Music Publishing. They produce an annual book with accompanying CDs of the year's most popular worship songs. They are currently (March) on volume 15 of their songbooks. If you have heard the song at a worship service it is probably in one of Hosanna Praise's songbooks.

Integrity also provides a comprehensive music service completely compatible with CCLI. All Hosanna Praise music is covered by CCLI. They provide CDs, sheet music books with voice, piano, and guitar chords, individual song sheets with choir arrangements and individual instrument parts for piano, guitar, bass and drums, reproducible lyric sheets for overhead projectors, or they'll sell you the actual overheads transparencies already printed, they have

35mm slides for lyrics, or SongSelect data files for direct importing of lyrics. If you need it for your contemporary worship and it is music-related, Integrity Publishing can provide it.

Maranatha (www.maranathamusic.com)

Maranatha Publishing has produced three volumes of contemporary worship songs: they are blue, green, and purple. All three of these books are excellent. Most of this material is also available from Hosanna Praise. Because the Hosanna Praise series is so extensive, the Maranatha books can be an affordable way to get started.

WOW (www.wowworship.com)

Since 1999, WOW Publishing has been producing two annual CDs with accompanying music books of the top 30 contemporary worship songs of the year, and the top 30 contemporary Christian rock songs of the year. If you are completely unfamiliar with the world of contemporary Christian music, then WOW is the best and least expensive place to start. WOW is less expensive than Hosanna Praise and although you won't find enough music through WOW to do 52 worship services a year, you will get an economical and broad introduction.

Learning and Leading Contemporary Worship

If you want to learn how to plan or lead contemporary worship, then the best way is to learn it the same way you learned traditional worship. Go to a church that is doing a service like the one you want and meet with their worship team. Learn from them. Go to conferences and seminars. I would recommend the worship seminars from Willow Creek (www.willowcreek.org) or Ginghamsburg United Methodist (www.ginghamsburg.org). Excellent online discussion forums are available from www.easumbandy.com.

When learning from other churches, the most important thing to keep in mind is that it is okay to do things your own way. Learn from their successes and their failures. Learn what works and what doesn't for them and why. Don't copy: adopt, adapt and make it your own.

Other helpful resources are:

- Tim and Jan Wright (ed.), *Contemporary Worship*, Abingdon Press, 1997
- Gary McIntosh, *Make Room for the Boom or Bust*, Revell, 1997
- Daniel Benedict and Craig Miller, *Contemporary Worship for the 21st Century*, Discipleship Resources, 1995

Worship Advisory Committee

Mr. Jonathan Agg, Mr. Greg Davidson, The Rev. Dr. Stephen Farris, The Rev. Maria Papp, Mrs. Mary Taylor, The Rev. James Weir, Mr. Lenard Whiting, Mr. Sam Woods
.

INTERNATIONAL MINISTRIES

Staff	Associate Secretary:	Marjorie Ross
	Administrator:	Wilma Welsh
	Secretary:	Gladys Stover
	Financial Administrator:	Mary Beth McLean

INTRODUCTION

An important part of our work over the past year has been the development of two substantive documents. The first document, relating particularly to International Ministries, is a revised version of the Policy Manual governing our program, especially our staff working overseas. It was last officially revised in 1988, and contains elements dating back half a century or more.

The second document is a Memorandum of Understanding setting out the ways in which the various elements of our international program, especially Presbyterian World Service & Development and International Ministries, but including Education for Mission and the Women's Missionary Society and the Atlantic Mission Society will work together.

PERSONNEL AND PARTNERSHIPS

The Policy Manual, with its focus on the personnel policies for Canadians serving with our partners, underlines the reality that The Presbyterian Church in Canada is a sending church. In

this, our church has taken a different course than several of our ecumenical partners. Over the past twenty-five years, other churches have intentionally reduced their personnel programs. Instead, they use their resources to make grants to their partner churches, and, to a lesser extent, bring people from their partners to witness to this country.

In contrast, in the early 1980s, at the time when many churches were moving away from the sending of personnel, The Presbyterian Church in Canada, through the action of the 109th General Assembly (1983) committed itself to a policy of expansion in the overseas program, and hoped to increase the number of personnel overseas. We confirmed that we would be present, (in the person of our staff) within other churches, working within other countries, only at the express request and invitation of our partners. Our staff do not go to direct others, but to work with them, under the supervision of the partner church.

Now, almost twenty years later, our International Ministries staff is slightly larger than it was then, and 85 percent of our budget goes for personnel. We continue to have more applicants, and more requests from our partners for personnel than we have budget to meet.

Yet, revising the policy manual has been an opportunity to reflect again on the decisions the church made almost twenty years ago. Are we clinging to an old model of mission for reasons that are no longer valid?

It is true that other churches had good reasons to move away from the sending of personnel. Expatriate personnel can foster dependency, and can perpetuate power structures that belong to the past. In many cases it is no longer true that partner churches do not have skills which we can provide. Does the sending of missionaries imply that we in the Canadian church "have it together" and believe we should share our surplus of grace with the weaker churches overseas? If so, we are either deluded, or hypocritical, or perhaps both!

In fact, the sending of missionaries is not a comment on the relative strengths of our church and churches overseas. Rather, it is simply the way in which this church has chosen to demonstrate its commitment to its overseas partnerships. Partnerships are the cornerstone of our mission, and they are nurtured by an exchange of personnel.

We have learned, through practical experience, and from what we have heard from our partners in Africa, Asia and Central America that partnerships cannot be based on written agreements alone (although these have their place). Nor can a partnership survive if it is based solely on the close personal relationships of a few people on each side, for example, one or two church staff from a rich country who are friends with a few church leaders in a poor country. When those people retire or are replaced, the partnership will flounder. Nor will it thrive if its substance is only the sending and receiving of cheques, or even the shared pursuit of a goal.

Rather, partnership is the people of God from churches in different countries coming in contact with each other, learning to know each other, recognizing each other's strengths and weaknesses, working and worshipping together. This is what happens in short term "mission trips", whether they be FLAMES tours or congregational work trips. Another expression of it is in the long-time friendships with neighbours and co-workers formed by those who have served with our partners. Another is friendships with Canadian Presbyterians formed by students from our partner churches who have lived among us.

The rope that binds us to our partners is woven of many strands. Personal relationships, experiences, and inter-connections, now spanning several generations, make a living bond between us. In these partnerships, the presence of Canadian staff living with our partners - and representatives of our partners living with us - is vital.

The following overview shows the rich complexity of our international relationships, and the staff who sustain them:

Brazil - Independent Presbyterian Church of Brazil	The Rev. Lincoln Resende (in Canada)
Cameroon - Wycliffe Bible Translators	Mr. Sean and Mrs. Lezlie Allison *
Caribbean & Latin America	The Rev. Joseph Reed - Liaison staff
Central America - Christian Education	The Rev. Fernando Cascante ***
China - The China Christian Council (Amity)	The Rev. Peikang and Mrs. 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 Mrs. 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 Mrs. Gladys Bushby
Guatemala - COVERCO	Mr. Ken and Mrs. Kennis Kim, Ms. Sylvie Babarik
Guyana - The Guyana Presbyterian Church	The Rev. Christopher Jorna, The Rev. Kenneth Stright
India - Church of North India	Dr. Pauline Brown
Japan - Korean Christian Church in Japan	
Japan - United Church of Christ	Mr. Michael and Mrs. Wendy Lessard-Clouston *
Kenya - The Presbyterian Church of East Africa	Dr. Richard Allen, The Rev. Dr. Ian Clark
Korea - Presbyterian Church of Korea	
Malawi - Church of Central African, Presbyterian	
Blantyre Synod	Ms. Clara Henderson, The Rev. Glenn and Mrs. Linda Inglis
Livingstonia Synod	Ms. Marlene Peck
Mauritius - The Presbyterian Church in Mauritius	
Middle East - The Middle East Council of Churches SAT-7 (Television Ministry)	Mr. Makram and Mrs. Mona Barsoum
Mozambique - The Presbyterian Church of Mozambique	
Nepal - The United Mission to Nepal	Dr. Richard and Dr. Ling Schwarz **
Nicaragua - Asociacion Cristiana de Jovenes (YMCA)	Dr. David and Mrs. Aleida Villalonga
Soynica	Ms. Denise Van Wissen
Nigeria - The Presbyterian Church of Nigeria	The Rev. Arlene Onuoha
Pakistan - The Church of Pakistan	Dr. William and Mrs. Sheila McKelvie **
Puerto Rico - Second Union Church of San Juan	The Rev. David and Mrs. Sandra Heath *
Romania - The Hungarian Reformed Church	Mr. Brian Johnston, Ms. Sonya Henderson
Taiwan - The Presbyterian Church in Taiwan	Mrs. Florabelle and Mr. John Geddes, Ms. Joy Randall, Ms. Louise Gamble, The Rev. Dr. Michael Tai *
Ukraine - The Hungarian Reformed Church	Dr. David and Mrs. Anna Pandy-Szekeres

* Associate Missionary
** Shared appointment with InterServe Canada
*** South to South Contract Staff

The following Canadian students enriched their experience by spending time with our partners during 2001:

Theological Student
Brian Neilson, Presbyterian College, to Church of Central Africa, Presbyterian, Blantyre Synod, Malawi

Medical Students
Anne Hooper, McMaster University, Hamilton, to Jobat Christian Hospital, India
Cath Lam, University of Toronto, to Changhua Christian Hospital, Taiwan

Other Summer Students
Sherien Barsoum, Toronto, to SAT-7, Cyprus

Several students from our partners are studying at our colleges as part of our Leadership Development Program:
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
The Rev. Augustus Oku, Nigeria, studying at Knox College, Toronto
The Rev. Patrick M'banga, Church of Central Africa, Blantyre Synod, studying at Knox College, Toronto

During 2001, several Canadian Presbyterians visited our partners, and we, in turn received our partners in Canada.

Visits to Overseas Partners from Canada

Dr. Marjorie Ross, to Taiwan, Middle East, Eastern Europe, Nigeria, India
The Rev. Ian Morrison, to Central America
Ms. Wilma Welsh, to Taiwan
The Rev. Dr. Patricia Dutcher-Walls, to Matanzas Seminary, Cuba
The Rev. Dr. Art Van Seters, to Sudan
The Rev. Dr. Joseph Reed, Moderator, to India, Kenya, Mauritius, Central America
The Rev. Dr. Geoffrey and Ms. Mary Lou Johnston, to India
Mr. Jean-Frederic Beauchesne (PWS&D), to Ethiopia, Kenya, Tanzania
The Rev. Richard Fee (PWS&D), to Nigeria, Ghana
Mr. Guy Smagghe and The Rev. Andrew Johnston (PWS&D), to India
Mr. Guy Smagghe, Ms. Colleen McCue and Mr. Michael Hwang (PWS&D), to Guatemala, El Salvador

Visitors to Canada from Overseas Partners

The Rev. Howard M. Nkhoma, Church of Central Africa Presbyterian, Livingstonia Synod
The Rev. Gautoni D. Kainja, Church of Central Africa Presbyterian, Blantyre Synod
The Rev. Rodney Curpanen, Moderator, Presbyterian Church of Mauritius
The Rev. Ken Uche Elu, Presbyterian Church of Nigeria, studying at Cincinnati Bible Seminary, USA
The Rev. Kim, Duk Hwa, Moderator, Korean Christian Church in Japan
Mrs. Kim, Ok Soon, Korean Christian Church in Japan
Ms. Chung, Jeong Ja, Korean Christian Church in Japan
The Rev. Choi, San Sook, Korean Christian Church in Japan
Mrs. Kim, Chul Doo, Korean Christian Church in Japan
The Rev. Park, Chung Sik, Presbyterian Church of Korea
Mrs. Lee, Hee Ok, Presbyterian Church of Korea
The Rev. Cho, Choon, Ki , Presbyterian Church of Korea
Mrs. Lee, Yeon Ja, Presbyterian Church of Korea

INTERNATIONAL MINISTRIES AND PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

During 2001 the several departments of the Life and Mission Agency which carry out the church's international program worked together to draw up a Memorandum of Understanding which has been signed by the Associate Secretaries for International Ministries and Education for Mission and the Director of Presbyterian World Service and Development.

The thrust of this document is to affirm that The Presbyterian Church in Canada has one international program with several aspects which complement each other. The 1983 review of the international program (see A&P 1983, p. 446-54) defined our understanding of mission as having four components: evangelism, building up the church, service, and the promotion of justice.

In the broad division of responsibilities as laid out in the current Memorandum of Understanding between International Ministries and Presbyterian World Service and Development, the first two aspects are seen as being the particular role of International Ministries, while the second two are those of Presbyterian World Service and Development (PWS&D).

Clearly there are many areas of overlap. A number of International Ministries staff are appointed to programs supported by PWS&D. In Central America, especially, all aspects of mission and the involvement of these two departments of the church, as well as Education for Mission, are so intertwined that they must be seen as one. The intent of the Memorandum of

Understanding is to establish principles of co-operation, and procedures for working through potential areas of friction. As such, it will be a welcome tool for all involved in these programs in the future.

EVANGELISM AND SOCIAL ACTION

Historically, The Presbyterian Church in Canada has sought to keep evangelism and social action, the two mandates of the gospel, in balance. Our church, and its people, support both, but they do not want to see one slip back in favour of the other.

Broadly speaking, the division of the international program between International Ministries and Presbyterian World Service and Development reflects this duality, with International Ministries taking the lead exclusively on evangelism and building up the church, and PWS&D on relief, development and the promotion of justice and human rights. The close co-operation between the two departments described above reflects the church's understanding that the two are complementary.

There is, however, one dimension to this division of responsibilities that should be brought to the attention of the church. While the church would hold that evangelism and social action should be in balance, the resources that are available to the "social action side" of the church's international program are now roughly double those available to the "evangelism side". Because of the ability of PWS&D to appeal directly to congregations for its support, and to gain access to other sources of funds available only for development and relief, its budget now far exceeds that of International Ministries whose funds come from its percentage of *Presbyterians Sharing*… which has increased only slightly over the years.

Furthermore, a number of the staff appointed by International Ministries are involved in health work and development. We wholeheartedly support their work and witness, but the gospel must be proclaimed in word as well as in deed. We believe our partners should be in the "front line" of evangelism in their own countries, but we must find ways to support them, through training and resources.

The International Ministries report to the 2001 General Assembly described the financial constraints of its program and its reliance on "extra" sources of funding. In this regard, the funds available from the Live the Vision campaign were invaluable. Nevertheless, the low value of the Canadian dollar, and rising fixed costs of maintaining staff overseas, places a severe limit on the number of personnel that can be recruited and sent. Even more serious is our inability to provide adequate grants for the training of evangelists and pastors, scripture translation, youth conferences, and other similar programs.

In the year of the FLAMES focus on Active Evangelism, International Ministries will provide several "over and above" opportunities for congregations and individuals to support programs of pioneer evangelism and scripture translation in Nigeria, and Christian Education programs in the Middle East and Central America. Our staff, Arlene Onuoha, Makram Barsoum and Jim Patterson are closely involved with these programs. We will be asking our other partners to identify programs through which their witness can be strengthened. These will be posted on the International Ministries page on the church's web site, and included in an upcoming issue of *Something Extra*.

> **Recommendation No. 14** (adopted, p. 25)
> That congregations be encouraged to consider supporting the evangelism programs of International Ministries as a way of marking the FLAMES year of evangelism.

International Ministries Program Activity

New appointments - none

Regular Appointments

The Rev. Dr. Ian A. Clark, to St. Paul's United Theological College, Kenya
Ms. Sonya Henderson, to Romania (from volunteer to regular appointment)
Mr. Makram and Mrs. Mona Barsoum (from shared to regular appointment)
The Rev. Peikang and Mrs. Ellen Rae Dai (from shared to regular appointment)

Short -Term Volunteers

Ms. Sylvie Babarik, to COVERCO, Guatemala
Ms. Louise Gamble, to Presbyterian Bible College, Taiwan

Ms. Marlene Peck, to Bandawe Girls School, Malawi
The Rev. Kenneth Stright, to Guyana
Mr. Oliver and Mrs. Dorothy Zorgdrager, India (2 month assignment)
Ms. Jocelyn Ayers, India (3 month assignment)

Completion Of Assignment
Mr. Mark Gordon, Mozambique
Ms. Christy Biggs, Malawi
Ms. Marlene Buwalda, Taiwan
The Rev. Heather Jones, Malawi
Ms. Lillian Sparling, Malawi

Retirement
Mrs. Margaret and Mr. Jake Vanderzweerde, Central Asia Liaison
Ms. Wilma Welsh, Administrator, International Ministries

Deaths
Mr. David Onuoha, Nigeria
The Rev. Dr. John McIntosh, Japan
Dr. Robert Stinson, Malawi
Ms. Beatrice Scott, (former staff in India)
The Rev. David Craig, (former staff in Nigeria)
The Rev. James Sutherland, (former staff in Taiwan)

Leadership Development Program Grants

Gertrude Kapuma, CCAP, Blantyre Synod studying at Fort Hare University in South Africa
The Rev. Benebo Fubara-Manuel, Presbyterian Church of Nigeria, studying in Calvin Seminary, Grand Rapids, Michigan, USA
Maxwell Sangola, Margaret Njelema, music students from Church of Central Africa, Blantyre Synod, Malawi to Fort Hare University in South Africa
The Rev. E. M. Uka, Presbyterian Church of Nigeria, studying at the Overseas Mission Study Centre, Stony Point, New York, USA
The Rev. Solomon Umazi, The Rev. Daniel Imo, The Rev. Ndukwe Eme, Presbyterian Church of Nigeria, studying at Princeton Theological Seminary, USA

ECUMENICAL COALITIONS

International Ministries participates in, and supports financially, the work of KAIROS, the ecumenical justice organization described earlier in this Life and Mission Agency report.

In addition, International Ministries participates in:

Canadian Churches Forum for Global Ministries
Board - Marjorie Ross
Personnel Committee - Wilma Welsh
Canadian Mackay Committee - Wilma Welsh

International Ministries Advisory Committee

Ms. Maureen Kelly (convener), The Rev. Russell Hall, The Rev. Tom Rodger, The Rev. Philip Chiang, Ms. Jean Dancey, The Rev. Ann Blane, The Rev. Sarah Kim, Ms. Annemarie Klassen, Staff: Dr. Marjorie Ross, The Rev. Richard Fee, Ms. Wilma Welsh

REPORT OF THE E.H. JOHNSON MEMORIAL TRUST FUND

2003 marks the 20th anniversary of the E.H. Johnson Memorial Trust Fund, which was established to honour the work and missionary spirit of the late The Rev. Dr. Edward (Ted) Johnson. Dr. Johnson was a visionary leader in The Presbyterian Church in Canada, who gave outstanding leadership in mission.

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 as the long-serving Secretary for Overseas Missions of The Presbyterian Church in Canada, sought to develop opportunities for Christian men and women to become acquainted with different countries and cultures. He challenged young adults to make a commitment to the church and to

become involved both in Canada and abroad. With this legacy in mind, the Trustees are planning a 20th anniversary celebration in the fall of 2003. The event will celebrate the work of the Trust through twenty years and serve as a remembrance of Dr. Johnson's life and ministry.

The anniversary event will focus on the leadership of E.H. Johnson in the following areas:

- mission education, youth recruitment and congregational involvement
- developing and strengthening mission partnerships
- leadership in peacemaking
- establishing and re-establishing non-traditional contacts

Dr. Johnson and his wife, Kitty, worked as missionaries of The Presbyterian Church in Canada in Manchuria, northeastern China, in the late 1930s and during the first years of World War II. Another part of his work was as a staff person with the Student Volunteer Movement in New York. These experiences shaped his life and work, providing him with a global view of mission. Dr. Johnson served as Moderator of the 95th General Assembly and in the latter years of his life, gave leadership to the World Conference on Religion and Peace (WCRP).

The two primary activities of the E.H. Johnson Memorial Trust Fund, the annual Award and Exchange, champion those working on "the cutting edge of mission". At the annual E.H. Johnson Mission Luncheon held during the General Assembly, an individual is presented with an award for his or her outstanding contribution.

Award Recipients

Since the inception of the Trust, the following awards have been made:

1983	The Rev. Roy Neehall	Caribbean Council of Churches
1984	The Rev. In Ha Lee	The Korean Christian Church in Japan
1985	Archbishop Edward Scott	The Anglican Church of Canada
1986	The Rev. Dr. C.M. Kao	The Presbyterian Church in Taiwan
1987	The Rev. Byers Naude	South African Council of Churches
1988	Mr. Gabriel Habib	Middle East Council of Churches
1989	Ms. Barbara Jackman	Canadian refugee legal advocate
1990	The Rev. Barbel Wartenburg-Potter	German theologian and feminist
1991	The Rev. Glenda B. Hope	USA advocate for the poor
1992	The Rev. Russell Self	Missionary and Canadian Bible Society
1993	Archbishop Desmond Tutu	President, All Africa Council of Churches
1994	The Rev. Dr. Jack McIntosh and Dr. Clarabeth McIntosh	Advocates for Human Rights The Korean Christian Church in Japan
1995	The Rev. Dr. Timothy Njoya	Human Rights Advocate, Kenya
1996	Dr. Daniel Szabo	Hungarian Reformed Church
1997	The Rev. Dr. John Fife	Co-leader of Sanctuary Movement for refugees, Presbyterian Church (USA)
1998	The Rev. Hector Mendez	Presbyterian-Reformed Church in Cuba
1999	The Rev. John L. Bell	The Iona Community and the Church of Scotland
2000	Dr. Elsa Tamez	Seminario Biblico Latinoamericano, Costa Rica
2001	Dr. David Pandy-Szekeres	Mission Director, Hungarian-Reformed Church in the sub-carpathian Ukraine

Exchanges

Periodic exchanges take place between The Presbyterian Church in Canada and one of our partner churches. The third phase of an exchange with The Church of Scotland has just taken place. The first phase, in the fall of 1999, involved a visit to Canada by The Rev. Andy and Ms. Fiona Campbell. This encounter took them to the Synod of the Atlantic Provinces, Ottawa, Toronto, Southwestern Ontario and Calgary. The second phase took place in May, 2000, when Deborah Schlicter of Waterloo and David Smith of Evangel Hall, Toronto visited Scotland and met The Rev. Dr. John and Mrs. Mary Miller. For thirty years the Millers have lived and worked in the Castlemilk East Project in the Glasgow area. The project is an innovative example of dignified low-income rental housing. John Miller was honoured for his unique

ministry by his election as Moderator of the Church of Scotland in May 2001. In March 2002, the Millers visited Ontario to share their moving story of ministry among disadvantaged people. The visit was co-sponsored by Evangel Hall.

Past exchanges have involved the Presbyterian Church of Nigeria, the Korean Christian Church in Japan, the Church of Central Africa Presbyterian, the China Christian Council, the Middle East Council of Churches, the Presbyterian Church of Korea and the Presbyterian-Reformed Church in Cuba. 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 denomination. In recent years, there has been a great increase in visits and exchanges at both national and congregational levels, and the Trustees see a need to design exchanges to fill a niche not being served by the other exchange/mission visit opportunities across the Church. The very successful Scottish exchange focused 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 Presbyterian Church in Canada.

Financial Gifts to the Fund

The establishment of the Trust was made possible by two major donations from the Charles Johnson Charitable Fund. Other gifts came from relatives, friends and those within the church who wished to honour the work of E.H. Johnson. The Trust's program today is largely financed by the income from the Trust but also relies on ongoing contributions from individuals.

Gifts to the fund are sought from those who wish to encourage missionary exchanges and the honouring of leadership in Christ's name in places and in situations which are on the "cutting edge" of mission. An offering is received during the annual mission luncheon. The Fund has charitable status and all gifts are acknowledged by a receipt from The Presbyterian Church in Canada. The office of the Chief Financial Officer administers all monies belonging to the Fund, on instruction of the Trustees.

2002 Award for Service on the Cutting Edge of Mission

The 2002 award recipient is The Rt. Rev. John Dunlop of Belfast, who has worked tirelessly in the peace process in Northern Ireland. He served as Moderator of the Presbyterian Church of Ireland in 1995. Dr. Dunlop will speak at the 19th annual Mission Luncheon to be held during the General Assembly on Tuesday, June 4, 2002.

Trustees

The Hon. Rev. Walter McLean (convener), Dr. Ruth Alison, The Rev. Prof. Dorcas Gordon, Ms. Sandra Demson, and The Rev. Dr. John A. Johnston. The Rev. Duncan Jeffrey (Bermuda) and Mr. Glenn Mount of Welland serve by correspondence. Staff members Ms. Barbara McLean, Deputy Clerk of the General Assembly and Dr. Marjorie Ross, Associate Secretary for International Ministries, are also Trustees. During this past year, The Rev. Alan Goh resigned as a trustee.

JUSTICE MINISTRIES

Staff Associate Secretary: Stephen Allen
Program Assistant: Gail Turner

INTRODUCTION

The FLAMES theme for 2001-2002 is Laity Equipping. Justice Ministries has sought to honour this theme by drawing on and supporting lay leadership in its program. Justice Ministries supported "Building Global Community", the roundtable project of the International Affairs Committee, which drew extensively on lay leadership. Workshops sponsored by the Canadian Ecumenical Jubilee Initiative were also opportunities to involve the laity.

In the coming year, the FLAMES theme is Active Evangelism. Jesus went out all over Galilee teaching in the synagogues, preaching the Good News about the Kingdom and healing people who had all kinds of disease and sickness (Matthew 4:23). Jesus reached out to the poor and marginalized in society. He challenged the powerful.

Walter Brueggemann has written that "the Isaiah tradition refused to choose between evangelism of the holiness tradition and the social acts of the Torah tradition, but insisted that the new rule of Yahweh pertains to all spheres, public and personal, worship and economics".[1] Brueggemann calls on readers to see what evangelism and social justice hold in common.

ECUMENICAL WORK

Canadian Ecumenical Jubilee Initiative (CEJI)

Representatives: Mr. Stephen Allen
Ms. Gail Turner

2001 grant: $500 (for 6 months).

In June 2001, the three-year Canadian Ecumenical Jubilee Initiative came to an end. The final theme was Renewal of the Earth. There were two sub-themes: (1) Right Relations with Aboriginal Peoples, (2) Right Relations with the Earth.

Right Relations with Aboriginal Peoples focused on learning about Aboriginal rights. Workshops were held in many regions of the country to develop an understanding of the historical background through which Aboriginal peoples were deprived of land, culture, economic and social independence. Justice Ministries recruited lay people and ministers to attend workshops in Kitchener-Waterloo and Kenora. The blanket exercise in the workshops moved many participants, as blankets representing Aboriginal land were progressively folded and rolled up to symbolize the shrinking of Aboriginal territories in the wake of European settlement. A highlight of the program was the reversal of this exercise on the lawn of the Supreme Court in Ottawa on Aboriginal Rights Day on June 21st. More than a thousand blankets were donated and unrolled to symbolize commitment to re-establishing Aboriginal land rights. The action on this theme was a petition recommending that the federal government establish an independent commission to implement land, treaty and inherent rights. This was a recommendation of the Royal Commission on Aboriginal Peoples in its final report in 1996.

Over 50,000 Canadians signed the petition. The Presbyterian representative on the Aboriginal Rights Coalition, Ms. Janet Dunnett, made several presentations to churches in the Presbytery of Ottawa.

Aboriginal land rights is a challenging issue for the church and for Canadian society generally. The prospects of building a new relationship between Aboriginal and non-Aboriginal Canadians seem elusive at times. Nonetheless, the church has an opportunity to offer leadership in our society in pointing the way forward. We are at the beginning of a long and difficult journey, but one that, with God's help, will be a hope-filled journey.

As a contribution to this journey, Justice Ministries has begun developing a program with the mission committee in the Presbytery of Sarnia intended to invite dialogue with neighbouring First Nations communities. It is difficult to predict where such bridge-building initiatives will take us, but perhaps there will be opportunities from which the church and society in general may learn and seek hope for the future.

The second sub-theme was Right Relations with the Earth. Two sets of workshops on reducing carbon dioxide (CO_2) emissions were organized in communities across the country. One focused on ways families and individuals can reduce the level of CO_2 emissions in their home and personal life. The second workshop explored strategies to reduce emissions and costs in church buildings. The importance of Canadian ratification of the Kyoto Protocol was also addressed and petition cards were distributed to congregations. The Canadian government is committed to ratifying the Kyoto Protocol by June 2002.

The Canadian Ecumenical Jubilee Initiative (CEJI) provided opportunities for members of the church to reflect theologically on problems affecting our global community, to learn about them and to become engaged as citizens in some of these issues. Over the course of the three years, Justice Ministries worked with congregations, presbyteries, presbyterials and other courts of the church. In addition, Justice Ministries received information on Jubilee activities from congregations in 43 presbyteries.

CEJI prepared an extensive evaluation of its program. An executive summary is available from Justice Ministries. The Initiative had some influence on public policy, particularly on the debt cancellation policies of the Canadian government. Canadian churches contributed to inserting an ethical dimension into this issue. CEJI increased the profile of Canadian churches on national and global issues and underscored that public witness is an integral part of the church's mission.

Participation in CEJI was a reminder that changing public policy is not easy. It calls for patience and persistence. As followers of Jesus, we have a role and responsibility to bring healing and reconciliation to our broken world.

Members of the Justice Ministries Advisory Committee spoke with lay and clergy in 25 congregations in a mini-survey of Presbyterian participation in the Jubilee Initiative. Following are some of the highlights of the responses:

- Participation ranged from making the debt petition available to organizing a series of presentations in all three years of the Initiative on each theme. In addition to the debt petition, some congregations circulated the petition on Child Poverty (Year 2), the Global Land Rights letter (Year 2), the Aboriginal Rights petition (Year 3), and the Climate Change postcards (Year 3).
- A frequently named strength of the Jubilee Initiative was the connection of biblical themes with current issues. Praise was also given to the quality of the resources and timely distribution of materials.
- Most of the clergy contacted for this survey were aware of the new KAIROS materials and plan to use them. (For more on KAIROS, see below.)
- Many congregations are involved in outreach ministry with both a local and global focus. Several PWS&D projects such as crop-share programs are given strong support.
- Some issues of current interest are health care, Aboriginal rights, ecological issues, poverty and homelessness, children and youth, and violence.

KAIROS: Canadian Ecumenical Justice Initiatives

Representatives: Mr. Stephen Allen
Ms. Gail Turner
The Rev. Dr. Geoff Johnston

2001 grant: $15,500 ($8,000 for programs formerly associated with the Taskforce on the Churches and Corporate Responsibility and $7,500 for programs formerly associated with the Ecumenical Coalition on Economic Justice.)

On July 1, 2001, a new ecumenical project was officially launched. KAIROS: Canadian Ecumenical Justice Initiatives brought together ten ecumenical coalitions. This was the culmination of a process that began in early 2000.

KAIROS has six program areas: Aboriginal rights, international human rights, Canadian social development, global economic justice, ecological justice and education and animation. Justice Ministries has representation on three: Canadian social development, global economic justice, and ecological justice.

Canadian Social Development Program Committee (representative: Mr. Stephen Allen)

This is a new program area and is in the early phases of development. The KAIROS board has approved the following priority issues: health care, poverty and housing. The PLURA program is supported by KAIROS staff attached to the Canadian Social Development Program Committee. In September 2001, KAIROS and Justice Ministries participated in the planning and promotion of the End Child Poverty Fast, a program of the faith communities in support of Campaign 2000 and the Coalition to End Child Poverty. In this program, designed to coincide with both the Jewish fast of Yom Kippur and with Thanksgiving, participating groups were encouraged to fast for 24 hours between September 27 (Yom Kippur) and October 4 (just before Thanksgiving), to pray for children living in poverty, and to contact provincial and federal representatives with questions as to what programs are being implemented to end child poverty in Canada. Children at St. Andrew's in Hillsburgh, Ontario learned about child poverty and took action to respond to needs in their community.

In the coming year, Justice Ministries will host a small consultation for members of the church on Canadian social policy.

The activities of the health care working group are given more attention later in this report (see p. 334-35).

Ecological Justice Program Committee (representative: Ms. Gail Turner)

The two primary areas are climate change and genetic engineering and its impact on food and agriculture. This Committee organized an inter-faith workshop on climate change on March 11, 2002, for Canadian faith groups to discuss priorities they would like the Canadian government to address at the forthcoming summit in Johannesburg from August 26 to September 4, 2000. This is the tenth anniversary of the Earth Summit in Rio de Janeiro which first saw agreement in principle to act on this issue internationally. A later section of this report looks at ecumenical work on biotechnology (see p. 335-36).

Global Economic Justice Program Committee (representative: The Rev. Dr. Geoffrey Johnston)

This program committee has three working groups: debt, trade and corporate responsibility.

Debt

> The policy focus is to develop a comprehensive approach to the debt crisis including attention to the inadequacy of the International Monetary Fund's poverty reduction process. It also calls for recognition of illegitimate debt and ecological debt. A forum on debt, sponsored by KAIROS, was part of the World Social Forum held in Brazil in February. The objective is to develop a policy and educational campaign on illegitimate debt.

Trade

> This working group is promoting the program of the Hemispheric Social Alliance called Another America is Possible as an alternative to the Free Trade Agreement of the Americas.

Corporate Responsibility

> This working group will continue the focus on the corporate bench marks for social responsibility begun by the Taskforce on the Churches and Corporate Responsibility. The *Taskforce's Bench Marks for Measuring Business Performance* was favorably cited in the final report of the Canadian Democracy and Corporate Accountability Commission.

KAIROS' program theme for 2001-2002 was "Turning the Tables". The aim of the program is to challenge our common perspectives by looking at debt from the other side, including the underside, of the table. What do European and North American societies owe to African and other countries of the global south for generations of colonization, resource extraction, structural adjustment and illegitimate debt? What is owed to Aboriginal peoples, to an ecologically devastated earth, to future generations? Through an "invoice" participants presented their concerns to the federal government prior to the G8 meeting in Kananaskis, Alberta, in June. Resources for this program were distributed to every congregation. Justice Ministries contacted every presbytery and did presentations to promote KAIROS.

Church Council on Justice and Corrections

Representative: The Rev. Alex Mitchell
2001 grant: $1,250.

The Church Council has made significant improvements in its capacity to resource Canadians and churches on the practice of healing justice. In the last year it created a new website, www.ccjc.ca, and began publishing a monthly e-newsletter, *The Well*. The name for the newsletter is inspired by passages from both the Old and New Testaments: "With joy you will draw water from the wells of salvation" (Isaiah 12:3), and "The water that I will give will become in them a spring of water gushing up to eternal life." (John 4:14). As in ancient times, *The Well* is meant as a meeting place, a place of conversation and a mutual source of nourishment for individuals and churches engaged in justice and corrections. *The Well*

highlights news articles, research, upcoming legislation, conferences, educational opportunities, and stories of healing justice work.

Council representatives facilitated further studies on God's justice within our faith communities through several initiatives: publication of its annual newsletter, presentations at conferences, including the International Conference on the Death Penalty and Human Rights held in New York and animation of five restorative justice workshops for the general public and for faith communities in northern Ontario.

The Council recently approved a new mission statement, "Faith Vision of Healing Justice", which is available from Justice Ministries.

OVERTURE NO. 21, 2001 (A&P 2001, p. 563-64, 15, 26, 46)
Re: Movies about Paul Bernardo and Karla Homolka

Overture No. 21, 2001 from the Presbytery of Miramichi was referred to a special committee of the 127th General Assembly. In its report, the committee affirmed the sentiments behind this overture and noted that it raised a "wide spectrum of difficult issues ... including censorship vs. freedom of expression, suffering of innocent victims and their families vs. commercial profit from the pain of others, also pornography and the perils of prejudging a movie." It recommended that "those Presbyterians who feel strongly about this issue contact the producers of this film", and that resources on these issues are available from Justice Ministries. (A&P 2001, p. 46)

Justice Ministries was requested to provide background information on the film for those who wished to communicate with the producers. The research indicates that the film is not in production. The company that was considering producing the film requested funding assistance from Telefilm Canada. The proposal was rejected. Justice Ministries provided an update to the acting clerk of presbytery and requested that the presbytery share any additional information it might have on this matter.

OVERTURE NO. 23, 2001 (A&P 2001, p. 564-65, 15)
Re: Persecuted and Suffering Christians

The Presbytery of Niagara submitted Overture No. 23, 2001. It requested that Justice Ministries enable The Presbyterian Church in Canada to come alongside our suffering brothers and sisters through four actions:

1. Petition the appropriate government heads to speak out against the persecution of Christians.
2. Have the Moderator of General Assembly call the church to pray for our brothers and sisters.
3. Have information about the persecuted church included in the PCPak.
4. Have General Assembly designate a Sunday to focus on persecuted Christians.

General Assembly directed that Justice Ministries act in consultation with the International Affairs Committee. This consultation took place at the meeting of the International Affairs Committee in June, 2001 and this response reflects advice from the committee.

The persecution and violation of basic human rights of Christians occurs in many countries, including countries where The Presbyterian Church in Canada has partnerships and programs, notably China, India, Nigeria, Pakistan and Sudan. The context of the persecution and the restrictions on religious freedom varies among these countries.

In countries such as Pakistan the government is closely related to Islam. Anyone not subscribing to the official religion faces discrimination, which includes being excluded from opportunities in employment or education. The government makes life difficult for Christians and reinforces the cultural and religious opposition to them.

In countries such as India and Nigeria, the official government policy is pluralist and secular. But in both countries there are powerful forces that want to make one religion dominant. In regions of Nigeria where the majority population is Muslim, the local or state governments are introducing or expanding the application of *shari'a* law. In India, a nationalist religious movement (the RSS), allied to the ruling Bharatiya Janata Party, has caused difficulties for members of the Church of North India. This movement has had little impact in south India. In

both countries, violent acts have been committed against Christians and churches have been burned. But there is also evidence of official national government protection and statements in support of religious tolerance.

The situation in China is different. State-approved Christian churches can function, but independent churches are considered outside the law. One can make a case that Christians in China are or are not persecuted. In Sudan, Christians share in the persecution directed at all opponents of the regime, for religious, ethnic and economic reasons.

In all these situations, as well as many others, the fundamental human right, as recognized in the Universal Declaration of Human Rights, to practice one's faith free of persecution and oppression is violated. Nevertheless, the particularities of each situation make it essential that in raising our voice against all religious persecution, including the persecution of Christians, we pay closest attention to those situations in which partner churches can provide us with timely and relevant information.

> **Recommendation No. 15** (adopted, p. 25)
> That The Presbyterian Church in Canada continue to affirm the Canadian government's opposition to the persecution of Christians around the world; in countries where the church has partnerships and programs, The Presbyterian Church in Canada will continue to communicate this concern to the government responsible for these violations; and partner churches will be asked to advise The Presbyterian Church in Canada about the timing of appropriate actions to take.

> **Recommendation No. 16** (adopted, p. 25)
> That Justice Ministries, in consultation with International Ministries and the International Affairs Committee, prepare a brochure to be included in the PCPak addressing the persecution of Christians with appropriate lectionary passages and worship suggestions; information on this issue could also be included in Prayer Partnership;. and additional information on specific situations will be posted on the Justice Ministries and International Affairs Committee web-sites.

> **Recommendation No. 17** (adopted, p. 25)
> That congregations be encouraged to hold services in which prayers are offered for all whose human rights are violated, and include in this service, prayers for persecuted Christians.

OVERTURE NO. 28, 2001 (A&P 2001, p. 567-68, 15)
Re: Opening of shopping malls on Sunday

Overture No. 28, 2001 was submitted by the session of the Millerton-Derby Pastoral Charge and forwarded simpliciter by the Presbytery of Miramichi. It asked that General Assembly urge provincial and municipal governments 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.

Until the 1980s, the opening of commercial retail outlets on Sunday was forbidden by federal and provincial statutes. Federally, and in most provinces, these statutes were perceived to grant Christians a special privilege in an increasingly secular and religiously plural society, and have been struck down by the courts. In most provinces, the decision on whether or not to regulate Sunday shopping has been delegated to municipalities. It was precisely such a local decision in the Moncton area that prompted this overture. The Champlain Mall in the town of Dieppe, a suburb of Moncton, is the largest Canadian shopping centre east of Montreal and draws customers from all across eastern Quebec and the Atlantic region. It is expected that Sunday openings will be very attractive to shoppers from Nova Scotia, which has no Sunday openings as yet, and has set a moratorium on discussion of the issue until 2005. Moncton's city council approved the opening of the mall on Sundays and the mall commenced Sunday openings in March, 2002.

The overture raises questions of how to promote Christian values concerning Sabbath rest in a religiously plural context and on the respective roles of the national court and agencies of the church vis-a-vis that of presbyteries and congregations.

On the first issue, the church has already considered this matter as set out in the report of the Board of Congregational Life (Church and Society) to the 112th General Assembly (A&P 1986, p. 347-50). As noted in that report, The Presbyterian Church in Canada recognizes the importance of regular Sabbath rest as intended for the good of both the individual and of society. In 1968, the church affirmed the principle of one day a week to be granted to every person for worship and for spiritual and physical renewal, while recognizing that in some industries and services, this may not necessarily fall on a Sunday. In considering how to apply Sabbath principles in modern society, the Board of Congregational Life proposed three principles to be valid no matter what the historical context: freedom, justice and the holiness of time.

Some statements from that report apply well in the current situation:

> Freedom means "the freedom to give expression to religious belief in acts of corporate worship." Justice to others "requires that they be given the opportunity to develop all aspects of their personalities." Such justice is hindered when "one has little or no time or opportunity to interact socially with others." "Without a common time for interaction, the family unit would suffer greatly. This is especially true of children, who are robbed in such situations of the presence, attention and involvement of their parents." "On the basis of the principles of freedom and justice we support the concept of one [common] pause day in seven. ... we adopt this position not to argue for a privilege for Christians but to argue for a human right and a human good."

The issue is not simply one of providing each individual with one day in seven free from work obligations, but in providing opportunities for individuals to spend common time with family, community and in corporate worship with fellow believers. We concur therefore with the issues raised in the overture. Given that these decisions are now taken at the municipal level we requested the Moderator of the 127th General Assembly to communicate these concerns to the Federation of Canadian Municipalities and copied to the Municipality of Moncton.[2]

On the second matter, we wish to remind presbyteries and sessions that, when relevant policies are already in place, an immediate local response based on these policies, may be more timely and effective than appealing for a new statement on the same subject from General Assembly. The *Social Action Handbook* is a resource for determining the position of The Presbyterian Church in Canada on a variety of social issues. Justice Ministries staff are prepared to help congregations research these policies and draft statements for use in presentations to elected officials.

Nor should congregations feel that the church speaks only through its national structures. In such situations, as long as their position is consistent with that of General Assembly, presbyteries and sessions are the voice of the church in their communities and should be encouraged to represent themselves as such.

> **Recommendation No. 18** (adopted, p. 25)
> That in regions of the country where there may be initiatives to introduce seven-day-a-week commercial activity, presbyteries and congregations be encouraged to provide leadership locally and to work ecumenically, consulting with Justice Ministries for assistance as necessary.

> **Recommendation No. 19** (adopted, p. 25)
> That the above statement be the response to Overture No. 28, 2001.

OVERTURE NO. 34, 2001 (A&P 2001, p. 571-73, 17)
Re: Racism and requesting a policy on racial harassment

The 127th General Assembly approved the following recommendation from Overture 34: "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." The Life and Mission Agency was directed to respond to the overture.

This overture alerts the church to the possibility that racism and racial harassment may exist in The Presbyterian Church in Canada. Based on the nature of Canadian society and the social and cultural contexts within which our church exists and from which it draws its members, this should come as no surprise. While we live in a diverse society, we continue to struggle with

racism and racial harassment long after we have developed legislation and educational programs intended to eradicate racism.

The Presbyterian Church in Canada has participated in struggles with partner churches to eliminate racism outside Canada. In Canada, our church works with other denominations in an effort to build a new relationship with aboriginal peoples. Nonetheless, the church needs to be more engaged in reflecting and speaking theologically about racism in Canada and in the context of our own institutions. Overture No. 34, 2001 opens a door of empowerment by bringing the issues of racism and racial harassment as experienced in the church to the attention of the church.

In light of the prayer of the overture, our challenge as followers of Jesus is to develop policies that avoid abstractions and speak with relevance to our particular context. Rather than being purely legalistic, how can the process be experienced in a transformative way? How can policies be experienced not as a deterrent, but as opportunities for us to learn how to live in a manner that is consistent with our core values and shared vision of our church? By itself, drafting policies is inadequate to bring about the transformation that will help us to live out our faith convictions in the long run.

An important part of our tradition, passed on to us by our ancestors is our understanding of the church as "reformed and always reforming". This tradition challenges us constantly to seek discernment from the Holy Spirit in understanding how to respond. New times and experiences call us to find new ways of thinking, feeling, praying and acting as God's people.

Closely related to this tradition is the understanding we share as Presbyterians called to "become citizens with the saints and members of the household of God built upon the foundations of the apostles and prophets with Christ Jesus himself as the cornerstone." (Ephesians 2:19-20). This passage contains critical points of reference, which point to the heart of who we are, and what we are called to become in Christ Jesus. It calls to mind the relentless pursuit of justice that characterizes the tradition of the prophets. It invokes the amazing power of the Holy Spirit to transform and equip the church, which is evident in the tradition of the apostles. And it highlights the special concern for justice, equality and the well-being of each within the community, which marks the life, and ministry of Jesus Christ. These are theological foundations from which we can begin to think and speak as we try to envision new ways of truly mirroring the righteousness and justice of God in our church.

Considering the spirit of the overture, the first step in the process in drafting policies to define racism, racial harassment and policies to address racial harassment, is reflecting on the core values that are central to our understanding of our identity as Christians. In what ways do we see these values threatened by our actions and practices? Of significant importance in the process is an exploration of our understanding of God that could be helpful in engaging us theologically in these reflections. In this way, this process is not only about definitions and policies. It is, more importantly, about identifying The Presbyterian Church in Canada's understanding of its identity as a Christian community founded on the prophets and apostles, with Jesus Christ as the cornerstone. It is about seeking to live out the values that are integral to that identity.

The Life and Mission Agency directed Justice Ministries to prepare a response to this overture. Some initial steps have been taken to listen to experiences across the church. We will listen to minority groups sharing what it means to be a part of The Presbyterian Church in Canada. This listening will be extended to our colleges as well as other areas in the institutional structure of our church. We have begun this process and will continue to gather stories until September, 2003. The recommendation in Overture No. 34, 2001 will be informed by the stories and experiences across the church. A full report will be submitted to the 130th General Assembly in 2004.

Recommendation No. 20 (adopted, p. 25)
That this statement be accepted as an interim response to Overture No. 34, 2001.

HEALTH CARE

Justice Ministries participates in the Ecumenical Health Care working group that is part of KAIROS' Canadian Social Development Program Committee. The Commission on Justice and Peace at the Canadian Council of Churches also participates in this working group.

The working group has taken several major initiatives in the past year. A brief was submitted to the Senate Standing Committee on Social Affairs, Science and Technology that is reviewing the health care system. The Associate Secretary for Justice Ministries presented the brief to the Senate Committee when it held hearings in Toronto. The brief is available from Justice Ministries. The brief included recommendations that the Senate Committee draw on evidence-based research as it prepared its final report and that its recommendations take into account the impact they would have on poorer Canadians and poorer regions of the country.

The working group held a forum in Ottawa in late February. The forum focused on the interim report from the Royal Commission on the Future of Health Care (Romanow Commission). The forum brought together individuals from participating denominations and health care organizations. It was intended to focus on the strengths and weaknesses of the interim report.

Following the forum, workshops were organized across the country for members of churches interested in learning more about the challenges facing the health care system and in participating in the commission's hearings.

The Presbyterian Church in Canada re-affirmed its support for the five principles (universality, accessibility, comprehensiveness, portability, publicly administered) of the Canada Health Act (CHA) in 1998 (A&P 1998, p. 398-414, 22). The church has acknowledged the need to reform the system, taking into account new and different ways that health care is delivered. In particular, the church supported the inclusion of national homecare and pharmacare programs into the CHA at the 126th General Assembly (A&P 2000, p. 332-33, 20). These programs were recommended by the National Forum on Health in 1997.

The church will continue to monitor the changes in the health care system and assess these changes in terms of their impact on vulnerable sectors and poorer regions of our society.

> **Recommendation No. 21** (adopted, p. 25)
> That the Moderator of the 128th General Assembly write to the Prime Minister stating that The Presbyterian Church in Canada acknowledges the need for reforms to our health care system and recommends that these changes fall within the five principles of the Canada Health Act.

> **Recommendation No. 22** (adopted, p. 25)
> That synods and presbyteries be invited to write to their provincial ministers of health stating the church's support for the five principles of the Canada Health Act and seeking a commitment from the provincial minister of health that any changes the province introduces respect the CHA; these changes should not have a deleterious impact on vulnerable sectors of the province; Justice Ministries is available to advise synods and presbyteries in preparing these letters.

GENETIC ENGINEERING - THE HARVARD ONCO-MOUSE

As convener of the Canadian Council of Church's Biotechnology Reference Group, the Associate Secretary of Justice Ministries has participated in a joint initiative of the Canadian Council of Churches (CCC) and Evangelical Fellowship of Canada (EFC) to seek intervener status with the Supreme Court of Canada regarding the patenting of the Harvard onco-mouse.

For a number of years, Harvard has held patents on technical processes to genetically modify a mouse to induce cancer. The Harvard onco-mouse was developed for research purposes. The church welcomes scientific advances that may cure diseases or reduce suffering. Patent regulations fill a need to protect technical inventions and are necessary to reward innovation and stimulate further research.

In the case of the onco-mouse, Harvard is seeking the patent on the onco-mouse and all of its progeny for the life of the patent. There are patents on uni-cellular life forms in Canada. There are no patents on multi-cellular life forms.

The Federal Commissioner of Patents rejected Harvard's patent request. The commissioner ruled that altered DNA did not qualify as an invention. The creature was not, as the patent commissioner stated, "man-made". Harvard appealed the decision to the Federal Court of Appeals and in August 2000, the court ruled in favour of Harvard, calling the onco-mouse a "specific life form that did not exist in nature". The federal government sought leave to appeal

this ruling. The Supreme Court will hear this case (Commissioner of Patents vs. the President and Fellows of Harvard College) by the end of 2002.

The CCC and the EFC applied for intervenor status in mid-September. Harvard appealed to the Supreme Court not to grant the CCC and EFC intervenor status on the basis that theological and ethical issues were outside the scope of the issues raised by the appeal.[3] The court considered Harvard's appeal and in late October ruled against Harvard.

The CCC and the EFC's brief will assert that patenting a multi-cellular life form takes society another step in commodifying life and sets a troubling precedent in Canada. Such issues should not be decided by our judicial system, but need to be brought before Parliament. This would allow for public accountability and citizen input.

In November 2000, Justice Ministries produced a study guide on genetic engineering for an insert in the *Presbyterian Record*. "Finding Our Voice" has been used outside The Presbyterian Church in Canada. It was used in a study series organized by the Protestant chaplain at Carleton University. *Mandate*, a United Church of Canada publication, requested and was granted permission to use several sections of the study guide. The Catholic Centre of Saint-Boniface in Manitoba requested copies of the study guide.

The CCC will co-host a forum on genetic engineering in Montreal later this year. The forum will explore the theological and ethical dimensions of human genetics. This will be the fourth in a series of workshops the CCC has co-hosted across Canada.

COMMUNICATIONS

In the past year, Justice Ministries published two issues of *In Our Small Corner*. Over 700 copies are sent to churches and individuals. The Program Assistant wrote four sets of Mission Capsules and four sets of Prayer Partnership and contributions to several issues of the new e-mail newsletter, *PCConnects*. The Associate Secretary wrote a bulletin cover. The Justice Ministries web-site has been upgraded and updated. The occasional informational e-bulletins and urgent action appeals are now on a Listserv. Those interested in subscribing may contact the Program Assistant at gturner@presbyterian.ca.

Progress is being made on the *Social Action Handbook* revision project. Several sections have been re-drafted and reviewed for faithfulness to the original reports and for general usefulness and accessibility. The new, revised handbook should be completed by the end of the first quarter in 2003.

Justice Ministries Advisory Committee

The Rev. Martin Wehrmann (convener), Mr. Ken Jensen, Ms. Mary Lou Johnston (WMS), Ms. Linda Moore, The Rev. Dr. Iain Nicol, The Rev. Carol Smith, The Rev. Helen Smith, The Rev. Dr. George Tattrie.

Footnotes

1. Brueggemann, Walter: "Church and Society", *Evangelism and Social Action*, Nov.-Dec., 2001 PCUSA, Louisville, p. 11.
2. The text of the Moderator's letter is available from Justice Ministries.
3. "Responding to the application for leave to intervene of the Canadian Council of Churches and the Evangelical Fellowship of Canada"; Harvard College, Sept. 19, 2001, p. 5.

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 containing policy and procedures and various resources for interim ministry. This handbook and a page of guidelines on congregational loans to ministers were distributed to presbytery clerks and ministry conveners. In addition, statements of clarification for the *Policy for Dealing with Sexual Abuse/Harassment* were sent to presbytery clerks and to congregations via the PCPAK.

Seminars were held with theological students on maintaining appropriate pastoral boundaries and with a presbytery and theological students in the areas of conflict resolution. The Associate Secretary participated in the design and implementation of the Clerks Consultation in April. As well, Ministry and Church Vocations is participating in an ecumenical pilot program designed to support new ministers in their roles and responsibilities.

RESEARCH

The Committee on Education and Reception consulted with referring presbyteries, colleges and individual applicants concerning the course requirements for candidates for ministry in two types of situations: those with work experience in this denomination (Overture No. 4, 2001) and those who are graduates of other theological colleges that do not belong to The Presbyterian Church in Canada (Overture No. 8, 2001). Revised guidelines are being presented to this General Assembly in response to Overture No. 8, 2001.

The Muskoka Task Group has been reviewing the responses from the church on the study papers on the ministry of word and sacraments and diaconal ministry. Guided by feedback to these and to earlier study papers, the group is preparing the final comprehensive paper that will describe the theology and practice of ministry in our denomination. This paper should be ready for presentation to the General Assembly in 2003.

Current study topics include the recognition or endorsement of lay persons in specialized ministries (Overture No. 23, 2000), the educational requirements for chaplaincy (Overture No. 24, 1997), policy and procedures for calling ministers in multi-minister congregations, and women in ministry. Ministry and Church Vocations also will continue to participate 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.

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 to produce a single document outlining the theology and practice of ministry in The Presbyterian Church in Canada. This resource may prove valuable to readers in a variety of contexts: people of all ages considering a first profession of faith; prospective and new congregational members; sessions, people considering whether to accept nomination to the eldership; people considering a call to ministry; candidates and presbytery candidates' committees; congregational deacons; people serving in the courts of the church; anyone interested in the way The Presbyterian Church in Canada understands its theology and practice of ministry.

Results To-Date

The Muskoka Task Group presented to the General Assembly last June a summary of the results to-date of this process of study and consultation. For each of the earlier papers on ruling elders, deacons and the laity, a brief overview of the paper was presented, followed by a summary of the number and nature of the responses from the church to it. Such reports were not possible for the more recent papers on the ministry of word and sacraments and diaconal ministry, since responses were still being received from the church. These reports are presented below.

The Ministry of Word and Sacraments

Presented

The study paper on the Ministry of Word and Sacraments was presented to the General Assembly in June 2000 where the decision was made to send it to sessions and presbyteries for comment and report. (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 49 sessions, 17 presbyteries and 5 individuals. Overall, the comments supported the description of the ministry of word and sacraments presented by the paper. By far the majority of respondents agreed that the paper's description connected well with their understanding and experience of this ministry within our church. Further, a number indicated their pride in their ministers and in this church's ministerial tradition.

The respondents also made a number of suggestions. Some pointed out the need to set the ministry of word and sacraments within the context of the ministry of the whole church. Other comments called for greater affirmation of the leadership role of ordained ministers, and for more attention to the teamwork between minister and elders in the session (and other church courts), the meaning of ordination and the theology of preaching.

On the whole, the paper was appreciated for being "well researched and presented", and "a helpful and informative document". At the same time, many responses were of a detailed, editorial nature and highlighted areas where the intended meaning was apparently unclear.

The study paper raised the question of whether lay ministers should be licensed to conduct sacraments in particular, limited situations. The responses from the church indicate a lack of consensus about the introduction of this practice. The presbyteries that responded to this question were evenly divided on it. Among congregations responding to this question, about two-thirds were open to the practice, while one-third were opposed. It is interesting to note that

some of the most remote presbyteries and congregations, which have the greatest difficulty arranging for ministerial supply, were most articulately opposed to the idea. Opposed respondents pointed out the value of interim moderators being involved in congregations regularly, and of the congregations in the presbytery sharing their ministers so that sacraments can be provided in all of them, assisting one another in a way that is truly presbyterian. Strong concerns were expressed about introducing a practice that would be contrary to our Reformed tradition understanding of sacraments. Even respondents who were open to the practice at the same time expressed concern over the potential problems that could arise and suggested that other means of meeting the church's needs should be explored. With the exception of one respondent, the positive replies seemed to be motivated much more by esteem for the sacraments and appreciation for being able to receive them, than by theological conviction that lay persons should conduct sacraments. In addition, several comments acknowledged that this question fits in the discussion of a broader range of issues related to meeting ministerial needs in congregations across the church, especially those in rural and remote locations.

The discussion guide for the study paper also raised the question of whether presbyteries should be permitted to ordain eligible candidates who secure a position outside this church. Examples of such positions would include hospital and university chaplaincies. The few responses that were provided on this question indicated a lack of consensus to proceed.

Diaconal Ministry

The study paper on Diaconal Ministry was presented to the General Assembly in June 2000 where the decision was made to send it to sessions and presbyteries for comment and report. (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 significantly changed the place of members of the Order of Diaconal Ministries 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 39 sessions and 14 presbyteries. The responses to this paper displayed a striking diversity of opinion. Several respondents paid tribute to the historical contribution that has been made by members of the Order of Diaconal Ministries to the ministry of The Presbyterian Church in Canada. Others indicated considerable lack of knowledge or misunderstanding of the role of the professional diaconate. There was widely held support for the idea presented in the paper that the need for diaconal ministry, and for people to carry out that work, continues in this church today. The value of education to equip those who serve in diaconal ministry was well recognized. Such education was expected to include biblical and theological learning, as well as learning in the specialized area of service. However many different opinions were offered as to the ways such education should be offered.

One of the topics receiving the broadest range of comments was the question of how The Order of Diaconal Ministries could continue to serve the church. Some replies suggested retaining the Order, while others suggested that it had served its purpose already. Even those proposing the Order should be retained suggested changing its focus and role. Generally, more interest seemed

to be given to preparing the laity to carry out diaconal work. In keeping with this interest, lay theological education received a lot of attention throughout the responses.

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 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.

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 Sitler and The Rev. Dr. Richard Topping (by correspondence); The Rev. Dr. Nancy Cocks (by correspondence), who was providing liaison with the Church Doctrine Committee and The Rev. Dr. Ron Wallace (by correspondence), who now fills that role.

PREPARATION FOR MINISTRY

Guidance Conferences

In 2001, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in May and August.

33 candidates were recommended for certification.
7 were recommended for certification with additional comments.
2 were not recommended for certification

Two conferences are planned this year: one in each of April/May and August at Crieff Hills.

Psychological Testing

Candidates for ministry have been choosing a psychologist from the short list provided by Ministry and Church Vocations and undergoing psychological testing while at theological college, as outlined in the revised process approved by the General Assembly in 1999. 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 (A&P 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 Presbytery of Westminster asks that special guidelines, assessment processes and courses of study be developed for candidates for ministry who have a minimum of 10 years experience in full-time professional church work in this denomination. It affirms the continuing need to set high academic and professional standards for those called to the ministry of word and sacraments. However, it states that the requirement for a degree of Master of Divinity from a college of our church or its equivalent should not be applied universally. In particular, the overture maintains that this standard should not be applied to professional church workers with extensive work experience in this denomination. The overture argues that some such individuals have learned already much of what ministers of word and sacraments are expected to know and to do, and have demonstrated that they are virtually fully equipped to be effective ministers of word and sacraments.

To consider the prayer of this overture properly, a number of foundational principles about ministry and the preparation for ministry should be understood. To begin with, in The Presbyterian Church in Canada, ordination is to the ministry of the whole denomination.

Although the process of discernment is through a presbytery, the presbytery does not ordain for a particular ministry found only within its bounds. The ordained person may, and likely will, serve elsewhere in the denomination at some time. For this reason, this church has always adopted standards it believed met the needs of all the ministries of The Presbyterian Church in Canada.

The goal of a degree of Master of Divinity from a college of this denomination is to prepare the candidate for ministry of word and sacraments or diaconal ministry within the whole of The Presbyterian Church in Canada. All parts of this preparation of a student are important. The Presbyterian Church in Canada does not want its candidates to miss any part of this preparation.

It is expected that all candidates for ministry bring church experience to their studies. In fact, before becoming candidates for ministry, many have served this denomination on sessions and boards of managers, in church schools and youth programs, in church camps, outreach projects and mission fields, both as volunteers and as paid employees. In addition, all candidates continue to acquire more church experience throughout their period of study. Such experience is a part of their preparation, and tests, amplifies and enhances their learning.

When the importance of a proper preparation for the ministry of the whole denomination is recognized, church experience and the learning that takes place within an M.Div. program are seen to be complementary. They amplify each other and do not take the place of the other. Informed, reflective practice may be exercised in a person's church experience, but there is also a need to evaluate the quality of that learning and reflective practice. The M.Div. program offers such an opportunity and for this reason has long been approved as an essential component of preparation for ministry in The Presbyterian Church in Canada.

From the perspective of the principles outlined above, experience as a professional church worker does not equip an individual to serve as a minister of word and sacraments. In a similar way, a legal secretary working with a lawyer or a paramedic working with a doctor may develop his or her skills as an essential member of the team, through experience. However by virtue of his/her work experience, s/he does not become a lawyer or a doctor. Nor does related work experience (in the law office or in emergency situations) exempt an individual from studying courses in law or medical school, when s/he decides to qualify as a lawyer or a doctor. The roles are different, and the learning and experience required to prepare adequately to fill those roles are equally different.

Therefore, The Presbyterian Church in Canada should continue to affirm the principle that ordination to the ministry of word and sacraments requires a degree of Master of Divinity or its equivalent. To set this general principle aside would be to lower a standard.

> **Recommendation No. 23** (adopted, p. 25)
> That the prayer of the Overture no. 4, 2001 not be granted for the reasons given above.

OVERTURE NO. 8, 2001 (A&P 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 concerns the educational requirements assigned to candidates for ministry who are graduates of theological colleges that do not belong to The Presbyterian Church in Canada. The overture recognizes correctly that individuals from "other" denominational backgrounds and with theological education in "other" schools sometimes seek to enter the ministry of this denomination. To do so, such individuals first become congregational members and then certified candidates for ministry under the care of one of our presbyteries. The individuals apply with the support of their presbytery to the Committee on Education and Reception for a special course of study to be completed at a college of this denomination. Following guidelines adopted by previous General Assemblies, the committee recommends to the General Assembly, for its approval, a course of study which the candidate must complete at a college of this denomination before the presbytery may examine him/her for certification for ordination. According to current guidelines, graduates are assigned normally 1 academic year (2 semesters), when their theological school is affiliated with a Presbyterian or Reformed church like our own, and normally 2 academic years (4 semesters) when it is not. The prayer of this overture asks that these guidelines be reduced from the customary 1-2 academic years of study at one of the colleges of this denomination to 4-5 semester courses (basically 1

semester), with the understanding that the committee may add to those requirements to suit individual circumstances.

Current Guidelines

The current guidelines are found below:

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.

Feedback from the Church

In preparing to respond to this overture, the Committee on Education and Reception met with representatives of the referring presbytery and considered feedback from it and from individual applicants to the effect that the 1-2 academic years of study assigned under the current guidelines have proved onerous to some individuals. However, the committee also considered the perspective of others (individual presbyters and applicants) that the 1-2 academic years of study assigned to particular individuals have proved to be beneficial and exactly what was needed. In addition, the committee is aware of situations when the church needed a considerable length of time to discern that a particular candidate was not suited to our ministry and should not be permitted to seek a call. In such cases, 1 semester (the time necessary to complete the 4-5 courses the overture requests) would not have been nearly sufficient.

The Committee on Education and Reception also consulted with the three colleges about the kinds of courses that graduates of other theological colleges have been completing at our colleges as they have worked to fulfill their assigned studies.

Principles

A number of principles should be allowed to shape the discussion of this request. First and foremost, the desired outcome of this denomination's candidacy process is a person who is prepared to minister well within The Presbyterian Church in Canada and its ministries. This denomination seeks the best-trained ministers, people who understand The Presbyterian Church in Canada and its context for ministry. Therefore the guidelines for special courses of study should be tied to earning qualifications for ministry in this denomination.

Secondly, a degree of Master of Divinity is foundational educational preparation for ministry. As much as theological studies in other degree programs may enhance a person's ministry, they cannot replace M.Div. studies. Further, theological education that meets the widely approved standards of the Association of Theological Schools (ATS) (or equivalent, outside North America) is essential for ministry in The Presbyterian Church in Canada.

Finally, M.Div. degrees from other ATS (or equivalent) accredited theological colleges are acceptable as preparation for ministry, provided additional coursework at a college of this denomination is completed to ensure the candidate's readiness to minister within The Presbyterian Church in Canada.

Proposed Guidelines

With this feedback and the principles outlined above in mind, the following guidelines are proposed.

Graduates of Reformed church colleges would normally be assigned 1 academic year of study, which is 2 full-time semesters or equivalent, at one of our colleges (no change from current guidelines). This pastoral formation year is intended to prepare and contextualize the person for ministry within The Presbyterian Church in Canada. The period of study gives the denomination and the candidate for ministry a chance to assess his/her readiness to minister within our denomination. This study would include supervised field education in a congregation of this denomination throughout the assigned academic year, with both the field education supervisor and the faculty advisor being from The Presbyterian Church in Canada.

Graduates of non-Reformed church colleges would normally be assigned 1½ academic years of study, which is 3 full-time semesters or equivalent, at one of our colleges (a reduction from 2 years in the current guidelines). The additional semester (added to the 2 pastoral formation semesters assigned to Reformed church college graduates) is intended to address foundational theological courses that may not have been studied from a Reformed perspective in the M.Div. degree.

Some minor edits have been made to guideline no. 2 to provide more guidance to candidates and presbyteries concerning the process to be followed.

The complete text of the guidelines for graduates of other theological colleges would read as follows.

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 write with the consent of the certifying presbytery to the Committee on Education and Reception for approval of the proposed educational program. This request for approval should occur immediately after initial certification of the candidate by the presbytery. Such candidates for ministry will be counselled to choose their course program in consultation with The Presbyterian Church in Canada college they plan to attend for their additional assigned studies.
3. Graduates of theological colleges not affiliated with 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 the length of additional study required at one of our theological colleges. All applicants must have an M.Div. degree from a theological college accredited by the Association of Theological Schools (ATS) (or equivalent, outside North America). According to ATS standards, an M.Div. degree indicates readiness for ministry.

   a) Graduates of 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 1 academic year of study (2 full-time semesters or equivalent) under the care of the senate of one of the colleges of The Presbyterian Church in Canada, in addition to meeting any deficiencies identified by the committee.

      This pastoral formation year is intended to prepare and contextualize the person for ministry within The Presbyterian Church in Canada. The period of study gives the denomination and the candidate for ministry a chance to assess his/her readiness to

minister within our denomination. This study would include supervised field education in a congregation of this denomination throughout the assigned academic year, with both the field education supervisor and the faculty advisor being from The Presbyterian Church in Canada.

b) Graduates of all other theological colleges will normally be required to complete a minimum of 1½ academic years of study (3 full-time semesters or equivalent) under the care of the senate of one of the colleges of The Presbyterian Church in Canada.

The additional semester (added to the 2 pastoral formation semesters assigned to Reformed church college graduates in 3a) is intended to address foundational theological courses that may not have been studied from a Reformed perspective in the M.Div. degree.

4. No applicant will be considered without at least a B average or its equivalent.

Recommendation No. 24 (adopted, p. 25)
That the proposed guidelines outlined above for candidates for ministry who are graduates of other theological colleges be approved.

Recommendation No. 25 (adopted, p. 25)
That the prayer of Overture No. 8, 2001 be answered in the above terms.

SEXUAL ABUSE/HARASSMENT BY CHURCH LEADERS

Education

Presbyteries are reminded that they have the 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 also can be viewed on and obtained from the church's web site (www.presbyterian.ca/mcv).

INTERIM MINISTRY

Ministry and Church Vocations produced a new resource on interim ministry in the past year. *Interim Ministry: Policy and Procedures & Resources* contains the policy and procedures that were approved by the General Assembly in 2001 as well as a series of resources to support presbyteries and sessions in carrying out their responsibilities with respect to interim ministry. This booklet is available from the Book Room or can be viewed on the church's web site (www.presbyterian.ca/mcv).

OVERTURE NO. 20, 2001 (A&P 2001, p. 563)
Re: Concerns to be considered for the Policy and Procedures for Interim Ministry

Overture No. 20, 2001 from the Presbytery of Miramichi raises a number of issues related to the use of interim ministry in The Presbyterian Church in Canada. The prayer of the overture asks that the concerns identified in the body of the overture be reflected in *The Policy and Procedures for Interim Ministry* and that a special category of short-term intervenors be developed. These intervenors would be qualified to diagnose congregational problems and would report to presbytery.

Policy and Procedures for Interim Ministry

The overture recognizes correctly that The Presbyterian Church in Canada does have policy and procedures for interim ministry. These were developed with extensive consultation across the denomination, beginning with input from some presbyteries, congregations, and ministers with interim ministry experience. Such initial consultations led to the development of proposed policy and procedures for interim ministry, which were presented to the General Assembly in 2000 and subsequently sent to presbyteries and sessions for study and comment. In 2001, the General Assembly considered revised policy and procedures and approved them for use in The

Presbyterian Church in Canada (A&P 2001, p. 389-96). (It should be noted that Overture No. 20, 2001 was presented in 2001 as well. Therefore, when the presbytery approved this overture, it would not know the contents of the adopted policy and procedures.)

The Policy and Procedures for Interim Ministry (2001) define interim ministry as the appointment by the presbytery of an ordained and specially qualified minister for a specified period of time not to exceed 2 years. Such ministry will include a covenant with specified goals and a timeline agreed to by the presbytery and the session. Interim ministry is appropriate whenever there are circumstances that require more than 'sustaining ministry', that is, more than worship leadership and pastoral care provided by a stated supply minister during a pulpit vacancy. Persons who accept the role of interim minister in a congregation are not eligible to candidate for a call in that congregation.

Some of the concerns raised in the overture do not seem to contradict *The Policy and Procedures for Interim Ministry*. For instance, the overture states that interim ministry is Christian ministry in all its fullness. It states further that an interim minister must be eligible to be placed on the constituent role of presbytery, must be versed in our traditions, and must have a proven record of sound pastoral experiences. *The Policy and Procedures for Interim Ministry* are consistent with these statements as the following excerpts will confirm. The qualifications for an interim minister include the requirement that only ordained ministers of The Presbyterian Church in Canada with satisfactory pastoral experience are eligible (A&P 2001, p. 393) and the procedures require that the interim minister must be placed on the constituent role of the presbytery (A&P 2001, p. 394).

Limitations on Interim Ministry

The focus of the overture's disagreement with *The Policy and Procedures for Interim Ministry* seems to be the stipulations that the interim minister is ineligible to be considered for a call to the same congregation and that the interim ministry appointment should not exceed 2 years. From the point of view expressed in the overture, these restrictions deny the presbytery its inherent and historic discretionary powers.

Regarding the discretionary powers of presbyteries, it should first of all be noted that limitations on the rights of presbyteries are not a new phenomenon. On the contrary, although presbyteries do have the right to ordain to the ministry of word and sacraments and to receive ministers, these rights are and have always been limited. For instance, the fact that The Presbyterian Church in Canada has a process for candidates for ministry means that presbyteries may ordain, without special permission of the General Assembly, only those who complete that process. Similarly, presbyteries do not exercise their right to receive ministers from outside this denomination without the permission of the General Assembly (Book of Forms section 248.1). Yet another example of limitations on the rights of presbyteries to ordain, to approve calls, and to receive, is found in the rules concerning the calling of graduating students, notably the restriction that students may not be called to a pastoral charge where they have been serving in their final year of studies (A&P 1993, p. 288, 52).

Although some of the procedures in *The Policy and Procedures for Interim Ministry* may limit the presbytery's power, the policy does affirm our denomination's understanding of the key role of presbytery. Presbytery has responsibility for the care and good order of the congregations within its bounds (A&P 2001, p. 393 and Book of Forms section 200). Decisions about an interim ministry appointment rest ultimately with the presbytery. In fact, an interim ministry appointment is not a call and therefore does not require the signed agreement of members of the congregation. However, *The Policy and Procedures for Interim Ministry* anticipates the presbytery will give the maximum possible input to session and congregation, while still maintaining the presbytery's freedom to act.

The reasons for limiting the interim ministry appointment to a 2-year term and for the 'no-candidacy' rule are central to the very purpose of interim ministry. As explained in the Rationale for Interim Ministry (A&P 2001, p. 392) and reprinted below:

> 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. 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.

(Additional information can be found in the discussion of feedback from the church, A&P 2001, p. 390, last full paragraph, and the endnotes section, p. 395-96.)

Short-term Intervenors

A final issue raised by the overture is a request for the development of a special category of short-term intervenor, a person who is qualified to diagnose congregational problems and who reports to the presbytery. As a matter of fact, presbyteries have found a number of ways to provide support to congregations and ministers experiencing difficulty. In some cases, presbyteries have entered into short-term contracts with people with special skills. These people, who might be clergy or lay and from inside or outside our denomination, assist within a congregation with such interventions as mediation, conflict resolution, communication skills training and counselling. In other cases, presbyteries have appointed assessor elders to sessions. These are experienced elders from one congregation who, for a specified period, also serve as 'yoke-fellows' on a session that requires strengthening and support. With the denomination's existing practice of assigning skilled persons to short-term tasks of intervention, with or without the appointment of an interim minister, it is unclear how the development of a special category of short-term intervenor would be helpful.

For the above reasons, the following recommendation is made:

Recommendation No. 26 (adopted, p. 25)
That the prayer of Overture No. 20, 2001 be not granted.

CALLS IN CONGREGATIONS WITH TWO OR MORE MINISTERS

The General Assembly Special Commission for Appeal No. 7, 1997 (A&P 1998, p.255-63, 32) directed Ministry and Church Vocations, in consultation with the Clerks of Assembly, to study and recommend policy regarding the eligibility of an associate minister to apply for the position of minister in the same congregation or pastoral charge (Directive No. 15). Such a situation could arise, for instance, when the minister left to retire or to accept another call. The Special Commission also directed Ministry and Church Vocations to develop and insert procedures for calls in multi-minister congregations into the guidelines for interim moderators (Directive No. 14).

The question of the associate minister's eligibility for the position of minister arises because some of the experiences of The Presbyterian Church in Canada with situations of this kind have

been quite painful. In some cases when an associate minister was called to the position of minister, some of the involved groups of people were dissatisfied with the search and call process and its results. Quite apart from the question of calling the associate minister to serve as minister, these situations were often complicated by procedural irregularities that might have caused problems by themselves. Dissents and appeals followed, sometimes eventually requiring decision by a Special Commission of the General Assembly. Among these cases that required intervention beyond the level of the presbytery, some apparently have settled into stable, effective ministries, while others have not.

Nevertheless, other experiences in this denomination of associate ministers being called to the position of minister have been tremendously positive. In these cases, the candidacy and calling of the associate minister to the position of minister has proceeded harmoniously and resulted in fruitful ministries.

Policy and procedures for these kinds of situations must take into account this denomination's mixed experience, while at the same time giving careful attention to a number of issues that may arise. For instance, it is essential to preserve the congregation's freedom to choose its minister in the situation when the associate minister, who already is involved pastorally with the people, wishes to be considered. The provision of appropriate leadership by the presbytery and the question of fairness to other candidates are two other concerns. Ministry and Church Vocations has been studying the issues and developing policy and procedures, in consultation with the Clerks of Assembly, and expects to be ready to report to the next General Assembly. Therefore, the following recommendation is presented:

> **Recommendation No. 27** (adopted, p. 25)
> That the Life and Mission Agency (Ministry and Church Vocations) be given permission to respond to Directives Nos. 14 and 15 of the Special Commission for Appeal No. 7, 1997 to the 129th General Assembly.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Support for New Ministers

The early years of ministry are critically important in the life of an ordained minister of word and sacraments or a designated diaconal minister. Experience in this denomination and others, as well as research by the Alban Institute, have shown that the first five years of ministry can help a new minister lay the foundation for long and fruitful years of service in the church. Unfortunately, they can also lead to a new minister's discouraged resignation from the ministry or settling into unhealthy patterns that persist over troubled years of ministry.

In recent years, a number of denominations in North America have developed programs to support their new ministers. These programs recognize that the seminary years cannot possibly provide all the learning a new minister needs and that new ministers need mentoring and support as they move for the first time into a myriad of new contexts and assume new roles and identities.

In June 2001, efforts on a Canadian ecumenical pilot project to support and encourage new ministers bore fruit. Ten new Presbyterian ministers gathered with five other new ministers at Knox College for four days, to explore issues of ministerial identity, role confusion, transitions and change of culture, reading the context of ministry, leadership, management, conflict management, and self-care. Each minister was given opportunity to address personal concerns arising out of his/her own practice of ministry. Group activities included worship, small and large group discussion, lectures, and the examination of case studies written by the participants. The program facilitators were The Rev. Karen Bach (Presbyterian) and The Rev. Bill Lord (United Church); the Associate Secretary, Ministry and Church Vocations, served in the role of chaplain.

The June, 2001 event was the first of a 3-year program, "Starting Well: First Years in Ministry", which will bring new ministers together annually to reflect on their contexts and encourage their participation in collegial groups. The 15 participants were enthusiastic about continuing in the program in the second year. The modular format of the program makes it possible to enter the program in any year, without having attended in previous years.

Plans are underway for a second event to be held at Emmanuel College, Toronto in June, 2002. The design team includes representatives of all the sponsoring groups: Church's Council for Theological Education, Knox College, Emmanuel College, Toronto School of Theology, and staff from denominational ministry offices of the Presbyterian and United Churches. As last year, Ministry and Church Vocations has written to all new Presbyterian ministers to invite their participation and offer subsidies to those travelling a distance. The Associate Secretary will share in the leadership of the event, this year as a program facilitator.

It is hoped that positive results from this pilot project will lead to other similar ecumenical programs starting elsewhere in Canada.

OVERTURE NO. 3, 2002 (p. 512-13)
Re: Retired ministers and families absenting themselves from last charge for a period of time

Overture No. 3, 2002 from the Presbytery of Kamloops was referred at the request of the presbytery to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly. The overture asks the General Assembly to put in place legislation that would require retiring ministers and their families to absent themselves from the life and ministry of their last pastoral charge for a period of at least one year from the time of the arrival of the new incumbent or interim minister. This request raises a number of issues that will require study and consultation. Therefore, the following recommendation is presented:

> **Recommendation No. 28** (adopted, p. 25)
> That permission be given to the Life and Mission Agency (Ministry and Church Vocations) to report on Overture No. 3, 2002 to the 129th General Assembly.

OVERTURE NO. 4, 2002 (p. 513)
Re: Possible legislation re laity administering the sacraments to be extended to diaconal ministers

Overture No. 4, 2002 from the Presbytery of Essex-Kent was referred at the request of the presbytery to the Life and Mission Agency. The overture asks the General Assembly to include, in any legislation permitting lay persons to be licensed to perform sacraments, permission for presbyteries to extend such licensing to members of the Order of Diaconal Ministers who are in similar circumstances and under similar supervision. It alludes to the fact that a recent study paper on the ministry of word and sacraments by the Life and Mission Agency raised the question of whether lay persons should be licensed to perform sacraments in certain circumstances.

As explained in another part of this report, responses to the question of lay persons conducting sacraments indicated a lack of consensus (see p. 337-40). Given the response, the Life and Mission Agency is not presenting a recommendation that would permit lay persons to be licensed to perform sacraments. At any time such legislation is proposed, the question raised by this overture could also be considered.

Therefore, the following recommendation is presented:

> **Recommendation No. 29** (adopted, p. 25)
> That Overture No. 4, 2002 be answered in the terms outlined above.

OVERTURE NO. 6, 2002 (p. 513-14)
Re: Items included in clergy moving expenses

Overture No. 6, 2002 from the Presbytery of Niagara was referred at the request of the presbytery to the Life and Mission Agency (Ministry and Church Vocations). The overture asserts that some, but not all, 'calling' congregations are choosing to cover the costs incurred by the ministers selling their houses. It asks for study of the fairness of this diverse practice and of its impact on ministers. It also asks for study of the anticipated impact on congregations with marginal financial resources, if all congregations were required to cover the costs under consideration.

The study that is being requested will require time, and therefore the following recommendation is presented:

Recommendation No. 30 (adopted, p. 25)
That permission be given to the Life and Mission Agency (Ministry and Church Vocations) to report on Overture No. 6, 2002 to the 129th General Assembly.

CONTINUING EDUCATION

In 2001, the Continuing Education Committee considered 11 applications, and provided a total of $8,750 in grants, an average of $795 to each applicant. Grants were approved for a variety of courses and programs designed to improve preaching, teaching and counselling skills. Four grants were provided for Doctor of Ministry programs, one for a Doctoral Program in Ethnomusicology, one for a Master of Adult Education, one for a course in Clinical Pastoral Education, one for a course in Interim Ministry, and three for short courses in spirituality, church management and 'Starting Well' for new ministers.

As the General Assembly approved last year's recommendation to increase the annual continuing education allowance to $600 effective January 1, 2002, the committee did not see a need to address this issue in this report.

It is the hope and prayer of Ministry and Church Vocations and the Continuing Education Committee that congregations and presbyteries will encourage their ministers to avail themselves of the many opportunities for continued growth and study on a yearly basis.

Thanks are due to the members of the committee for their commitment of time and energy: Ms. Kathleen Gibson, Dr. Peter Ross, and The Rev. Helen Hartai.

PERSONNEL SERVICES

Personnel services link people searching for a call with congregations seeking someone to call. Through the congregational profile, professional church workers and candidates certified for ordination can learn about congregations. Through the personal profile, professional church workers and candidates certified for ordination can introduce themselves to a search committee and search committees can receive profiles of candidates. An up-to-date listing of ministry opportunities and interim moderators is maintained on the church's web site (www.presbyterian.ca/mcv. Follow the link to: Ministry Opportunities and Interim Moderators.)

In addition to ministry opportunities leading to calls, the referral services continue to be used for stated supply and interim ministry appointments.

Some time is spent doing outplacement, career and crisis counselling for professional church workers. For those who request it, personal profiles are also reviewed and critiqued.

At the time of writing this report in February, the Ministry and Church Vocations office records indicated that 60 professional church workers and graduating students, representing 4.8 percent of ministers now on the rolls of presbyteries, were seeking a call. There were 94 pastoral charges looking for a minister, representing 9.5 percent of the pastoral charges in The Presbyterian Church in Canada. In recent years, the number of people looking for a call and the number of pastoral charges looking for a minister have been much closer to being equal than the numbers this February. Sometimes the number of people looking was slightly larger than the number of charges looking, while at other times the reverse was true. Time will tell whether the different balance of numbers this year simply reflects a momentary 'blip', resulting from an unusually high number of retirements coinciding with an unusually small graduating class, or whether it signals the start of a new trend. In any case, these numbers serve as a reminder to the church, and to sessions and presbyteries in particular, to seek diligently to discern and to encourage those whom God is calling from our midst into ministerial office (Book of Forms section 202).

WOMEN'S PERSPECTIVES

Womens' Perspectives is a newsletter for keeping women, both lay women and women who work professionally in the church, in touch with each other, sharing with the whole church their theological perspectives, biblical insights, special interests, joys and concerns. Two issues were published in 2001. The May 2001 issue was the second part of a two-part series with the theme *Women and the Changing Face of Ministry.* It was edited by the Women in Ministry Committee. The November 2001 issue, *Living as Called*, was edited by Jan Hazlett. The focus

was on listening to and responding to God's call. Articles from a recent issue are posted on the church's web site. (www.presbyterian.ca/mcv/Women in Ministry/Women's Perspectives). Promotional issues are distributed through the Book Room.

WOMEN IN MINISTRY COMMITTEE

During the year 2001, the Women in Ministry Committee continued to support women ministers. The goal to share ideas from and with colleagues has been the centre of the committee's work. The committee had four meetings during the year at which the discussion focussed on women's issues and how women can play a greater role within the structure of the church and how the committee can be a greater help to women in ministry.

The Women in Ministry Committee undertook editing another issue of Women's Perspectives for May 2001 and further developed the theme "Women and the Changing Face of Ministry". This theme was also used in the issue the committee edited in November 2000. Editing these issues was a very uplifting and interesting experience. During the planning phase the committee contacted women in ministry from sea to sea, and those contacts provided many insights and ideas worthy of the committee's continuing consideration. The committee is also thankful for the positive response from the writers and the readers.

Keeping in touch with the area representatives is also important to the committee. During General Assembly at York University members of the committee met over lunch with the area representatives who were present at the Assembly as well as with those who are interested in the work of this committee. The time together was very constructive, so the committee decided to continue the practice at the next Assembly.

Now that the committee has its own e-mail address (wim@presbyterian.ca.) on the church's home page the committee's base of contact is further broadened. June Holohan, a member of WIM, monitors the incoming e-mails and responds when it is required. The most common questions pertain to the ordination of women.

The Women in Ministry Committee supported a concert at Knox College in June 2001 given by the Toronto Sharon Women's Choir. The committee was delighted that the choir raised bursary funds for women ministry students at Knox College from the proceeds of their concert.

The Women in Ministry Committee continues to develop a relationship with the women of the Presbytery of Eastern Han-Ca. The convener of the presbytery's women in ministry committee is an ex-officio member of WIM. Also one of the interesting and ongoing conversations during the year was about ethnic ministry. The committee is seeking ways to support this special kind of ministry.

In June, the Women in Ministry Committee welcomed The Rev. Victoria Eldridge as a new member while The Rev. Dr. Patricia Dutcher-Walls finished her term and the committee wished her well for her sabbatical year from her teaching position. The new convener for the committee is Ms. Carolyn Jones and the new representative of the Women's Missionary Society is The Rev. Sarah Kim.

THE ORDER OF DIACONAL MINISTRIES

Celebrate! Let's celebrate! The year has been filled with many events that give us reason to rejoice and give thanks to God. We rejoice that our council meeting in 2000 was a part of the discussions that led to the introduction of the Ewart Lay Training Courses at Knox College. We give thanks for this means of strengthening the laity.

Working and worshiping together is an important part of our ministry. This past year we have been involved in planning for three gatherings. First, members of the Order helped plan for the February 2002, Association of Presbyterian Church Educators, (APCE) conference in Toronto, The theme was *Alive by the Breath of God*. APCE last gathered in Toronto in 1986. Next, our own biennial council, *Called to be Servants: Rooted in Life and Worship* met April 14-17, 2002, where we considered the ministry of *Soul Tending, Breathing Spirit into a Life of Service.* The final gathering, Diakonia of the Americas and Caribbean, [DOTAC] will be meeting in Winnipeg, June 22-26, 2002 around the theme *Diakonia Reclaiming the Ministry of all God's People*. Five members of the order are on the planning committee: Warren Whittaker, Lynda Reid, Agnes Hislop, Merle McGowan and Jan MacInnes.

We give thanks for the gathering of Foundation Diakonia - World Federation of Diaconal Associations and Diaconal Communities that met July 5-11, 2001 in Brisbane, Australia. Ann Blane, Lynda Reid, and Jan MacInnes were able to be a part of this gathering. They came away encouraged and rekindled from the theme *"Hearts on Fire in a New Time"*. The next world gathering will be held in 2005 in England.

We congratulate two members of our Order who received awards at the APCE Conference in February. The Rev. Marion Barclay received the Educator of the Year Award, and Mrs. Norma Goldsmith received the Life Educator Achievement Award. We rejoice and give thanks to God for their service and gifts that they have shared with all of God's people.

The executive is: President, Jan MacInnes; Past President, Margaret Robertson; Treasurer, Frances Sullivan; Secretary, Mary Jane Bisset; members at large, Lynda Reid and Joyce Hodgson: and by correspondence, Debbie Stewart and Joanne Vines.

Jan MacInnes, President
Order of Diaconal Ministries

SPECIAL MINISTRIES

Canadian Forces Chaplaincies

The Canadian Military Chaplaincy is served admirably by the several ministers of The Presbyterian Church in Canada. The below named are the Regular Force chaplains. There are many Reserve Force Chaplains, who also serve the members of the Canadian Forces with distinction and dedication.

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 continued to serve in a "called out capacity" as Project Officer in the Chaplain General's Office, National Defence Headquarters, Ottawa. His contract expired in June 2001.

Three chaplains were recruited to the Regular Force, and have successfully completed their Basic Training.

Capt. Charles Deogratsias, CFB Gagetown
Lieut.(N) Bonnie Mason, CFB Halifax,
Capt. Dwight Nelson, CFB Petawawa.

The Rev. Dr. Tom Gemmell succeeded The Rev. James Peter Jones as the Presbyterian representative to the Interfaith Committee on Canadian Military Chaplaincy (ICCMC) June 2001. Other members represent The Canadian Council of Churches, Roman Catholic, Anglican, Baptist, Lutheran, United, Pentecostal and other Protestant churches. The committee is also served by Colonel Commandant Vice Admiral (retired) L. Murray, Commodore Tim Maindonald, and his staff at the National Defence Headquarters.

The Interfaith Committee on Canadian Military Chaplaincy continues to make significant strides in leading the ecumenical movement between denominational groups 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 main focus of the committee is the professional church workers who extend the ministry of their faith group to military families. The chaplains serve Canada and their faith groups offering ministry to Canadian Forces personnel fighting in the operation against terrorism, and to Canadian Forces members on peacekeeping missions. In addition to overseas ministry, chaplains also serve by supporting military families in Canada. Among other things, they offer ministry in military base chapels

across the country. Chapel service offerings are returned to denominational church offices on a proportional basis.

In the aftermath of September 11th, all those serving in and with the military have significant responsibility in the interests of Canada and world stability. All this makes for significant meetings between the Interfaith Committee on Canadian Military Chaplains and the Minister of National Defence. The Honourable Arthur Eggleton, MP, regularly expressed his concern with equipment, the quality of life, and the wellbeing of Canadian Forces members and their families. He has extended his deep appreciation for the contributions of the Canadian Forces Chaplains.

The men and women of the Canadian Forces continue to serve Canada with distinction and honour. Their professionalism and willingness to serve their country under difficult and dangerous situations is a remarkable sacrifice. They and their families deserve all the support our nation can provide. The Presbyterian Church, through its ministers called to this unique ministry, is providing a first class service. These men and women of God need and deserve the strong and visible support of our denomination.

To close, I wish to say that I am profoundly impressed with the ministry offered to Canadian Forces families. Since joining the committee I have had the honour of meeting with many chaplains of all faith groups. Hearing their stories of ministry, often associated with self-sacrifice, and very difficult working environments, I quickly realized that I was indeed now associated with a truly remarkable group. Being appointed to this position is a great privilege and I look forward to my term in this office.

Thomas Gemmell
Convener - The Presbyterian Church Canadian Forces Chaplaincy Committee
Presbyterian Representative - Interfaith Committee on Canadian Military Chaplaincy.

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.

More time is needed to complete this study.

> **Recommendation No. 31** (adopted, p. 25)
> That the Life and Mission Agency (Ministry and Church Vocations) be given permission to report on Overture. No. 23, 2000 to the 129th General Assembly.

MINISTRY AND CHURCH VOCATIONS ADVISORY COMMITTEE

Ms. Betty Crossley, Ms. Jo-Ann Dickson, The Rev. Dr. Tom Gemmell, The Rev. Dr. Terry Ingram, Mr. David Lapthorne, The Rev. Dr. Stuart Macdonald, The Rev. Elias Morales, The Rev. Kathryn Strachan

CALLED TO COVENANT: STRENGTHENING CONGREGATION-PRESBYTERY RELATIONSHIPS

The Called to Covenant project of the Life and Mission Agency was designed in response to needs identified within our denomination to strengthen congregation-presbytery relationships. This three-year project has a mandate to carry out a process of consultation, research and reporting, in consultation with the Clerks of Assembly. A ten-member working group from central Ontario has been appointed, augmented by seven corresponding members from across Canada 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 involved church-wide consultation to gather data and identify key issues. The dynamics of healthy covenantal relationships between congregations and presbyteries were described, as well as concerns in such areas as regular pastoral oversight, planning and accountability, and crisis intervention. The consultations also revealed that several presbyteries have been using a number of strategies to build covenantal relationships within their bounds.

The General Assembly in 2001 authorized the Called to Covenant Working Group to contact sessions and presbyteries for information and feedback related to the key issues and strategies involved in strengthening congregation-presbytery relationships. The response level has been high, with 130 sessions and 14 presbyteries forwarding comments. The working group is currently in the process of analyzing these responses and continuing research into strategies developed by other denominations.

The project timeline has been lengthened somewhat to accommodate a period of health leave for Tom Gemmell earlier this year. It is now anticipated that the working group will present its final report to the General Assembly in 2004.

The final report 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 denomination in conversation about these issues will itself be productive and health giving.

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

Staff Director:	Richard Fee
Resource and Communications Co-ordinator:	Karen Watts Plater
Program Co-ordinator, Asia and Central America:	Guy Smagghe
Program Co-ordinator, Africa and Refugees:	Jean-Frédéric Beauchesne
Administrative Assistant:	Colleen McCue

INTRODUCTION - PWS&D 55 YEARS OF SERVICE AND DEVELOPMENT

In 2002 Presbyterian World Service & Development celebrates 55 years of faithful service in relief and development work on behalf of The Presbyterian Church in Canada. In those 55 years the name has changed five times and PWS&D has grown from an ad hoc committee with staff seconded from other departments, to a standing committee with five full-time employees. Funds have always been raised by annual appeals. It has never received support from the General Assembly budget. The 1947 Assembly appeal raised over $8,890 and hundreds of pounds of clothes. In 2001 PWS&D raised over $2.8 million for our development and relief programs, and an additional $3.3 million for our food aid programs through the Canadian Foodgrains Bank.

The genesis of Canadian Presbyterian response to worldwide issues of hunger, poverty and emergency relief came from heightened consciousness following World War II. Canadians responded in co-operation with government agencies to European food shortages as early as 1946. In 1947, churches embarked on their own efforts. The Presbyterian Church in Canada's General Assembly established a special committee, Presbyterian Section of Canadian Church Relief Abroad, (Presbyterian Relief Abroad) specifically to respond to food shortages in Europe. By 1948 the effort was expanded to include Asia as well as Europe.

From 1949 until 1955 this work was assigned to the Overseas Relief Committee (also known as Church Relief Abroad). Funds for the work were raised through an annual appeal. By 1950 the budget was $15,000. In 1952 an appeal was made for Korean refugees and $12,639.40 was raised. In 1955 the Committee took the name Committee on Inter-Church Aid and Refugee Relief. From 1957 until 1962 this Committee was a sub-committee of the Board of Evangelism and Social Action but continued to report directly to the Assembly as a standing committee. The work continued from 1962 until 1980 under the name of the Committee on Inter-Church Aid, Refugee and World Service.

The Nigerian Civil War from 1967 until 1970 saw a tremendous outpouring of concern for the victims of that strife. The Presbyterian Church joined Oxfam and the Anglican, United and Roman Catholic churches to fly relief into Biafra through Canairrelief. Canairrelief planes became part of the international Joint Church Aid airlift, a combined Protestant-Lutheran-Roman

Catholic relief operation into Biafra. The Canadian crew established several records including the largest tonnage of food flown by any one aircraft in one night and the largest tonnage of food flown by anyone in any one month of operation.

International development became a major focus for the endeavors in the 1970s and 1980s with an emphasis placed on community based programs in education, agriculture, health care and income generation. PW&SD matching funds from the Canadian International Development Agency (CIDA) helped increase the work being done. In 1980 the name was changed to the Committee on Presbyterian World Service and Development.

The 1990s saw a return to global strife and conflicts and an increasing number of natural calamities. PWS&D joined the Canadian Foodgrains Bank in 1992. Many rural and urban congregations began to work together to grow crops to deposit into PWS&D's account at the "bank". PWS&D uses the grain for food security programs around the world. International development work also continued to expand in the 1990s, and PWS&D moved onto program funding with CIDA, securing funding for programs on three year plans. A 2000 evaluation by CIDA stated: "The evaluator's overall conclusions are that PWS&D's program/projects are well planned, wisely administered and successfully implemented. In addition, their profoundly religious dimension is a factor of their success: tireless hard work, dedication, trust, respect, and love of individuals, genuinely wanting to make a difference in the lives of human beings in need, and a seemingly never-ending, hopeful optimism that is at times baffling in light of the hard realities they face in areas of excessive poverty, unspeakable violence and human rights abuse, natural disasters and human calamities."

Since 1947 Canadian Presbyterians have raised over $30 million dollars for overseas development and emergency relief. The history is one of faithful and consistent application of the biblical principles of compassion, support, doing justice, and loving our neighbour.

OVERSEAS DEVELOPMENT PROGRAM

In 2001 PWS&D provided over $1,560,000 for community development work designed and implemented by local partners. Matching funds from the Canadian International Development Agency (CIDA) continued to extend the impact of donations to PWS&D. The following are some of the program highlights.

Africa Program Highlights

Mozambique: In August 2001, The Presbyterian Church of Mozambique completed the community training and construction work on six PWS&D-funded wells in the Manjacaze area. From December 2000 to July 2001, PWS&D contributed a total of $280,000 to this ambitious program. This is the most expensive well project PWS&D has worked on due to the remoteness of the communities, the depth of the boreholes and the extensive education program on nutrition and sanitation that accompanied the project.

Ivan deKam, a development consultant with Church World Service (CWS) conducted an informal evaluation of this program on PWS&D's behalf. After visiting the well sites in Mausse, Barramo, Mukoduane, Chikagolo and Chidinguele, he reported, "This is a good project and very timely. It seems to be managed well. Community relationships seem to have been strengthened. Working with the traditional community leadership, local government leadership (Barrio Secretary) as well as local church leadership seems to have been carried out sensitively. There is no doubt that the project has met genuine needs at the village level."

Malawi: In northern Malawi PWS&D continues to support water sanitation projects, through the Church of Central Africa Presbyterian (CCAP) Synod of Livingstonia's Ilanga Integrated Development Program. This year, they received $40,000 in CIDA funds. In May, PWS&D forwarded an additional $20,120.15 for the water sanitation component of the program. PWS&D's contribution has been allocated to the formation of new water committees, health and hygiene education seminars, and borehole site identification.

The innovative PWS&D-funded Biogas Program of the Synod of Livingstonia, is in its second year. Already, the first biogas plant has been completed. The digester has been fed and gas is being produced. The Synod's Department of Development and Relief is putting finishing touches to the demonstration kitchen. As soon as it is completed, gas cookers and electricity bulbs will be fitted for cooking and lighting. PWS&D's 2001 contribution of $26,000 was

allocated to the construction of two more biogas plants in surrounding villages. The Synod is exploring the possibility of bottling the biogas and providing methane burners and lamps at a subsidized rate.

In 2001, the Synod of Livingstonia's Bandawe Girls Secondary School Hostel Project received advanced funding from PWS&D because of the time constraints and the need for more hostel space for the girls. In the 2000-2001 school year there were 150 registered students. The present hostel facility is designed to house 64 students. By crowding, 74 beds can be fit into the space available. The remaining girls must become 'day scholars', renting rooms in neighbouring communities, often travelling up to one and a half hours to and from school. This new hostel will accommodate a further 74 students. The local community around the school will contribute the bricks for construction. Several Canadian Presbyterian Mission personnel involved with this project are helping PWS&D raise funds for this project

In Southern Malawi, PWS&D continues to support the Community-Based Orphan Care Program (CBOC) of the Blantrye Synod. The Synod's Projects Office is running seven community-based orphan care centres (CBOCs), providing care for over 800 children. The main goal of CBOCs is to promote the survival, good health, loving care, and physical, intellectual and spiritual development of orphaned children. The centres are managed by a volunteer committee and supervised on a day-to-day basis by a full-time community worker.

Blantyre Synod also recognizes the urgent need to care for orphan families. Through the PWS&D funded Orphan Families in Crisis (OFIC) Program, the Synod provides emergency food rations and improves housing for families where several children are at risk. The program also offers orphaned youths skills-training in carpentry, welding, tailoring, business management, and literacy in an effort to help them become self-reliant. Small, no-interest loans help orphans and guardians run small businesses that can increase their capacity to improve the livelihood and security of their families. PWS&D was the first Blantyre Synod partner to fund this program. Since its inception, the program has expanded significantly, currently providing assistance to 72 orphan families.

In 2001, PWS&D continued to fund the Development through Literacy (DTL) Program. The program is now entering its sixth year of consecutive CIDA-matched PWS&D funding. Since its inception, the program has reached well over 3000 illiterate Malawian men and women. DTL graduates are now able to read Chichewa. This has increased their confidence, as well as independence. According to Mr. Masingati, DTL graduates "were once in the dark, but now rely on themselves when travelling, writing and reading letters." Due to the program, and the skills people have acquired, some women have gained wage employment, while others have assumed leadership positions in the community and within the church. Graduates are able to add and subtract figures. This skill allows them to buy and sell commodities. Graduates have been encouraged to start small businesses as they can take on more challenging income generating activities, thus improving the economic well-being of their households. PWS&D also helped support literacy work by funding the Neno School Project in Blantyre Synod.

The Naminga'zi Capacity Building Program of the Synod of Blantyre in Malawi is going strong. To date, PWS&D funds have allowed Naminga'zi staff and extension officers to organize "appreciative planning and action" workshops, conduct development exercises, and receive training in project appraisal. Since its inception in 2000, the Naminga'zi Capacity-building Program has trained 27 people in project appraisal, and six extension staff have undergone training sessions on "appreciative planning and action".

Despite its size and influence, the CCAP is presently unable to implement national programs in support of civil society initiatives. In order to address these issues, the Blantyre Synod's Church & Society (C&S) Program developed a proposal for the development of a national church and society framework. In August, PWS&D released a grant of $25,753 towards this endeavour. According to Robson Chitengo, Church & Society Program Facilitator, the program is well under way. Already, personnel from the C&S committees of Livingstonia, Nkhoma and Blantyre, as well as other key stakeholders have come together and held meetings to identify civil society issues of common concern. Leaders of the three Synods are currently planning joint strategies for national programs. Forging national policies will greatly help Synods take wider and more inclusive views of the impact of various programs. This will also counteract the growing tendency towards regionalism and ethnic division in Malawi.

In the Spring of 2001, PWS&D responded to an urgent appeal for funding from The Rev. D.P. Gunya, General Secretary of Blantyre Synod, to cover costs related to the printing and distribution of a Pastoral Letter. The Pastoral Letter expressed some concerns regarding worrisome trends of the present fledgling national government which were (and are) seriously jeopardizing the development of a democratic culture in Malawi. The letter also served as a vehicle to voice CCAP's concerns on proposed and projected constitutional amendments. The letter was sent out to all churches and read in April 2001.

Kenya: In 2001, PWS&D continued to support the HIV/AIDS Control Program of the Presbyterian Church of East Africa (PCEA) with a grant of $22,500. In an effort to build the capacity of the PCEA HIV/AIDS Control Program, PWS&D facilitated the participation of The Rev. Joseph Mothaly in the July 2001 Inter-Agency Coalition on AIDS and Development (ICAD) HIV/AIDS Awareness Symposium in Montreal. He was one of three southern representatives to take part in this event.

Tanzania: Following the Africa Inland Church of Tanzania's (AICT) implementation of two PWS&D/CFGB programs in Shinyanga, Tanzania, PWS&D forwarded a grant of $42,854.00 towards year one of AICT's Integrated Community Seed Program. This program will have two primary foci: a) assist farmers with improved sorghum seeds, and b) build water reservoirs for rainwater harvesting. In year two, seed banks will also be established in target villages in order to ensure the availability of sorghum seeds in times of drought. This year, AICT will construct five rainwater tanks, with a maximum capacity of 30,000 litres each. These tanks will provide enough water for domestic use, especially for families living in proximity of the tanks. Through this intervention, target villages will experience reduction in cases of diarrhoea, cholera and other water borne diseases. This program will also reduce the burden of walking long distances in search of drinking water, especially in the dry season.

Ghana: Life in Ghana can be difficult for anyone, but for persons with disabilities, the challenges of day to day survival are compounded. Through The Presbyterian Church in Ghana, PWS&D is supporting Garu Centre which is helping differently-abled persons (i.e. visually impaired, deaf, mute, physically disabled, or epileptic) learn skills that will increase their ability to participate actively in society. In addition to training programs, the centre advocates for the rights of differently-abled persons by educating communities on special needs, and dispelling myths about disabilities.

In July 2001, PWS&D forwarded a $30,400 grant for phase one of The Presbyterian Church of Ghana's (PCG) Presbyterian Centre for Vocational Instructors Development (PRECEVID) curriculum development program. This program aims to improve vocational and technical education and training, and enhance the capacity of vocational trainees to secure gainful self and/or wage employment.

The PRECEVID program has received full endorsement from the Government of Ghana. In a letter dated July 3, 2001, the Deputy Director General of the government's Education Service Department stated that, "The proposal by the Presbyterian Church of Ghana to establish PRECEVID is a laudable one and will be given support by the Ghana Education Service. The GES supports the initiative of the PCG to help address the problem of instructor training as a significant contribution to the development and improvement of Technical/Vocational Educational and Training in Ghana."

Monitoring Visits to Africa: Richard Fee attended a church partners' consultation in Ghana in September 2001 and took the opportunity to visit PWS&D supported projects in Ghana (Garu, Gambaga and the People's Participation Program). The level of dedication, the quality of work and the efficiency of The Presbyterian Church of Ghana impressed him. Jean-Frédéric Beauchesne and The Rev. Peggy Kinsman participated in the Canadian Foodgrains Bank Foodstudy Tour in February 2001, seeing the impact of food programming in Ethiopia and Kenya. JF Beauchesne then travelled on to Tanzania to develop the partnership with AICT and monitor CFGB food programming. He also traveled to Malawi in February 2002 to visit both Blantyre and Livingstonia Synod to review their projects.

Asia Program Highlights

India: PWS&D is a major supporter of the Church of North India, Synodical Board of Health Services' community health programs in Jobat, Mendha, Ratlam, Barwani, Shivangaon and Revgaon.

The Institute for Development Education in Chennai is empowering women and communities to attain sustainable development. The program includes adult literacy classes, small loans for micro-enterprise development, typing and computer training.

Roofs for the Roofless, Chennai, India is supporting community development in villages and operating a typing and tailoring training centre. New developments include a computer-training centre.

The Madurai Non-formal Education Centre (MNEC), Madurai, India is supporting slum redevelopment through women's associations. There are now more than 9,000 members. Their program includes small loans for micro-enterprise development, health camps, International Women's Day activities, adult literacy, and tutoring for children. PWS&D helped MNEC published a book "Urban Slums: Livelihood and Towards Women Empowerment", reflecting on their work and learning over the years. Six hundred copies were distributed, three hundred in English and three hundred in Tamil. An extension in a rural area, the Centre for Rural Development, has helped a number of villages with similar endeavours.

Monitoring Visits to Asia: In March 2001, a monitoring visit to India was carried out by Guy Smagghe and The Rev. Andrew Johnston, committee member from the Synod of Quebec and Eastern Ontario. The itinerary included participation in the celebrations of International Women's Day in Madurai with 10,000 women and a visit to Gujarat to witness the devastation of the earthquake and to understand the reconstruction needs. Video footage from the trip was used to make a five minute video that was sent to every congregation of our denomuination.

Central America/Caribbean Program Highlights

Dominican Republic: The Foundation for Disease Prevention and Children's Dental Health (Sonrisas) is supported by PWS&D for their computer training project in poor neighborhoods of Santo Domingo, Dominican Republic. Here children learn how to use computers while producing health education resources that are distributed in their communities.

PWS&D has contributed to an institutional strengthening project for three organizations working with Haitian workers in the bateys (villages) of the sugar plantations through Catholic Relief Services, Dominican Republic,.

El Salvador: In El Salvador the Institute for Women (IMU) supports community development in rural areas by empowering women's groups through training in trades such as building latrines, improved safer stoves, vegetable production, community health, and women's rights. The Manager of our program with IMU, Blanca Angélica Solis, passed away in late 2001. Many in Canada will remember her as a vivacious and engaging personality as she spoke in many congregations in 1995 and 1996.

The Federation of Baptist Churches in El Salvador (FEBES), has been able to expand and strengthen their basic education project providing access to schooling for children.

Guatemala: The Centre for Integrated Studies and Community Development (CEIDEC) supports more than 30 Mayan communities in the Izabal region of Guatemala. This organization is involved in a long-term development plan including projects which provide alternative sources of income such as maize mills, rural tailoring, as well as supporting the association of villages called 'Lovers of the Earth'. PWS&D was saddened by the unexpected death of CEIDEC's program co-ordinator Roberto Gonzales, and recognizes his significant contribution to implementing PWS&D programs.

PWS&D also supports the Fraternidad de Presbiteriales Mayas (FPM) in Guatemala. The FPM is a gathering of Mayan Presbyterian women dedicated to making a difference in their communities by leading literacy classes and workshops on various trades such as embroidery, tailoring, and pig farms. They also help women with legal issues in cases of physical abuse and violence.

Nicaragua: PWS&D supports the Integrated Centre for Life and Hope for Women and Children's (CIVEMN) community development work in a poor neighborhood of the capital and in remote rural areas. The projects include basic education for children and adults, vocational training, small loans for micro-enterprise development, health education, and youth programs. In 2001 PWS&D sponsored a delegation from CIVEMN to go to El Salvador to share their

experience with our partner there, IMU, on rebuilding after the catastrophic earthquakes. At the same time, they also shared information on the nutritional use of soybeans.

The Institute for Human Promotion - Community and Family Program (INPRHU) reaches out to children and youth in the markets of Managua providing opportunities for basic education. They also help those who have specific needs such as girl victims of sexual and/or physical abuse. INPRHU also works with teachers, policemen, and vendors to promote children's rights and help the people who interact with children to defend these rights for them.

With the ongoing support of PWS&D, the Asociación Soya de Nicaragua (SOYNICA) supports pregnant and lactating women with a network of educators that help the mothers and children to get adequate nutrition through breastfeeding and the use of soy products and green leaf extracts. SOYNICA also helps hundreds of children to get an early education in pre-schools that also free up time for the mothers to earn an income for their family.

The Batahola Centre in Nicaragua has been a refuge for many people in Managua as well as visitors from Canada. The mural in its worship space is well known. PWS&D supported a project to improve the Batahola facilities for vocational training. In 2001 we were informed of the death by cancer of Sister Margie Navarro, CSJ, and Father Angel Torrellas, the guiding lights of this institution. They will be sadly missed.

Monitoring Visits to Central America: A monitoring visit to Guatemala and El Salvador was carried out in November 2001 by Guy Smagghe, Colleen McCue and Michael Hwang, committee member from the Synod of British Columbia. The team witnessed the strengthening of the Fraternidad de Presbiteriales Mayas and traveled to remote areas to see the literacy work. The itinerary, included visiting remote communities on the Atlantic coast by boat and participating in the inauguration of a maize mill and a sewing project. In El Salvador, they saw a new clinic running under the co-ordination of AMUDESCO a now independent women's association supported by our partner IMU. We also saw some of the houses that were built for victims of the earthquakes by IMU and FEBES.

Regional Program Highlights

The Maquila Solidarity Network, a Canadian network working with groups in Mexico, Central America, and Asia to improve conditions and wages for employees in factories and export processing zones, has been receiving PWS&D support for several years. They are working with Southern partners on corporate campaigns to have effective "codes of conduct" monitoring. They have also co-sponsored an innovative south/south exchange program bringing together Latin American women's groups working in the maquila sector with their Asia counterparts working in free trade zones.

PWS&D helped the World Student Christian Federation (WSCF), Africa Region hold a "Workshop on Gender Mainstreaming and Empowering Young Women in Public Life and Decision-Making". During this workshop, 11 Student Christian Movements (Lesotho, Madagascar, South Africa, Uganda, Rwanda, Burundi, Kenya, Sudan, Ethiopia, Zambia and Zimbabwe) came together to address the following issues: a) to sensitize and urge young women to actively get involved in the policy formulation process; b) to encourage them to climb the academic ladders to promote their economic independence; c) to understand the dynamics and role of women in the current global economy/structure.

PWS&D also helped sponsor the World Council of Churches Global Consultation on HIV/AIDS in Nairobi, Kenya in November 2001. This brought together African churches, WCC and development agencies as they worked on an integrated and comprehensive ecumenical response to HIV/AIDS in Africa. The Rev. Dr. Samuel Kobia, Director, Cluster on Issues and Themes, World Council of Churches explained, "The challenge of HIV/AIDS requires that we concert not only our efforts in material terms, but also in respect to ethical and spiritual discernment. We therefore hope that the plan of action to come out of the dialogue in Nairobi will provide the platform for a coherent approach by the wider ecumenical family."

PWS&D provided a grant to TransFair Canada which helps them promote and license Fair Trade coffee companies. Fairly traded coffee helps provide a sustainable income to small farmers in co-operatives in coffee-producing countries. As of February 1, 2002, the coffee machine at 50

Wynford Dr. proudly serves Certified Fair Trade coffee, following the steps of the Church of Scotland and the Presbyterian Church (USA).

CONGREGATIONAL INITIATIVES PROGRAM

In 2001 the following 12 congregations received matching funds from PWS&D for projects they initiated with partners overseas. Each congregation developed the partnership, evaluated the program's sustainability, and developed a plan to monitor and evaluate the work.

St. Giles, St. Catharines: CIVEMN, Nicaragua - St. Giles Church supported a house construction project in Nicaragua. They visited there last winter and were touched by the housing needs.

Trafalgar Presbyterian Church: Masooli-Kitettika Youth Group, Uganda - During the summer of 1999, Dr. Joyce Nsubuga, a member of the Trafalgar Church, and her family, observed that many of the AIDS orphaned youths in Masooli-Kitettika village were living in abject poverty and lacked access to locally available knowledge and skills resources. With the rural AIDS orphaned youths as the target population, Trafalgar supported the development of these disadvantaged youths, their families and communities through the Multisectoral Network for Leadership Training and Development of Rural Youths.

Lakeside, Summerland: UPOLI, Nicaragua - This project, spearheaded by Fred Speckeen, from British Columbia, helped UPOLI purchase nursing books for the students of the Polytechnic University of Nicaragua.

Knox Church, Listowel; Knox Church, Dunneville; Lakeview Church, Thunder Bay: FEBES, El Salvador - Groups from these churches helped build houses for families who lost their homes to earthquakes.

Knox Church, Goderich: Iglesia Bautista Libertad, Nicaragua - Knox constructed a playground and new classrooms for Iglesia Bautista Libertad's school in Managua.

Hungarian, Montreal: Hungarian Reformed Church, Ukraine - Nagydobrony farm is part of the ministry of the Hungarian Reformed Church in Ukraine, a partner of PWS&D. The farm helps provide food for vulnerable people in the community and students attending the HRC's schools. It also raises funds for the school by selling excess produce. In 2001, Hungarian Presbyterian, Montreal helped the farm build a chicken farm and plant an orchard to help diversify the farm which now has cows, pigs, milk processing machinery, and greenhouses.

Glenview, Toronto: Shauri Yako Community Children/Youth Support, Kenya - Glenview is helping street children through the Shauri Yako Community Centre in Kenya.

First Hungarian, Toronto: Hungarian Reformed Church, Romania - First Hungarian Church Toronto asked PWS&D to transfer funds to support social work and nursing students at the Hungarian Reformed Church in Romania's University.

First Hungarian, Toronto: Last Straw Foundation, Hungary - First Hungarian helped provide material and financial help for the victims of the Tisza River floods which devastated the villages of Komora and Jana. The aid provided immediate food aid and seeds to start vegetable gardening around their homes.

St. Luc, Montréal: Analakininina, Madagascar - Twice the Bethléem church was built and later destroyed by tropical storms. The project provides the community of Analakininina with a "tropical storm resistant" church and community centre providing a place of worship, as well as rooms and halls for housing several humanitarian, social justice and development organizations working in the community.

Paterson Memorial, Sarnia: Presbyterian Training Centre, Zimbabwe - Paterson Memorial helped the Presbyterian Training Centre offer skills training in working with pre-school children and an urban feeding program for young children.

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 (CFGB), and Action by Churches Together (ACT). When an appeal is issued, PWS&D often sends funds before donations come in, so that our partners can respond immediately. Behind the name and financial figures in each emergency there are many stories of remarkable courage, drama and human resourcefulness in the face of unimaginable destruction and horror.

The year 2001 began with earthquakes that devastated communities in India and El Salvador. PWS&D development partners, the Church of North India, the Federation of Baptist Churches in El Salvador, and the Institute for Women (El Salvador) were quick to respond with emergency supplies, and later with housing projects.

Many churches wanted to respond to the events of September 11, 2001. PWS&D established a special fund and collected messages for a book of condolences. Funds were sent to Presbyterian Disaster Assistance (USA). They used the funds, and their experiences from the Oklahoma bombing, for outreach to people affected-often ones that were overlooked by other programs. The book of condolences was sent to Fifth Avenue Presbyterian Church, New York, where it was put on display in their gallery so that they can bring hope and comfort to both members and their many visitors. Thomas Tewell, senior pastor wrote saying:

> These have been some of the most stress filled and yet meaningful days that our church has ever experienced. Our strategic location in midtown Manhattan has meant that both individuals and corporations who lost loved ones have reached out to us for comfort, care, funerals and memorial services. It has been an inestimable privilege to have a message of hope to share with people in such distress.
>
> It is difficult to express how much I was comforted by your notes and prayers. I can't possibly express to you how important it is to keep praying for the City of New York, Washington, our nation, and world during these terrorist days. This tragedy has shaken the very foundations of people's priorities and I truly believe that in God's sovereignty, this terrible tragedy will be transformed into a spiritual awakening in America and the world. Your prayers are so important to us-keep it up! I thank God for you!

In the wake of the terror attacks, Afghanistan became the focus of world attention. Already caught in a spiral of war and drought, Afghanistan was already experiencing one of the most serious food shortages in the world, and was on the brink of famine. PWS&D, through the Canadian Foodgrains Bank (CFGB) and Action by Churches Together (ACT), had assisted the region in the past. As refugees fled the country, and even more people were internally displaced, ACT and the CFGB helped provide food, water, and emergency shelter. Once a transitional government was in place, they began working on basic rehabilitation projects. Food was delivered to remote rural areas. Feeding programs centreed on malnourished children, nursing mothers and widows in Kabul and two other centres. Food-for-work projects provided food in a city plagued by unemployment while helping to repair roads and remove waste that has accumulated during five years of neglect. Quilt-making projects provided an income to widows and the unemployed while supplying bedding for hospitals and refugees. Work in Afghanistan will continue for years to come.

PWS&D continued to be the lead agency for the Canadian Foodgrains Bank work in North Korea. On October 23, 2001, 1,700 metric tonnes of lentils worth $4,000,000 (including 4:1 matching funds from CIDA) were unloaded at Heungnam Port, North Korea. 34,000 bags have now been distributed to hospitals, schools and vulnerable families in South Hamgyong Province. PWS&D also provided plastic sheeting, seeds, fertilizer and equipment to support food production at the Sapyong Co-operative Farm, as a way to help improve the food security situation. In April 2002, PWS&D hosted CFGB members, United Nations and Government of Canada officials for a meeting to discuss future work in North Korea.

PWS&D also responded to many "hidden" emergencies. While these emergencies often did not make newspaper headlines, they were just as devastating for the people involved. Famine continued to plague Sudan and North Korea. Support was offered to refugees in Liberia and Sierra Leone and internally displaced people in Colombia. PWS&D helped communities recover from floods in Mozambique, Ukraine and the province of Orissa in India. Relief was provided for people affected by the hurricane in Cuba and the typhoon in Taiwan. Food distributions were organized for communities experiencing drought in Central America and Cameroon. PWS&D sent support to victims of the on-going conflict in Palestine and Burundi.

In January, 2002 PWS&D hosted a consultation of North American members of ACT. This provided an opportunity to evaluate work and strategize on how to improve future collaboration. As PWS&D entered the year 2002, we responded to the volcano which devastated communities in the Congo, including the metropolitan city of Goma. Many people sought refuge in the churches that remained standing, and churches were one of the first to provide food relief. An emergency appeal was also issued in March 2002 for the food crisis in Malawi which has over 70 percent of its 10 million people facing hunger, and thousands of children in need of therapeutic feeding.

Description of 2001 Relief Contributions	Amount
Tanzania Relief & Seed Aid Project (CFGB)	$614
Liberia Assistance to Returnees (ACT)	$10,000
Sudan Therapeutic Feeding Program (CFGB)	$47,492
India Earthquake Relief (ACT)	$55,000
India Earthquake Relief (Church of North India)	$190,526
Laos (Mennonite Central Committee)	$30,000
El Salvador Earthquake Relief (FEBES)	$70,400
El Salvador Earthquake Relief (IMU)	$129,800
Nicaragua Earthquake Masaya Relief (CIVEMN)	$50,000
Columbia Relief for Internally Displaced (ACT)	$15,000
Ukraine Flood Relief	$16,253
Ukraine Seed Bank Project (CFGB)	$14,110
Palestine Relief for Victims of Conflict (ACT)	$27,716
Nicaragua Drought (CIVEMN)	$23,100
Nicaragua Drought (CFGB)	$61,825
Central America Drought (ACT)	$10,000
Mozambique Flood Response (CFGB)	$29,540
US Disaster Relief (PDA)	$90,000
Tanzania School Feeding Program (CFGB)	$120,580
Cameroon Drought Relief(ACT)	$15,000
India Orissa Floods (ACT)	$30,000
Taiwan Typhoon Relief	$10,000
Malawi Relief & Rehabilitation Assessment (CCAP)	$10,500
Global Consultation on HIV/AIDS (WCC)	$6,280
Afghanistan Relief (ACT)	$60,000
Afghanistan Drought/Conflict Relief (CFGB)	$150,000
Cuba Hurricane Michelle Relief (ACT)	$20,000
India Cyclone Relief (ACT)	$2,259
North Korea Drought Relief (CFGB)	$375,000
North Korea Farm Inputs (CFGB)	$10,000
North Korea Relief (ACT)	$6,250
Sudan Relief for Conflict & Drought Affected (ACT)	$17,778
Burundi Relief (ACT)	$15,000
Total for 2001	$1,720,023

Presbyterian Growing Projects

Drought made 2001 a difficult season for some of the projects growing crops for PWS&D's account at the CFGB. Still, the network of urban and rural churches joining forces to undertake "growing projects" continued to expand. Contributions 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 was $727,096 while for 2000 it was $730,283. And in 2001, $705,817. The following congregations and community groups donated various percentages of their crops to the PWS&D account at the Canadian Foodgrains Bank:

Growing Projects	% to PWS&D	Acres/Crops	Amount to PWS&D Account
Adamston	25	48 soys / 7.5 tonnes	$2,997.50
Big Head River (Meaford)	25	41 barley and soys / 10.945 tonnes	$4,295.00

Binbrook	100	5 soys	$1,348.13
Central, Hamilton "Beans in Hope"	100		Crop failure
Chesley	100	18 soys / 15.516 tonnes	$6,500.00
Glencoe (individuals)		28.643 tonnes	$9,213.13
Harriston Community	25	46 soys / 18.5 tonnes	$2,499.99
Churches			
Henderson Site	50	10 soys / 2.68 tonnes	$2,058.99
Invernaugh Community	33	10 corn / 9.17 tonnes	$1,821.59
Kent & Area Cornshare	100	14 soys / 9.5 tonnes	$2,800.00
Kirkwall-West Flamborough	100	Soys / 3.235 tonnes	$1,207.74
Knox Dawn	100	10 soys / 4.99 tonnes	$1,465.91
Knox, Drayton	100	11 wheat / 6.512 tonnes	$2,322.11
Knox, Listowel	100	23 soys / 10.297 tonnes	$4,695.64
Jarvis Walpole	100	14 soys	
Knox, Welland			Crop failure
Loaves and Fishes		209 variety	
North Simcoe		134 corn / 20 acres soys	$4,500.00
North Morning			
St. Andrews and Knox Calvin	100	56.97 tonnes	$8,000.00
Monkton Corn Share	100	75 corn	
Rodney - Kintyre	75	38 ac corn / 2000 crop	$4,327.17
		38.858 tonnes / 2001 crop	$5,063.94
Shakespeare, North Easthope	100	6 corn / 82.084 tonnes	$9,306.08
Sharing God's Harvest, Wallaceburg	50	26 soys	
St. Paul's, Carluke	100	26.3 tonnes	$12,779.34
St Paul's, Paris	50	17 soys / 3.062 tonnes	$1,450.30
Teeswater	100	66 soys / 39.51 tonnes	$22,200.00
Tri County	25	10 soys / 1.335 tonnes	$437.32
Tweedsmuir	100	garden crops	$3,570.92
Ugali	8	17 wheat / 3.064 tonnes	$267.30
Knox, Woodstock			
Woodstock		34 corn and soys	
Total			$115,128.10

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 2001-2002, Live the Vision supported the World Student Christian Federation (WSCF), Africa Region with a grant of $22,836.10 to enable them to hold a "Workshop on Gender Mainstreaming and Empowering Young Women in Public Life and Decision-Making".

The second grant provided $21,431 for the work of the Fraternidad de Presbiteriales Mayas in Guatemala in their ongoing literacy classes, income generation activities, and preventative health workshops and an assistance to develop their administrative structure.

INCORPORATION OF PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Last year efforts were made to look into the modalities of PWS&D being incorporated. These efforts are continuing. There is no decision to proceed in this direction, but PWS&D, through the Life and Mission Agency, wishes to be prepared in case this is one day required by government regulations.

DEVELOPMENT EDUCATION PROGRAM

Resources

PWS&D continued to produce resources to educate congregations and individuals about global needs.

India Earthquake Video: Using video footage from the March 2001 monitoring trip, a five minute video was produced and sent to all congregations.

CFGB Food for All Curriculum: This was produced by the CFGB with input from PWS&D and the other member churches. One complimentary copy was sent to all congregations. Additional copies are available for $10. This resource is also available online at http://www.wrcanada.org/fgbank/fgbank.htm

Liturgies: This year the advent liturgies were written by The Rev. Terry Hastings from DaySpring, London. They were designed to have children and youth lead the liturgy. The Rev. Derek Macleod from Beaconsfield, Quebec wrote the lent liturgies. As Lent is a time when we let things go by giving up something, it is also a time to pick up things, like prayer, study, the cross. Each week in these liturgies a line is added to the prayer, just as we grow more in faith and discipleship through the lenten experience. The advent liturgies are translated into French and Korean.

Popular Annual Report: This summation of the General Assembly report was inserted into the July/August "Presbyterian Record", and many congregations ordered it to insert in their bulletins.

Share Lent Materials: These resources: the poster, placemat, children's resource, bulletin cover, and envelope were produced ecumenically, giving us considerable cost savings. We began a new three year theme: "Weaving a Culture of Peace". Each year a different by-line will be added, the first being "with justice", the second "with healing" and the third "with reconciliation." The theme has proven to be particularly timely, as we consider how relief and development programs contribute to building peace.

Harvest of Hope: This video explores the work that the Hungarian Reformed Church is doing in Ukraine with the support of PWS&D. The Nagydobrony school has been supported through congregational initiatives over the past three years. Dorothy Henderson with David Pandy-Szekeres produced the video when they were working on The Learning Sharing Project. PWS&D contributed a small grant for its production.

Webpage and Email: Email and the worldwide web have revolutionized communications with and between partners. We can now have a photo from a disaster emailed and put on the web within 24 hours. PWS&D revised its webpage to make it more user friendly. PWS&D also made use of the church's congregational email system to provide timely updates and send emergency appeals.

Overseas Exposure Tour Grant Program

PWS&D exposure tour grants continued to help a great diversity of people experience life and mission in developing countries in 2001. In three separate trips, groups from congregations in Listowel, Dunneville, and Thunder Bay visited and built houses with the Federation of Baptist Churches (FEBES), a Presbyterian Church in Canada partner in El Salvador. Brenda Prokopchuk of Chalmers in London, and Yvonne Brooks of Knox-St Andrews in Dutton also visited FEBES. Five members from St. Andrew's, Scarborough visited partners in Guatemala. Stuart Neatby from Prince Edward Island learned about human rights in Guatemala by visiting labour, church and human rights groups and development projects in Guatemala as part of a 15 member delegation of the Maritimes - Breaking the Silence Network. A group of six students from Presbyterian College learned about the political, economic, social and religious realities in Mexico through the Global Awareness Through Experience (GATE) program, while fulfilling their mandatory requirement of spending at least ten days in the "two-thirds" world. Eliza Moyer, of Rockway Church, St. Catharines travelled to Mexico in May to work on projects in conjunction with Habitat for Humanity and the Salvation Army. Elizabeth Shadwick went to Togo with "Volunteers for Peace" for three weeks to reforest land destroyed in brush fires during the day, and to teach basic reading and writing skills in the evening. Dino Castellani and James Telford of Cheyne Church travelled to Honduras to help the people of a small village, El Cephas, lay water lines for clean water. Rick Shone participated in health and environment projects at an international work camp in Bangladesh as part of a program to promote volunteerism for peace and culture in honour of the UN International Year of Volunteers (2001). PWS&D helped Youth in Mission volunteers Katie Dickieson, Cecelia McMorrow, Steve Ross

and James Humphrey teach English as a second language, and lead music, drama, Bible study, and sports activities with children in Hungary and Romania.

CIDA YOUTH INTERNSHIP PROGRAM (2000-01)

The first-ever PWS&D/CIDA Internship Program ended on May 27, 2001, when, after spending eight months in Malawi, Nicole Hayes returned home to Kitchener, Ontario. The internship went as planned, with no serious difficulties to report. Our overseas partner, the Church of Central Africa Presbyterian's Blantyre Synod Projects Office, greatly benefited from this program. The work carried out by the Intern, under the Church & Society Program, has been particularly instrumental in creating the basis for long-term changes in the lives of women and young girls in Malawi.

CONGREGATIONAL SUPPORT

Undesignated contributions help PWS&D ensure that all projects and relief activities are sufficiently supported so that they can achieve a significant impact. Undesignated funds make it possible for PWS&D to respond with immediate effect to emergency situations. 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. And in 2001, $1,117,779 was contributed. These figures do not include designated funds earmarked for relief appeals, special projects, or the PWS&D account with the Canadian Foodgrains Bank.

Overall support for PWS&D has increased steadily over the last number of years. In 1991 total congregational and individual revenue was $747,086. In 2001 that figure was $2,386,850. Government support for our program has remained at the same level for the past ten years. Once again these figures do not include our food security programming with the Canadian Foodgrains Bank, which accounts for another $3.3 million.

COLLABORATION WITHIN THE LIFE AND MISSION AGENCY

The staff and committee are encouraged by the close collaboration we enjoy with International Ministries. Overseas mission staff often work with the development agencies and church project offices that PWS&D funds. The Mission Interpretation Co-ordinator and the Youth in Mission Co-ordinator are in regular contact with PWS&D staff, planning programs to which we all contribute. This collaboration was given some formal recognition when a Memorandum of Understanding was accomplished so that all staff will be aware of the various programs that we do jointly.

ECUMENICAL COALITIONS

PWS&D provides over $113,000 a year for the ecumenical work we do through KAIROS, COCAMO and the Canadian Council for Refugees. This is one way we work together efficiently on complex issues related to human rights, economic justice and refugees.

KAIROS - Canadian Ecumenical Justice Initiatives (CEJI)

Since November 20, 2000, all social justice coalitions, both domestic and international in scope, have been under one administrative structure. In July 2001 the name KAIROS: Canadian Ecumenical Justice Initiatives was adopted. For PWS&D this meant that the organizations that we supported in the past including, Inter-Church Action, the Inter-Church Coalition for Refugees, and Ten Days for Global Justice have been brought together. Canada Ministries, International Ministries and Justice Ministries also saw the coalitions they have supported brought together in this one organization. Six denominations, some of the churches' relief and development organizations, and religious bodies now collaborate with twenty-four staff on world-wide programs in social justice. The new structure has been mandated to be more congregationally relevant and "user friendly". A spring forum is planned for May 2002 to set the priorities of KAIROS for the next three years.

Global Partnerships Program of KAIROS

The Global Partnerships Program (GPP) is part of KAIROS and has special status as it is funded primarily by the Canadian International Development Agency. 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 GPP has an annual budget of approximately $2,000,000. PWS&D contributes $65,500 to programs that reach countries where

we do not necessarily have our own partners or programs. The presence overseas is ecumenical, which brings a Canadian message of co-operation that people overseas find very refreshing. These programs allow PWS&D to support work in civil society, democracy and peace-building in such countries as Colombia, Indonesia, China, Sudan, Ethiopia, Zimbabwe, Ghana and Kenya.

Education and Animation Committee of KAIROS

A new committee has been created to guide the education and animation program for KAIROS. This committee will expand the work done by Ten Days for Global Justice work. Regional meetings were held in the fall, and most had representation by people associated with Ten Days and at least one other coalition, usually the Aboriginal Rights Coalition (ARC) or PLURA, a group addressing poverty in Canada. The first meeting of the national committee was held October 22-23, 2001. It was encouraging that representatives from some Catholic Orders and the Christian Reformed Church are now sitting at the table. The addition of these groups, both at the grassroots and steering committee level is very encouraging for the process of building a stronger social justice group.

Co-operation Canada Mozambique (COCAMO)

COCAMO is a coalition of non-governmental organizations, church-based development organizations, and unions that engages Mozambican civil society on national and continental development and social justice issues. In 2001, PWS&D funded COCAMO and its partners with $38,256. PWS&D funds were primarily for the support of two organizations: SALAMA and the CAIXA.

SALAMA, meaning "Good Health" in the Emakua language, is one of the most well established and reputable local NGOs in the province. Over the last two years it has been involved in a wide variety of programs connected to health including community participation in health services, community pharmacies, reproductive health and community health. SALAMA has also delved into community development having taken on projects involving literacy, horticulture, and water and micro-enterprise development.

The Caixa das Mulheres de Nampula is a savings and credit union for the low-income women of Nampula province who do not have access to financial services. The Caixa provides a safe place for rural women to deposit their money and for others to borrow and start income-generating projects.

Heads of Agencies Network (HOAN)

Rick Fee is serving his second year as chairperson of the Continuation Committee of the Heads of Agencies Network. This gathering brings together Christian development and relief agencies, which are in association with the World Council of Churches. Issues of common concern and collaboration are brought to this network which has seen enhanced collaboration with partner churches in developing countries. We have joined with Norwegian Church Aid, Christian Aid (UK) and others on innovative programs in several countries. Since 1995, this grouping of organizations has given birth to Action by Churches Together (ACT) and the Ecumenical Advocacy Alliance (EAA).

Ecumenical Advocacy Alliance (EAA)

The Ecumenical Advocacy Alliance is a unique, broadly-based ecumenical body, launched in Geneva on December 9, 2000. It has pledged to 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." In the past year PWS&D has become a member of the EAA as have the United and Anglican Churches of Canada.

Canadian Council for Refugees

The Canadian Council for Refugees (CCR) is a "non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world, and to the settlement of refugees and immigrants in Canada." Its membership is made up of organizations concerned with the settlement, sponsorship and protection of refugees and immigrants.

Other Coalitions

PWS&D continues to maintain membership in Mines Action Canada, the Saskatchewan Council for International Co-operation (SCIC), the Canadian Council for International Co-operation (CCIC), and the Inter-Agency Coalition on AIDS and Development (ICAD).

REFUGEE MINISTRY

In 2001, PWS&D and the church approved 130 refugee sponsorship cases for a total of 304 refugees, from eleven congregations. These included: First Church, Thunder Bay (45); First Church, Winnipeg (66); St. James Church, Winnipeg (1); Scottlea Church, St. Catharines (6); Stamford Church, Niagara Falls (6); Central Church, Cambridge (1); Knox Church, Dundas (1) ; St. James Church, London (1); St. James Church, Stouffville (1); First Church, Collingwood (1); Summerside Church, Summerside (1).

Since the 2000 The Presbyterian Church in Canada Refugee Consultation, PWS&D continues to work on improving the refugee portfolio. PWS&D has put a high priority on improving tracking and reporting mechanisms on refugee sponsorship activity. In the past, most of the information regarding sponsorship withdrawals, breakdowns, and refusals remained at the constituent group level. In order to improve our services as a Sponsorship Agreement Holder, we have recently put in place monitoring systems that provide us with up-to-date information from sponsoring congregations. In early 2001, PWS&D ordered a database program from the Toronto-based Refugee Sponsorship Training Program (RSTP). In May 2001, Drew Woodley (PWS&D summer student), entered and processed data on all the church's sponsorships approved since 1998. In July, 2001 PWS&D designed a 'Sponsorship Activity Form' to be used by sponsoring congregations reporting biannually to PWS&D on sponsorship activity. It is hoped that with these new mechanisms, PWS&D will be able to systematically co-ordinate and share information with congregations, constituent groups, and individual Presbyterians wanting to get involved in assisting refugees.

The Presbyterian Church in Canada is due to renew its 'Sponsorship Agreement' with the Government of Canada in early 2002. As part of this process, PWS&D is revising its Refugee Sponsorship Application form.

PWS&D COMMITTEE

The PWS&D Committee continues to be a strength and a blessing. Highly qualified and dedicated volunteers gather for twice-annual meetings and regular teleconference calls to oversee the policies and decision making. Kofi Sordzi from the Synod of Quebec and Eastern Ontario completed his term on the committee and was replaced by The Rev. Derek Macleod. Very successful meetings of the committee have been held in various regions across Canada. The May 2001 meeting was held in Vancouver and the April 2002 meeting was held in Pictou Presbytery, Nova Scotia. We have found these meetings to be excellent for exposing the work of PWS&D to the wider church membership.

Canadian members: Ms. Carolyn 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, The Rev. Derek Macleod; Ms. Susan Woods

Southern Partners: Mr. Abel Majige (Africa Inland Church of Tanzania (AICT) -Diocese of Shinyanga); Mr. Palini Manoharan (Madurai Non-Formal Education Project, India); Mr. Luis Rodriguez (Centro de Estudios Integrales y de Desarrollo Comunal -CEIDEC, Guatemala).

Ex-officio members: Dr. Marjorie Ross, Mr. Stephen Allen, Ms. Annemarie Klassen, The Rev. Margaret Robertson, Ms. Velma Roach (correspondence), The Rev. J.P. Ian Morrison

Recommendation No. 32 (adopted, p. 25)
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. 33 (adopted, p. 25)
That congregations which observed PWS&D Sunday on the designated first Sunday of February (or another day) be commended and encouraged to continue this observance, and that all congregations are so encouraged.

The Rev. Karen Horst, Convener

RESOURCE PRODUCTION AND COMMUNICATION

Staff	Associate Secretary:	Keith Knight
	Production Design Co-ordinator:	Pat Martin
	Web Administrator:	Ian MacCready

INTRODUCTION

There is a profound change sweeping across the denomination … yet we hardly realize it. It is a subtle as a new pair of socks but it has the potential to change our very character as a mainline church. It is in the way we communicate: among ourselves as members of a congregation, but also between ourselves as Presbyterians. Internet technology: web sites, e-mail, discussion forums-gives us as a church the capability to develop and enhance our sense of community unlike anything we have had before.

That is the primary challenge for Resource Production and Communication. How can we as a small department within Church Offices help congregations, sessions, presbyteries and synods to become more effective communicators? And how can this department most effectively showcase the wealth of excellent resources that are produced on behalf of the denomination?

The denominational web site, www.presbyterian.ca, is rapidly becoming the denomination's resource centre where one can view and download (print out) a wide range of documents, from material found in PCPak to the Acts and Proceedings of General Assembly, 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 becoming a gathering place, a place to view materials and a place to meet other Presbyterians.

RESOURCE PRODUCTION

Both Pat Martin and Keith Knight 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 found in PCPak. This package of material is sent out four times a year to every congregation. All of the materials produced in-house are also available on the web site. In addition to the various brochures and flyers outlining specific programs or projects, PCPak also contains *Equip* and *For Elders*. *Equip* is a magazine that reflects 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.

We produce the denominational calendars which are distributed and sold through the Women's Missionary Society and the Atlantic Mission Society. The 2002 calendar focuses on the theme of the mission study, Caring for Creation. The 2003 calendar will focus on Active Evangelism, the 2002-2003 FLAMES theme.

This department also edits most of the department and ministry 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 have also worked with the General Assembly Office to format the Acts and Proceedings for CD. It is now available on CD dating back to 1992.

The display area at General Assembly has a new look this year. Most of the display boards are gone and in their place are large posters which graphically capture the essence of the work carried out by the various departments.

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 technology, we wholeheartedly embrace, massage it and use it as a communication tool for the glory of God. This happens on various fronts.

The most visible is the denominational web site that changes and grows daily. It is both a filing cabinet and a living room: a place to store hundreds of documents and reports, church listings, and e-mail addresses; but also a place where discussions take place. PCCTalk has more than

800 people who are regularly engaged in a wide range of discussions. It is a safe place to pose questions, debate decisions, or offer challenging new ideas. Untold hundreds or thousands more simply visit PCCTalk to read what is being said without posting their comments. There is also a place within PCCTalk where specific committees or boards can go to carry on their own private discussions.

The web site hosts Daily Devotional. As the name implies, a new devotional is posted every day, written by one of about 100 volunteer writers across North America. In addition, the devotional is sent out by e-mail each day to about 4,000 individuals in 50 countries around the world. All of this is managed and co-ordinated by a team of five volunteers spread across the country. It is, indeed, a technological wonder.

This department is looking into the increased use of audiovideo on the web site with the view to eventually offering a Sunday morning worship service online, as well as an increased use of video and audio clips on line when covering such gatherings as General Assembly and Canada Youth 2003.

The most significant new communications tool to come out of this office is *PCConnect*, an electronic newsletter sent out at least monthly to every congregation across Canada by email. It was launched in September, 2001. Aside from the staff time to create the newsletter, there is no cost involved. It is created and sent out on the Internet. There is virtually no limit to the length of the content. *PCConnect* provides churches with a wide range of information: from the latest updates from PWS&D and *Presbyterians Sharing…* to staff appointments, online courses and conferences, and links to recent additions to the web site. Response to *PCConnect* has been encouraging, primarily because it provides a regular and immediate link between congregations and Church Offices. *PCConnect* is also sent out to a growing e-mail list of individuals and to members of the Life and Mission Agency Committee, regional staff and Assembly Council.

THE INTERNET

Internet Popularity

There has been a dramatic increase over the past year 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.

In February, an 80-year-old retiree phoned the office to find out what our web address was. She had just been given a computer for her birthday and was starting to explore the Internet. The first place she wanted to go was the denomination's web site. What a wonderful way to stay in touch with denominational news and activity!

In 1998, the web site had a total of 474 visitors for the entire year! Today, we have that many every day. We are now regularly getting about 2,000 'hits' (visitors) a week. That is about 100,000 a year.

Internet Advisory Committee

The Internet Task Force changed its name at its February meeting to Internet Advisory Committee. The name is a reflection of the permanent nature of the committee. When it was first formed as the Internet Oversight Committee and then as the task force, it provided strong leadership to the denomination, leading to the development of a denominational web site and a contract position for a part-time web administrator. Since then, we have merged the two web sites and the web administrator has become a full time position. Internet technology has become firmly entrenched as a communications tool. The name change reflects the need for a permanent advisory committee to look at short-term and long-range Internet issues.

One of the items on the agenda for the February meeting was the response to Overture No. 10, 2001 dealing with the national church's obligation with respect to the establishment and creation of web sites at the congregation, presbytery and synod levels. The committee provided creative input, which is reflected in the response.

OVERTURE NO. 10, 2001 (A&P 2001, p. 559)
Re: Computer and internet service for the church as a whole

Overture No. 10, 2001 deals with computer and internet service for the church as a whole. The Presbytery of Westminster overtured 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."

The overture makes a number of assumptions with respect to the use of computer technology within the church. It rightly points out that many congregations, presbyteries and synods are effectively and creatively using computers and the internet.

The overture refers to a modest investment in internet capabilities and computer facilities, and that even these modest investments seem to be improving communication and reducing mailing and distribution costs. Indeed, at the time the overture was written, investment in computer technology and hardware could be considered to be modest. Encouraged by Assembly Council, and bolstered by the reality that both hardware and software within Church Offices was becoming outdated, almost $500,000 has been invested this year in new computers, a new database, software upgrades and a re-wiring of the entire building to meet current and future demand for internet technology. The result is significant. This investment not only improves the efficiency of Church Offices staff, but it also provides increased capability to communicate more efficiently with congregations, presbyteries and synods.

There is no doubt that communication within the denomination has increased considerably because of the internet, particularly with the development of an email network which connects Church Offices to virtually every congregation, presbytery and synod. For example, a plea for funds for the latest disaster can be sent out to every congregation within hours of a disaster. News that *Presbyterians Sharing…* surpassed its 2001 goal reached every congregation within minutes of the final tally, thanks to our e-mail network and the new electronic newsletter called *PCConnect*.

The overture suggests that, if the denomination increases its investment in internet services, then it should be possible for the denominational web site to host web sites for congregations, presbyteries and synods. While that capability exists by expanding our web site, the local cost savings would be minimal while the denominational cost would soar. A web site created by a congregation, presbytery or synod still requires the services of a local internet service provider, usually at a modest cost. If the denominational web site is increased by 1,000 additional files or sub-directories, the cost of the total capacity will increase considerably.

The overture states that "the cost of present internet services is being borne by congregations through their contributions to *Presbyterians Sharing…*" so if congregations create their own web sites, they are paying twice. The denomination has been blessed in recent years by being able to secure inexpensive internet services. This was due in large part to the formative nature of internet technology but also because our demands as a denomination were relatively small. We have been able to secure these internet services for about $1,000 per year. Over the past two years, as we deliberately increased our web presence by adding a host of downloadable documents and as we developed a network of email connections to local congregations, our cost has increased considerably. We are currently facing an increase from $1,000 to $20,000 annually for internet services … a substantial increase in our investment.

The overture rightly points out that the denomination has invested considerable human and financial resources over the years in support of computer technology. We have two full-time people involved in computer hardware and software, as well as an Associate Secretary who oversees the web administration. We merged our two web sites into one dynamic site. We maintain email networks, both within Church Offices and across the denomination.

In responding to the overture, we need to address at least two questions: What is the place of computer technology in the church today? What role should the denomination play with respect to that technology?

The Place of Computer Technology in the Local Church

Computer technology helps us communicate more effectively, deal with accounting programs more efficiently, and enhance our knowledge base. The computer has already become part of our daily routine, like the telephone and the microwave. We no longer marvel at a computer's capabilities; we simply use it. The computer should be used by the church to accomplish a number of goals:

- enhance administrative efficiency at the local and national levels
- improve communication within the congregation
- improve communication between the various courts of the church
- improve communication between individual Presbyterians and the broader Church and consequently develop a sense of community at all levels
- spread the Good News to those around us (The Great Commission).

There is a wide range of experience and activity across the denomination when it comes to use of computers and internet technology. That gap, however, is narrowing. Most congregations use computer software programs to record givings and produce regular financial statements. Some software programs offer the local church the ability to maintain membership lists, record pastoral visits and significant dates, match a name to an envelope number, track givings from year to year, and print out annual receipts. There is a wide range of church management software programs available on the internet, most of them in downloadable format. Program costs vary. It is easiest to use a search engine, type in something like 'church management software', and then explore the lists of programs.

Creative Web Sites

Many congregations have created web sites, some of which are dynamic and innovative and others that remain static for months at a time.

This is how some churches are using their web sites:

- publish their weekly bulletins and sermons.
- maintain a current list of coming events.
- share prayer requests.
- promote programs.
- "our web site describes the congregation, various activities and has some pictures. We also post a list of coming events."
- "our web site contains the mission statement of the church, the mission statements of all committees and organizations within the church."
- maintain a photo scrapbook of church activities which are posted shortly after events take place.
- "our church web site seeks to inform people about what we have to offer, and to educate them as to what we believe; also to encourage them to consider the faith and become a person of faith if they aren't."
- "in the process of creating and posting documents for elders in preparation for session meetings; youth group section; statement about Christian beliefs and how to become a Christian; congregational calendar; pastor's calendar (for communication between secretary and pastor); designing section to deal with pocket personal devices resources for ministry."
- "we put the bulletin on the web page before Sunday so that the assigned reader can check the readings and practice without having to call the church office."

Most of those who have the internet report that they regularly check the denominational web site for the latest in denominational news.

The use of email as a congregation's main communications tool is still rather limited. There are a few congregations where every member has an e-mail address and where the bulletin, or prayer requests, or sermons are sent out regularly to all members.

But not everyone can afford a computer or the monthly internet fee, or even the modest cost of maintaining a church's web site. The availability of internet access varies greatly across the country. There has, however, been an incredible increase in internet access by Presbyterians over the past five years, and that is expected to continue to increase. Consequently, sessions are encouraged to establish short-term and long-term goals with respect to computer purchase (if they do not have one already), membership and accounting software, internet access and the design of a web site.

The Creation of Presbytery and Synod Web Sites

Approximately six of the 46 presbyteries, and a few of the eight synods, have developed web sites. Most of these sites offer basic information such as a list of upcoming events; a listing of churches, addresses and links to web sites where applicable; and a list of officers as well as a list of ministers on the roll.

Some presbyteries add interesting touches. Hamilton offers a link to a 'Daily Chuckle with Reverend Fun'. Barrie's web site includes a vision statement as well as a host of reports and documents. Cape Breton's site includes a monthly newsletter and also has a photo library containing pictures of all of the churches within presbytery. Pickering includes a short history of the presbytery on its site.

Synod of Quebec and Eastern Ontario covers five presbyteries. There is a listing of all churches and a number of links to denominational and other related sites.

It would be good if all presbyteries developed guidelines for their web sites, identifying the purpose of the site (is it essentially a place to house documents?) and naming one person responsible to keep the site current. Web sites should contain recent and historical documents and reports, as well as pertinent minutes of the various committees and presbytery meetings. Presbytery of Superior used its web site to host a meeting. Instead of the considerable expense involved in travel, presbytery decided to meet on-line and to also hold discussions and vote on-line. It was an interesting experiment. All presbyteries should explore innovative ways to use the Internet in order to facilitate the work of presbytery. Most have only scratched the surface of possibilities.

Role of the National Church

What is the role of the national church with respect to providing this technology? That question gets to the heart of the overture.

The notion that the denomination should cover the cost of a congregation's or presbytery's web site is both interesting and disturbing. The congregation should have total control over the kinds of communications tools it uses. It should be a local decision whether a church secretary uses a typewriter or a computer, what kind of accounting program should be used, whether to advertise in the yellow pages or create a web site.

Churches are already deciding whether or not to create a web page, and how it should be used. The more creative one becomes in a web site's design, the more space is required. And that determines the monthly fee charged to the church.

Are there economies of scale if all congregations chose the same telephone plan, or the same brand of fax machine, or the same kind of computer, or the same location for its web site? Perhaps. But that would imply that every congregation's needs are the same. It would also be a logistical and administrative nightmare that, in the end, would not prove economical.

With respect to the overture's suggestion that the denominational web site house the web pages for each of the 1,000 congregations, that concept is theoretically possible. But a number of guidelines would need to be put in place with respect to the size of each congregation's web site, the use of graphics, and the need of links between each web site and a local connection. There would also be a need to create a template or a similar look for all of the sites, which would be counterproductive to the creative nature of web design. And whose responsibility would it be to provide weekly updates for the congregation sites? Would these updates need to be submitted to someone at Church Offices? And if the responsibility to maintain the web sites rested with the local congregation, would we need to create 1,000 passwords so that individuals would be given access to only their pages and no one else's? The result would be a massive technological structure, at a greatly enhanced cost, which would probably look strikingly boring and non-creative.

Some local churches have produced extremely creative and interactive web sites. The design and content of a congregation's web site should be a local decision, using the creativity of congregational members and focusing on the unique flavour of the particular congregation.

There is a principle involved here. Congregational autonomy. If a local church sees the need to purchase a computer, it can budget for one and buy one. Churches across the country are using a wide range of computers, from archaic models to expensive new ones. Decisions are usually based on cost, technical expertise of the potential user, and availability of internet service.

What is the national church's responsibility with respect to the internet? It is to provide a denominational web site that serves a number of functions. It needs to house church documents in downloadable format for easy access by churches, presbyteries and synods. It needs to

provide a forum for informal discussion and interaction, such as PCCTalk. It needs to provide an educational component, with appropriate links to educational institutions such as The Elders' Institute and the Ewart Centre where on-line courses are available. It needs to provide current news about activities that take place within the denomination and beyond, such as news coverage of General Assembly or a major conference.

Congregations and individual Presbyterians are even more connected to the broader church by *PCConnect*, a monthly electronic newsletter that provides instant information on the latest resources, requests, conferences, courses or staff changes at Church Offices. *PCConnect* is being sent at least monthly by e-mail to about 1,000 congregations and individual Presbyterians. That newsletter also points to the latest additions to the denominational web site, www.presbyterian.ca.

Church Office's investment in a new database, along with a new software program in The Book Room will make it possible to bring The Book Room on-line. That makes it feasible, at minimum, to create an on-line catalogue of all that is available in The Book Room, which should make it easier for congregations to view and order materials.

The new database will also make it possible to offer basic congregation information on line for those who are looking for local church information.

We can do much more technologically as a denomination to build a stronger sense of community. Our discussion forums on the denominational web site are currently confined to PCCTalk. We could also create PCCShare where congregations share their best practices - what works for them in Sunday school, or in session, building effective team ministries, or turning around dying congregations. Ministers could post their best sermons on PCCSermons. The Elders Institute is already offering on-line courses, and this form of laity education is bound to become increasingly popular.

Does the national church have a role to play with respect to the creation and maintenance of an effective communications network? It does, in partnership with congregations, presbyteries and synods. If we are committed as a national church to nurture the development of congregations into caring and vibrant communities of believers, then we need to maintain the necessary infrastructure and network. Local churches need to be equally committed to effective communication by investing in relatively new computer systems and creating and maintaining effective web sites. For Church Offices, that means maintaining a reliable email system and keeping computer hardware and software updated.

We have historically viewed the internet as being simply a program of the church; something being carried out and supported by the Life and Mission Agency. But it is both a program and a communications tool. It is both an internet system, which connects all of the churches together through e-mails and web sites, as well as a virtual body of believers, gathered on-line to discuss, learn and grow. The national church, therefore, has a role to play in developing and maintaining that technology so that the nurturing can take place. The significant investment in technology this year, thanks to the Life and Mission Agency and Assembly Council, reaffirms the denomination's role.

> **Recommendation No. 34** (adopted, p. 25)
> That this be the response to Overture No. 10, 2001.

Internet Advisory Committee

The Rev. John Crowdis (convener); The Rev. Rick Hein, Ms. Jane Anne Waller, Mr. Matthew Brough, Mr. Ian MacCready and Mr. Keith Knight.

CONCLUSION

Again we report "due diligence" to the General Assembly. We think we are fulfilling the mandate that has been given the Agency by the church and that we have been good stewards of a major portion of the resources of the church. We ask for your comments on how we can serve you better in the future. We also ask for the continued prayers of the church as we move into the future.

SUPPLEMENTARY REPORT

STAFFING

The Life and Mission Agency Committee appointed a committee to review the position description for the Associate Secretary for International Ministries. The committee reported to a May 14th conference call meeting of the Agency and the position description was approved and forwarded to the Assembly Council Executive for its consideration and approval as per Appendix B-1 of the Book of Forms. The Assembly Council has approved the position description and has granted the Life and Mission Agency permission to make the appointment following a search process. The position description is as follows:

ASSOCIATE SECRETARY FOR INTERNATIONAL MINISTRIES, POSITION DESCRIPTION

General Qualifications and Personal Characteristics

The Associate Secretary will possess:

- Evidence of a lively and mature Christian faith, and a commitment to The Presbyterian Church in Canada including its goals and vision;
- An understanding of The Presbyterian Church in Canada, its ethos, governance, distinctives, diversity and polity;
- A vision of both pastoral and prophetic ministries in the church in the 21st century;
- A mature theology of mission and a good understanding of the basic issues in international ministries in the 21st century;
- An understanding and experience of Christian communities of faith in cultures and customs, outside Canada;
- An understanding of other faiths, and of cultures and customs either inside or outside Canada;
- A knowledge of the multiplicity of the international partner churches and institutions with whom The Presbyterian Church in Canada works;
- Sensitivity for the dignity and worth of each individual person regardless of gender, race, age, economic status or religion;
- Good communication skills; oral, written and electronic;
- Ability to work at several projects simultaneously;
- Skill in setting goals and objectives and managing time according to established priorities;
- Ability and willingness to undertake frequent, rigorous travel.
- Demonstrated ability to work within a collegial model of administration, consensus building and decision making;
- A strong commitment to work effectively, openly, and co-operatively with other staff of the National Office of the Church.

Nature and Scope

The incumbent shall:

- Co-ordinate and administer the work of The Presbyterian Church in Canada with respect to International Ministries;
- Help to formulate policy recommendations for the Life and Mission Agency, and as appropriate, to the Assembly Council and/or the General Assembly, for new policies or revisions of policies that address and meet the changing needs of International Ministries;
- Maintain the appropriate networks throughout the Church with contact persons or groups (e.g. presbyteries, regional staff);
- Co-operate closely with the Director of PWS&D and the Associate Secretaries of Education for Discipleship and Canada Ministries to co-ordinate our denominational support for our church's international personnel and partners and to interpret the involvement of The Presbyterian Church in Canada to the membership of the denomination;
- Work closely with the General Secretary and all Associate Secretaries in the Life and Mission Agency;
- Continue to develop a network of Presbyterian Church in Canada representatives in order to ensure representation in ecumenical coalitions, national and international;
- Work closely with the WMS and the AMS to inform and to secure the support of the societies for the work of The Presbyterian Church in Canada with its international partner churches.

Accountability

The incumbent is accountable for:

- The policies and directions of her/his area of responsibility assigned to the incumbent by name or position;
- The carrying out of all aspects of the position and the fulfilment of all obligations as an officer and agent of the church, so as to uphold and preserve the image and reputation of the church, and will protect its assets and resources;
- Working with openness and trust in a collegial fashion with all other officers of the church, as befits a disciple of Christ.

Direction and co-ordination will be given by, and accountability will be to, the General Secretary of the Life and Mission Agency and the Agency Committee.

The Tasks - from which manageable yearly goals and objectives will be formulated

In order to respond to the vision of the church and the policies of the General Assembly, the task of the Associate Secretary for International Ministries will be:

- To be a strong administrator who will work in a flexible and responsive manner as leader and co-ordinator of all programs and services within the purview of the office of International Ministries;
- To maintain close contact with overseas partner churches as well as with our overseas personnel;
- To support, supervise and direct the ongoing work of office staff directly accountable to the Associate Secretary;
- To ensure, in consultation with the international partner church, support, both personal and pastoral, for International Ministries' overseas personnel;
- To review partnership relationships and help develop new partnership relationships as appropriate;
- To determine and encourage the availability of human resource and monetary support from the denomination in response to the needs of the Church's international partner churches;
- To co-ordinate with other members of the national staff, matters related to overseas personnel recruitment, appointment, debriefing, travel, financial support and management, provision of pastoral care and ongoing review of ministry undertaken;
- In co-operation with the Associate Secretaries for Education for Mission and Resource Production and Communication, to communicate regularly with the membership of The Presbyterian Church in Canada to tell of work completed, work in progress, and work being considered with our church's international partner churches;
- To establish priorities within her/his area so that available funds can be used wisely;
- To work co-operatively and actively with PWS&D, with particular attention to the evolution of overseas partnerships;
- To ensure that International Ministries participates in the planning with the Director of PWS&D, Associate Secretaries for Education for Discipleship, Justice Ministries and Resource Production and Communication, the WMS, and the AMS to develop study materials, workshops, and other educational events to increase awareness and knowledge of our international partnerships and their needs;
- To participate with Education for Mission in setting overall policy for deputation;
- To support the philosophy and implementation of exchange visits;
- To work with the colleges and other international partner churches in supporting and enhancing a leadership development program for our partner churches;
- To work with the General Assembly Office and PWS&D in co-ordinating international visitors to the General Assembly;
- To be available to attend inter and intra staff meetings; set budgets and priorities;
- To operate the activities and functions of the department within budget limits;
- To assist in the work of the International Affairs Committee and the E.H. Johnson Committee as a resource person;
- To play an active role in ecumenical coalitions/structures;
- To integrate the concerns of her/his area of responsibility with the concerns of all the programs of the Life and Mission Agency and the General Assembly;

- To accept responsibility for workshops and speaking engagements to inform the church about the work of International Ministries;
- To engage in personal study and reflection in her/his area of expertise as well as participate in scholarly research and discussion taking place ecumenically;
- To undertake such other tasks as are from time to time assigned by General Assembly or the Assembly Council acting in its name.

(Revised April 2002)

Recommendation No. 35 (adopted, p. 26)
That the Life and Mission Agency be given permission to circularize the presbyteries for nominations for the position of Associate Secretary, International Ministries.

LIVE THE VISION

Since we last reported to the General Assembly more funds have accrued to the Live the Vision Account. This has allowed for a further distribution of $359,368.

Below is a list of the projects that have been approved. An asterisk followed by a number indicates projects not in the original case. The explanation is given under the number at the bottom of the table.

Canada Ministries

Presbytery	Charge	Project	In Case	Amount
Oak Ridges	St. John's Bradford	Building	No *1	$150,000
Winnipeg	Flora House/Anishinabe Fellowship	Computer Training	No *2	$100,000
			Total	**$250,000**

*1. St. John's, Bradford is presently redeveloping to meet the growing population of the general area. Its redevelopment will help delay or eliminate the need to start another congregation in the same area. It is replacing Newmarket Korean (Building or Property Acquisition).

*2. The original case had included funding for a project in the area of Native Ministries. Flora House and Anishinabe Fellowship are proposing the opportunity for children and youth in their area to get help learning about computers through computer labs on the two sites. It is replacing Presbytery of Winnipeg (Extra).

Presbyterian World Service and Development

Country	Partner	Project	In Case	Amount
Africa	World Student Christian Federation	Empowering Young Women in Public Life and Decision Making	No *1	$22,836
Guatemala	Fraternidad de Presbyiteriales Mayas	Women Empowerment through Education, Literacy and Leadership Training	No *2	$21,431
Ghana	The Presbyterian Church of Ghana	Gambaga Outcast Home	No *3	$10,000
			Total	**$54,267**

The substituted projects are for:
*1 The Women's Centres in AlexandiraTembisa and Sharpeville, South Africa.
*2 Nicaragua Churches Project (Withdrawn).
*3 The Women's Centres in AlexandiraTembisa and Sharpeville, South Africa.

International Ministries

Country	Partner	Project	In Case	Amount
Parish Development				
Malawi	Church of Central Africa Presbyterian (CCAP) - Livingstonia Synod	Synod office development	No *1	$834

India	Church of North India, Bhopal Diocese	Renovations to mission bungalow, Amkhut	No *2	$10,867
Education				
India	Church of North India, Bhopal Diocese	Girls' dormitory for Amkhut Primary School	No *3	$35,000
Lebanon	Middle East Council of Churches	Youth program – Christian social action, Beirut	No *4	$8,400
			Total	**$55,101**

*1 To compensate for the decline in the Canadian dollar, $834 was added to the $30,000 grant reported in 2001; US$20,000 was sent to the CCAP-Livingstonia Synod.

The substituted projects are for:
*2 Mauritius: Daycare and Women's Training Centres
*3 India: Christian Medical Association of India
*4 Middle East: Training Community Development Workers

INTERNATIONAL MINISTRIES

MINUTE OF APPRECIATION

Wilma Welsh

Wilma Welsh was born in New Brunswick but her family moved to Guelph, Ontario, when she was very young and it was there she received her education. She grew up in Knox Church, Guelph, where she taught church school and was a leader in CGIT, Explorers, and church camps.

Wilma came to work in the national office of The Presbyterian Church in Canada on April 11, 1960, forty-two years ago. The offices were then in a house at 63 St. George Street, and Wilma worked in the Board of Stewardship and Budget with The Rev. Dr. Hugh Davidson, one of our church's great thinkers on stewardship.

In 1969 she was recruited by Dr. Mary Whale, then the Executive Secretary of the Women's Missionary Society (WD) to serve with the Presbyterian Church in Taiwan. There she worked closely with Dr. C.M. Kao, the General Secretary, during a period of rising tension and political pressure. Wilma recalls how they would sometimes go out for a walk so that he could share with her information too sensitive to talk about in the office. When she went back to Canada for leave she carried letters which would have been dangerous to mail. During her time in Taiwan, she also taught English in Tamsui College, assisted in cataloguing the library at Taiwan Theological College, and served as English Secretary at the Taiwan Bible Society.

In 1976 she returned to Canada to her work in what had become the Board of Congregational Life. Her work centreed on stewardship education and elders' training, and she was active in promoting the Cursillo network across the church. Wilma's long corporate memory, especially in relationship to stewardship programs, proved invaluable in the post-restructuring period.

In 1992 Wilma was one of those who moved from the old structure into the Life and Mission Agency. She brought to her new work as Administrator of the International Ministries program her deep interest in mission and her commitment to the important calling of lay people to serve as leaders in the church. It was very appropriate that she was the first lay person in our church to be nominated for the position of Moderator of the General Assembly in 1996.

Wilma is an intensely loyal and dedicated servant of the church. Acting out of her life-long commitment to stewardship she is a tireless promoter of the core role of *Presbyterians Sharing…* in supporting the national and international outreach of our church. She is also an enthusiastic proponent of overseas service for Canadian Presbyterians, both lay and ordained. Building on her personal experience in Taiwan, she visited India, Kenya, and Malawi to see for herself the conditions in which our international staff are serving, and to identify possible placements for short-term volunteers.

In recent years, Wilma has returned several times to Taiwan in her role as our church's representative on the "Canadian Mackay Committee". This is the Canadian committee responsible for the planning of a series of celebrations marking the centenary of the death of

George Leslie Mackay, our pioneer missionary in Taiwan. These celebrations have involved the governments of Canada and Taiwan, at both national and local levels, as well as the Presbyterian churches in both countries. Wilma has been an excellent representative of our church.

Wilma has a warm pastoral concern for our staff. Young people especially have found her advice before they leave and her long-distance counselling once they are overseas extremely helpful and supportive. She takes with her into retirement a number of heart-felt expressions of appreciation from staff who knew her as a friend and counsellor. She has also enjoyed her responsibilities for visitors from our partner churches. Many of them have grateful memories of her hospitality and kindness "well beyond the call of duty".

She is well known across the church, speaking frequently on International Ministries to WMS groups and congregations, and she has an extensive network of friends with whom she has worked over the years.

Wilma's contribution has been to model faithful and committed dedication to her church. Over forty-two years, she has witnessed the coming and going of many themes, "focuses", initiatives and campaigns. Throughout, her consistent message has been the call to Christian service and the exercise of faithful stewardship of our time and resources in God's mission. She has responded to this call in her own life. In so doing she has enriched the church and the lives of those around her.

Wilma will be living in Guelph where she will remain active in many networks throughout the church. As she moves into this new phase of her life she takes with her the thanks of the church for many jobs well done, and our warm wishes for her health and happiness in the years ahead.

Recommendation No. 36 (adopted, p. 26)
That the above minute of appreciation for Wilma Welsh be adopted.

MINUTE OF APPRECIATION

Margaret Vanderzweerde

Margaret Vanderzweerde was born in Leiden, The Netherlands, and came to Canada in the 1950s at the time of the large Dutch immigration to this country. After a number of years as a homemaker and a civil servant, she entered Ewart College in 1988, graduating in 1990.

Margaret went to India for the first time as a student intern in 1990, accompanied by her husband, Jake. Two one-year volunteer appointments to India followed and, in 1991, Margaret was designated as a member of the Order of Diaconal Ministries by the Presbytery of Niagara. In June 1993, Margaret was appointed by the Life and Mission Agency to serve as Area Liaison for India and Nepal. She served with distinction in this position until her retirement in December 2001.

To understand Margaret's contribution, it is necessary to understand the circumstances which existed at the time.

Although The Presbyterian Church in Canada has had significant involvement in mission in India since 1876, by 1990 (twenty years after the formation of the Church of North India) the relationship was clearly in need of strengthening. Canadian Presbyterians' contact with the Church of North India was weakening. Even our connection with our two "historic fields" (the Bhil area of Bhopal Diocese and the school in Jhansi, Lucknow Diocese) was slipping into the realm of memory. The decision of the government of India to end the granting of long-term visas for missionaries meant that no new staff had been sent from Canada for many years. The long-term staff who had been appointed earlier continued faithfully with their work, but, outside the Women's Missionary Society, which continued to have a keen interest in the Indian church, our relationships in India seemed to belong to the past.

The "Area Liaison" position, to which Margaret Vanderzweerde was appointed, had been conceived in the mid-1980s following a review of our international program. One of the goals of this position, in each part of the world, was to "put faces on our partners" - to link people in congregations in Canada with congregations and programs in our partner churches in an immediate and human way.

Margaret's assignment was to make the people of the Indian church real and alive for Canadian Presbyterians, by bringing our relationships there emphatically into the present tense, to relate to the central administration of the Church of North India in a way that would make the partnership alive and affirming to both sides, and to reach out to new parts of the Indian church. After ten years, Margaret is retiring in the knowledge that she has made a significant contribution in all three areas.

To the first task, Margaret brought her skills as a story-teller. Her stories are about people, and they remain in the minds of her hearers long after more abstract messages may have been forgotten. Her stories are also about faith and the way in which it has transformed the lives of people living in very difficult circumstances. The projects which have been identified through Margaret's work are down-to-earth and practical. People in Canada can relate to them as real needs, and have been quick to respond.

Margaret addressed the second task, in relation to the central administration of the Church of North India, with the directness and openness which is one of her chief characteristics. The general secretary and the treasurer grew to know Margaret and Jake well, and frequently suggested new parts of the church for them to see and report on in Canada.

It was with their encouragement that Margaret and Jake were able to tackle the third task, that of making the whole of the Church of North India real to our church. At the invitation of local bishops she travelled the length and breadth of the Church of North India. Most memorably, she visited the state of Bihar, in northeastern India.

Bihar is a very poor part of India, one in which the Gospel is spreading quickly, but with which our church was unfamiliar. Through the friendship which grew up between Margaret and Jake and several hard-working bishops in Bihar, Canadian Presbyterians were able to assist significantly in the building and repair of a hospital and several schools. A delegation from Niagara Presbytery visited the area in 1999 and saw the work for themselves.

Margaret and Jake were also regular visitors to Nepal. Margaret represented our church on the Board of the United Mission to Nepal (UMN), and served on its finance committee, putting her background in accounting to good use. She visited and reported on many UMN programs in very remote areas, and was a helpful pastoral presence to our staff personnel serving in Nepal.

This record of Margaret's contributions would be incomplete without recording our gratitude to Jake Vanderzweerde. Jake was a supportive, pastoral, and practical companion of most of Margaret's journeys. He was much appreciated by the Christian communities with whom they lived. They saw him as friendly, approachable, and helpful. On several occasions, he brought his practical skills to bear in supervising construction and renovation of buildings at both Jobat Christian Hospital and the schools in Jhansi.

The Vanderzweerdes have brought a deep Christian faith and a passionate commitment to the "little ones" of this earth to their service in South Asia. Their visits will be missed, both there and in Canada.

Margaret's stories and photographs have been a window into the global church for many in our church, perhaps especially for the congregations of her home presbytery, Niagara. She will be long remembered for having made mission real, immediate and a compelling Gospel mandate.

Jake and Margaret will continue living in their home in Niagara Falls, Ontario. They hope to have more time with their children and grandchildren than was possible over ten years of arduous travel. The thanks of a grateful church go with them into retirement, together with our prayers for many years of good health and quiet enjoyment of friends and family.

Recommendation No. 37 (adopted, p. 26)
That the above minute of appreciation for Margaret Vanderzweerde be adopted.

MINISTRY AND CHURCH VOCATIONS

STAFFING

In the fall of 2002, Ms. Annette Thomson, a long-time servant of The Presbyterian Church in Canada, will be retiring. Annette began working for the Director of Personnel Services in June of 1973. When the Board of Ministry replaced Personnel Services in 1975, Annette was its first secretary. She worked with three different general secretaries and over time moved into the

more specialized area of handling congregational and personnel profiles and providing clerical support to the Committee on Education and Reception. In 1992 Annette joined the staff of Ministry and Church Vocations, the successor to the Board of Ministry in the restructured church offices, as referral services assistant and later as administrator, working with two associate secretaries in these capacities. In total, Annette has worked for 29 years in the general field of human resources for ministers of word and sacraments, diaconal ministers and candidates for ministry.

Annette has been appreciated for the trustworthy and professional way in which she deals with confidential matters, as well as for her gracious and approachable manner. Ministry and Church Vocations wishes to thank Annette, on behalf of all those whom she has served over the years, and to wish her a healthy, happy retirement.

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

Graduates of Other Theological Colleges Certified for Ordination by Presbyteries as Shown

1. Nancy A. Bettridge, Presbytery of Kingston
2. Thomas Jin Hyuk Kim, Presbytery of Han-Ca West
3. Patrick B.F. Voo, Presbytery of Brampton

Special Course for Members of the Order of Diaconal Ministries Certified for Ordination by Presbyteries as Shown

1. Shirley F. Murdock, Presbytery of Cape Breton
2. Margaret Read, Presbytery of Hamilton

Ministers of Reformed Churches Received by Presbyteries as Shown

1. Gerard M. Booy, Presbytery of Barrie
2. Aubrey J. Botha, Presbytery of Waterloo-Wellington
3. Ku Dong Cho, Presbytery of Han-Ca West
4. Kyung-Won Cho, Presbytery of Han-Ca East
5. Chang Sun Choi, Presbytery of Han-Ca West
6. Sue G. Goble, Presbytery of Westminster
7. John C. Haycock, Presbytery of Westminster
8. Sung-Hwan Jang, Presbytery of Han-Ca East
9. Hi-Won Kang, Presbytery of Han-Ca West
10. Eui-Jong Kim, Presbytery of Han-Ca West
11. Ung Be Kim, Presbytery of Han-Ca East
12. Kyu Gon Kim, Presbytery of Han-Ca East
13. Shin-Ki Kim, Presbytery of Han-Ca East
14 James Liebenberg, Presbytery of Pickering
15. Won Kyu Lee, Presbytery of Han-Ca East
16. Mokbel M.W. Makar, Presbytery of Westminster
17. Michael J. Marsden, Presbytery of Brampton
18. Wan-Tae Oh, Presbytery of Han-Ca East

Ministers of Other Churches Received by Presbyteries as Shown

1. David R. Ketchen, Presbytery of Waterloo-Wellington
2. R. Wayne Kleinsteuber, Presbytery of Montreal
3. Donald W. Lamont, Presbytery of Assiniboia
4. Soo Taeg Lim, Presbytery of Han-Ca East

CASES IN PROGRESS

Special Course Candidates

1. Julia E. Apps-Douglas, Presbytery of Hamilton
   Has completed 8 credits of her 3 year program
2. Heather L. Balsdon, Presbytery of Kamloops
   On hold
3. Brynn C. Carson, Presbytery of Seaway-Glengarry
   Has begun theological studies
4. Herma H. Dunnewold, Presbytery of Pictou
   Has completed 22 credits of her 3 year program
5. Donna M.C. Jackson, Presbytery of Brampton
   Studying part-time. Has completed 29 credits of her program
6. C. Craig MacInnis, Presbytery of Lindsay-Peterborough
   Studying part-time. Has completed 9 credits of his program
7. Henry J. Sikkema, Presbytery of Grey-Bruce-Maitland
   Has begun theological studies
8. David J. Skinner, Presbytery of Seaway-Glengarry
   Studying to complete Arts component of his program
9. Susan M. Smith, Presbytery of Grey-Bruce-Maitland
   Has completed 32 credits of her 3 year program
10. Daniel L. West, Presbytery of Grey-Bruce-Maitland
    Has completed 12 credits of his 3 year program

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Donna L. Petter, Presbytery of East Toronto
   Continuing studies

2. Thomas D. Petter, Presbytery of East Toronto
   Continuing studies

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Ruth M. McCowan, Presbytery of Vancouver Island
   Continuing studies

2. E. Beth Anne Yando, Presbytery of Northern Saskatchewan
   On hold

Ministers of Other Churches

1. Paul G.U. An, Presbytery of Han-Ca East
   Has completed 4 courses of the 5 courses assigned

2. Richard C. Cleaver, Presbytery of Paris
   On hold

3. Charles M. Kahumbu, Presbytery of Ottawa
   Studying to complete Arts component of his program

4. Bradley J. Watson, Presbytery of Essex-Kent
   Has completed 1 academic term

CASES TO BE DROPPED

Recommendation No. 38 (adopted, p. 27)
That the cases of Susan V. Clarke, David R. Elliott, Suyeon Jin, and David D. Shin be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Robert G. Bowen, Presbytery of Calgary-MacLeod

   Recommendation No. 39 (adopted, p. 27)
   That Mr. Robert G. Bowen complete 1 full year in Arts, and 3 years of theological study at one of the colleges of this church, completing the Arts courses with a B average prior to enrolling in theology.

2. Benoit G. Cousineau, Presbytery of Ottawa

   Recommendation No. 40 (adopted, p. 27)
   That Mr. Benoit G. Cousineau 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. Heather J. Malnick, Presbytery of Barrie

   Recommendation No. 41 (adopted, p. 27)
   That Ms. Heather J. Malnick 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.

4. Dennis D. Wright, Presbytery of Pickering

   Recommendation No. 42 (adopted, p. 27)
   That Mr. Dennis D. Wright 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. Henry W. Huberts, Presbytery of Paris

   Recommendation No. 43 (adopted, p. 27)
   That permission be granted to the Presbytery of Paris to examine Mr. Henry W. Huberts for certification for ordination subject to satisfactory completion of 1½ years (3 semesters) of theological study at one of the colleges of this church.

2. Paul Sakasov, Presbytery of Grey-Bruce-Maitland

   Recommendation No. 44 (adopted, p. 27)
   That permission be granted to the Presbytery of Grey-Bruce-Maitland to examine Mr. Paul Sakasov for certification for ordination subject to satisfactory completion of 2 years of theological study at one of the colleges of this church.

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Terrie-Lee Hamilton, Presbytery of East Toronto

   Recommendation No. 45 (adopted, p. 27)
   That permission be granted to the Presbytery of East Toronto to examine Ms. Terrie-Lee Hamilton for certification for ordination subject to satisfactory completion of 1 year of theological study at one of the colleges of this church.

Ministers of Other Churches Applying for Reception

1. Joseph N. Gray, Presbytery of Waterloo-Wellington

   Recommendation No. 46 (adopted, p. 27)
   That The Rev. Joseph N. Gray 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.

2. Andrew P. Lane-Smith, Presbytery of Paris

   Recommendation No. 47 (adopted, p. 27)
   That the application of The Rev. Andrew P. Lane-Smith to be received as a minister of The Presbyterian Church in Canada be declined.

3. Bradley S. Nelson, Presbytery of Quebec

   Recommendation No. 48 (adopted, p. 27)
   That The Rev. Bradley S. Nelson be declared eligible for reception as a minister of The Presbyterian Church in Canada subject to the satisfactory completion of 1 year in Arts (with a B average), followed by 2 years of theological study at one of the colleges of this Church, with courses to include Canadian Presbyterian Church History and Government.

Ministers and Certified Candidates of Reformed Churches Declared Eligible for Reception
(All are required to complete successfully an examination in Canadian Presbyterian Church History and Government prior to induction; Book of Forms, sections 248.12 to 248.12.6. In some cases, additional studies are required prior to induction)

1. Randall S. Benson, USA
2. Byung-Ryul Choi, Presbytery of Han-Ca East
3. Chang Sun Choi, Han-Ca West
4. Phillip G. Garbers, South Africa
5. O. Heinrich Grosskopf, South Africa
6. John C. Haycock, Presbytery of Westminster
7. Harold W.E. Hunt, Presbytery of Superior
8. Paul D. Johnston, USA
9. Eui-Jong Kim, Presbytery of Han-Ca West
10. Daniel W. Kruger, South Africa
11. Nicolaas F.S. Mulder, South Africa
12. Johannes Olivier, South Africa
13. Jeong Ho Park, Presbytery of Han-Ca East
14. Deon L. Slabbert, South Africa
15. Stephan Weyers, South Africa

Rosemary Doran
Convener

Susan Shaffer
Secretary

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

SOUTHERN AFRICA FOOD CRISIS - MALAWI

Presbyterian World Service & Development is working with partner organizations in Malawi to stem the tide of a critical food shortage in Malawi. Relief efforts are well underway, but hunger in the region persists. Hundreds of people have starved to death in Malawi's central and northern regions due a famine that has been described as the worst in 50 years. Last February, the president of Malawi, Bakili Muluzi, declared a "state of national disaster." Government officials have said that the significant drop in the harvest of the country's staple food, maize is due to a number of factors such as excessive dry spells in some regions and heavy rains in others. Many children in these communities had dropped out of school due to hunger.

"This year, we are set to record a deficit in maize harvest in excess of 600,000 metric tones," the Secretary for Agriculture, Ellard Malindi declared. Some families in Malawi have resorted to eating green maize as well as seeds intended for harvest. As a result, their harvest's yields are expected to be low.

With support from PWS&D and the Canadian Foodgrains Bank (CFGB), the Livingstonia Synod of the Church of Central Africa Presbyterian (CCAP) has completed two thirds of its initial emergency maize distribution and likuni phala wet feeding program. Likuni phala is a high protein vitamin enriched food supplement for children under the age of five. PWS&D is also collaborating with Presbyterian Disaster Assistance (PDA/PCUSA) to help support Blantyre Synod's emergency response. In Blantyre, Likuni phala is being distributed to families to supplement their children's diets. Each child's family is also provided with a bag of corn flour that will last about a month.

The food crisis is spreading throughout southern Africa. In addition to Malawi, Zambia and Zimbabwe are also in desperate need of help. Reports from the World Food Program and South African Development Community (SADC) paint a very grim picture of things to come in the region. Two to five million people are on the brink of starvation in Southern Africa.

PALESTINIAN EMERGENCY APPEAL

On April 12, 2002, PWS&D issued a Pentecost appeal as the on-going conflict in the Gaza and West Bank continued to drive Palestinians deeper into poverty and isolation. The Palestinian Ministry of Health reports that, as of March 14, 2002, 1,325 Palestinians had been killed and over 34,490 Palestinians had been injured. Since the most recent incursions into the West Bank, many more have been killed and injured. Hundreds have lost their homes and household goods. The International Committee of the Red Cross warned of a very serious humanitarian crisis. Even before the most recent cycle of violence, travel restrictions and frequent border closures had prevented many heads of households and family members from being able to work. Unemployment affected over 50 percent of the labor force, around 257,000 Palestinians, leaving close to 2 million Palestinians (64%) experiencing abject poverty. The crisis has paralyzed the economy and left thousands of families in dire need of basic food supplies.

PWS&D is helping the Middle East Council of Churches (MECC) provide essential food and basic commodities to 10,000 families in the West Bank and Gaza Strip through the Department of Service to Palestine Refugees (DSPR). Refugee camps receiving immediate attention include Dheisheh and Aydah refugee camps in Bethlehem; Amari, Qalandya and Jalazoun in the Ramallah area; Tulkarm, Jenin and Balata in the Northern West Bank. All these camps have suffered incursions by the Israeli army in March and April. The DSPR is also supporting families in need in Ramallah, Bethlehem, Gaza Strip, Beit Jala and Beit Sahour.

The DSPR was founded in 1950, and has been affiliated with the Middle East Council of Churches since 1974. The DSPR objective is to provide health, education and vocational training and community development services to Palestinian refugees and poor in the West Bank, Gaza Strip, Jordan, Lebanon and Israel. The DSPR has been working with thousands of families in both the West Bank and Gaza Strip long before the current escalation in conflict. Currently their main goal is to provide basic amenities and food supplies to affected families to lessen the overall pressures and strains they are experiencing in the current circumstances.

The Rev. Dr. Michael Caveney
Convener

The Rev. J.P. Ian Morrison
General Secretary

MISSION REPORTS: CANADA MINISTRIES

SYNOD OF ATLANTIC PROVINCES

Kings Church, New Minas, Nova Scotia - The Rev. Tim Archibald: 2001 was a year of "body-building". Early in the year, the session discerned a need to build stronger bonds of community within our new congregation. Since we have moved into our building, we have received new people and grown, but we still didn't know each other very well. In order to create a hospitable community described in Acts, we knew some "body-building" was necessary. Two elders began reading through books on discerning spiritual gifts and involving everyone in the ministry of the church. This was accompanied by a sermon series on everyone's call to ministry and our interaction as one body in Christ. A number of special events were planned for fun and fellowship: a summer backyard corn boil, an October potluck, an Advent-Christmas decorating party, and a sleigh ride. We balanced this weekly with a continued emphasis on welcoming the new people who join us for worship. During December we had record Sunday attendance numbers, an encouraging sign for us.

In September we did some "body-building" on session, adding four new elders. This has helped to spread out the increasing workload. At our annual session retreat in late September, Dr. Barry Morrison, professor of worship and preaching at Acadia Divinity College, led a discussion-reflection on worship and community. One of our new elders has taken on the directorship of our music team. New music has enriched our Sunday worship. In addition to the piano and organ accompaniment, we now often have guitar, clarinet and flute, creating a fuller blend of music and representing the whole community of musical tastes.

Outreach continues to be an important emphasis. Our fall Alpha study has drawn in more people who've never known the church before. In October, session passed a resolution to provide sign language interpretation every Sunday as a way to break down barriers to welcoming others into community. For me the most impressive part of this discussion was that the financial commitment was a secondary consideration. The congregation's desire to look outward is growing. For 2001, we chose to go $500 beyond our *Presbyterians Sharing*… allocation. In October, session invited the Synod of the Atlantic Provinces to hold its 2002 meeting at Kings; this was seen as a way to say thank you to the wider church for the support we've been given. We selected two special mission projects during the year, Boarding House Ministries and Keswick Church. The congregation also gave good support to PWS&D, the local food bank, local Council of Churches Christmas food hamper program and Red Door (an adolescent health drop-in centre threatened with closure by government cuts). For the seventh consecutive year we packed cookie tins for Acadia students during Christmas exams. There is more desire to care for others. This was spoken of most strongly by one of our older members who had a second hip replacement last summer. A few years ago when her first hip was replaced only a few people from the congregation visited her; this time she had many visitors and more food than she could eat. When people have a need - whether a new baby, illness, surgery - we are able to arrange a rotation of folk who can bring meals to help out.

There's also been good momentum to continue to finish construction in our building. A turn-key project would have been nice, but the need to complete what we've started has also been positive. Several newer members have offered time and talents, while others have given money. This year we have seen our kitchen nearly completed with beautiful oak cabinets, lightning protection installed outside, two stairwells completed to the second floor church school rooms, and work started in laying the floor for the four classrooms on the second floor. In addition to raising extra money for these projects, the congregation has kept pace with scheduled building loan repayments.

Thank you from Kings Church to Canadian congregations who give to *Presbyterians Sharing*… and allow new church development to happen!

Elmsdale and Hardwood Lands Pastoral Charge, Nova Scotia - The Rev. Janet DeWolfe: St. Matthew's, Elmsdale, and Hardwood Lands Churches began as a two-point pastoral charge February 1, 2001. For 32 years prior to that, they were part of a four-point ministry, shared with two United Church congregations. As a result of long-range planning in 2000, the churches discerned a call to do something new and became two, two-point charges - two Presbyterian and two United. The congregations are within 20 and 30 minutes of Halifax in areas of growth and potential growth.

The transition from the shared ministry has been encouraging. St. Matthew's is now home to three worship times and three streams of worship: blended, contemporary, and Christian rock! Worship teams function like small/cell groups with a devotional and study life, a caring component, and a ministry focus. We have an intercessory prayer group, as well as a small group whose prime focus is scripture study, a group of teens meeting to play music with a devotional component to their group life. Our scripture study group took the initiative to provide stimulation therapy to a one-year-old girl diagnosed with cerebral palsy. We have a prayer evening once a month in the church. We resumed the Alpha study early in 2002, after a hiatus of a couple of years. Lay leadership is strong here.

The youth outreach has been operating for six years, often working with at-risk youth. Several adults in the congregation serve as mentors. A passion for outreach drives many in this congregation. The two rock bands go "on the road" by invitation. We have also been involved with 30-Hour Famine, a free BBQ with live music (every Sunday afternoon on the church lawn all summer), and Ten Thousand Villages (sale of Fair Trade goods and crafts coordinated by the Mennonite Central Committee). We are improving signage and have made our first attempt at welcome brochures.

St. Matthew's people are grateful to be worshipping in their own way, in their own building. However, they know the limitations of their well-worn sanctuary (seats 140) and one small room used for choir/church school/prayer before worship. There is no basement. We put in an environmentally friendly toilet in a space reconfigured from the choir gown closet in our one and only room. We still want to grow our church school and provide a proper nursery. Our minister's office is in the home of a member of the congregation. Our church sits on a postage stamp lot, our building is old, and parking is an issue. We are located on a busy corner.

The congregation is eager to tackle the challenges. Money is going into a building fund at an encouraging rate. Our challenges are:

- to provide more small groups to increase caring, nurture belonging, learn and model the faith;
- to get our board of managers on a solid footing (transition time was difficult);
- to continue to build relationships across generations/across worship preferences;
- to orient people to Presbyterian polity and theology while encouraging fresh ideas;
- to grow our nursery and Sunday school in appropriate facilities;
- to broaden our understanding of outreach and evangelism;
- to search for land.

Hardwood Lands congregation is lively, resilient and resourceful. They welcome fresh approaches to worship, love children, and are a healthy, relaxed mix of generations. This is a rural congregation with magnetic qualities. They know how to play, and humour is abundant, even at session meetings. There is joy, community, good conflict management skills and eagerness for new growth.

This congregation loves to sing, and appreciates a blend of styles of music (which will always include country gospel, the music widely loved and long performed in this region).

Some highlights of our first year are:

- The return of several people who had dropped out in the stress of the last few years of the shared ministry with the United Church. They are active and have been warmly welcomed back in the faith community. Attendance and givings have increased as well.
- The fun this congregation has! Worship is fun, meetings are fun! The more kids the merrier in worship, no matter how noisy and natural. A car rally, an auction sale, a variety show and Christmas decorating and "undecorating" become socials with food and laughter.
- We increased the size of our parking space and put out a sign. We are designing better signage still and planning basement upgrades. Our building is in good shape and has space for expansion if called for.
- We have new elders to replace two on leave and one who has "retired." Session has found this process and prospect exciting. The board of managers is a good group. We have a fundraising committee. This is a congregation that has become accustomed over the years to running without much prodding or need for the minister to make things happen.

In 2002, we need to complete basement renovations and still improve the signage. We thank Canada Ministries for boosting our spirits enormously with its support. And we are grateful for the prayers and continuing help of neighbouring congregations and the Presbytery of Halifax and Lunenburg. The family of the church Canada-wide and world-wide sustains and encourages us in the faith.

SYNOD OF QUEBEC AND EASTERN ONTARIO

Mission Presbytérienne Saint-Paul, Sherbrooke, Québec - Mr. René Paquin, Lay Missionary: The Mission Presbytérienne Saint-Paul is pleased to report progress and encouragement in all areas of its mission statement. Our Lord has blessed us with numerical and spiritual growth in the past year. We have welcomed four new families and many visitors. Our church now amounts to ten families, most of them with young children. We are currently making plans to establish a Sunday school.

With my status as a lay missionary (75 per cent time), I have been able to conduct weekly Sunday services in the Anglican chapel in downtown Sherbrooke as well as catechism in our home on alternate weeks. In our catechism series, we have gone through the Apostle's Creed, the Heidelberg and the Geneva Catechisms. The response has been very good, especially among teenagers.

In addition, we have had a monthly video presentation or conference every fourth Sunday evening. These presentations aim to share the Gospel with our relatives and friends in ways that relate to contemporary issues such as New Age spirituality, Christian ethics and the relevancy and truthfulness of the Bible. Fellowship potlucks are held on a monthly basis in people's homes. The women of our church meet once a week for fellowship and prayer. Participation with the board of French Presbyterian magazine La Vie Chrétienne and joint activities with French congregation St-Luc in Montreal has continued all through the year. On March 25, 2001, we celebrated the baptism of our six-month old daughter Élodie Paquin. Relatives, friends, and members of neighbouring churches were present. The Rev. Marc-Henri Vidal (St-Luc) conducted the service and the baptism.

A new couple has shown a great interest in our mission here. The husband is now considering a call for the ministry of word and sacraments in the Presbyterian Church. We ask for special prayers in this regard. I have completed one term at Presbyterian College and I am planning to continue my theological training next fall after I finish my doctoral dissertation in Reformation history at University of Montréal. Un grand merci pour votre soutien!

Action Réfugiés Montréal - The Rev. Glynis Williams: Little else will stay in our collective memory of 2001 than the events of September 11th. The horror, the fear and, the anger are still close to the surface. For those who work alongside refugees and immigrants and who count them among our friends, September 11th changed the context in which we work and live. For many people, terrorism and refugees have become almost synonyms. Some people believe that our immigration rules are too lax and that Canada should close down the borders. An American senator accused Canada of being Club Med for terrorists! Yet most refugees have been the victims of terrorists and were forced to leave their homes and community.

Amina works in a factory in Montreal even though she is a nurse by profession. Shortly after September 11th, she was heckled by a co-worker who insisted that since she came from Afghanistan she was Taliban. "You are a terrorist - go home," accused the person. Having seen a family member killed in front of her by a Talib fighter, she was devastated and started to wonder whether she will ever feel at home here in her adopted country. Sponsored through Action Réfugiés, she sought comfort and reassurance that this attitude is based on fear and ignorance and should be ignored.

Highlights of 2001

- Sponsorship: Sadly, in 2001 we experienced our first serious sponsorship breakdown of two families, which involved huge unexpected financial costs and time from our limited staff. Initially disillusioning, we eventually were able to recommit ourselves to the mission of protecting refugees. The silver lining is the fact that we did not compromise our integrity in fulfilling our legal and moral obligations, and that we are ready to continue sponsorship after suspending the program!

- Jumelage: This program matches newly arrived refugee women with volunteers from the host community in order to promote integration and mutual understanding.
- Julia and her infant daughter are alone in Canada. Julia's husband had worked as a promoter with the Bible Society in an east African nation noted for its corrupt leader. When her husband disappeared, following threats to his life for criticizing the president, she was advised to leave and was helped to escape to Canada. Action Réfugiés matched Julia with Anne who says she now understands the many obstacles people like Julia face before being recognized legally as refugees. Julia considers Anne her "lifeline to her new life in Canada!"
- Detention: Each week a worker and volunteers from Action Réfugiés visit a detention centre off the island of Montreal where men, women and children are held while awaiting immigration proceedings. The prison-like environment is frightening, especially for people who have been traumatized. Our visits and follow-up work attempt to ensure that serious injustice is not committed by the authorities. We offer pastoral services to detainees as well and, in 2001, we formed a partnership with the Canadian Bible Society in order to provide Bibles in many languages. Everyone is pleased with this alliance!
- The Canadian government has promised to detain more people in order to safeguard the Canadian public. But will this work? "In 1996 the US adopted laws which resulted in massive increased detention, including asylum-seekers. These measures did nothing to protect the country from the September 11th attacks. On the other hand, many genuine refugees have spent months and years in detention, often in appalling conditions. " (Canadian Council for Refugees pamphlet)
- Afghan Women's Support Group: A group of 12 Afghan women met bi-weekly for four months in order to share concerns and support one another in what turned out to be a difficult period. The majority had been sponsored by churches. The gratitude for this initiative is captured in the words of one participant: "The first time I came to this place, I felt I was in Afghanistan". Even though she is grateful for the security of her life here, there is still no place like home. We are glad to offer this oasis of acceptance.

This is a challenging time for the Church. What kind of society will emerge in the aftermath of September 11? One option is to exclude the outsider and to deny many of the basic rights and privileges to the outsiders who are already in our midst. The second option includes the stranger as…one who shall be as a native among us. (Leviticus 19:34)

The Church has no option in these matters, according to Dr. Charles Hay, moderator of the 112th General Assembly of The Presbyterian Church in Canada. We cease being church when we demonstrate discrimination, create barriers and practise exclusion. Action Réfugiés commits itself to this Gospel, and attempts in word, worship and service to live out this challenge. We thank Canada Ministries for their faithful and ongoing support of this ministry. It is appreciated.

Tyndale-St. Georges Community Centre - Ms. Kim Kidder-Alexander, Co-ordinator: As we enter our 75th year of service to our Lord, Tyndale-St. Georges continues to grow with leaps and bounds. The centre serves a diverse population. Little Burgundy, with a population of 9,145, has the largest concentration of subsidized city housing in Montreal with 1,441 units. Tyndale-St. Georges is located in the section within the community with 438 of the poorest family households in Montreal who have income of less than $12,000 per year. The immigrant population continues to grow and since 1991 there has been an increase of almost 10 per cent of newly arrived families to our community.

Many people may look at the socio-demographic information as a negative aspect of our community. Yet, we know that working with disadvantaged and marginalized families is an opportunity to witness strength, courage and faith. We work together to enhance children's knowledge, to support and advocate on behalf of parents, and to develop community partnerships that will strengthen the social fabric of our neighborhood.

Our work in Little Burgundy has many highlights, some of which are:

- The development of a Centre de Petite Enfance at Tyndale-St. Georges has meant that the preschool is moving out of the building into a new site. This is a wonderful opportunity for parents who need full-time day care.

- The after-school program will expand this year (20 more seats for a total of 70). In addition, we will be extending our programs in the evening, offering 9 to 12 year-olds an opportunity to experience various recreation activities and develop leadership skills.
- We participated in the two-year local community roundtable events that developed a comprehensive plan of action for the Little Burgundy/St. Henri area. The plan will allow organizations to effectively work together on a wide range of social issues.
- We implemented a successful three-week summer high school preparation program that provides academic support for grade six students. In addition to the academic work, students were invited to share feelings and concerns about entering high school.
- The language classes were highly successful and innovative, enabling immigrants and refugees to prepare themselves for university entrance exams.
- The pronunciation class helped students to further develop their spoken English abilities.
- Our volunteer accountant, Mr. Marjerison, received a medal from the federal government to mark the International Year of the Volunteer. It was presented to him by Madame Lucienne Robillard, the Member of Parliament for our riding, at a volunteer appreciation event held at the centre.

I must admit that my work is rewarding both professionally and personally but there are always more needs for program and services than we can meet.

Ecumenical Chaplain, Concordia University Campus Ministry - The Rev. Ellie Hummel: "What does a chaplain do?" That is a question I am often asked, both by students and by members of the four supporting denominations (Presbyterian, Lutheran, Anglican and United). Simply put, I hang out with students, have coffee or tea with them, chat and try to model what it means to follow Christ in the midst of our daily lives - a ministry of presence. It is so important to offer a place where students can come with their questions, joys and struggles.

Here are some examples of the people I encounter:

- A student comes in feeling discouraged. His loan is delayed, papers and reading assignments are piling up and he needs to talk to someone and get some pastoral support. I am able to give him some grocery vouchers from the Student Emergency Food Fund.
- One of the regulars stops by, wondering if she can have a cup of tea. She has some time between classes and just wants to say hello and stretch out on one of our couches in our lounge. After a few minutes she leaves, feeling renewed, and so do I!
- Someone phones, inquiring about marriage. We chat for a while about their decision to get married, some of their hopes, some of the requirements. We then set up a meeting.
- A student stops in, looking for a church community. She is new in town. I make some phone calls and connect her with people in the university and in the larger community.
- Someone comes in asking about the programs we offer. I give her one of our pamphlets and ask her what she is interested in. We end up talking about her early faith experience, some of the conflicting messages and the spiritual path she is pursuing now.
- One of the students who volunteers at the peer support program (student-run drop-in centre which I co-ordinate) stops by the office before his shift starts. We end up debriefing a situation from the previous week. He needs encouragement and affirmation as a volunteer.
- A student phones me. She has heard that my office might be a place where she can talk about her religious studies classes. We make an appointment so that we can talk about faith issues and integrate class learning with life experience.
- Someone phones, asking if we still offer "that cheap meal once a week." Yes, I reply, we still serve a vegetarian meal for a small donation, combined with great community and conversation. I also tell the student about other programs and activities.
- A student who has come in before asks if he can borrow a book from my library. When I ask him which one in particular, we end up having a long conversation about our Christian faith and how it fits into our daily lives.

SYNOD OF TORONTO AND KINGSTON

Malvern Church, Toronto - The Rev. R. Wayne Kleinsteuber: The Rev. Dr. Martin Luther King Jr. once said that 11 o'clock Sunday morning is the most segregated hour in American society. Sociologists assure us that this is still a valid observation for all of North America. It is manifestly untrue for Malvern Church where about equal thirds are of African, East Indian and European descent. Other than our children, almost none of us are Canadian-born and raised.

We glory in our church's diversity and are determined to prove that church growth analysts who declare that heterogeneous congregations like our own cannot succeed are wrong. In fact, we have covenanted with Canada Ministries to be self-sustaining by January, 2006. Our session is committed to a visioning process that will establish direction and programming in the three streams of spirituality, outreach and stewardship.

A generous gift of $250,000 from Canada Ministries (for which we are most grateful) has enabled us to purchase the entire building that we had previously shared with the Anglicans. They moved into their own facility in February. We are prayerfully looking at the ministry possibilities of our newly acquired space.

With solid, biblical preaching, fervent worship, and a warm, accepting congregation, we are confident that we are entering into a period of stability and growth. We know challenges lie before us, but we look forward to having some concrete advances to report next year. Our faith is in God.

Spanish Ministry, North Park Church, Toronto - The Rev. Elias Morales: A grant from the Ewart Endowment for Theological Education started our year on a positive note. It marks the beginning of a three-year education program. Some of the new developed activities during 2001:

- Establishing Sunday school teachers planning meetings: a time to plan in harmony with the particular needs of each class group. It is also time for personal development and spiritual growth. We studied the book, The Discipline Guide for Children's Ministry.
- Development of ten workshops, titled A Great Sunday School Experience, based on many resources including How to have a great Sunday School.
- Worship Committee, including a youth representative. Youth and small children are taking a role during the worship service as readers and ushers. Youth members were responsible for two full worship services during the year.
- Elder training: During session meetings we include time to study the role of elder within the congregation. We also trained three newly elected elders who are expected to be ordained in 2002.
- Communicant classes: We had ten communicant classes for new adherents, from which one young adult was received by baptism.

Ongoing Activities include:

- Adult Bible study, three times a week: Wednesday, Friday and Sunday
- Youth Bible study, two times a week: Saturday and Sunday
- Women's Association, meets twice a month
- Men's Association, meets twice a month
- Sunday Bible school (of 67), four classes every Sunday
- Summer Bible school, 31 small children participated, 10 first time participants, 18 volunteers helped with teaching, cooking, playing and crafting

Portuguese Ministry, Igreja Evangélical Presbyteriana: The Rev. Lincoln Resende: This has been a good year for our congregation. We became quite multicultural with the arrival of many immigrants and refugees from Angola. Most of them came from the Reformed Church of Angola. During our congregation's 12th anniversary celebrations, the former moderator of the Reformed Church of Angola was our guest preacher. It was interesting that The Rev. Pedro Malungo came just at the time of Angola's independence from Portugal. He addressed the Angolans in Toronto through a Brazilian newspaper that reaches not only the Brazilians but all the Portuguese-speaking community in Toronto.

Our ministry has been important since we are a multicultural community. We are trying to live together in spite of our cultural and theological diversity. Due to this diversity, I decided to take the Doctor of Ministry program at the Toronto School of Theology. I am in my third year and my thesis is related to this multicultural diversity.

The multicultural music in our congregation has been excellent. The Angolans sing and dance during our services expressing their African heritage. Through their heritage, we have been involved in the yearly African Presbyterian Heritage services that happen under the care of The Rev. Paulette Brown and the Presbytery of West Toronto.

We continue meeting at St. Paul's Church but hope that one day we will have our own building that would help our congregation expand. Our Sunday school is growing with many children. The adults, teenagers, young adults are also involved in our Sunday school Bible study. Our prayer meetings and Bible studies on every Wednesday have been well attended. We try to bring relevant Bible study to our multicultural congregation.

We have services only in Portuguese since many parents of our congregation want their children to keep their Portuguese heritage. I think that when we have our own building we will also be able to have services in English. God knows about it!

We continue praying for our denomination through Canada Ministries who have been quite supportive. May God bless everyone that is supporting the importing ministry of the Portuguese-speaking Presbyterian Church in Toronto.

University Church, Toronto - The Rev. Paulette Brown: As the globalizing movements continue to force people of the two-thirds world into North America, University Church continues to be the home church away from home for people from different Caribbean nations and from Ghana. Although members are predominantly of African and East Indian heritage, we also have long-standing members of European heritage. This has resulted in a congregation that is uniquely multiracial and multicultural.

The congregation is located in the Jane-Finch community of Metropolitan Toronto and the ministry experience has always been one of helping others to affirm the abundant life that Christ brings. It is the only Presbyterian presence in a community that is densely populated and experiences much of the socio-economic realities associated with low income, overcrowded housing conditions and the new immigrant experience. Through the help of Canada Ministries, University Church has been able to continue its ministry in this community.

Some of our highlights include the Presbyterian African heritage celebrations (February during Black History month), the recent formation of a Women's Fellowship Group and participation in the leadership of the March, 2002, Presbyterian Women's Congress in Toronto.

Since 1999, this congregation has been instrumental in planning and implementing the Presbyterian African heritage celebrations, which consists of workshops and a worship service. Initially a University Church youth initiative, this event has experienced the participation of people of African heritage from the Ghanaian Church (Toronto), the Portuguese-speaking Church (Toronto), other Presbyterian congregations in Toronto, as well as people from other denominations. This year's planning team, which is made up of Caribbean, Ghanaian and Angolan Presbyterians, decided to enter a discerning process to evaluate the journey so far, and to discover where God might be leading us with this event. We are in the early stages of this process, but it appears that the new direction will focus primarily on the building of relationships among Presbyterians of African heritage, encouraging a greater sense of ownership of the event by the different partners and seeking ways of using our gifts to enhance the mission and ministry of The Presbyterian Church in Canada.

Last year, a group of University's women answered God's call to form a Women's Fellowship to support the ministry of the church, with particular emphasis on women's development. Basing their vision on Isaiah's response to God's call, 'Whom shall I send?' the women have chosen, 'Here I am Lord, send me!' as their theme. The women have brought ideas from their homeland to enrich the present group. With invaluable support from the Women's Fellowship leadership within the Ghanaian Church, this group continues to mobilize all women within the congregation to mission and faith building.

Some of our women will be presenting a workshop this year on Sabbath rest at the Women's Congress. In the past, our church has provided youth and clergy leadership at the congress, but it is our first experience for some of our older women to provide leadership on the executive, as well as in a workshop. We thank God for the opportunity to serve our church in these ways, and look forward to building on the new relationships that these experiences bring to us.

University's ministry has its own uniqueness and challenges. For the most part, it brings the underemployed, the unemployed and the seasonally employed to our doors. It brings those who are in the process of dealing with immigration issues, adapting to a new country while bearing the full responsibility of taking care of family members in their homelands. Not only does this

make it difficult to be a self-sustaining congregation, but it limits our ability to tap into some of the rich ministry possibilities in the wider community, as the energies required to do this kind of outreach is consumed with the 'in-house mission' nature of our ministry. However, we have learned to give God thanks at all times and in all things. Thanks for the support that we have received from the wider Presbyterian family. We call upon you to support us with your prayers at this time when our congregation is going through a discerning process, seeking God's direction for our ministry.

God has been good to us in many ways. In spite of the hardships that we have experienced in reaching our budgets and maintaining consistent leadership, as members move out of the community to places where it is more economical to purchase homes, we have managed to survive. We attribute this to the grace of God.

Kitchener East Church - The Rev. Mark Richardson: Throughout the year, God brought many blessings of grace and faithfulness. Some aspects of life were normal and some saw change. It was hard to have ten funerals in one year after fourteen years of very few funerals. When our music director resigned, we went through the process of prayerfully seeking a new one. The position has been filled by a gifted, Spirit-filled person who has done marvelous things with the ministry of music in the first four months.

Changes in our eldership saw some elders step down after many years of active service and some new ones ordained in December. As the congregation has grown throughout the year, the elders have recognized the need to ensure good pastoral care and to discern and define congregational core values. As a result, several exciting areas of ministry are being planned, such as the potential for a second and different worship service from our current one.

The congregation continues to reach out through many mission avenues. Many people are committed to serving Christ locally and abroad. The young children and worship program is thriving. The youth group is a faithful and energetic group of teens who meet under the committed leadership of one of our elders. This year the group initiated a Sunday school Christmas pageant; wrote it, organized the rehearsals and helped in its presentation on an Advent Sunday. It was our best pageant ever!

We had several small study groups but the best one was about How Can God Allow Evil and Suffering. Beginning the week of September 11th, it was both challenging and rewarding. The congregation has been blessed with new people calling this home, including a refugee family from the Sudan. All in all, we rejoice in the love and faithfulness of God to us as a community of faith and we are thankful for the support and encouragement of Canada Ministries.

Ecumenical Campus Ministries, University of Guelph - The Rev. Lucy Reid: Along with the other members of the multi-faith resource team (Christian Reformed, Roman Catholic, Jewish, Muslim, Hindu and Baha'i), the Ecumenical Campus Ministry office moved from the University Centre to Raithby House, an old stone building at the heart of the campus, with office space and a large room for our multi-faith library and group meetings. It has high visibility on campus and we are already enjoying more drop-in visits from students.

Following the September 11th terrorist attacks in the United States, the ecumenical ministry was involved in a multi-faith peace vigil (September 12), prayers for peace on CFRU radio (September 13), observance of the national Day of Mourning (September 14) and a community walk for peace (September 21). Issues of conflict and peace have been at the forefront of many other regular activities.

In preparation for Bishop John Spong's October 6th visit to Guelph, a three-session study group was held to read and discuss some of Spong's theology. It was attended by a small group of students, faculty and staff. A follow-up group, called the Burning Questions Group, met for six weeks to explore related issues such as images of God, holiness and ethics.

A support group for bereaved students met for eight weeks, attended by seven students who had lost parents, siblings, grandparents or friends. One-to-one counselling support was provided to others with a variety of needs from the spiritual (I want to learn to pray) to the personal (How can I tell my parents I'm switching from science to arts?).

Two retreats were offered this semester, a one-day event at Speedside United Church as an opportunity for quiet and reflection, and a half-day event in the Arboretum, co-led with Baha'i colleague, Mary Hougham, on spirituality and art. Womanspirit, a weekly women's spirituality circle, was well attended throughout the semester and attracted new members from improved publicity. Two groups of faculty and staff have continued to meet weekly to discuss and support one another in finding links between spirituality and work.

Special initiatives to reach out to wider parts of the university community have included:

- our third annual Thanksgiving dinner for international students, hosted by St. George's Anglican Church;
- a visit to Arts House residence to talk to students about spirituality and art;
- a support group for queer students (lesbian, gay, bisexual, transsexual) to talk about faith and their experience of alienation;
- a meditation workshop in a student residence;
- a Blue Christmas memorial service for those dealing with the death of a loved one at Christmas;
- Unwind Your Mind: refreshments offered to students by the multi-faith team during exam time.

Efforts to consolidate funding of the ministry have continued. A hymn sing was held in October at Harcourt United Church with choirs from nine local churches participating. The $1,646 in proceeds went towards offsetting the annual deficit. In November, a cheese and wine event promoted the endowment fund and highlighted the current activities of the ministry.

Without the support of local clergy and congregations for special events, volunteers who serve on the board, individuals who donate their financial resources and friends on and off campus who provide encouragement, much of this ministry would not be possible. A debt of deep appreciation is owed to many. Thank you.

On a personal note, the bishop of the Anglican Diocese of Niagara announced at synod in November that I am to be made a canon of the cathedral in recognition of the ministry I have carried out at the university for eleven years. This honorary position does not affect my work at Guelph, but does affirm it. For that I am quite delighted, not least because such recognition has rarely gone to chaplaincy work.

Keswick Church - The Rev. Kirk and The Rev. Allyson MacLeod: The year has brought joys and challenges. We are joyful that both weekly attendance and weekly givings continue to increase. Our worshipping body stays as diverse as ever, welcoming young and old, churched and unchurched. Although our worshipping community ranges from 75-90 on any given Sunday, KPC continues to have that "family feeling." It certainly helps that everyone takes part in putting away our sanctuary each Sunday or that most stay for a fellowship time following worship to catch up on what is going on in one another's lives. (We meet in Georgina Ice Palace.)

There are many opportunities for people to share their gifts and serve God's church as people read scripture, take up the offering, greet, work in the nursery or teach in one of the four Sunday school classes.

Youth ministry has blossomed. This past summer, through our general fund and the generosity of individual members, we sent five young people and one adult observer to the Presbyterian Youth Triennium. This began a budding youth group. They gather every Sunday morning prior to worship. They led in drama throughout our 50-Day Adventure, assist our worship team and help with younger Sunday school classes. This same group also travelled to Hamilton to attend Acquire the Fire and, like Triennium, came back with a contagious spirit. Our youth also hope to be involved in a youth community Alpha program in the spring, some of them leading small groups. Our congregation has felt our young people's excitement and plan to budget this year for future special events that our youth could attend.

Another joy is our congregation's hunger for discipleship. We are expanding our membership class (Christianity 101) into Christianity 201, 301 and 401 which we believe will continue to develop a well-grounded core of leadership. Areas to be examined are practical tools for one's spiritual life (201), (prayer, Bible study and stewardship) discerning one's spiritual giftedness

(301) and sharing one's faith (401). We are also pleased to announce that for the first time KPC had lay leadership for Bible study groups (50 Day Adventure) as well as lay-led study on the book of Ephesians in January, February and March. Our Women's Get Away was again central in the life of the church. Although Allyson is still on a leave of absence, she led 20 women through a weekend of realizing that we are called to be more than survivors.

Along with our joys there are always challenges. Keswick continues to remain a transient community. We appreciate the coming but the going is harder to accept. It is a challenge to stay mission-focussed. We raised over $400 for Habitat for Humanity, invited a speaker to our church and sent four people to a Habitat Build in Barrie. We increased our profile by putting a float in Keswick's Christmas Parade. Our theme was "Becoming Fishers" (You catch 'em, I'll clean 'em - God.) By the way, we won second prize.

Obtaining our own sacred space is a big challenge. Most of the time it seems like an ominous task and we feel very much alone. But then we are reminded of the generosity of Canada Ministries, the support of our presbytery, the graciousness of other congregations and we are again empowered.

Good News Presbyterian Cluster Ministry, Baxter, Cookstown and Ivy Churches - The Rev. Carol Smith: Since entering into cluster ministry, we are more deliberate in our commitment to reach out into our three communities. One example is the after-school program offered at the Baxter church, located directly across the street from a public elementary school. About 17 children attend every Tuesday afternoon, participating in crafts, music, homework help, games, and worship, as well as receiving a hearty and healthy snack. About 80 per cent of the participants are unchurched children.

Before cluster ministry, each of the three churches attempted to provide programs for their youth, with varying degrees of success. When the cluster was formed, we hired a part-time youth worker, combined the resources and offered one group. The Good News Senior Youth Group meets every Monday night, first for an hour of sports/active games at the Baxter school gym, followed by refreshments and Bible study at the Baxter church, across the street. About 15 high school age youth come each week, from churched and unchurched families alike. Since clustering, young people have participated in PYPS weekends, Canada Youth 2000 and Triennium at Purdue University in 2001. The young people have also become more mission-minded. They volunteer in Vacation Bible School. They prepare and deliver Christmas baskets for the sick and shut-in of the three congregations and sing Christmas carols when they deliver the baskets. This service has provided an opportunity to discover that their church family is made up of members of various ages and abilities, with each one being equally important in making up Christ's body. Our young people have grown in their faith and focus.

Following the formation of the cluster, the churches hired a part-time lay leader who coordinates the pastoral visiting. He does regular visits and contacts the minister and elders regularly to ensure that special visits take place as needed.

The cluster churches have become more committed to mission and outreach in the three communities, the national and the international church, and to each other. One means is the prayer chain, coordinated by a volunteer and including members from all the churches. Once news of our prayer chain got out, we also received prayer requests from people in the communities who do not attend our churches, but who were grateful to know that there was someone available to provide a valuable service: prayer. Another way to reach out is to make our churches more accessible. Two churches have ramps already while the third has an fundraising campaign under way to provide an indoor wheelchair ramp, along with major renovations to the existing structure.

One of the requirements of cluster ministry is the formation of a Mission and Outreach Committee representing the three churches. Meeting once a month, the committee discusses concerns and provides direction for the ministry team of three lay leaders and one ordained minister. This committee has grown into a vital link between the congregations and the ministry team, ensuring that our vision and focus remain united.

Wasaga Beach Community Church - The Rev. Deborah Dolbear-Van Bilsen: As we enter our fourth year of full-time ministry, I would like to reflect on the past year. Firstly, as in most

congregations, we enjoy eating and fellowship! The women's group hosted pot-luck suppers, a June strawberry dinner, an August yard sale, a fall ham and turkey dinner and coordinated a December mission project to aid a local family. The women's group and the finance and maintenance committee supported several projects within the church throughout the year as well.

Secondly, we can always count on people to participate in programs once they are educated and know what is coming. Many people came together to host a successful August Vacation Bible School. Not only has this program grown numerically since our conception as a Presbyterian Church, those involved have inspired many youth by their leadership, knowledge of the Bible and ability in storytelling of Scripture in new and innovative ways! In fact, our children have grown more confident and have volunteered to teach their peers in several church school classes this year!

Thirdly, approximately 30 people participated in a vision workshop led by The Rev. Wally and Mrs. Audrey Little in the fall. The session encourages and anticipates increased participation from our congregation as we discover our spiritual gifts and apply them to our ministry in the community. This is a priority for the session. The session continues to promote eager love for the Lord and participation in the common vision for our church, which was presented to the congregation at a congregational meeting in January.

Fourthly, our congregation supported a 'toonie' drive during Lent to assist Zion Church, Sunnidale Corners to add a portable. Fifthly, throughout Advent the session encouraged the congregation to collect non-perishable goods for those in need in our community. The response was overwhelming and greatly appreciated by the Food Bank and several other "receivers."

Finally, as a mission church, we were pleased to surpass our allocation for *Presbyterians Sharing*… . It could become easy to keep looking within our four walls, however, we cannot forget or overlook the support we constantly receive from Canada Ministries and our national church! Therefore, in addition to our contributions to Canadian Foodgrains Bank, we have also expanded our ministry in the area of outreach and missions to include Evangel Hall in Toronto. It is our hope that we will continue to reach out and grow in our mission work beyond our hometown and globally in a more hands-on approach this coming year.

SYNOD OF SOUTHWESTERN ONTARIO

Heritage Green Church, Stoney Creek - The Rev. Jeff Chalmers: This year we seized upon many opportunities to move out and interact with our community. At Easter, members of our congregation rose early to join with other Stoney Creek churches under the towering cross which illuminates a spot along our escarpment, interestingly called 'the Devil's Punchbowl'. Also in April, our mission and outreach committee arranged a lecture series to meet some of the issues of aging like aging and spirituality, and housing options. In May, teachers and parents took our youth to Rejoice 2001 at Brock University where they enjoyed a moving experience with hundreds of others their own age. During the year, we welcomed 19 new members and celebrated seven baptisms!

A reunion brunch was organized to coincide with our church anniversary. Invitations were sent to everyone who had been a part of our church's brief history. A Halloween intergenerational party was a real hit, giving us an opportunity to invite family, friends, and neighbours (some of whom might have known more about Halloween than they did about contemporary church until they partied with Christian friends!)

As Christmas approached, the opportunity arose to work hand in hand with the childcare group which rents church space during the week and a local girls basketball team! Titled Holly Day Fest, the basketball group prepared 'breakfast with Santa', served it on childcare tables and chairs to childcare kids, their friends, and families. The rest of the building was filled with Christmas crafts prepared by gifted people from the church and the childcare, and Christmas carols led by the church's praise team! It truly was a wonderful way to highlight our beautiful building and friendly people to strangers (while adding a little to the treasury as well).

The Rev. Dr. Rick Horst, Synod of Southwestern Ontario's mission convener, guided us through a process of future positive strategic planning. The process has enabled the 23 people (and many others through them) to clearly understand the role and expectations of a mission church, and led us confidently into the process of the Lord's command to "go and do likewise!"

In October, The Rev. Jeff Chalmers, four elders, and a praise team member went to visit a United Methodist Church in Tipp City, Ohio for the Ginghamsburg Change Conference. The theme was, "Are you Ready to Unlearn Church?", reaching the unchurched or under-churched. Before the conference we knew what we wanted to do. After it, we knew how to do it!

We now feature more media and more visuals. Kids' church starts at the same time as the church service but ends early so the children join their families for the song celebration which ends the service. Coffee is offered before and after the service in the foyer with the invitation to take the coffee into the sanctuary to enjoy during the service (this has been extremely popular and enthusiastically received once people got over their initial response: "Can we really?")

This has been a pivotal year for Heritage Green. God challenges us but we can feel God's presence and we are excited and humbled to be a part of God's dynamic ministry.

Ecumenical Campus Chaplaincy, McMaster University, Hamilton - Carol Wood, Ecumenical Chaplain: A bright face, a sad face, a distressed face, a frightened face ... so many faces sit in my small office on the campus of McMaster University. Each semester brings new faces as well as some familiar faces. Sometimes students simply need a friend or mentor, someone they can reflect with about their academic or career path. Sometimes students or alumni want help in planning a wedding or a special service of healing or a service that marks a milestone on their spiritual journey. However, there are many people who seek out the chaplain because they are suffering. Their pain tends to be emotional, although sometimes it is physical as well. The Chaplaincy Centre is a place where the world can be shut out, a conscience relieved, a burden shared. This process of naming and claiming burdens frequently begins a new journey for a student. Once the pain becomes manageable they are more ready to participate in activities offered by the Chaplaincy Centre. For some students, this is a long journey.

The fall term was impacted by the events of September 11th and the conflict that followed. Fortunately, McMaster did not experience any reported violence. However, with the burning of the Hindu Samaj Temple, everyone in Hamilton was aware of the climate of fear and the underlying mistrust in the hearts of some misguided people. A positive outcome of this event has been greater interest in our interfaith group as well as the Anti-Violence Network. Students, staff and faculty have demonstrated their commitment to non-violence, peacemaking and social justice.

Having been at McMaster for six years, I am reaping the benefits of long-term relationships with staff and faculty. This experience has also given me confidence to launch new initiatives, particularly a Life Together retreat, created to offer a non-threatening experience to rebuild trust following a long and divisive labour dispute. Our campus ministries council supported this endeavour and worked with me to ensure that our university president was involved. Although it was only a small step, it brought together representatives from every area of campus: union and non-union, staff, faculty, administration and students. Many reported that the retreat climate, in which participants were identified only by their first name, helped them hear other perspectives. The human resources department is interested in trying to develop this idea further so that more people on campus can share in such an experience.

Worship and programs are more reflective of post-modern culture. Studies are shorter (four to six weeks) and worship services are a mix of traditions, for example the All Saints Day and Ash Wednesday services, and a response to pastoral needs, such as the four services following September 11th, and the Blue Holiday service for bereaved students, staff and faculty. Rather than a Thanksgiving service, we offered our service by sharing apple cider and a Thanksgiving blessing at two campus locations. This was so well received that we decided to repeat the cider outreach accompanied by Christmas carols in early December. Since Advent occurs during the last week of class and exam time, we coordinated only one traditional service, held in the chapel. It was based on a short drama from the gospel of Luke that was performed by three students and a staff member. The music included a number of international carols and was led by a collective of music students known as Schola Cantorum.

Each semester is different, but there are many experiences, people and relationships that help give continuity and direction to our program. My greatest challenge is maintaining a balance between a proactive ministry of outreach (including educational opportunities) and reserving

time and energy for all the pastoral needs. Generally, there are at least four to six students per term who require weekly support.

University of Western Ontario - The Rev. John Crowdis, Presbyterian Chaplain: The close of 2001 marks my first full year as chaplain. This year I really began to get a handle on the unique ministry in a campus environment. Campus ministry is mission work, plain and simple. Being a voice for faith in a secularized environment has its challenges and yet I find that working in a university is anything but hostile. Students welcome a reasoned Christian voice that is able to articulate issues of faith without resorting to dogmatic formulas. Working in a university is a constant conversation with the realities of a post-modern generation that is craving a sense of spirituality and yet is highly suspicious of the traditional church.

This year, I worked to open the lines of communication between the chaplains' services and the university students council. I now meet regularly with other student services on campus, placing the chaplaincy at the centre of what is available to students, rather fringe campus service. Last summer, the University of Western Ontario chaplains' association was asked to be available during the Canada Summer Games, two weeks in August. I was part of that.

Since September 11th , much of my focus has been on counselling. In the few short months following the attacks, I have done more one-on-one sessions with people than at any other time since my arrival in fall of 2000. It is curious that I am not just dealing with undergraduate students. I have also lent my ear to long-tenured faculty, staff and graduate students. I have felt privileged to be the ear that they have turned to, to discern new meaning in the world that has changed around them.

Campus ministry continues to struggle for legitimacy and exposure. Many denominations view this ministry as secondary to congregational ministry. University chaplaincy requires a special set of skills and understanding in order to give faith a voice in a secular environment. The University of Western Ontario chaplains hosted a conference in May on this subject.

We also need to encourage congregations to promote chaplaincy as the church's mission work. While my own work is part-time, I have a vision for full-time campus ministry in London. Imagine student housing, live-in Christian communities that allow students the opportunities to reflect on their faith in a way that challenges and matches the academic level that they encounter in classes. Imagine opportunities for students to encounter different ways of expressing Christian faith which steps beyond the bounds of the traditional congregation.

DaySpring Church - The Rev. Terry Hastings: DaySpring has much to celebrate in its vibrant life and worship as a community of faith. A new church curriculum, The Whole People of God, was introduced in the fall of 2001. A mid-day gathering for adults interested in spiritual growth is currently being offered. This ministry is tied to a prayer time on Mondays. Within the youth ministry, the young people are involved in worship leadership and other aspects of congregational life.

This congregation takes seriously the ministry of the laity. Members regularly provide leadership worship, including readings, prayers and the first part of the liturgy. Lay people also share their gifts as workshop leaders.

The people of DaySpring are active in mission in the local community and beyond (Youth Action Centre in downtown London and AIDS project for Malawi are examples). Young people participated in mission projects on world hunger. On "loose-change Sunday", special donations are received to purchase food for the local food bank. Mission teams within the congregation helped strengthen DaySpring's identity as a mission church. DaySpring believes it has a positive impact on the surrounding community.

Because of high involvement by the laity, possible members may find expected participation too daunting. The leadership of the congregation is seeking to address this without losing the focus on active and engaged laity.

Following participation in the 1999 Stewards by Design Conference, the congregation has twice experienced the Consecrating Stewards program and had a good response. Givings are good. Over the last two years, the congregation has retired $117,000 of debt.

Earlier in the year, the elders and leaders of the church met at Camp Kintail to reflect on their plans for future growth and their energy to accomplish such growth. Currently 50-60 people come to Sunday worship. The congregation is addressing growth in the light of expected numerical growth in the surrounding community.

DaySpring will be facing the challenge of the Canada Ministries seven year-by-year grant reductions. The leaders of the congregation are aware that this may not be easy, yet they have a passion for mission, a plan for numerical growth and a strong belief that they are up to the challenge.

Korean Church of Chatham-Kent - The Rev. Samuel Choi: Our church has enjoyed a time of growth in numbers and quality during the past two years. We are a young church and are grateful for the support we receive. With the growth of membership has come financial growth.

We currently have 32 families. Our regular activities include weekly Bible study, daily early dawn prayer services, home visitations (by pastors and deacons) and regular fellowship events (barbeque, golf, tennis, ping-pong which have helped to informally bring non-members into our church).

During the year, the Men's Mission Club and the Women's Mission Club were formed. These members also make up most of our deacon's court. One of the year's highlights was the visit of the choir and the Women's Mission Club to a local nursing home. It is our hope that our church can get involved not only with our Korean society but can make bridges to our community at large.

SYNOD OF MANITOBA AND NORTHEASTERN ONTARIO

Anamiewigummig Fellowship Centre: The Rev. Henry Hildebrandt: My times are in your hand was the text that I used as the basis of my message at our annual Christmas-New Year's feast on January 9, 2002. As we reflect on the turbulent and troubling events of 2001, this prayer helps us to sustain the confidence that God is in charge in the midst of the maelstrom of events. Only the grace of our Lord Jesus Christ, who has gone down into the depths of the human predicament, keeps us from falling victim to despair and inertia.

The feast brought together a variety of groups and individuals in a time of worship and fellowship. Many helped us to prepare and serve the meal. The tensions between Christian and traditional people are still there, but we seek a climate in which there is a creative rather than a destructive tension.

One of the highlights of this year has been the healing workshops put on by Nancy Morrison, a local Ojibway elder, who utilizes various resource people, including a drumming group, to encourage people on the street to open up their lives to healing. Mrs. Morrison has a passionate concern for residential school survivors and always seeks to meet people where they are. Having gone through the despair of life on the street herself, she is able to identify with those who are still suffering acutely from addiction and a deep sense of homelessness. In May, Nancy Morrison, Richard Green and Marion Bilkowski were the three Aboriginal representatives from Kenora who participated in a forum on the residential school experience at the Manitoba Korean Church in Winnipeg. Members of the executive of the Assembly Council were in attendance.

Our drop-in centre has continued to be a hive of activity under the leadership of Doris Horne. During the summer months, the local soup kitchen at the United Church is closed down, so we offer a summer lunch program to feed the hungry. Through the renewal of a grant from the local district services board, we were able to engage the services of a homelessness worker, Dean Jack. During his five-month term of employment, he worked with Doris, helping people living on the street. This grant also helps us to aid people with start-up or short-term accommodation, transportation, clothing and other needs. We also appreciate the donations in clothing and money we get from time to time by church groups or individuals in the Presbyterian Church.

We are now in the fifth season of sponsoring a winter shelter program that also provides one nourishing meal a day. Our program is similar to Out of the Cold in southern Ontario. Through an HRDC program we are able to employ nine people, eight of whom serve as attendants and one who is responsible for the cooking program. The Kenora Community Homelessness Committee works with us and is engaged in plans to establish a permanent shelter in the near future.

Another highlight this year was a five-day mission event at Wabaseemoong, an Ojibway community about 100 kilometers northwest of Kenora. A group of about 45 young Korean Christians from Toronto were engaged in this mission which included visiting homes, worship, culture night and community service. The two main organizers were The Rev. Hoo-Sik Kim, a missionary from South Korea working with the Manitoba Korean Church and the Anishinabe Fellowship Centre in Winnipeg, and Mr. Richard Green, a local Objibway Christian in Kenora. Mr. Green did a lot of the background work in establishing contacts between the two groups. The Koreans were well received and Wabaseemoong would like to see them return. It was a learning experience for all concerned. Later in fall, The Rev. Hoo-Sik Kim, The Rev. Sang Hwan Kim (minister at Manitoba Korean), Richard Green and myself visited some of the Christians at the local congregation in Shoal Lake No. 40. They showed us wonderful hospitality with a tasty fish fry in their church.

We continue to meet for regular Sunday afternoon worship at the fellowship centre. Our small, enthusiastic Bible study group continues to meet on Wednesday nights. Sometimes Bible study members participate in the public reading of scripture at Sunday worship.

A former Cecelia Jeffrey student works with dedicated leadership to the All Nations AA group that meets twice a week at the centre. This group especially seeks to reach out to those who are new to AA. It takes a lot of staying power to continue with people who seek the road to recovery by maintaining sobriety for a time but then relapse.

Some of my work involves keeping in touch with organizations such as the Nechee Friendship Centre. I attended their 25th anniversary celebration and brought greetings and congratulations on behalf of the fellowship centre. Sometimes my family and I attend their feasts. The Nechee street foot patrol uses the fellowship centre as their headquarters during the winter in conjunction with the shelter program.

There are overwhelming needs in the Kenora and Treaty No. 3 area. Many people are suffering from diabetes, cirrhosis of the liver, family dysfunction and so on. There is still much discontent that simmers underneath the surface. There are some who are deeply disillusioned by what is perceived as the failure of the government and the churches to recognize and take responsibility for the intergenerational impact of the residential school system on the family. Tied in with this is the loss of language and culture. What is being drawn to our attention is that the residential school system has wrought havoc on the family which touches, not only the generations of students that attended residential school, but also those generations that follow. Having been involved in ministry with First Nations people for two decades now, I see many signs that this is so. May the Church as a whole give prayerful attention on how to keep open the path to reconciliation.

Flora House, Winnipeg - Mr. Warren Whittaker, Diaconal Minister, Mission Worker: With mild weather in the early part of the year we were able to take the after-school children and teens tobogganing at our city parks. The warmer temperatures were not only a blessing for the children and teens, but for the adults who often get cold on the wind swept hill waiting for children who needed a push to get started down the hill.

The positive winter spirit, however, was tempered by one of our ongoing problems - gossip. A city agency investigated one of our area residents on a criminal charge. It was automatically assumed by many and fuelled by gossip, that the investigations meant that the individual had been criminally charged. But this was not true. As a result of the hurtful nature of the rumors and accusations, the individual and the family moved out of the city during the spring.

Another disappointment shared between Anishinabe Fellowship Centre (our sister Winnipeg mission) was the resignation of our half-time nurse. She had only worked for two months when she found a full-time position. To date we have not found a replacement.

Fortunately, a grant from the Winnipeg Foundation helped us to employ two fourteen-year-old boys in the children's summer programs. Both boys attend the teen program throughout the school year. They worked hard, making a valuable contribution.

Over the summer we had two successful overnight camps, one more camp than last year. There was a girls' camp, and a teen boys' camp. Everyone had a great time, enjoying outdoor

activities which included swimming, rowing, biking, canoeing, and kayaking. We thank the Pinawa Christian Fellowship for enabling us to go out to their community to enjoy these camps.

In the fall we were relieved to not have any community inter-personal disputes. We continue to remind our community of the danger of gossip and rumor. A new community member joined our board and is excited about the ministry of Flora House.

With the help of individuals, companies, and churches, we were able to help four more families with Christmas hampers than the year before. This is blessing, because the need is great.

As I look over the past year I see how much the Lord has blessed the ministry at Flora House, leaving me confident of the blessings that will come throughout 2002.

Sandy Lynne, Flora House Outreach Worker: The sense of community prevails at Flora House, amid trials and growth. We encounter families who struggle with finances, health and parenting skills. This mixture creates instability in the lives of the adults and their children. We try to encourage families by providing food and clothing, and with prayer. We also try to encourage people through safe programs either after school for the children and during the day for adults.

Relationship building is a key element of our ministry. Once a month I meet with the women's cooking club. We share fellowship through cooking, Bible studies, and our parish nurse's health presentations. The women feel safe to share and enjoy time away from their daily routine at home. Through the women's club I have fostered lasting friendships. When one woman moved back to her reserve, I was invited to visit her. I went to her home, met some of her family and got a tour of where she grew up. We keep in contact on a regular basis; she also comes to me for support and advice.

In the beginning of the year, the Teen Girls Club was cancelled when three girls from the club got in a violent fight on the Flora House property. This was my first encounter of violence here. In October, I re-started the club with five new girls. They enjoy coming and are a pleasure to be with.

Early in the year, everyone got along and had fun in the 10 to 12 year-old girls club. But after summer, the girls' attitudes changed and I have been struggling to get back the harmony. The girls and I have learned how to pray together and to know how important we are to God. We really enjoyed learning about the parts of the Christian body in 1 Corinthians 12:12-31. Please pray that God will help the girls respect each other and look past small differences.

In September, I started working with the 5 to 9 year-old girls club. This has been a great joy and blessing. The older girls help the younger girls on their own. The girls have been learning about "What is Faith", through a children's storybook, one that stimulates many questions.

In September, Warren and I started an adult Alpha study course. Because of inconsistent attendance we have had to re-do many lessons. Good fruit has come from the Bible study; Warren and I had many privileges to pray for those present.

We are thankful that we are able to equip and strengthen the community around Flora House. We can relieve the worry of a mom, see Jesus in each one who enters through the door, learn not to get frustrated with the constant emergencies, but to help ease the load of those around and know that with God all things are possible. This is the spirit of Flora House.

Anishinabe Fellowship Centre, Inner City Mission, Winnipeg - Mr. Errol Boulanger, Children and Youth Co-ordinator: I work with the children's program Monday to Friday. About 12 children come each day. They arrive shortly after school. We begin with colouring, board games, computer games and a game of floor hockey in a separate area. This area doubles as a clothing room during the day. The used computers were purchased at a non-profit organization for a nominal fee and have been an asset to us. Half an hour after arrival we have snack. We usually have juice and cookies. Most of these home-made cookies are donated by the local Presbyterian churches. Several times a month the children prepare something special for themselves like pizza, tacos and hot dogs. Some of the children have not had much to eat during the day so it is good to give them a snack.

Dealing with the social problems in the area I need to adjust the expectations I have with each child while maintaining a level of behavior. For one boy in the program, not swearing is an improvement. It is always a delight to take the children for outings. One time we went to a bird habitat. Allowing the children to see past their neighbourhood broadens their outlook on life.

In December, the Rotary Club of Winnipeg hosted a Christmas party for the children. The children from Flora House joined us. We had face painting, a clown performance, a pizza and pop snack, and a gift from Santa.

I started full time on December 17th. One of the first things I did was to go with a native gentleman who was doing a gift drive for a First Nation community. Pikangikum, Ontario has been plagued with suicides and recently the band's finances have been taken over by the federal government. About 80 per cent of the residents are unemployed and receive local store vouchers for financial assistance. The gifts collected were sent part of the way by a Canadian military plane.

I have been assisting The Rev. Margaret Mullin with the drop-ins, emergency food, Wednesday's food bank, clothing pick-ups and administration. I'm enjoying the full time work and looking forward to the year ahead.

St. Andrew's Church, Thompson, Manitoba - The Rev. Charles Cook: The year 2001 was similar to other years in Thompson. Many people who had been growing in their service of Jesus Christ moved away, leaving St. Andrew's with heartfelt despair. Not only were we discouraged but we were beginning to think there is no point of building, only to see it up and move. We tried twice to find new elders in the congregation but found none. Coupled with this, our clerk of session resigned after many long years of dedicated service.

Nevertheless, as winter turned into spring, we sensed that we should cast out the nets yet again. We had been fishing for so long that we didn't realize that we should cast the net on the other side. One of our lay people led the way by striking out in new directions. A mid-week group was initiated for our youth who are reaching the age when interest in the church begins to dissipate. At first, it was aimed at our girls where there was a specific need. After a few months, however, and mounting male pressure, a positive mid-week group with both genders came into being.

A new initiative in the seniors facility was launched. One of the seniors began coming to our church. Then a monthly hymn sing was begun with guitar music, followed by tea and dessert. Now the hosting person's home is packed. Building on this, our mid-week young people's group made some forays of ministry into the seniors' residence.

Out of the blue other things began to happen. Some people began to invite friends to church and were greatly surprised when they actually showed up and continued to come. Moreover these people were openly seeking God. We rejoiced to witness three conversions of mid-life men going through difficult times. They all assure us that something changed inside them and they feel like new people.

Such events have been incredibly encouraging for all of us. We are constantly asked, "How many First Nation's people are in your congregation?" We have never purposely targeted any group. Nevertheless, a cursory evaluation in the latter part of the year revealed we were about 40 per cent First Nations, Metis or similar descent. Our community is represented in the church.

St. Andrew's seeks to work with the greater Christian community. Because of location, we are much closer to the other denominations in town than our nearest in the Presbyterian church, eight hours away. (Generally, our people are not interested in being Presbyterian.) We helped to organize a public joint worship. We hosted a number of music and coffee/dessert evenings. The community Christmas dinner continues to be our special outreach. We organized and facilitated a missionary from Jews for Jesus to come to Thompson for a three-evening series on Christ in the Festivals of Israel. The Alpha program should begin soon.

God has been good to us. Our Sunday school remains large and our young people are surprisingly faithful. We still pray for elders and we are glad to hear the people who left town have settled into Presbyterian churches elsewhere, are cared for and given the opportunity to continue their own growth. Yes, God is at work in Thompson. The future of our community is

increasingly uncertain. Another contract year is up and the nickel is running out. But we will continue to cast out nets.

SYNOD OF SASKATCHEWAN

Saskatoon Native Circle Ministry - The Rev. Stewart Folster: Change! God has a funny way of doing things. On some days I think I should have stayed in bed. I think the problem is that we are all afraid of change. It is frustrating to work in native ministries because some times it feels as though the church is too slow to change.

Last year we went through some devastating changes. Six of our more faithful members moved away. Two of our members decided to worship at a different Presbyterian Church in order to pursue confirmation and membership. As a mission, not a congregation yet, this route is closed to them. Another member who moved away was a close friend to several single moms in our circle. They are grieving and missing her very much, and so they don't often come to Sunday worship. Of course, lack of transportation is also a factor in their absence.

The good news is that two of our faithful members who moved away a few years ago have returned. It is truly rewarding to work with people who actually enjoy coming to church. Like I said, we made some changes. For example, in October we decided to take the sharing time out of our worship service. Some people (mostly youth) did not feel comfortable listening to the personal stories during worship. I think in time this will prove to be a good change for us. However, people grieve whenever you make a change and when they grieve they stay away from worship for awhile. We discovered, too, that we needed to do something about our nursery. We don't have the resources and the people that large congregations have to solve these problems. The nursery age children in our group needed to be cared for by someone who is reliable and responsible (every Sunday). So we offered a small honorarium and hired someone to babysit the children (5 and under) on Sundays. We also changed the worship service so that Sunday school and nursery children could leave the worship service as quickly as possible and go out and do their own thing.

I know I sound like a broken record but this ministry needs its own facility and a solution to our transportation problem. We are losing youth because we don't provide anything for them. They need a sense of belonging and they need something they can feel good about. They need their own youth programs and youth club provided by the Saskatoon Native Circle Ministry.

We did have some good moments during the year. We hosted a city-wide Maundy Thursday communion service again. We also co-hosted the Good Friday service with Circle West. Both were well attended. On Easter Sunday we had one adult baptism followed by a potluck celebration (49 attended). One of our elders, Helen Isbister, and I were invited to give a presentation on native spirituality at McKercher Drive Presbyterian Church. One of our young moms (Lee Ann Bird) came with us to tell her story about how the circle and her faith in Christ have influenced her life.

At Calvin Goforth Church, my wife Terry and I were accompanied by some of our youth in a night of music and poetry this fall. We sang gospel songs and a Christmas carol accompanied by hand drums, a tambourine, and bells.

On December 8, our Christmas party was great fun. We enjoyed turkey, potluck, oranges, candy canes, and we played our traditional gift-sharing game (jokingly called Indian Bingo). Our Sunday school teacher (Merle McGowan) brings snacks and thoughtful messages every Sunday. God remembered to send us an angel (a tall former-school teacher angel) named Merle McGowan. Thank you, God!

Terry and I were pleased to be able to assist in the ministries at McKercher Drive, Circle West, and Parkview. Circle West and Parkview formed a two-point charge and at the end of July they were declared vacant. So since September I have served communion to these ministries and Terry and I have preached supply for them quite often. It kept our spirits up and it has been a great learning experience for us.

Last year we did a lot of fund-raising. It was hard work, especially for Terry and me. As a result we were able to send three people to Triennium. We also sent eight children to summer Bible camp at Christopher Lake. Terry and I have started to work with youth again in

September. We are helping with the Explorers/Crusaders Club on Friday evenings. As you probably have figured out by now, this is not the youth work I had envisioned in my ministry, but we enjoy it. It doesn't hurt to relearn and be involved with some kind of youth ministry.

Finally, I am excited about a twinning relationship with the Church of St. Andrew & St. Paul in Montreal, Quebec. I have learned how to take baby email steps on my computer. I think this twinning relationship will be a good experience for us.

These are some of the highlights and low valleys as I see them from last year. Thank you for your continued support. We cannot continue to do the work of the Lord without you.

SYNOD OF ALBERTA AND THE NORTHWEST

The United/Presbyterian Campus Ministry, University of Calgary - The Rev. Tim Nethercott: The high point of campus ministry this year has been our Out in the Cold program. It all started when Michelle Johnson, one of the members of our student group, came to the office at the beginning of the December exam period with a novel idea to raise awareness about homelessness in Calgary. Her idea was to set up an outdoor camp for one week during the month of January. The camp would be staffed night and day and pledges would be gathered to support the Mustard Seed, a mission to the homeless in Calgary. I had my doubts whether the university would allow it and whether she could actually persuade people to sleep outside in the middle of winter. Anyone who knows how cold January can be on the Prairies during the winter will understand my reservations.

After meetings with the administration, the students' union, campus security and a host of others, we were granted permission to go ahead. One of the members of the group, an expert in winter camping, helped us secure tents and minus-40 sleeping bags. She also tutored the group in recognizing the symptoms of frostbite and hypothermia. Other members of the group did promotion and some of the legwork.

The last week of January, with the temperature at minus 29, we set up a sleeping tent, a supply tent, a tripod with a bucket for donations and a picnic table with an umbrella to give a tropical impression. We were in a high-traffic area outside the main entrance to the Students' Union Building. Michelle and a friend slept at the camp at night and members of the group staffed the camp during the day. We sold soup for a toonie during the lunch hour and talked to passersby about issues of faith and social justice. No one knew what to make of it at first, but as the word got out and the media began arriving, the donations rolled in. We'd have been happy to raise a couple hundred dollars. Imagine our surprise when the total topped $1,850! An added bonus was the publicity that our ministry received when the story appeared in most of the local papers, radio and television stations. We are looking forward to repeating this program in a bigger way next year.

Other highlights this year included well-attended symposia on the residential schools issue and on relations between Muslims and Christians. At the request of the administration, we also held campus-wide consultations asking the question: Is the university a welcoming place for people of all faiths? In the weeks following September 11th, the university chaplains were busy with several prayers services, a multi-faith service and extensive work with the Muslim community on campus. I was invited to speak to the Muslim community at their prayers on the Friday following September 11th, an honour I will never forget. All of this has pointed out the need to include other faith groups in the chaplaincy. This is the chaplains' goal for the coming year.

The labyrinth project continues to exceed expectations. It provides *en masse* pastoral care as people from all walks of life come to pray as they walk the labyrinth. Some are dealing with grief, some have chronic pain or illness, some are seeking direction in life. Attendance is generally around 200 over the week-long installation. The labyrinth is also popular with the media. In the last year it has been featured twice in the Calgary Herald, on all the local radio and television stations and has appeared in the national media on CBC radio. Attendance at the United/Presbyterian Campus Ministry programs this year has exceeded 800 on campus and many more off-campus. Through the media we have had an "audience" in of thousands more.

The usual activities of the chaplaincy continue: counselling, weekly worship services, marriage preparation, work with the residences, memorial services and assisting students in discerning

their call to ministry. I thank God for calling me to this ministry and I am deeply grateful to the congregations across the country who support it.

Anam+Chara Church, Calgary - The Rev. Drew Strickland: Anam+Chara means soul friend. The congregation continues to develop a ministry of worship and outreach, seeking to be faithful to their call to be soul friends with Jesus Christ our Lord, with each other in the church, and with the world. We enjoy a rich worship life in a school gym, in homes, and outdoors on our future building site. Last winter, two Bible studies were held in homes. A first invitation to the city was delivered across most of northwest Calgary. Communion vessels, Bibles and Sunday school supplies were gratefully received from kind donors. On Good Friday and at Easter, well-attended sunrise outdoor services were held on the building site. In June, we celebrated our first baptism. The building fund has grown well over the year.

Anam+Chara met for summer worship each Wednesday evening in homes and in several different venues on Sundays, including two services on the building site. In late October, we moved to a new school gym that is more visible, more easily accessible, and has an appealing warmth. From a June congregational retreat emerged ideas for the shape of the Anam+Chara ministry. A planning task group compiled a ministry plan with three themes to direct us:

- A depth of faith expression that leads to transformation through worship, Christian education, mid-week small group worship and study
- Building authentic Christian community through theme meals, a pastoral care team, a youth program, stewardship of finances and land
- Hospitality: Invitation, reception, welcome through outreach to three target areas

We celebrate people of Anam+Chara who have faithfully offered their gifts of leadership to enact our ministry plan.

In September, a labyrinth prayer walk outlined with stones was installed on the building site at an outdoor presbytery service. The labyrinth is an ancient way of prayer that is being recovered around the world by the church. In Advent, a well attended labyrinth prayer walk in hope of new birth was held on the evening of December 16, attracting considerable media attention and visitors. Such events are establishing our building site as sacred space in the public mind, and providing opportunity for visitors to meet the people of Anam+Chara. In using the site for worship, the national church has been granted property tax exemption by the City of Calgary. The congregation is pleased to have been able to make a contribution to the church at large through its stewardship of the land.

The Anam+Chara community entered its second year of ministry in November, aware of the need for strong outreach for numerical growth. A Sunday school has begun. During Advent, our prayer was that the place of a new birth of Christ within us and within Anam+Chara would be known. Events and worship times focused around this theme. An Advent potluck supper was held with Christmas card-making to offer to visitors, and community building exercise. We determined to reach out in pastoral support of three families in need through a newly established Anam+Chara Care Fund.

New people are visiting. Pastoral relationships are being formed. A strong and prayerful assessor session leads. There is a congregational vitality, and commitment. Thanks be to God.

Trinity Church, Calgary - The Rev. Bob Cruickshank: An overview of Trinity's life and witness through 2001 reveals both movement forward and some "running-on-the-spot"! Our Sunday worship in traditional Presbyterian format continues to be the experience of "church" which draws in and keeps folk coming back. We are encouraged by opportunities to grow our faith provided by a recently-formed adult Bible study following worship (led by an elder), the Mavis Hyndman WMS group (supporting both local and international mission) and the monthly men's breakfast group with a practical Bible study component.

Regular financial support has leveled off and 2002 is our last year for a Canada Ministries grant. The need for organized, on-going stewardship education is being recognized and addressed. Along with Anam+Chara and Valleyview churches in the Presbytery of Calgary-Macleod, Trinity received a generous gift from the sale of the Chalmers Church, Calgary property. This has reduced our building indebtedness by one third and reduced interest payments as well.

Increased leadership by the people of Trinity is emerging (i.e. addition of four elders, bringing session to fifteen men and women). Ministry with youth is minimal and too few seem concerned about it. There needs to be more intentional effort at outreach and evangelism in the growing suburban neighbourhoods all around us. We thank God that we are a part of The Presbyterian Church in Canada family.

Valleyview Church, Calgary - The Rev. Dianne Ollerenshaw: Valleyview Presbyterian Church continues to grow and have a vital ministry, especially with families that have children at home.

The session evaluated our traditional committees in 2001 and decided to transform most of the old structure. The work of the finance and Christian education committees will remain. However, worship and music, congregational life, stewardship and mission, and outreach have been replaced by seasonal teams. Four teams have been established to plan and serve the church and community over approximately three-month blocks:

- the fall team: September - November
- the Advent/Christmas/Epiphany team: December - February
- the Lent/Easter/Pentecost team: March - May
- the summer team: June - August.

Each of these teams consists of people willing to serve for a short time, working with the session to plan and oversee all aspects of worship, community life, outreach and mission. It is our hope that the short-term, focused commitment will pique the interest of the congregation and encourage people to share their gifts, thereby making a difference.

Celebrations over the year were many. We sent a team to the Stewards by Design Conference. We saw enthusiasm grow as children in the Sunday school supported their mission project, raising funds for mosquito nets for families in Malawi (523 nets were purchased at a cost of $1,308). We completed our millennium project, constructing an outdoor sanctuary with rustic cross and bench in our aspen grove. We converted the upstairs lounge and meeting room into a nursery for Sunday mornings (well received, especially by parents with young children). A youth band was formed in the fall and the youth gave a concert in December. Many families joined the Pre-Authorized Remittance Plan as a means of giving their monthly church offering.

We hope this year to lead teens through a class and retreat for confirmation prior to Easter, develop the gifts of youth and create a youth mission plan, support a new senior men's group, enrich our congregational life (koinonia) and further develop the gifts of elders to provide pastoral care of families. Session will create a three-year plan for congregational stewardship. We plan to be organized in our method of advertising in local community newsletters, develop strategies for outreach in the community and strengthen our relationship with the Calgary L'Arche community. We expect an early debt retirement of Presbyterian Church Lending Fund Loan and hope to work towards meeting our *Presbyterians Sharing*… allocation.

The challenge ahead is to grow in financial stewardship as we become a self-supporting congregation. (Too often the vision and mission of the church is lost or forgotten and those responsible for financial matters become discouraged. The challenge is finding the balance between casting and living the vision, as well as inviting people to respond financially to support "this mission that is ours.") We in Valleyview continually give thanks to God for all of the blessings we receive. We also appreciate the support of Canada Ministries through *Presbyterians Sharing*...

Callingwood Road Church, Edmonton and Parkland First Church, Stony Plain - The Rev. John Calvin Rhoad: Callingwood Road is scheduled this year to become self-supporting, one year ahead of schedule. Over the past ten years this church has faced many challenges, building a small facility (less than 6,000 square feet, perhaps a year or two premature, necessitated by the terms of the gift of land) that required innovative solutions. But they are now in the final stages of being ready to take on the challenge of being self-supporting.

Over the ten years since their church was built they have eliminated their bank mortgage and all but $77,000 of their Presbyterian loan. They have developed and expanded many programs to children, youth and families. Being the farthest west Presbyterian Church in Edmonton they have started a new congregation which meets in a community 33km west of Callingwood Road.

Callingwood Road now has an active children's program which includes a Sunday school, annual Vacation Bible School, children's, and youth choir, a developing youth class and group, and a number of special events each year. Programs for adults include opportunity to be involved in two different prayer groups, men's and women's groups, choir and Bible study as well as special events. The limited facilities of the congregation are shared with an out-of-school day care and a preschool, and a small Pentecostal congregation from Ghana.

Parkland First in Stony Plain also continues to grow. They just received a gift of five acres of land in the centre of Spruce Grove and officially established a building fund which now has more than $20,000. Along with regular weekly worship they also have a Sunday school, annual Vacation Bible School, Bible study and a number of special events each year. At their annual meeting in 2002, they set up planning and finance committees to look at future facility needs. They are also considering applying for a grant from Canada Ministries. To date they have received two small grants: one from the Cooke's Fund in the Presbytery of East Toronto and the other from the Synod of Alberta and the Northwest. Because of growth in the congregation and community they will soon need their own minister and a full grant, possibly by 2005.

Both congregations are involved in long range planning. The Callingwood Road congregation has 2½ acres of land and is looking at how they would develop the property to best serve the community and their own needs. A renovation and expansion committee actively looked at this matter in 2001 and reported to the annual meeting in February, 2002.

Because both congregations are at important crossroads in their development, during 2002 about 30 to 40 members are making a covenant to read the entire Bible as we seek to better understand God's will for us. During the year they are covenanting to pray for each other and to meet on six different occasions to share a time of worship, prayer and insight. Both congregations are apprehensive, yet excited about the future and the challenges and ministry opportunities that it holds.

The focus of my own ministry for the past 25 years has been in new church development. It is exciting to see and to be involved in the birth of ministry. Even though Callingwood Road is close to being self-supporting, I know that the congregation has a long way to go before it is fully established in ministry and that indeed may be a congregation that never reaches that goal. But I do know that by the grace of God both congregations will reach out and grow in ministry, love and service.

Sherwood Park Church, Sherwood Park - The Rev. Glenn Ball: The past year has been a time of great changes for the Presbyterian cause within Sherwood Park. The year began with the recommendation that The Rev. Glenn Ball be appointed as ordained missionary to Sherwood Park, and that property with a building on it be purchased for use by the mission. A manse was purchased in February, 2001. Mr. Ball and his family arrived in March. A major advertising campaign was held in April. By May, a men's breakfast group, a children's program and two Bible studies had been organized. On the first of June the keys to the Sherwood Park Funeral Home were handed over to us, and we began the process of transforming the building into Sherwood Park Presbyterian Church. Thanks to the generosity of the members of St. Andrew's, Fort MacLeod we were able to move in a truckload of furniture including pulpit, communion table, baptismal font, tables, and chairs. Also in June we were able to present a request to the Presbytery of Edmonton-Lakeland to charter a congregation in Sherwood Park.

Over the summer the women of the church held a kitchen shower and we held our first Vacation Bible School (26 children registered). By September 30, when presbytery arrived to constitute the congregation and dedicate our sanctuary, we had grown from 38 to 49 charter members. We are regularly worshipping with sixty to seventy people. October brought the organization of our women's group, Girls Night Out. In additions to their regular monthly meeting they organized the Christmas church decorations. In November we held our first baptisms. The Remembrance Day service was special for us this year. Given all that had happened in New York a mere two months previous, it was a time to reflect on war and peace and to look at the way in which we can bring the peace of God to our world. December brought the ordination of our first session members along with the regular Advent and Christmas events.

We have been greatly blessed to be given property and a building that was designed forty years ago as a church. Our challenge has been that it is a forty-year-old building, needing much tender

love and care. Thus far we have turned a flower shop into a nursery, removed kneelers from the pews, redone the chancel area, placed a cross on the building, installed a window in what will eventually be the secretary's office, begun repainting, and installed bulletin and white boards in classrooms. Still to be done are the replacement of four of the five furnaces in the building, creating a real church kitchen (not apartment sized) and turning the two-limo garage into an extension of the fellowship hall. We have been conscious that a church which does not look out does not grow. We have been a part of the Samaritan's Purse/Operation Christmas Child, collected blankets for the Mennonite Central Committee to send to Afghanistan, and been involved with the local shelters for women and troubled teens. We currently assist with chapel services in two long-term care facilities and a home for troubled children.

Although we are still small in numbers we are a congregation with big hearts. The members offer a warm welcome to all and we pray that they can continue to have great care and compassion for the community as they grow in faith as well as numbers.

Presbyterian Chaplaincy, University of Alberta, Edmonton - The Rev. Brian Penny: On the University of Alberta campus where approximately 30,000 students study each year, the Presbyterian campus ministry is one of ten chaplaincy organizations and several parachurch ministry groups that work with a wide variety of students: undergraduate, graduate, exchange and ESL students, along with faculty, staff, visiting scholars.

As the new school year started in September, the chaplains, Tom Oosterhuis and Brian Penny, hosted a kick-off BBQ, attended by 50 newcomers, along with regulars from last year. The event was jointly sponsored by the Christian Reformed and Presbyterian chaplaincies. Both chaplains share in the Presbyterian campus ministry. After a meal, a brief devotional by Tim DeJonge (chaplain intern from Grand Rapids, Michigan), Tom and Brian outlined the upcoming Bible studies and programs that would be offered for graduate and undergraduate students. Preparing and serving a monthly meal at the Mustard Seed Mission in downtown Edmonton was one of the social outreach events each month. Students were invited to sign up for the groups that interested them.

The University of Alberta is unique for the number of ecumenical worship events and inter-group prayer times on campus. In addition, there are about five faculty-led prayer groups that meet weekly. Chaplains are invited to be part of these groups.

On the last Friday of each month at the International Centre, the chaplains' association provides a complimentary lunch for international students. Between 60 and 120 students gather to meet the chaplains and other international students. Many friendships have begun at these luncheons. The menu usually consists of soup, buns, cheese, fruit and sometimes cookies or cake. The Presbyterian congregations in Edmonton donated soup, chili and many other tasty treats for the October luncheon, including Korean bulgogi and noodles (prepared by the Antioch congregation). We are especially thankful for the Korean Presbyterian congregations in the city, whose young people are often spiritual leaders on campus.

In December of 2001, The Rev. Brian Penny had completed four years with the Presbyterian campus ministry, while working at the same time with Inter-Varsity Christian Fellowship and International Student Ministries. Mr. Matthew Kim was appointed by the Presbytery of Edmonton-Lakeland and began his ministry on January 1, 2002.

The Presbyterian Chaplaincy Committee in Edmonton is led by Mr. Les Young, an elder from the Westmount and former member of the Alberta Legislature. Les and the other five committee members meet regularly with the chaplains to help provide financial and spiritual support and good communication with presbytery and the congregations. With Presbyterian students studying at Grant MacEwan Community College, NAIT, The King's College University, as well as at the University of Alberta, there is talk about expanding the Presbyterian campus ministry to include these schools.

Knox, Wanham, and Munro, Blueberry Mountain Churches - The Rev. Shirley Cochrane: The Munro congregation remains small but stable. Over the summer months, we held worship during the evening. While there was no attendance increase, it was more advantageous for the regular attendees. We resumed afternoon services in mid-September. It is about a 45-minute drive between Wanham and Blueberry when the roads are good and driving in daylight during

the winter has many advantages. There was a slight increase in attendance in the last two months of the year. Although our clerk of session and organist (same fellow) moved to Grande Prairie over a year ago, we still meet as a session with him, usually in Grande Prairie. At worship we sing a capella and the folks are game to try all kinds of new songs.

Our Vacation Bible School was an intensive two-day-overnight event (a lot of fun). Twelve children from age 2 to 12 (from various places, mostly cousins), two teen helpers and three adults participated. We had worship and story time in the church, meals and crafts at the community hall and games outside. We also slept at the hall because the church has no running water.

Knox also continues to be stable with a slight growth in attendance. About 40 per cent of the regular worshipers also attend Bible study. Being a small congregation, we regularly seek new ways of fundraising, this being about 10 per cent of our yearly income. We continued to sell firewood to a local provincial park, fries at the annual plowing match, and homemade fruit pies at the rodeo (Saskatoon berry is a big seller) and cater to various suppers.

Our annual Vacation Bible School drew 28 children for the week of afternoon activities. In late November we had a youth rally with guest speakers, four students from Peace River Bible Institute. While there are not many youth in our congregation, some youth from Bethel Chapel, Wanham and Forbes Presbyterian Grande Prairie joined us for a great evening, even though it was the first big snowfall of the season. Six participants made it a weekend event, staying in the church and participating in Sunday worship.

Our community children's outreach program continues to grow. Called Snack Attack, it runs in the fall and late winter. Every two weeks for six sessions there are after-school, drop-in activities, including a snack (hence the name), worship, crafts, games, singing and occasionally a guest speaker or activity leader. We have grown from nine to 21 participants. They constructed ten gingerbread houses and donated them to the community Christian concert as door prizes this year.

Our choir is becoming more confident and beginning to incorporate harmony: a big step. They enjoyed not only participating in worship but also at the plowing match, regional carol festival and the local community Christmas concert. Following the September 11th tragedy in the USA, we held a prayer vigil, a first for the community. Another first was a Blue Christmas service in mid-December.

The Peace River area had enough rain to get good crops. This has eased some of the financial burden on the communities. There has been a slightly heavier snowfall so far, but much prayer is directed for all of Alberta where drought conditions reached the most severe level in about 100 years.

I have been here three years now and have been re-appointed without term to the Munro and Knox congregations. I have also been appointed as associate chaplain at the Spirit River Hospital for a two-year term. I continue to participate in the regional ministerial association. I thank the Lord and bless the people for all their care and support. God had indeed blessed us and we lift our voices in praise and gratitude.

Jasper Church - The Rev Paul Ryu: When the year opened I had been here only two months. Much work and many changes were needed. For a number of years, there were serious frictions in this small congregation. As a result, some members stayed away from church. Somehow I have managed to assemble the opposing people and sustain the congregation thus far. I revived the session. The new board of managers started to deal with related matters. Financially, the congregation started the new year from scratch. However, by the end of the year, there was a surplus, even after sending money to *Presbyterians Sharing*…. It was their first contribution to *Presbyterians Sharing*… in their six year history. The congregation is still struggling to reform itself and we are thankful to God for what has happened thus far.

SYNOD OF BRITISH COLUMBIA

Cariboo Church - The Rev. David Webber, The Rev. John Wyminga, The Rev. Shannon Bell-Wyminga: Like most years, 2001 in the Cariboo House Church Mission was not always

what we expected or planned. There are always new things happening to keep us on our toes and wondering what new things God is going to do next.

In 2000, the congregation adopted a revised edition of our vision statement which would carry us into the first five years of the new millennium. It included the expansion of the ministry staff to enable more people to be reached in the area. At the congregational meeting in February 2001, the congregation took a step of faith and agreed to begin working towards the addition of a third missionary on a part-time basis in Williams Lake. The presbytery approved this in principle and we asked for God's guidance in moving this forward.

In the meantime, ministry continued to grow and shift and change in all the various communities we serve. In the south, the house churches in Canim Lake and at the Red Willow Guest Ranch have grown significantly, at times reaching a point of maximum capacity.

The community chapel in Lac La Hache has become an active hub of ministry. A solid core of 30-40 people worship regularly as well as participate in a mid-week Bible study and a small group program called Celebrate Recovery which replaces our former Weigh Down Workshops. People gifted with musical leadership have come, received feeding and then been sent out again, moving into more remote communities to offer their gifts there. It is exciting to see people nurtured and then released to give leadership in other areas. At the same time, it is hard to see them go and to find ourselves searching once more for new leadership. The thrift store was released to the community this year and is no longer a ministry of the church. Linda Webber has been doing an incredible job of ministering with the children in the congregation, particularly in Lac La Hache where she has been challenged with a high percentage of special needs children who have come to church in the past year.

The house church in McLeese Lake is also vibrant and full of children. It is a place of support and fellowship for a missionary family working with the Shantymen mission group in outlying areas of the Chilcotin region. Williams Lake also continues to enjoy fellowship and seeks to reach out in their more urban context (urban is a relative term here). They meet once a month in the community library, however this has not brought in new people as it did in the first months we met there. There is a solid core of people in the group even though we have seen some move away in the year.

David and Linda still travel into the Chilcotin, west of Williams Lake. In the spring the host family of the Redstone house church moved away and that group was retired. However, the Webbers travel every two months to Tatla Lake (four hours away) to take a service in the community church there.

In the north, John and Shannon have spent their first full year living in Nazko. It has been challenging and, at times, discouraging, but we have seen ministry expand there as well. In the space of a year we have multiplied our ministry time with the children eight-fold. We now have an active weekly, two-hour, after-school Bible class for two age groups. The school district continues to bus the children home after Bible class, enabling the majority of children in the community to come. Ministry continues through house churches at Parson Meadows with one family in a remote setting and another house church in the Nazko Valley. The latter house church has been reduced significantly and is now down to one family meeting weekly with John and Shannon's family. We have noticed that as the truth of the gospel begins to permeate a person's life, they begin to make choices to improve their lives in tangible ways. Unfortunately, this has meant often that they move off the reserve and into town in order to pursue work or schooling and it has had an impact on the house church on reserve.

The newest ministry point to be developed began in the fall of 2001 in Quesnel, the nearest town to Nazko, 1½ hours east. A number of Nazko band members were living in Quesnel, but not connected to a local church. John and Shannon, along with a Metis couple living in Quesnel from a local church, have partnered together to begin a Native Christian fellowship seeking to reach out to First Nations Christians and gather them for worship, teaching and outreach to other First Nations people. Our aim is to develop leadership from within the First Nations community so that they are able to share the gospel effectively with their own bands, families and communities. It has been challenging, but encouraging to see the growth in the group and individuals involved. We are seeking to create a place which will reflect the richness of native

culture as an expression of our worship of God. While there are many issues to work through in this regard, we are all committed to walking the journey together.

The house church at Punchaw continues to be a place of joy and growth for the people in scattered ranches far from any settled community. On the way to worship there, we also have a house church at a ranch operated by three generations of Nazko band members 30 minutes further in the bush from the reserve. Ministry also continues in Wells at the community church where Shannon leads worship twice a month in rotation with two other clergy from Quesnel.

Our greatest challenge in 2002 will be the pursuit of our vision to expand the ministry team. We often find that, although we develop ideas and directions, when God's Spirit takes hold, we move forward, but not necessarily in the same route that we had mapped out. While we are always seeking to build the leadership of the laity, there is a real shortage of people within the congregation to fill some of the gaps. We need both kinds of leadership. First, we need new elders and leaders from within the congregation who can give vision and direction as well as pastoral oversight to the ministry. Secondly, we need another missionary to help build up and expand the reach of the gospel. It is a major challenge to do ministry in an area of great economic need. Work with aboriginal children, subsistence ranchers and those who depend upon assistance of one kind or another are often where God leads us. We have been truly blessed by the support of those 'outside' of our own congregation to keep this kingdom work happening through prayer and finances. And we have been touched and amazed at the commitment of the people within the mission who so whole-heartedly give to the point of sacrifice.

It is a privilege to be a part of this mission of the God's church to people and places where otherwise the gospel would not be heard or experienced on a regular basis. We are grateful that the Presbyterian Church is involved in mission here in Canada. God is at work in the Cariboo and we look forward to seeing what surprises the Lord has in store for us in 2002.

Kitimat Church - The Rev. Ina Golaiy: Kitimat Church continued its faithful witness in 2001. Our young children and worship program continues to be a real blessing to our children and to the rest of the congregation. Our children's worship leader moved away in the summer, but other trained people stepped forward and continued this ministry with the children. We now have four worship leaders on a monthly rotation.

Our small faithful youth group met weekly. At our weekend retreat, six youth from Prince Rupert and Janet Tremblay joined us. All twenty-two of us slept in the church, ate at the church, went for a wiener roast at a local campground, went skating and thoroughly enjoyed being with each other. Everyone took part in the Sunday service. The youth shared their gift of music by singing an anthem. It was a blast and a blessing. We are planning to do it again in 2002! The youth group also took the responsibility of planning and leading a worship service in December while I was away. They did a wonderful job. We look forward to having them continue to share their gifts in this ministry in the coming year.

The pre-authorized remittance debit system, started at the beginning of the year, has proven successful. We had seven people using this system, five of whom had not been able to regularly give before. The congregation continued regularly to donate food to and help at the local food bank. We took an active part in their annual Christmas hamper drive and also in Operation Christmas Child.

We began a ministry of hospitality and raised some money through our monthly lunches. We held eight lunches this year, serving about 65 people each time. The whole congregation is involved in this ministry. It has heightened community awareness. We have even acquired some 'regulars', who come each month to enjoy the food and the conversation.

The session decided that we would have a Shrove Tuesday evening, an Ash Wednesday service, a Maundy Thursday seder supper and a time for the children to colour Easter eggs and make butterflies on the Saturday before Easter Sunday, along with the usual Palm Sunday, Good Friday and Easter Sunday services. Many did not know anything about these services, so it was a wonderful way to educate and worship. It enhanced the experience of the season and truly made Easter Sunday a day of rejoicing and celebration.

This year our biggest frustration has been our precarious financial situation. Our last renters moved out in September. This put more financial stress on the congregation. Two new families joined us for worship, but we will lose four families by this summer. Few people retire here. Dealing with the constant outflow of people can be difficult on finances and ministry.

We face 2002 with mixed emotions. I have received a call to another congregation. Many wonder what will happen to the congregation here. It is becoming obvious that there is a need to rethink the model of ministry that is presently happening in Kitimat. Thank you all for your prayerful and financial support throughout 2001.

Calvin Church, Abbotsford - The Rev. Guy Sinclair: During this past year, the Spirit of God has led us as a congregation in a variety of ways. We have completed 11 Alpha courses. Many from outside our church have attended, both Christian and non-Christian. I am also pleased that three-quarters of our session has attended once or twice. Further, we have followed up with a nine-week study on book of Philippians, also an Alpha resource.

Equipping the congregation for service is a high priority for our church. The Network course, produced by Willow Creek, is an effective tool to help people discover their spiritual gifts, their personality and temperament type, as well as their leadership style. A number of people who have taken the course have moved on to begin new ministries in our church.

There are great needs in our neighbourhood. The youth director and myself started a skateboard ministry for the youth near our church. We have already collected four skateboard ramps. Once a month, during the warmer and dryer weather, was dedicated to skate night. The church parking lot would have 20-25 skaters, mostly non-churched youth. At half time, they were invited to come to the church basement for a gospel challenge. Panago Pizza, near the church, has, on its own initiative, donated all the pizza free on the skate nights. Can you believe it? It is incredible how the Lord has blessed this ministry!

During Advent and Christmas season, when many people who need spiritual and material help, we delivered 250 informational brochures, listing our ministries, to households in our neighbourhood.

Since coming to Calvin some three years ago, I have assisted in creating our annual missions conference. It raises awareness of the various needs of people in different parts of the world and gives us great opportunity to hear and discover what God is doing in the world. As a coach of Natural Church Development, I have had the opportunity to do some consultations with three Presbyterian churches in the British Columbia interior, giving them some guidance and direction. I am looking forward to the new year, confident in God's faithfulness and blessings.

Abbotsford Korean Church - The Rev. Jang Woo Lee: Since January 2000, Abbotsford Korean church has been growing well, focusing on serving and evangelizing Korean-Canadians living in the Fraser Valley area. The mission statement of the church is: "Bring all people to the Lord Jesus Christ as our King and Savior, lift up His name, equip people with the Word of God, help people to go out into the world, and spread the Gospel among people."

The population of Korean-Canadians is growing at a steady rate in the Fraser Valley area with the arrival of new immigrants and students. The Abbotsford School Board expects 92 new Korean students will come here to study in 2002. Our church has a strong vision to grow with many young children and youth.

Last year we received 17 new families. Five families moved away. One infant was baptized and three youth were confirmed. In my thankful heart, I praise the Lord's work throughout the Korean congregation. During 2001, our congregation was blessed with many new adventures: constitution of congregation, election of one elder and four ordained deacons and three women leaders, called kwonsa. In November 2002 we expect to elect and ordain three more elders. We would also like to have small group Bible studies for all the congregation after Sunday worship so we are looking for a bigger church with classrooms and gym.

In order to care for the youth, we started a youth mission centre, a joint project with Abbotsford Youth For Christ. Our congregation is vitalized with over 40 youth and 30 Sunday school children. We are expecting more students to come to this area. A few times our youth have joined Calvin youth (where we rent some space for worship) in their skateboard nights.

The English as a Second Language (ESL) school for newcomers goes well with 15 students and three volunteer teachers. This school plays an important role in our outreach. Abbotsford Korean Church seeks an office and it is time to prepare a church building site so please pray for us!

Soojung Church, Port Coquitlam - The Rev. Alfred Heung Soo Lee: Soojung Church was established under the leadership of the Presbytery of Western Han-Ca, led by The Rev. Alfred Heung Soo Lee as new church development work of The Presbyterian Church in Canada. This work is aimed at bringing together Koreans residing in the tri-cities: Coquitlam, Port Coquitlam, and Port Moody. Soojung Church also has a special vision for Korean youth and Korean-Canadians.

The Soojung extension work had its first service on January 7, 2001, with eight people. By the end of 2001, the congregation has grown to forty people including children worshipping every Sunday. The Presbytery of Western Han-Ca formally constituted the mission as a congregation of The Presbyterian Church in Canada on October 14, 2001.

The congregation has three districts and six cell groups for Bible study and fellowship. The praise and worship team has been offering powerful contemporary music during the Sunday service. Our church emphasizes music ministry and ministry of the Holy Spirit.

Our church emphasizes personal devotional life. It offers morning prayer meetings throughout the week with an average attendance of seven people during the year. The church also had two special 21 prayer days: one in the spring and the other in the fall. During the special prayer time, more members try to come out to pray together.

Our church offered two semesters of conversational English for Korean housewives recently settled in Canada. It was quite successful as an outreach program. Also, the senior school (Evergreen Senior College) was offered under the leadership of our church for the entire Korean community in Vancouver area.

We need more committed members and leaders in our church. We also need our own office and church worship space. In the meantime, our church will be diligent in sharing the good news of Jesus Christ in our community. We will have intensive and active evangelism programs in place this year. Through sports activities and mission field trips, we will encourage our young adults to be involved in the life of a larger church.

Even in developing our congregation, our church was able to support two missionaries and one mission centre. Our goal for this year is to raise two mission teams and send them to mission fields during the summer.

Our church's slogan is "Let the people know Jesus, and share your joy in Him." Our church emphasizes:

- Connection: worship and prayer in the Spirit
- Interaction: education and fellowship in studying together in small groups
- Transformation: becoming serving people, mission work and serving community

A Life in Christ is our vision and our story to tell. Please join us in prayer, as our church is trying to stand and walk with the other churches in the community.

Comox Valley Church, Courtenay - The Rev. D'Arcy William Lade: On February 4, 2001, the congregation of Comox Valley Presbyterian Church moved into its new building. Was it worth the time, energy and frustration of six-plus years of work? Absolutely! Faith prevails. If that day was special, the dedication service held on February 25th was the icing on the cake. Over 300 people packed Millennium Hall for a service conducted by the Presbytery of Vancouver Island.

The building has been a blessing. The banners and cloths that now adorn the walls and chancel furniture are not only beautiful and meaningful but true labours of love given by talented people. The building is a pleasant place to be and its flexibility is a valuable asset in this period of growth. It was unfortunate that issues around completion dragged on into the fall and required legal counsel to sort it out. On the upside, careful financial planning and management have put us in a good position to pay down our mortgage debts in 2001 and 2002. Thank you, people of

God. May it continue so that some year soon we can get on with phase two of the building project, the sanctuary.

It took us a while to hold a necessary service to acknowledge all of the gifts and givers that made this place possible. The first Sunday of October, being both World Communion Sunday and Harvest Thanksgiving, was the perfect day to do so.

Since moving into the building our numbers have grown substantially. That's exciting. The caring nature of our congregation, the worship and preaching, and the pleasant atmosphere of the building itself have attracted new people. We have been enriched even more by the gifts, the abilities and commitment of the newcomers. This is most notably reflected in the music and choir contribution on Sunday morning. And what about that inter-church choir presentation in December? They sang again on Palm Sunday.

We need to remind ourselves that we can't take things for granted. For example, we may know the details of a congregational dinner or event but newcomers don't. We need to explain ourselves better. To this end, a document is being prepared as a handy reference guide to the life and rhythm of the congregation.

A historical booklet is also in the works to record the history of Presbyterians in the Comox Valley since the 1870s. It will be available for purchase as a fundraiser for stage two of the building program. A congregational photo directory, along with a wall display of pictures, are in production. Both of these will help us to get to know one another in a growing community.

The past and the present are worth celebrating. Many events throughout the year provide us with opportunities for fellowship and enjoyment: the sunrise service and Easter breakfast, the various congregational dinners (with an added tradition, New Year's Day!), and the summer picnic. We are a hail and hearty lot - and full too!

Regarding study opportunities, it has been good to offer again the Kerygma course, the Acts of the Apostles. The ministry of the early church and its challenges are also ours as we seek to reach out in intentional mission and friendly evangelism.

It never ceases to amaze me how gifted are our children. They put on Christmas and Easter pageants that are wonderful and worshipful. The summer theatre production Heroes of the Faith was extraordinary! It is amazing how quickly traditions are established around here, like a float in the local Nautical Days Parade. Pray for our children. Most of them have had to deal with a lot of grief in their lives in 2001. May the Church of Jesus Christ and the children's growing faith in the Lord be a comfort and strength to them. And may this be the same for their parents and grandparents.

Since moving into our building we have celebrated baptisms but we have also mourned the death of many faithful. The addition of Jeannine Taylor to the staff in March has facilitated the task of keeping up with the growing administrative needs.

The ministry of this church has been felt in the community and beyond in a number of ways. We supported the Cumberland Food Bank, the Salvation Army, and the soup kitchen. We supported Operation Christmas Child in co-operation with Comox Pentecostal Church. The fellowship group gave money to support the work of The Presbyterian Church in Canada in Malawi. We donated a piano to Abbeyfield House in Courtenay. In addition, we supported the work of The Presbyterian Church in Canada through *Presbyterians Sharing*… and Presbyterian World Service and Development in budget givings and specials appeals.

May God continue to bless us in the future as we continue to be a people of integrity striving to grow even more in worship and service, faith and mission, learning and risking, and in giving of our time, talent, worship and service, faith and mission, learning and risking to the greater glory of God. We are living a vision for Christ and community!

INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND THE CARIBBEAN

The Rev. Dr. Joe Reed, Area Missionary for Central America and the Caribbean: In 1979, I bought a chalet in Quebec and it is from here that I write. Over the years since I have moved to

Central America, my parents have died, and I have grown grey hairs. This place has been a constant for me in a world that changes.

Visits by a number of groups punctuated early 2001: a congregational delegation from Goderich Ontario, the FLAMES delegation and a group from Wesley Theological Seminary. Each quite different, and each with a lot to teach. One concrete lesson: the presence of hearing-impaired persons in so many communities across the country and the lack of resources for them.

Of course, the church's decision to name me as Moderator of the 127th General Assembly was a highpoint of the year. I realize that the church did not elect me, but rather, wanted to recognize the work of International Ministries in Central America and beyond. In September, the car in which we had been traveling pulled into Jobat Hospital in India and dozens of dancing Christians welcomed us. That night, I realized again how much people love our church and respond not to individuals, but to the whole witness of The Presbyterian Church in Canada.

September 11th caught me in India, part of the trip to that country and to Mauritius and Kenya. Disconnected from you, my people, I felt so far away! Questions like, "How many Indian nationals were at the World Trade Centre at the time?" and "How will all this change our relationship with Pakistan?" are, of course, important. But they were not those with which you were struggling and I missed the feeling of community. I felt alone.

From then on, I have spoken in a number of our congregations and really tried to listen to the people. I look forward to more such opportunities in coming months. Indeed, I can hardly wait! What a joy it is to hear your stories and impressions!

Early in January, I returned to Central America. I'll have a chance to see our partners in Costa Rica, El Salvador, and Cuba in a more or less formal way, attending their annual assemblies and bringing greetings. In mid-January I married two old friends in El Salvador: bringing to a joyful conclusion a long and involved process, not only of falling in love, but also of getting Salvadoran and Cuban authorities to agree! The bride is Central American; the groom, from Cuba!

I cannot believe that, at my age, I leap up in the morning in joy to face the day! For that I give thanks to you, but much more so, to our Lord. It really is true that to live a life in His service is life.

Fernando A. Cascante, Christian Education Advisor, Education Ministry in Central America and Cuba: Over the past year, my work was comprised of visits to four countries. The first one was to Toronto in June to lead a Christian education workshop for Sunday school teachers and leaders at North Park Church where The Rev. Elias Morales is the pastor. For a full weekend we worked on both biblical and theological foundations of educational ministry, as well as practical teaching techniques. It was a great opportunity for me to learn about the ministry of the only Hispanic Presbyterian Church in Toronto and worship with them.

On my second trip, I visited Costa Rica and El Salvador. In Costa Rica I worked with almost 50 lay leaders and a few pastors during three full days. We studied teaching methods and the application of multiple intelligences theory in Christian education. In El Salvador I taught an intensive course on Approaches to Christian Education for 13 students from the Bachelor in Theology program at SEBLA in Santa Ana. I also led a workshop for over 40 Sunday school teachers from churches in Santa Ana and area.

Before I went to Cuba I attended several sessions of the 127th General Assembly of The Presbyterian Church in Canada in Toronto and visited people at Church Offices. Then I travelled with Barbara Nawratil to La Havana, Cuba. I was her guide and translator as we visited churches in different places of La Havana, Varadero, and Santi Spirit; the seminary in Matanzas; the Centre for Reflection and Dialogue in Cardenas, and a camp centre in Santa Clara.

My final trip was to Guatemala in November. On route, I stopped briefly in Costa Rica to see my mother who was very sick and to participate in my home church anniversary celebration. In Guatemala I conducted a two-day seminar on The Roots of Gender Injustice, requested by the Fraternity of Mayan Women in Quetzaltenango. Forty-two women from four different Mayan ethnic groups participated. It was rewarding for me to see women who have been silenced by men (and by other women too), both in society and church, become aware that female and male

differences are human constructs and that the overall message of the gospel is meant to destroy all forms of inequality, oppression and abuse. It was almost impossible to contain my tears when looking at those women work, play, tell stories and find their own voice regarding what they want for themselves and their children. I confirmed once more that it does not matter how illiterate a person or group is; they will always be capable of great things if given the space, the motivation, the knowledge and the attention they deserve. After that week, I spent three days at a completely different setting, the Evangelical Presbyterian Seminary in San Felipe. I was one of three workshop leaders for the seminary's annual theological conference, under the theme The Prophetic Voice of the Church in Guatemala.

I pray for God's continuing provision for both material and spiritual resources so that all of those who serve the church at large in Central America and other parts of the world, on behalf of The Presbyterian Church of Canada, can continue to do so in the years ahead.

Ms. Sylvie Babarik, Volunteer, COVERCO (Commission for the Verification of Codes of Conduct), Guatemala: In August, I came to Guatemala to help COVERCO with public reports and other communication needs. The small, local, non-governmental organization (NGO) conducts monitoring work in the area of worker rights. It specializes in the field of garment manufacturing or maquilas (factories). They are a major part of the Guatemalan economy.

COVERCO is also conducting a second study on the living conditions of those working in the coffee industry and has done various types of studies on power generating projects.

I assist in writing the regular, confidential reports, which are sent to the companies that hire COVERCO. I also help write and edit the public reports that summarize yearly findings. These are made available to all interested parties. Worker rights advocacy groups are those who most frequently make use of the information in order to help them lobby for improvements in the working conditions of people labouring in Third World countries.

In addition to writing and editing for external audiences, part of my work consists in helping COVERCO monitors with investigative procedures and the redaction of their findings.

In November, Guy Smagghe, Colleen McCue and Michael Wong of PWS&D visited Guatemala in order to monitor the work of the church's partner groups in the country. I accompanied them for one week of travels to assist with translation. During the first three days of our trip, we were in the company of representatives of CEDEC. We saw a number of the community development projects led by the Guatemalan group. The second part of the trip was with Catherina Morales of the Fraternidad Maya. She also escorted us to a number of different parts of the country to showcase the Fraternidad's work.

Before beginning my work with COVERCO, I studied Spanish for three weeks in Quetzaltenango. I needed to improve my level of communication and comprehension because much of my work with COVERCO involves translation - writing documents and assisting monitors understand English information.

In addition to working for COVERCO, I took steps towards teaching an English class at the Francisco Coll school, (supported in part by The Presbyterian Church in Canada). The school has few resources and is made up of students from one of the most underprivileged parts of Guatemala City. That work began in January, 2002.

The Rev. Jim and Ms. Brenda Patterson, El Salvador: On January 13, 2001 our plans for the whole year suddenly changed dramatically. The earthquake caused major death and destruction. By the time the aftershocks had stopped, Canadian Presbyterians, through PWS&D, had already responded with emergency food and shelter supplies. Overall, the population most damaged was, as usual, the poor. Before the quakes they had been living in extremely substandard housing. Many of the adobe structures that fell or were damaged beyond safe repair were old. The walls were laced with disease and bugs. The roof timbers were old and rotted. Once the immediate needs were assessed and aid distributed, the next task was to help the affected families secure solid, seismic resistant and sanitary dwellings.

Our partner, the Baptist Federation of El Salvador, identified 39 families in Ahuachapán and El Refugio affected by the quake who had not received material aid from the government. Delegations from the Presbytery of London and Knox, Listowel came to El Salvador and were

able to do some of the work, clearing two of the initial sites and helping to build some of the new houses.

Although under El Salvador law, primary education is supposed to be free for all children regardless of their economic circumstances, the fact is that the education system is seriously under-funded. This means that many families still cannot afford to send their children to school. In El Refugio, First Nazarea Church began trying to provide an alternative school six years ago in order to provide for the educational and spiritual needs of children from economically deprived families. The program includes the regular curriculum set by the government, plus Christian education, art, choir, a parent's development program and a breakfast program staffed by the mothers. The changes in behaviour and self-esteem in the children are already becoming evident. They are proud of the fact that they can sing in Latin, English, Zulu, Spanish and French. They enjoy being the only elementary kids in El Refugio who are learning English (normally reserved for wealthier private schools). And, with their tummies full, they are learning more than ever.

Pastor Felix began a new mission in Ahuachapán in January. Initially, the mission consisted of his family and two friends. In February, Jim was invited to give basic Christian education and to help the mission expand. One of the first activities was a spectacularly unsuccessful evangelistic campaign. Little by little, as a result of the teaching and of Felix´s remarkable grasp of the needs of his people, the mission began to change. The focus shifted to pastoral care and a service-oriented outreach into the community. Through the housing project, an emergency fund set up by the mission itself, and plans for a socialized medicine community clinic, as well as by means of Felix´s tireless pastoral care, the mission has now grown to 65 members, 13 adherents and 46 children.

The Baptist Federation, through a fund sponsored by the British Baptists, is training women and men in micro business development. There are 20 in the program in Ahuachapán. Some of these come from other churches. The micro business initiative has already been spread to Apaneca, a small town up the mountain from Ahuachapán. A nucleus of former Baptists and a few non-churched are eager for Felix to open another mission in that town.

It has been a source of pleasure to be able to receive and accompany Canadians who have come to learn, to build, and to grow in faith. As we have accompanied our guests, we have watched the effects of their loving and open hearts on our Salvadoran hosts. Even more remarkable has been the tremendous healing and spiritual awakening that has happened for several Canadians because of their contact with the faith of the Salvadoran people.

For us, being here is (almost always) a continuous benefit and joy. Thank you to The Presbyterian Church in Canada for giving us this opportunity.

Ms. Denise Van Wissen, Nutritionist, Technical Advisor, SOYNICA, Nicaragua: It was a great pleasure for me to finally get to know personally many of the dedicated women of the Atlantic Mission Society when I did deputation in New Brunswick, Nova Scotia and Prince Edward Island in June. Not only the great interest that Atlantic Presbyterians showed in our work in Nicaragua but also their identification with the agricultural aspects and challenges of rural living was most encouraging.

Food and Nutritional Security Program of SOYNICA-NORTH: Despite the serious drought that affected Nicaragua in both planting seasons of 2001, we made many advances with the 364 participating campesinos (farming families with less than a hectare of marginal land) in the 36 rural communities where we have introduced the program. Preparation of organic fertilizer (compost), planting windbreaks of tall legumes, and construction of terraces, are just a few of the agricultural techniques that many families are now using with encouragement and assistance from our agronomists. One indication of the progress that the campesinos in our program have made is that they are producing their own onion, pepper, radish and lettuce seeds for re-planting and sharing with their neighbours.

The dire lack of water continues to be a serious problem. Even in the communities with wells (only about half a dozen of the three dozen where we work), access to pump out water is restricted to certain hours of the day because of the low water levels. The long walk to the well or stream for the women and girls (uphill on the way back carrying heavy buckets) makes

keeping a garden well-watered under the adverse conditions of full sun, searing heat and drying winds a time-consuming and arduous task.

We participated as a team in workshops on 'lombricultura', raising worms to increase soil fertility, and 'piscicultura' or fish farming. Many of the families have made their worm boxes where the ten starter worms with which SOYNICA provided them are reproducing and making lots of rich humus. Fish farming (in 'tanks' like rustic concrete swimming pools) is a means of providing a source of protein for family consumption and income but is only possible where water is available and, even then, only in the rainy season.

Green Leaf Extract as Iron Supplement for Pregnant Women Study: As an organization, SOYNICA promotes the consumption of green leaf extract, a valuable food source of iron, vitamin A, and protein, which are the three nutrients most deficient in the diet of the Nicaraguan population. Green leaf extract is easily made in the home from dark green leaves of any edible plant. Our community nutrition promoters also sell it in a dry, powdered form at a subsidized price. Despite our abundance of anecdotal evidence, we lack scientific data to facilitate the promotion of the leaf extract with medical professionals so we are presently conducting several studies with both children and pregnant women.

In reality, one in 20 infants dies before the first birthday, and 150 women die for every 100,000 live births (Panamerican Health Organization, 1988). In a community nearby, a woman died in childbirth, leaving her husband with six young children to raise, and they are all blind. Several women in our study have lost their babies at, or soon after, birth. Anemia is one of the contributing factors, so we hope the supervised iron supplements will help this problem.

We do have success stories, too, though! Rosita is an adolescent who lives across the main river, a two-hour trek from the main road. Her husband hasn't been able to rebuild their house since Hurricane Mitch so they sleep on a wooden plank in their shelter of 2 ½ 'walls' of black plastic sheets. When I first visited Rosita with one of our nutrition promoters, she was six or seven months pregnant and was reluctant to go to the health post for her monthly pre-natal check-ups. Of even greater concern, especially since she'd already lost her first pregnancy, was her fear of travelling to have the baby in the Ocotal hospital. We tried to explain to Rosita why it would be safest to try to get to the hospital, and we also spoke with a neighbour uphill from Rosita's place who could act as midwife, especially if the baby started to come at night. It rained heavily in the days before Rosita's due date, and I worried she'd be forced to have her baby at home because the river had risen. It turns out, though, that she did make the journey to the hospital, and she had a healthy though small baby girl.

Follow-up to the People's Health Assembly: Following this inspirational, international assembly last year, we had several regional follow-up activities and have formed the People's Health Movement to "advocate and pressure for health rights and to generate credible people-centred alternatives to existing approaches to health". SOYNICA is taking an active role in the Latin America branch of this new and needed movement and I am acting as one of the liaisons as time allows!

A final note: It is almost 11 years since my initial visit to Nicaragua with the Youth in Mission delegation (August 1991). I'm most thankful to have been provided with the opportunity to get a 'taste' of Central America, and I've been enjoying tortillas and beans ever since!

Dr. David Villalonga, Veterinarian, Nicaragua: These are the objectives of our program:

- To train farmers in order to assist them to improve their livestock production.
- To encourage them to improve their environment by planting trees and building silos to save grain through the dry season.
- To empower women in these communities by involving them in every way
- To make connections between these very needy communities and other NGOs (non-governmental organization) and organizations which may be able to assist them.

The following are the ways in which we have tried to achieve these objectives:

I gave several workshops in areas where we have worked for some time. These are near Leon (120 km northwest of Managua) and Jinotepe (60 km to the south). The Nicaraguan Young Men's Christian Association (ACJ) with whom I work has done a great job in these areas, and

we are beginning to move out into other areas that are also suffering from drought and, according to the United Nations, from serious food insufficiency.

We have recently received assistance from the Grameen Bank based in the USA which has chosen us as one of the NGOs in Latin America whom they will support. Through their help, we hope to reach 1,000 families with a micro-credit program.

I have tried to network with other national NGOs and to link farmers to farmers. We linked up several groups of women from the Atlantic area (250 km from Managua) with an NGO called NAKAWE which works only with women. They share knowledge of small animal production, traditional medicine, preventive medicine, cooking, cheese-making, poultry-raising etc. The "farmer to farmer" technique gets good results.

Heifer Project International has been assisting us for many years and has provided livestock and water pumps to irrigate feed crops for the animals. I distributed many of those water pumps to the Guzman Ramirez area where the Presbytery of Pictou has provided assistance to purchase cattle for several co-operatives. More than 160 families have now received assistance, and have been able to increase their income. We plan to increase the number of families receiving help in this way.

Perhaps people in Canada would like to hear about the cows that they have provided. The gift of a cow was the "seed" from which good things have come. However, people need to learn how to shape and manage the positive changes that have come into their lives. Other NGOs share with us in the work of supporting them and trying to advise them. It is wonderful to see how things change in the life of a poor farm family. The children don't have to work anymore to support the family and have the opportunity to go to school. We see them wearing new clothes and shoes bought for them by their parents.

It is important to know that in the new area (around Guzman Ramirez) where they have started three new co-operatives by sharing their calves, we have been able to provide them with twenty new head of cattle. They received those in February, and in April we hope to provide 54 more heifers and three bulls. We want people in Canada to know about the impact of the work they started. Also, it is good to be able to show other NGOs how this program is succeeding. It is beautiful to see how the people have been able to improve their lives.

The Young Men's Christian Association has a farm about 200 km from the Costa Rican border. We are creating a workshop centre where we will be able to teach people from different communities, supply services for other NGOs and, very important, develop our own breeding program to provide good livestock for distribution.

I became president of the board of the Young Men's Christian Association (ACJ) of Nicaragua in 2001 which gave me an opportunity to "open several doors". We have been able to contact Rotary Clubs in Canada and Reformed churches in the USA, in addition to the Heifer Project International and Grameen Bank which I referred to above. There have been indications of interest from several European countries.

Even if the ACJ is not a big organization, we have a strong reputation and get great support. We need to tell the people in The Presbyterian Church in Canada that 80 per cent of what we are now is due to the support which we have received from you over the years.

We are a great family, and even though sometimes it seems as if our connection is about money, we need to see the importance of the spiritual dimension of the partnership. Your prayers, your strong moral support and your letters and visits all contribute to this sharing. I want to mention that The Rev. Joe Reed recently visited all the places I have mentioned and can give you more details from his perspective. I want to say thanks to the Lord for this opportunity for my family and for the strong support that we receive here in Nicaragua.

The Rev. Christopher Jorna, Guyana Presbyterian Church: It has been a year of tremendous change. The greatest and most wonderful of the changes was my July 28th marriage to Sonia, a Guyanese high school teacher. We are enjoying the mutual support, challenge and encouragement of married life. Marrying Sonia has brought me deeper into Guyana. Though I still feel foreign and though I dearly miss family and friends in Canada, Guyana has become a second home.

Last year also brought major changes in ministry. In October, we left Corriverton to take up the appointment to the Essequibo Coast parish on the Atlantic, along a 38 mile stretch of road between the Essequibo and Pomeroon Rivers in the northwest of Guyana. There are six churches, Ashaghar (Hindi meaning house of hope), Dilasa, Shantighar (house of peace), Muktighar (house of salvation), Akashwani (voice from heaven), and Hopkins Memorial. In 2003, Akashwani will be celebrating its centenary.

There are two presiding elders (elders with extra training and a license to administer sacraments) to assist the minister with the pastoral work. Currently one of them, Tyrone Arjune, is in Jamaica with the Caribbean and North American Council for Mission (CANACOM). He is part of a Joint Mission Action Team (JOMAT) that is bringing together music teachers from the Caribbean and North America to teach church musicians how to teach music to others. He will be returning in August to rejoin the other presiding elder, Uranie Pretiram, in parish ministry. We miss Tyrone in the parish and while we are glad to bless him in his work in Jamaica, we look forward to his return. I'm excited about the opportunity to work with a musician.

Essequibo is responsive to the idea of training elders to use their gifts in ministry. We have set up Bible studies for the preachers and I am finally getting an opportunity to hear Guyanese lay preachers in order to help them develop their sermon preparation skills. Within the next year we hope to identify several others to serve as presiding elders so that each church can have its own pastoral assistant, able to moderate session and administer the sacraments.

I have been deeply involved with training candidates for ministry. I taught theology and evangelism to a group of nine students. Not all of the students are preparing for the lay pastorate or for ordained ministry, but all are developing their knowledge and abilities. The Rev. Dr. Dale Bisnauth taught early church history and comparative religions. The Rev. Jimmy Lalljie taught Bible courses and The Rev. Wilfred Ledra taught Reformed worship. In 2002, The Rev. Kenneth Stright (short term missionary) taught homiletics. This training initiative is in place until we can come together with the Congregational Union and the Presbytery of Guyana to form a joint training college for lay pastors and (eventually) for ordained ministers. Involvement in this training program was my most enjoyable and exciting ministry of the year.

The annual youth camp was in August. Once again I led the Bible studies and advised the National Youth Council (NYC). The greatest success of the NYC this year was a balanced budget. Although I have enjoyed my work with the youth movement I have resigned as presbytery's liaison to the NYC due to the demands of other ministry commitments. However, I plan to continue as a strong supporter of youth work in the Guyana Presbyterian Church.

Financial accountability is improving in the presbytery and the youth movement. In the past five years we have come a long way and donor money has not been misspent. The money that has come from groups in Canada for Sunday schools has been protected from the demands of cash flow shortages in our day-to-day operations, parishes are just beginning to apply for grants for specific Sunday school projects. As a presbytery we are waking up and developing creative solutions to our financial woes. We are beginning to discern and address the spiritual woes behind the financial ones.

In September, the convener of the education committee brought me into the negotiations towards the joint training college. We are making some progress and hope that we will finally be able to offer some classes together for September. The education committee has eased me out of our presbytery's training program in order to concentrate efforts on the negotiations for the joint training college.

International Ministries of The Presbyterian Church in Canada has appointed me as one of our two representatives to CANACOM (Dr. Marjorie Ross is the senior representative). This is a multilateral mission council involving Reformed churches from Jamaica, Curacao, Grenada, the Dominican Republic, Cuba, Guyana, Trinidad & Tobago, Canada, and the United States. In addition to sponsoring the Joint Mission Action Team in Jamaica, CANACOM is the agency behind our efforts to create a united training college for the three churches in Guyana. The CANACOM council has placed me on its administrative committee for 2002.

In October, the Guyana presbytery elected me clerk. I tried to register my dissent on the grounds that the Guyana Presbyterian Church should produce its own clerk. If nominated again for 2003,

I plan to dissent on the same grounds. I enjoy the work of clerk, it suits my gifts, but I strongly believe that a Guyanese should exercise the office.

Sonia and I have a renewed enthusiasm for parish ministry. We are excited about the willingness of Essequibans to participate in Bible studies and training programs. I am particularly excited about the prospect of starting the Alpha course within the parish.

The Rev. Kenneth Stright, Interim Minister, Burns Memorial, Georgetown and East Coast Demerara Parish (Better Hope, Triumph and Ogle), Guyana: Can someone enter a short-term ministry in a far off country with cultural and climatic challenges and still make a significant contribution? By the end of the fourth month, I felt completely immersed in the work and witness of the denomination. In preaching and pastoral work, I feel close to my congregations and their communities. In presbytery and in ecumenical circles, I have been warmly welcomed. In addressing social issues and justice concerns in the local community, I have been able to join with inter-faith groups seeking to make a difference.

What experiences have been part of my life! Thanksgiving services play a significant part in the ongoing life of the people, communion is celebrated monthly and people pack the churches on such Sundays. Home communion for sick and shut-ins has been a meaningful part of ministry. I have preached for the Prime Minister and the past President, have celebrated the marriage service, performed half a dozen baptisms, begun membership classes and Bible studies, and been guest speaker at groups and organizations both within and outside the denomination. I have contributed local stories to the Daily Devotional Web page, written stories for Glad Tidings and the Presbyterian Message and other publications as well the Advent calendar for 2002. I write a daily journal to share with mission partners in Canada. I have even attempted some poetry.

The main emphasis of my ministry is pastoral visitation. The church here is in desperate need of vision, leadership and guidance. The future seems somewhat uncertain and the needs are legion. I teach preaching for the Lay Leadership Development Course, which is trying to prepare leadership for the future. I thank the church for this wonderful opportunity which has enriched my personal faith and my understanding of ministry.

The Rev. David Heath, Second Union Church, Guaynabo, Puerto Rico: Second Union Church is one of over 120 international, inter-denominational congregations all over the world that choose to worship in English. This is our third international congregation: we have also served in the Middle East and in Central America. These churches serve the varied family of Christians who travel/are posted all over God's world.

We have been here for two years and are enjoying our time with this congregation. These are the people of God just like in many Canadian Presbyterian churches. They come from many parts of the world and represent many different denominations and faith backgrounds. As we look back, we wonder where the past months have gone; when we think of specific events, we wonder at all that has transpired.

Much has changed since the tragedy of September 11. We see ourselves as part of a nation at war. But we are still an Easter people and we serve the risen Lord. We have shared tears and fear, worship, laughter and joy. And week by week and throughout the year we endeavour to be people of joy.

There are endemic challenges in Puerto Rico that impacted us before September 11 and are still very much with us. Some major economic relocations meant a loss of some 25,000 manufacturing positions. Many people have transferred elsewhere in their employment. Although we have seen the arrival of good folks, we are still affected by the downturn in the economy. But the church has always lived in challenging times.

We are a mixed bag denominationally with 38 per cent Roman Catholic and the rest various sorts of Protestants. The mix works amazingly, miraculously well. I sometimes long for some Presbyterian order and structure but not too often! The Presbyterian Church in Canada has supported international congregations through the years because, in many ways, they represent a face of the church as it might be in the future. This church is the direct result of Presbyterian missionaries who came here at the turn of the twentieth century. Our founding groups were Presbyterian, Methodist and Congregational. Sounds familiar, doesn't it?

By choice, when we gather to worship the Lord Jesus Christ, to survive in this setting, we must subordinate our individual preferences, worship/music/programs to the greater good. We want to understand in a deeper way what it means to gather as a people and celebrate the risen Lord. That does not mean we get it right all the time or even most of the time. We have the same foibles and struggles as any Presbyterian congregation. What we cannot say is we have always done it this way. Change is the operative word in these congregations because there is so much transience. The strength of the church is not what others can do for us but who we are as a company of the redeemed who desire to do good in Jesus' name. God bless, and thank you for your prayers and support.

The Rev. John Bushby, Grenada, Caribbean and North American Council for Mission (CANACOM) appointment, administered by The Presbyterian Church in Canada: In January, I conducted a memorial service at a family burial plot barely accessible through the rain forest and up steep hills. It was a special time for many in the community of Samaritan and a reminder of how harsh life can be here. A few years ago, a bus loaded with passengers was heading from St. George's to the parish of St. Mark's. A large boulder fell from the top of a cliff, hit the bus square on and killed all passengers instantly. Falling rock, rockslides, mudslides, falling trees and roads collapsing are a constant hazard. Driving here is not for the timid and we often find our nerves shattered after trips to and from the north.

We finally were able to form a manse committee (they haven't had one for years) and they visited the manse in February. They are mostly a good group and seem determined to help as best they can. Some important changes have happened and we hope that they will come up with a plan to maintain the manse on a regular basis. The same month we met Nadine. She was arrested trying to get drugs from Jamaica to Grenada. She was pregnant and was diagnosed with HIV. We visited her at the hospital, provided for her and gave our friendship and help through the birth of her baby. She was returned to home in Jamaica with her child.

In March, we attended a funeral at DuQuesne Roman Catholic Church, which is close to Samaritan. The church was packed. A young man in his late thirties had died inexplicably. Everybody called him Dummy. When I first heard someone call out to him using that name, I reacted. I soon learned that here in Grenada there is almost a complete absence of political correctness. The young man was mute. He was a helper for a local fisherman who is a member of the Presbyterian church. Dummy often came to our service, sitting at the back with his friends.

Belair Church held their harvest tea on May 3. They had abandoned this practice for a couple of years because of various squabbles and differences. Local food is served as 'take-away', some beer and wine is sold out of an old freezer converted to an ice chest, and ice cream is made with a hand-crank churn. Inside the church, pews are stacked, tables set up and tea, roti and other delicacies served. The drive home was difficult.

A truckload of rice and beans was delivered to Samaritan Church in June for an outreach here in St. Mark's. There are many squatters and others who hardly have a way of supporting themselves and eating properly. The folk at Samaritan held an oildown for Gladys and me. A great experience: two pots on open fires, breadfruit, callaloo, carrots, other veggies, coconut oil, pig snout in one pot and salt fish in the other. No lids for the pots but fresh cut banana leaves did the job.

We received a $10,000 grant from the United Church of Canada in August to repair two laboratory classrooms at MacDonald College. Termites had eaten through most lab desks and the gas and water plumbing had completely deteriorated.

I received the news of September 11th while walking downtown in St. George's. On the following Sunday morning, we did all we could to give special attention and time to that tragedy. Several American citizens attend the kirk.

In December, we said goodbye to Saveria, an Italian citizen working here on her Master's degree from a Boston University. She was gathering information about child abuse, domestic violence and, among other issues, the status of women in Grenada. Abuse is a big problem here and rarely addressed.

MIDDLE EAST

Ms. Sherien Barsoum, Summer Student, SAT-7, Cyprus: I went to Cyprus with a vague picture of what to expect for the next three months. I had previously lived there for two years so I was familiar with the climate and the culture. And I was ready to work in television ministry, meet new people, make a bit of money, and serve the Lord all in one punch! During the summer I worked under the acquisitions and production departments.

May 24 to June 8: The acquisitions department is responsible for reviewing and procuring all external material broadcast on SAT-7. For example, if Focus on the Family has produced a new teen video, SAT-7 will contact them, obtain a tape for review, review the tape, decide if it is something they can broadcast, and then engage in negotiations for broadcast rights and procurement. The majority of my time spent in this department consisted of reviewing over 90 children's tapes for Assanabel (children's program). As well, I reviewed about 10 tapes for other SAT-7 programming. I also conducted brief communication with program distributors for Makram Barsoum.

June 11 to July 20: The production department in Cyprus is responsible for every area of production for all of SAT-7. Under the direction of Ray Lovejoy, all of the dramas, news segments, interviews, teen shows, music video programs, etc. are created. I engaged in research and worked with Le Tube (see below).

I researched statistics, different literacy methods, examples of literacy media in the Middle East and worldwide, governmental organizations, NGOs (non-governmental organizations), contact numbers and other general information. I also researched attitudes towards the handicapped/disabled in the Middle East by finding organizations and statistics.

Le Tube is a program that broadcasts contemporary Christian music videos for young people. It is similar to the Canadian Much Music shows. When broadcasting western material for a Middle Eastern audience (videos or movies) SAT-7 must make sure that it is culturally and morally acceptable. Given the nature of western music, what is acceptable for a Christian family living in North America will be shocking to a family watching their television in a country like Morocco. I created a database, available on SAT-7's server, that holds all the titles of music videos that have been reviewed and cleared in Cyprus. After going over approval of reviewed songs with the head of the department, I was able to come up with two reliable lists of songs that are 'approved' and songs that are 'rejected'.

July 31 to August 10: Production - Assanabel is SAT-7's show for children aged 3-12. Through sketches, cooking segments, songs, cartoons, and more, children and their families are clearly introduced to the message of God's love. During my 10-day trip to Lebanon, I worked mostly under supervision on the following items for Assanabel:

> The Morocco special: After looking at six tapes of shot material, I created a schedule for a four day special on Morocco. This included time coding and creating a shot list. I spent my last two days in Lebanon working with the production assistant in editing the special.
> Reviewing pilots: I reviewed three pilots for new segments on Assanabel.
> Creating a draft proposal for expansion of Assanabel to six-day broadcast.

Other: I travelled to the SAT-7 office in Cairo, Egypt and met with producers, editors, and program developers. All other time (in between above dates) was spent on completing work for either department. I also reviewed SAT-7 broadcasts once a week during the entire summer.

Personal Remarks: I thank God for every experience I had last summer. Working with SAT-7 has given me the opportunity to learn more about what it means to minister in the Middle East, what it means to converge television and evangelism, and what it means to work in an industry that demands money, time and resources with limited availability.

AFRICA

Kenya, Presbyterian Church of East Africa (PCEA)

Dr. Richard Allen: In the capacity as secretary to the Presbyterian Church of East Africa (PCEA) HIV/AIDS Committee, the focus of my work in 2001 was on HIV/AIDS prevention. During the year, all the members of the committee steadily pushed ahead with further training of "trainer of trainers" (TOTs) and ministers. To date, 200 TOTs have completed the one-month

residential training; 85 ministers have attended a seven-day course and 4,000 Community AIDS Educators [CAEs] have received 40 hours of training. The CAEs are trained by the TOTs and once they complete their training, they create HIV/AIDS community awareness – within the church, schools, and other community forums. The training programs have also extended into the Muslim community. We like to say that the PCEA HIV/AIDS work is a PCEA program for all residents within Kenya.

Even though HIV/AIDS is a devastating problem and the number one cause of death in Kenya, government and other bodies in the country are actually doing little. The PCEA's preventive activities may be the largest implemented program in Kenya. The limiting factors in the PCEA's HIV/AIDS work have been insufficient funds and a continuing ambivalence by many within the church to address the HIV/AIDS issue due to the fact that transmission of HIV is largely through sex.

Most of the funding comes through PWS&D and International Ministries. Without the support of The Presbyterian Church in Canada, the work of the HIV/AIDS committee may have ground to a halt.

The other area of my work with the PCEA has been with the health board. This board is responsible for all health activities in the church including the three mission hospitals. After a five-year process, the board managed to pass a new health board constitution. The constitution enables the board itself as well as the hospital management committees to be more professional in their make-up and at the same time maintain their Christian vision. For example, the membership of the health board has been reduced from 45 to 15.

On a personal level I continue to enjoy my eighth year in Kenya. Like all people living in Kenya, however, I am very much aware of the poverty, violence, corruption and shrinking economy. In 2002, the country will have a general election resulting in the first change in presidents in over 20 years. Members of The Presbyterian Church in Canada are requested to pray for a fair and peaceful election.

The Rev. Dr. Ian A. Clark, Presbyterian Church of East Africa, Lecturer, St Paul's United Theological College, Limuru: I accepted this appointment on July 1, 2001 and after a period of preparation and packing left for this field of service on July 26th with my wife Catherine.

Arrival and Settling: All preparations for our arrival, initial meeting and local orientation were in place and effective. The house was ready, even to the extent of a fire burning in the fireplace, basic food in the kitchen and a meal prepared at a neighbour's house. Catherine and I had almost four weeks to establish a home, engage in pre-semester activities and planning, as well as prepare to teach. With the help of a local friend and the support of International Ministries, we achieved our mobility through the purchase of a 13 year-old vehicle. Land-line telephones are impossible to obtain at Limuru, but mobile phones abound, although the reception at St Paul's is less than perfect.

Work Assignment: During the first semester (August to December), I taught Christian education and introduction to the Old Testament. The workload was similar to all members of the teaching staff. The Old Testament course doubled in the theology and business administration departments and as a result I had a class of over 50. The other course was a more manageable thirty. Participating in daily worship, staff meetings, denominational studies, establishing practical training, diploma work and committees in connection with advanced degrees at Aberdeen University and St. Paul's completed my assignments on site.

Work Context: St Paul's is a well-established theological college that will celebrate its centenary in 2003. Currently it has provisional status as a university with two departments: Theology and Business Administration, and is a collective ministry of the Anglican Church of Kenya, the Presbyterian Church of East Africa, the Methodist Church in Kenya, the Reformed Church in Kenya and the National Council of Churches in Kenya. There are 131 students, excluding advanced degree candidates, with ten full-time teaching staff (plus a non-teaching principal). Five of the lecturers began their service in July. This staff team is gathered from Kenya, England, the USA and Canada, and represent Anglican, United Methodist, British Methodist, Assemblies of God, and Presbyterian communions. The theological students, mostly ordained, come from Kenya, Uganda, Rwanda, Sudan, Tanzania and Zambia. The business

administrative students are much younger and all from Kenya. The college also arranges the curriculum, sets, marks and awards a diploma in theology which is taught in ten other colleges throughout the region

Church Involvement: In my first six months, I focused on my teaching responsibilities and on identifying appropriate projects and elective developments, knowing full well that my work assignment will increase 100 per cent in 2002. I visited the PCEA offices on a number of occasions, worship regularly in their congregations, but have not been involved in their presbytery or committee work. I believe this is appropriate at this time but also know that it is likely to change. A number of the Presbyterian students at St Paul's are people I have worked with and/or taught during my pervious period of service in Kenya.

Personal: St Paul's is currently a happy, friendly and united community. It is a good place to be and a privilege to be allowed to share in the development of leadership for the mainline denominations of this region of Africa. Catherine was able to be with me for the first month of my service and her work in the University of Toronto with the University of Nairobi and the NGO community of Kenya is developing.

General: Kenya is at a crossroads. Sights are set on the general and presidential elections required in the coming year. The constitution and the leadership of the country, which has brought them to this point in time, is almost certain to be changed. Our prayer must be for a peaceful transition that will benefit those who are suffering economically at this time. The devastating effect of the AIDS pandemic, decline in the national education system, the growing rift between rich and poor are present and continuing concerns.

Church of Central Africa Presbyterian (CCAP)

Blantyre Synod, Malawi

Ms. Clara Henderson: I have done well in all of the ethnomusicology courses that I took at Indiana University last year. I am pleased with the positive feedback and encouragement I have received from my professors regarding my work. During the fall, 2001 semester I completed the course requirements for my minor in African studies and during this spring I completed the course work for my major which is ethnomusicology (with a specialization in African music). This was my last semester of course work. During the summer I will finish the African language requirement of my coursework and study for my comprehensive written and oral exams which I hope to take in October. My plan is to return to Malawi in December and begin a program of dividing my time between working for The Presbyterian Church in Canada and the CCAP and writing and conducting research for my dissertation.

This past summer I traveled to Malawi and worked on the women's guild songbook project, mapped out future plans for music programs with Blantyre Synod and Zomba Theological College, and met with Malawian students receiving music training in South Africa.

During the fall I attended the Society for Ethnomusicology meeting in Detroit where I co-presented a paper co-authored with a folklorist with whom I collaborated in Malawi. The paper discussed the singing and dancing of Malawian women in the Presbyterian Church in southern Malawi and in Malawi's three major political parties. We are currently preparing the paper for publication. I also attended the African Studies meeting in Houston where I presented a short version of an article I had written on the role of music in shaping the notions of Africa in a Hollywood film. This article will be published in the next issue of the journal Africa Today.

I continue to enjoy my involvement at First Presbyterian Church where I attend an adult study group. I spoke to the Presbyterian Women's Organization in February and showed them the film I made about music in the CCAP.

The Rev. Glenn Inglis, Program Manager, Church and Society Program, Blantyre Synod Projects Office; Associate Minister, Michiru CCAP, Chilimoni (Blantyre): Church and Society: In 1999, the Church and Society program was formed primarily to carry out civic and voter education for both the national and local government elections with 208 people educated to be 'trainers of trainers'. Now that the elections are over, the synod is encouraging the 13 presbytery committees to move from a training focus towards advocacy at the grassroots level. During the first six months of the year workshops were held in each presbytery, geared to

capacity building and training for advocacy. Our people will also need training in para-legal skills, conflict resolution, human rights and community organizing techniques.

Over the years, the three synods in Malawi have become semi-autonomous. But Church and Society was one area where national cooperation was critical. Therefore, from September to December we held a series of one and two day workshops in each of the synods. Early in 2002, we held a national consultation with all three synods to plan the way forward.

Michiru Congregation: Since Blantyre Synod has about 350 congregations, over 1000 prayer houses and 120 clergy, ministers in administration or cognate ministries are required to oversee a congregation. Thus I have been the associate minister since mid-1998. This mainly involves leading the 6 am English language service. However, as work permits, I also conduct funerals, weddings and other pastoral work.

CIDA Intern: Our first intern was Nicole Hayes (October 2000 - May 2001). Among various activities, she was able to carry out some excellent research on youth attitudes towards HIV/AIDS, which is proving useful to us in our youth programming.

Staff Development: International Ministries provided funds for my colleague, Robson Chitengo to attend an advocacy training course in Nova Scotia. He was also able to speak to church groups in eastern Canada and attend the Montreal Roundtable, sponsored by International Ministries and Justice Ministries. These opportunities widen the perspective of Malawians and help Canadians see how their offerings through *Presbyterians Sharing*… are paying dividends.

Frustrations and Achievements: This is an old refrain, but the Church and Society program is almost totally donor-dependent. Sometimes we receive too much money (pre-elections) and have to return it. Other times we cannot attract enough funding. Slowly but surely, we are witnessing an increased citizen participation in community life. From a deep fear of involvement after 30 years of dictatorship, people are now coming forward to demand accountability from elected officials. There is a long way to go, but people are more aware of their democratic rights and Christian responsibilities in a democratic nation.

Illustration: One of our best trainers lives in the south of Malawi, a poor and hot region where roads are often impassable during the rains. Mrs. Gondwe was determined to reach as many people as possible through her voter education meetings. She had the usual success with her own church and with local teachers and neighbours. But she was turned away at the Roman Catholic Church and the mosque. The Catholics suspected she had a party connection and the Moslems were not ready to have a woman teach them about anything. Well, Mrs. Gondwe persisted, proving that she was not partisan and that she had a right as a citizen to speak where her message was needed. The meeting was held. As far as we know, she was the only trainer to accomplish this breakthrough.

General Comments: The transition to democracy is slow throughout southern Africa. It is known that democracy and economic growth are mutually supportive. The church throughout southern Africa has immense respect and is seen as a critical partner in human development. But there are some dark clouds on the horizon, for example the deteriorating situation in Zimbabwe where power corrupts. There is urgent need to support civil society movements that promote adherence to the rule of law and regular free and fair elections. The churches will continue to play a pivotal role as this drama unfolds.

Footnote: My work in the local church helps me to be in contact with the people. It is always overwhelming to witness the deep faith of so many people who endure daily hardships which many of us from developed countries would find hard to bear. Poverty, unemployment, lack of physical security, poor housing, lowering educational and health standards-these are the experience of most people in southern Africa. But add the spectre of HIV/AIDS and an enormous human tragedy is unfolding before our eyes. Up to one million Malawians-10 per cent of the population-will die of AIDS in this decade, creating another one million AIDS orphans. AIDS over-shadows everything else in Malawi.

Ms. Linda Inglis, Co-ordinator for The Presbyterian Church in Canada Volunteers and Visitors to Malawi: In March the FLAMES adventurers arrived via Mozambique. Since it was the end of the rainy season, some of the best stories involved places we didn't quite reach, but had great adventures on the way. Nonetheless, they were able to visit the synod officials, Zomba

Theological College, community-based orphan care program run by the projects office, Dr. Vera Chirwa and the Malawi Council for the Handicapped. As with the first FLAMES tour, I found this to be a great way for a cross section of Canadian Presbyterians to be introduced to an overseas partner as well as sampling both the joys and challenges of life in Central Africa.

Rick Fee was in Malawi as part of a delegation of all the CCAP's overseas partners for a series of partnership meetings in each of the three synods. While here he was able to spend some time with personnel from the synod and projects office as well as sharing time with our family. We really appreciate these visits.

Nicole Hayes was a CIDA intern, the first one sent through PWS&D to one of its partners; in this case the Church and Society program. Nicole spent eight months in The Presbyterian Church in Canada guesthouse and I devoted considerable time getting her settled and oriented to Malawi.

Jean Patterson, a dedicated layperson from Calgary, wanted to spend some time in Africa. After clearing her itinerary with International Ministries, she was here from late August to early September and brought a lot of curiosity and good insight into the ministry she witnessed here.

Brian Neilson, a final year student at Presbyterian College and sent by International Ministries, was assigned for three months to Mangochi congregation on the southern tip of Lake Malawi. This was a 'general purpose ministry' in which Brian experienced and participated in every phase of a pastor's work in Malawi. Brian is a high-energy chap and we enjoyed his orientation days as well as his visits to Blantyre.

World exchange is not part of my official job description, but I have worked with the Church of Scotland and their volunteers in Blantyre Synod.

Neno is a remote small town in southern Malawi near the Mozambique border. It lacks a lot of basic amenities but has experienced a growth in population as people hungry for land are moving in. The synod has established a CCAP congregation in Neno but schooling is a problem. A school has been built there through International Ministries and The Rev. Wally and Mrs. Audrey Little. Started as a modest proposal, it will eventually include a secondary school with eight classes in four forms. Neno now comes under PWS&D in terms of Canadian responsibility and will be featured in *Something Extra*.

I continue to work with the disabled group in Ndirande Township. With almost no government social service support, along with the overwhelming pressure of the AIDS crisis, the physically and mentally disabled are a forgotten group. We provide a weekly opportunity for people to share their problems in a supportive community. In addition, some of the children and youth are assisted through visits to the hospital to see what orthopedic interventions are possible. Funds permitting, our club assists with crutches, wheelchairs and sometimes corrective surgery. Small income-generating projects (such as making dolls for sale) are encouraged. The highlight of our social calendar is the Christmas party which is both joyful and indescribable. For about 100 handicapped people, this is the only real celebration of Christmas that they will share.

Sometimes one wonders what impact we are making given the magnitude of the problems. Well, one day we had a visit from Mary Mandala. Mary cannot walk and so crawled on her hands and knees for about one kilometre over dusty roads with sharp stones. She declared she wanted to be a member of the Ndirande Club. Through generous friends in Canada, we were able to have a wheelchair built for Mary.

I also contribute time to Open Arms, a 'last resort' orphanage for abandoned babies. In May I presented a childcare course for the caregivers. As time allows, I visit the community-based orphan care centres to give some music leadership with the most spirited singers I have ever met. I provide leadership for the evening service at St. Michael and All Angels Church. We are finding that missionaries from many denominations have busy Sundays and are happy to come together for an informal service which blends the traditional and modern. This ministry has become very important to our family here. Although we miss Jocelyn and Luke a lot, we still feel God's call and are glad to be able to share the grace of Christ in the warm heart of Africa.

Mr. Brian Neilson, Summer Student Intern: May God be praised and glorified for the grace that enabled me to share and experience living among and worshipping with our mutual friends in Christ at Mangochi CCAP in Malawi.

My home in Mangochi was clean and attractive. The members of the congregation responsible for its maintenance were generous. The openness of the Kamoto family allowed me to often enjoy lunch and/or dinner with them. Amai (Mrs.) Kamoto and her children gave me a good understanding of Malawian family structure, the education system in the country, and the effort demanded in each, and everyday tasks without the help of a refrigerator, stove, dishwasher, or washing machine.

The most striking feature of the work in which I was involved in Mangochi was how ordinary it was. The Rev. Kamoto was gracious enough to allow me to share in the day to day realities of parish ministry without any superfluous events or extraordinary occasions. His priority was to serve those who were entrusted to him and testify in word and deed to the reality of the gospel in the world whether through midweek prayers under the open sky at sunset, visiting the sick or leading worship at the church or in the prison, chairing various meetings, or having intimate theological discussions. I always felt included. Perhaps one of the most powerful aspects of our program was how each day was taken as it came from God and how the flexibility and availability involved in being a minister in Malawi became obvious. The unplanned was routine. And being authentic took precedence over being efficient.

There were two initiatives begun during my internship in which I played a significant role. One was leading a Bible study on II Corinthians. The other was participating in elder and deacon dialogue meetings on Friday evenings. The most significant contribution I may have been able to make was on the level of the intangible. In the end, it was by being present in person that I was able to make any contribution at all. As the presbytery full-time worker, Amai Kamwendo once said, "You don't know what's going on or who to visit if you stay at home".

I end where I began and thank the Lord for having willed that this student internship take place. I would also like to acknowledge those gifts made to *Presbyterians Sharing*... that made this report such a joy to write. It is certainly a challenge to articulate the sense of renewed vigor and sense of call I have received in my life because of my time in Mangochi, Malawi. There were innumerable events that I was a part of that I could only experience because I was a Christian living with other Christians. I pray that one day we in Canada will be able to be as generous and giving of the plenty of our lives as our brothers and sisters are in Malawi if for no other reason then that "we are one in the Spirit, we are one in the Lord".

Livingstonia Synod, Malawi

The Rev. Heather Jones: I write this annual report with a sense of sadness as I officially conclude the story of my time in Malawi. I returned to Canada in mid-December, after almost four years of working with the Church of Central Africa Presbyterian, Synod of Livingstonia (CCAP).

The focus of my time and efforts in this past year has been slightly different than my first years in Malawi. At the beginning of the year, I was still serving as schools chaplain, visiting schools in Bandawe and Embangweni. However, by the start of 2001, and as the year progressed, I became increasingly involved with the Women's Guild of the synod. In July, after the second school term finished, I began working full time with the Women's Guild, particularly with the Women LIVING program.

CCAP Women LIVING is an exciting endeavour that is changing peoples' lives in northern Malawi. It is a small-scale industry, making greeting cards for export. The women who are sewing pictures for these greeting cards now have a chance to earn a regular income. With this opportunity, they are able to support their families in ways they had only dreamed about before. The program is also raising a significant amount of money for the various levels of the Women's Guild and for the synod. Much of this money is being used to assist families who are struggling to support the hundreds of thousands of children who have been left orphans, largely because of HIV/AIDS.

I continued to be invited to share in the lives of various congregations of the synod by leading worship and celebrating sacraments. I was also able to provide some administrative support to

various departments within the synod office. It was a pleasure to provide hospitality to many guests of the synod, especially members of the FLAMES tour who spent eight days in the north. As someone with relatively 'long-term' experience in Malawi, I was happy to offer orientation and support to the volunteer teachers (Christy Biggs, Lillian Sparling, and Marlene Peck) sent by The Presbyterian Church in Canada to teach at Bandawe Girls' Secondary School.

I believe that the blessing of being able to serve the church through my position as overseas staff gives me the obligation to try to help Canadian Presbyterians understand the challenges and accomplishments of our partner church. Trying to meet this obligation, I continued to try to write for the Presbyterian Record, Glad Tidings and The Presbyterian Message. I continued to address this obligation as I carried out various mission interpretation assignments in the early months of 2002.

I will always treasure my memories of the years that I was able to spend living and working in Malawi. While I feel that the time has come for me to return to Canada, it was difficult to leave my friends and colleagues in northern Malawi. My departure from Mzuzu means that The Presbyterian Church in Canada no longer has a long-term, regular staff presence in the Synod of Livingstonia. I hope and pray that other ways and means will be found to strengthen the partnership between our two churches as we work to serve God's people and God's Kingdom.

Presbyterian Church of Nigeria (PCN)

The Rev. Arlene Leona Onuoha: Last year was a tumultuous one for me. Early in January, when I traveled to Canada for my furlough, I was tired and slightly anemic. The previous year I had been sick and lost a lot of weight. I spent three months in Canada with a mission interpretation schedule that took me around southern Ontario and Manitoba. I regained both my weight and my health and felt much better physically and spiritually by the time I returned to Nigeria and to my family.

In April, I resumed my work and began to reacquaint myself with the events which took place during my absence. Unfortunately, on May 18th my husband, David, was killed in a motor accident in Nigeria. My life changed. For the next month, according to the custom here, I basically stayed at home while people came to pay condolence visits and while we prepared for David's burial on June 16th. I was overwhelmed by the great support, care and concern of The Presbyterian Church in Canada, from the Life and Mission Agency and even from individuals I had never met. The prayers of the people sustained me through my grief and strengthened my faith in the presence of God in our lives.

Richard Fee came to be with us for one week shortly after David's death. I cannot understate the help and comfort he provided to my children and me. I thank the church and Rick for that. While we were hurting and confused, Rick provided much needed pastoral care and practical advice for all of us. During that month I felt the love and care of God through so many people - church people from many places, including the Presbyterian Church of Nigeria, friends and relations from Nigeria, Canada, and USA. Dave's burial was attended by more than 1,000 people. Marjorie Ross came representing The Presbyterian Church in Canada. Her visit also meant a lot to me.

When the children finished school in July we traveled to Canada and the USA. We had a nice time with our friends and family on that side of the ocean, even though in many ways things were difficult to face. We returned to Nigeria on September 8, just in time for the children, Agwu, Urey and Rebecca, to go back to school.

My work includes a number of things:

- Women Empowerment Project: This is in the early stages. In 2002, more of my time is being spent on this project than in 2001.
- National Directorate of Missions, PCN: I have continued to work as secretary and finance officer of the NDM. It took some time to update all the accounts and get back into things but eventually I did it. This work is challenging and exciting. We are opening many new mission stations. In 2001, I concentrated mostly on the accounts. In 2002, I am continuing with accounts and also working on visiting mission stations, hiring, training and employing new missionaries and opening some new fields, strengthening the current fields and missionaries, preparing a policy manual, etc.

- Teaching at Essien Ukpabio Presbyterian Theological College, Itu: During the first term of the 2001/2002 academic session, I taught five classes in our seminary. I enjoy teaching but find it difficult to find enough time for preparation and marking papers.
- Presbyterian Urban Health Services, Aba: I have continued to be secretary of the board of this institution. This also makes me a member of the medical board of the church.
- Publications Department: I keep the accounts for these publications and help with the distribution and sales (with a lot of help).
- Board of Faith and Order: Both publications and national directorate of missions come under the Board of Faith and Order so I come to these meetings on two accounts.
- Presbytery and Parish: I am a member of Aba North Presbytery and participate in the presbytery meetings and events whenever possible. I also participate in some of the activities of Ogbor Hill Parish, am part of the session and continue to work with the children's church at St. Paul's congregation.

This has been a trying year for Nigeria. While democracy is still here, there have been numerous problems erupting from all corners. Tribal clashes, boundary disputes and the implementation of Sharia law in many areas have led to bloodshed and war. In the north some villages were destroyed over such things. In September, just days before the disaster in the USA, war broke out in Jos, a normally peaceful city in Nigeria, between Muslims and Christians. A lot of lives were lost and a lot of damage done. The Presbyterian Church in Nigeria has begun to speak out on events and issues and we have seen news accounts of our moderator speaking on issues when they happen.

SOUTH ASIA

Church of North India (CNI) and the United Mission to Nepal (NMI)

Dr. Richard and Dr. Ling Schwarz, Nepal: It has been an eventful year for both ourselves and for Nepal. For Nepal, the year was dominated by the killing of the entire royal family in June by the crown prince, and his subsequent suicide. The other major issue is the ongoing People's War, a guerrilla movement by Maoists against the government.

I (Richard) am now doing almost exclusive reconstructive surgery. I work part-time at the government hospital doing cleft lip-palate surgery, burns and various congenital deformities, and I work at Green Pastures Hospital and Rehabilitative Centre, doing surgery for leprosy, post burn deformities, polio and other disabilities. This has been rewarding work, literally seeing the lame walk and the useless hands made to work again. It is a great joy to do this in an environment with a Christian influence where justice and kindness are an integral part of the care. I also have continued to train general practitioner medical residents in basic surgery and another surgeon in plastic surgery skills.

Ling continues to run a part-time clinic at the INF compound and she continues to be involved in various women's co-operatives, all small, but providing needed income for poor women in the church. She was also chosen to be on the council governing INF, which has stretched her in the area of management.

We continue to serve in the local church at the INF compound. Ling teaches Sunday school and Richard teaches a group of youth, as well as attending our local house fellowship. Jon (8) is in Grade 4 and loving school, especially reading. Daniel (6) is in Grade 1 and doing well. Christina sneaked into pre-school and is enthusiastic. Each one is a real source of joy to us.

Here are two stories among the many whose lives have been impacted.

Tek Raj has been with us in Green Pastures for three months now. He has severe malformations of his legs. When he came to us he was depressed and his father abandoned him after dropping him off. After two operations and physiotherapy we have now fitted him with a brace and prosthesis and have had him start walking! He has got a much happier attitude now which I pray stays with him all his days.

We met Karna Bahadur Gurung at camp in Surkhet. He had severe bilateral clubfeet as well as bizarre hand malformations. With an operation on both feet and three on his hands he is able to walk easily now and has much more function of his hands. His caring father has now taken him back to the village where he can get on with a normal life.

Ms. Margaret Vanderzweerde, Diaconal Minister, South Asia Liason: I have just returned to my final overseas trip on behalf of The Presbyterian Church in Canada. A few short hours after we arrived, India was rocked by a killer earthquake that left the people reeling.

In January we went to Nagpur to visit the CNI Ministry to Children program in many villages and some city slum areas. ShramDeep, (meaning from darkness to light) Training Centre for youth and women is doing well. Semi-literates (dropouts) and illiterates only are admitted to the skill-training program.

For two days, Jake and I were taken to villages to see the work that is ongoing under the umbrella of Ministry to Children. One is at a Temple City where a study centre has been started and is successful. It is manned by volunteers who meet with children after school to study, do homework and study community skills. Many children only go up to grade four because there is no one at home who can help them with homework. They have to do chores, get low grades in school, get discouraged and drop out.

From Nagpur we went to Jhansi. The school looked good. The new stage is a wonderful addition. All the buildings, including the residences, have been painted maroon and yellow. I met with all the children that are being supported in school through the Ministry to Children program. Just before we left Jhansi, the Margaret Leask Memorial School received the status of Inter College, meaning that they can now educate to grade 12. Saying our good-byes wasn't easy, but I am glad that some closure happened.

From Jhansi we went to the Bagdogra airport in West Bengal. It was here that Enos das Pradhan wanted me to see some of the Ministry to Children work. Pravat Rana, the coordinator of the diocesan board of social services, met us. We traveled to Siliguri where we first met Bishop Dhirendra Sahu and his wife Manju. Then we went to visit the first Ministry to Children projects in Naxalberi, a village near the Bangladesh border. There, like Nagpur, they are running study centres. We were less than three kilometers from the Nepal and Bangladesh borders and drove through refugee camps to get to the village. The next day we drove to Darjeeling where we visited several other projects, one of them a day care and study centre, and from there to Kalimpong where we visited yet another project. Truly, these projects reach the poorest of the poor and provide hope for those who would otherwise be hopeless.

The next day we traveled to several institutions in the largest diocese, comprising all of northeast India; that is, seven states. From one corner to the other, both down and across, it is 1,000 km. This State of Meghalaya is primarily Christian. While in Bhagalpur, we visited the SEWICA training centre (Self-Employed Women's Industrial Christian Activities).

We went to Taljhari, over practically non-existent roads since the monsoon last fall and the floods from Bangladesh had washed away even more. In Taljhari things look excellent. The school, the new administration building and the boundary wall are completed. Since this was Lent, the bishop informed all the congregations that one Sunday during Lent would be set aside for the opportunity to donate money so that two villages could have a new sanctuary. He called these "millennium churches". It was an absolute miracle when on that Sunday 107,213 rupees was raised throughout the diocese. That was sacrificial giving.

In Jobat the people were suffering from the drought. The river is dry; the municipality turns on the water for one hour every three days in this town of 15,000 people. At the hospital there is still water in the well and they allow people who live nearby to come and get what they need.

I visited Ludhiana Medical College and Hospital in March. It was wonderful to be back, and yet there is sadness because I know that this will be my last time. We attended the convocation of the doctors and nurses. I am glad we were just in time for that. CMC Ludhiana has been involved in the aid given to the earthquake stricken area of Gujarat. I saw some pictures posted in the main lobby and know something wonderful happened here. Almost immediately after the quake a team was sent from CMC, including doctors, nurses, support staff and medicine and equipment. A camp was set up in the village of Gandhidham, at the epicentre of the quake. A number of these teams have gone and come back and later in the day I did have an opportunity to speak to some of those who went. In discussing their trip they were emotional. Easter Sunday was celebrated in New Delhi and on Easter Monday we left for Nepal. At the United Mission to Nepal (UMN) the mood is solemn. There is a lot of trouble in the country and a

number of projects are slated to be closed. These are mainly in the hills, bordering Tibet and the hill country towards the Indian border. One of the hospitals, at Amp Pipal, is in dire straits. I wanted to travel to Butwal to see the community health clinic that received the bulk of the funds designated for the work of Hubert and Nan Budding. However, the unrest, the violence and the terrorism along that stretch was such that UMN vehicle didn't go and we were advised not to go anywhere near there.

We did go to Pokhara and met with Richard and Ling Schwarz and their children. Richard took us to the hospitals and I was able to observe him again, as he worked with the lepers and underprivileged of that society. In closing, I would like to say thank you for giving me the opportunity to serve Christ and His Church, worldwide.

Ms. Anne Hooper, Summer Student, India: I had an amazing experience last summer. Not only did I have a chance to visit a totally interesting and different country but I have a taste of what life is like in India.

On reaching India, Dr. Pauline Brown and I made our way "home" from Delhi in two short days. Once arriving in Jobat I was excited and could not wait to see everything! I quickly learned that in India there is no planning ahead. Often I would wake up one morning and find out what was on the agenda for that day. Although frustrating at times, this just added to the flavour of the country.

I spent the first month in Jobat where I went to Jobat Christian Hospital almost every day. Here I spent time with Dr. Tezlo, Dr. Ambrose, and Dr. Rachna. I learned many things from these doctors and have a new appreciation for the hard work and dedication that goes into running a hospital. I still marvel over the time and attention I was given by all members of the hospital staff.

While I was in Jobat, Dr. Tezlo took me to the Presbyterian Church in Amkhut, her hometown. The beautiful drive and scenery were breathtaking but that could not compare with the welcome I received. I brought "greetings" from my hometown church, St. Andrew's in New Liskeard. In Amkhut I had tea and a tour of the missionary building. I was amazed at the rich history The Presbyterian Church in Canada has in that area. Later, The Rev. Arthur Samuel, minister of the church in Jobat, gave me the book Jungle Tales, by Dr. Buchanan. After reading about some of his experiences primarily with the Bhil people, I understand how his ministry impacted their lives. Because he gave them so much, the people in Amkhut remember and pray for The Presbyterian Church in Canada frequently.

Since I am studying nursing at McMaster University in Hamilton, I was interested in the health of women and children in India. I had the opportunity to observe/help in the labour and delivery room of the Indore Christian Hospital for a little over a week. Dr. Maggie Kishan, the director of the hospital was kind in facilitating my learning. Since I was exploring the health care system in India, Dr. Pauline Brown arranged for me to stay with Mrs. Mercy Ravicant in Mendha and to get an overview of the Mendha Community Health Program. I saw firsthand how the village development program, now operated by the community health nurses, influences the community. More people have access to fresh vegetables, and women are learning skills to help provide their families with additional income. The village health workers are village women trained to provide primary health care and health teaching to rural people. They look after everything from birth to death and, since they are from the village, they serve a rapport that has already been established. According to Mrs. Ravicant, a marked improvement in the health and nutritional status of children is evident.

Although I expected to be shocked by poverty, after two months in India I have redefined my personal definition of what it is to be poor. Even though material belongings were often few, it was the spirit of the Bhil people that captivated me. I look forward to revisiting India in the future and keeping in touch with the many friends I made there. Thank you for your prayers and financial support, both of which were necessary to make my trip and experience in India what it was. I will never forget the time I spent in India.

EAST ASIA

The Presbyterian Church in Taiwan (PCT)

Ms. Louise Gamble, Presbyterian Bible College, Hsinchu: Even after six months in Taiwan, I feel surprised to be here. It is a great joy to have this opportunity to return to this land where I

worked when I was much younger. The greatest shock was the great economic advances Taiwan has made during this time; instead of pedestrian and bicycle traffic, there is an overabundance of cars and motorbikes, making roads congested and dangerous. On the other hand, it has been a great pleasure to renew old acquaintances, rediscovering the deep connections forged 30 years earlier.

I arrived in August and was met by Dr. Joseph Lin, the college president. I had two weeks to familiarize myself with Taiwan, the college, and the courses I was to teach the beginning of September. I taught four courses, as well as classes to assist students with their use of conversational English. I have also been attempting to bring to the front of my memory the Mandarin Chinese learned in my previous time here. I am slowly discovering little ways in which my background in counseling and teaching can be used here.

I have been delighted with contacts with Aboriginal (tribal) friends. I have been involved peripherally with the beginnings of an Aboriginal worship community here in Hsinchu. So far this group is made up primarily of our students, but it is an excellent beginning. Contact is being made with migrant tribal people from different mountainous areas of the island working in local factories, etc.

After 30 years, I have returned to find the Canadian missionary staff quite reduced in number. Joy Randall has been so generous. She met me soon after my arrival and helped with my beginnings. Jack and Betty Geddes have opened their home and hearts to me, and I feel renewed by the power of their welcome.

The Rev. Jack and Ms. Betty Geddes: Jack completed retirement procedures in Canada in December, 2000. We returned to Taiwan in January. Betty had already been asked to continue in the position of inter-board treasurer of the Presbyterian Church in Taiwan she has held since 1988. This time her appointment is a joint arrangement with our church, the Presbyterian Church in Taiwan and the Presbyterian Church (USA). In this office she looks after the financial transactions between several mission boards and the Presbyterian Church in Taiwan. Besides the boards mentioned above, she is also partially responsible for finances for the Reformed Church in America, the United Methodist Church, the United Church of Christ (Disciples) and other sending agencies. Her work involves banking, salaries and expense payments for some missionaries and also includes keeping the accounts of some missions. She is active in the Taipei International Church and serves on their missions committee.

Jack, as 'trailing spouse', has been able to take some special opportunities as they arose. One of his former colleagues at Tamkang University needed a substitute while he took chemotherapy during the second term. He is often asked to do translation for the Bible Society, guide tours to Tamsui where the Mackay mission began, or do a special lecture for Toastmasters or book clubs. He is currently working on the archives at the General Assembly, the projected publication of Dr. Mackay's diaries and an English Bible class at the local church he has served for over twenty years. Jack and Betty live in Peitou, a northern suburb of Taipei City, with their son David, daughter-in-law Chia-ch'i, and two-year-old grandson Alex.

Ms. Joy M. Randall: Even after 32 years of service, there are many rewards and challenges in my life here in Taiwan and at Changhua Christian Hospital and especially in the nursing department.

The Presbyterian Church continues to follow up on disasters. Our hospitals in Changhua and Erhlin were most fortunate during these times. Twice in Erhlin, when the river bank was about to overflow, sandbags were put in place and drains were blocked to the basement. The second time, a group was praying for this problem when the rain stopped, miraculously, and the river went down. We are ever thankful for God's mercies and safety.

The Presbyterian Church in Taiwan (PCT) has a 21st century new Taiwan mission project-to actualize the kingdom of God through building koinonia. At our PCT missionary retreat (which I chaired) in November our theme was Mission: Being Agents for Actualizing the Kingdom of God. I continue to serve on the Aboriginal Landholding Committee of the Presbyterian Church in Taiwan General Assembly. It is helpful to have this learning experience and gain a better understanding of the Aboriginal church. In March and June, this denomination and Tam Kang

Middle School celebrated Dr. George Leslie Mackay's arrival in Taiwan, and 100 years since his death. I was able to attend both of these events.

Changhua Christian Hospital continues to grow and increase its outreach both in medical care and evangelism. The hospital has approximately 1,500 beds and sees over 7,000 outpatients a day. Our research complex will be dedicated next year; our children's hospital (connected to our present hospital) and our medical university in the next couple of years. We expect our third accreditation as a medical centre in a year's time. If we achieve it one more time, we will always remain at that level. Our Dr. Jean Landsborough Memorial Hospice Ward opened in March with 23 beds. We still encourage patients to accept our home care program with support staff to help them and their families. We just had this accreditation in November and are awaiting the results. I attended the Asian Pacific Hospice Conference held in Taipei in early May and found this helpful. I am a member of this association.

Erhlin branch is busy, seeing over 1,500 outpatients on most days. Emergency is busy. We are concerned about the many older patients who have been on respirators for a long time with long-term lung problems. We also have several beds for nursing home patients. I have been more involved in the Erhlin branch this past year and our nursing continues to meet the various needs. We are also preparing for accreditation as an educational hospital. I have been involved with the choir and have an English and Bible class for staff and community. Our nursing turnover is much less in both hospitals this year. Currently there are not many jobs for new graduates in any of the hospitals.

Christmas in Taiwan this year was shared with Louise Gamble. There were many special events at the hospital at Erhlin and then at the church. I usually like to share this time with my friends and staff as well, so entertain more in my home. Eng-hok Church is looking for a new minister so we are praying for wisdom in this. Our Aboriginal church was dedicated on December 8, 2001. I attend the Erhlin hospital choir and Changhua's nursing choir and we still go to sing in churches and do clinics in areas as needed. Thus I am more involved at the hospital rather than church and community. I was in Canada for holidays in June-July. Time with family and friends was enjoyed.

In Taiwan, Good News TV has started a program on Taiwan's Angels, stories of the various missionaries and their medical work in Taiwan-George Leslie Mackay, the Landsboroughs and others, but I missed the two done on me. The story of my missionary calling was on the Buddhist TV. I have also spoken at two medical colleges since receiving the medical award in 2000.

I appreciate all the support and prayers of the International Ministries. It is also helpful to hear from so many WMS and AMS groups and churches throughout the year. I am thankful for the opportunities to continue to serve in God's ministry here in Taiwan.

Ms. Cath Lam, Summer Student: It was great to have prayer support and encouragement during my nine-week missions experience. I discovered that, from reading passages from the English/Chinese Bibles in my small ESL (English as a second language) class at Erhlin, the students not only learned English but also saw how Christianity applied to them in new, tangible ways.

As I got to know people better, I heard more personal stories. Two non-Christian youth volunteers at the hospital were scared away by the first sermon they attended. A hospital pastor felt frustrated by bureaucratic traditions and power imbalances that have at times stifled outreach attempts, and complicated discussions of what quality care at a Christian hospital should involve for non-Christian patients, especially with respect to the role of a pastor. A bus driver worries when others ask about his faith, worries that he may be getting categorized as a non-Christian, and thus, lose a precious wild card needed to climb up the hospital success ladder. A security guard felt "mighty happy" at his job and appreciated the healing power of prayers, despite his parents' Buddhist background. I was often grateful for the trust they gave me, and for the small role I could play as a listener, a friend. Looking back, I marvel at how most of these encounters came "by chance", through a missed bus or a cancelled clinic. It was clear and amazing how God used these "missed opportunities" to allow for meaningful conversations I otherwise would indeed have missed more!

It was a real blessing that I was able to spend my second last weekend in Taiwan at Ali San, the famed scenic mountains! There were four children in 'care' for these three days. I had so much fun with them, running away from collapsing banana trees, walking on the 'highway' in the dark to observe fireflies, hiking (for the first time in my life!) up a steep slippery mountain by pulling on a rope. I was thrilled to encounter these challenges. While I was there I heard a multilingual testimony from the pastor who had started the Presbyterian churches for the Cho Aboriginal tribe in Ali San and area. I took many pictures, including some of places that, only two days later, would be entirely devastated by the typhoon that swept over large parts of Taiwan and became, after the earthquake two years ago, the largest natural disaster in Taiwan's recent history. I am thankful that God allowed us all to reach home safely before many of the roads became dangerous. We were only blocked by a mudslide at one location, and took a detour with no problems. Changhua was essentially spared by the storm. I am even more grateful that by the time I returned from Ali San, Joy Randall had returned! It was so nice to have her companionship and be inspired by her Christian witness to all those around her. In the wake of the typhoon, I had one of my most memorable fellowship cell group gatherings, discussing how God can use disabling events and turn them into victories. Our cell group hosts, a married couple, serve with transcendent joy amid blindness and leg dysfunction, a reminder to remain hopeful.

Before I left, I had the chance to do a 30-minute sharing, all in Mandarin (!), with non-Christian nursing students and their supervisor, part of their weekly spiritual devotional times. I had no shortage of stories! Among other things, I taught them to sing a chorus, which I had repeatedly sung many times this summer while hiking, climbing waterfalls, falling off motorcycles or battling cockroaches. There is so much more that I could share and will share with pictures and with my home church, Chinese Presbyterian Church in Toronto.

The whole trip has made me appreciate God's blessings in my life all the more, and has affected the way I see myself as well as the way I strive to see others. I also pray that the reports I have yet to prepare for the Presbyterian Church, the hospital, and University of Toronto will all do justice to the experiences I have had!

The Rev. Dr. Michael Tai, Associate Missionary, Professor of Bioethics, Dean of the Faculty of General Education, Chungshan Medical University, Taichung: It has been a challenging year with many changes in Taiwan. The government has launched its new programs, and school curricula are under reconstruction. For example, the universal college entrance examination has been cancelled. Students can now apply to any college. The teaching of the Taiwanese language is permitted in the schools for the first time since Chiang Kai-Shek took power. Since these beautiful Taiwanese native languages have been forbidden for so long we have a hard time finding qualified teachers to teach them. In spite of this, many schools are offering Taiwanese courses. I speak Taiwanese and have mastered the Taiwanese romanization, so I offer a Taiwanese language course in my college.

I am honoured to be invited by the Ministry of Health to sit on its committees while the new government endeavours to improve medical service and research in Taiwan. Since one of their topics is bioethics, I was elated to find the Life and Mission Agency report from the 126th General Assembly on genetic engineering, reproductive cloning in humans and other related issues. I introduced this statement of the Presbyterian Church to the committees to urge some Canadian influence. The Ministry of Health and the National Research Health Institute both established a Medical Ethics Committee. I am pleased to be named to serve on both committees.

My teaching load is again heavy. My medical college was changed to a medical university during the year and I was named dean of the Faculty of General Education, overseeing all liberal art education and curriculums. In this capacity, I invited The Rev. Jack Geddes as guest lecturer to share many stories of Dr. George Leslie Mackay. Students were most appreciative to hear Canadian stories told by a Canadian missionary. I plan to invite Joy Randall in the new year. She was on campus last year when she received the Medical Service Award. Her dedication to serve the Taiwanese people impressed all the students. To give the students a first hand experience of what she is doing, I took my class of nursing ethics students to visit Erhlin Hospital. Besides touring the hospital, Joy also shared her story of why she decided to come to Taiwan. Her story was most touching and students were moved by her Christian love.

I was privileged to speak at a retreat in June. About 35 Presbyterian missionaries from different countries, ministering in Taiwan, gathered to share their experiences. I was glad to meet former friends and meet new people, including my former teacher from the USA.

The Presbyterian Students' Fellowship at my university, to which I am advisor, held a debate on theology and homosexuality. Two speakers each had 40 minutes to present their views. A question and discussion period followed. I was surprised to discover that most, if not all students, are sympathetic and supportive to homosexuals as the discussion was heavily one-sided. The fellowship meets weekly for Bible study, prayer, discussion and hymn-singing.

I must extend my heartfelt thanks to the many Canadian Presbyterian women's groups who wrote to and praying for me. This invisible support is the strength that enables me to carry on my heavily demanded work in Taiwan.

Church of Christ in China

The Rev. Peikang and Ms. Ellen Rae Dai, Huaian, Peoples Republic of China: Huaian has a population of 5.1 million residing in four districts, four counties and within 10,000 square kilometers. It has 160,000 Christians worshipping in 700 churches with five ministers. One elderly Christian made this comparison: "In the olden days, the shepherds (pastors) would seek the sheep, while today it is the sheep that seek the shepherd."

The need here is acute. There are not enough shepherds for an expanding flock. The unavailability of rural health care means that seven out of ten converts come to faith through illness after people pray for their recovery. The opportunity to integrate affordable rural medical services, pastoral care and faith sharing is more available than ever before.

Dental Clinic: Many rural and urban people do not go to the dentist until they need an extraction. With support from Canada, Peikang has upgraded the dental clinic in Huangji Commune, providing affordable dental care to rural people, college students and faculty members from the Medical College and the Food Science College.

Foot Care Clinic: Under Ellen Rae's direction, the clinic has met the overwhelming needs in the area for those who have sores on their feet. A team has been raised to share the task. The clinic has brought the community together to serve each other and live by God's commandment to love your neighbour as yourself.

Pastoral Care: By sharing Christian resources provided by the WMS, by sharing unconditional love with the poor and the needy, by sharing with local Christians how to build the body of Christ in an accountable structure, by caring for widows, widowers and orphans, by counselling the distressed and the desperate, by praying with dear ones who are eager to grow in the faith and by sponsoring school drop-outs back to school, we are sharing the Presbyterian message that God is love.

Educational Service: Ellen Rae teaches 85 students at the food science college and 50 students at the medical college. Peikang teaches 300 students at the medical college. It has given us many opportunities to share God's unconditional love with those who have previously only experienced a sense of void. A highlight was the students singing Silent Night at the medical college. Singing in the darkness with candles flickering, they went on and on, not wanting to stop.

In the new year we plan to set up a Christian medical and dental clinic, to be administered by the local Christians and directed by the Amity Foundation. This will provide affordable care to the poor and needy in our area. We also plan to provide more pastoral care to more people with urgent needs and share more Christian resources with more people in a larger area. For all this work, we are thankful to everyone who supports us and for God's direction in our ministries.

United Church of Christ in Japan

Mr. Michael Lessard-Clouston, Kwansei Gakuin University, Nishinomiya, Japan: As an educational missionary, I continued to work as an English professor teaching four different EFL (English as a foreign language) courses to undergraduate students in the school of economics, and to lecture several times in a university-wide Canadian Studies course. I have also been cross-appointed to Kwansei Gakuin University's new Graduate School of Language,

Communication, and Culture, in which I teach language and culture and TESOL (teaching English to speakers of other languages) Methods courses, and supervise a number Master's students' research projects. In some ways this additional responsibility has doubled my administrative work (especially meetings!), but overall I also enjoy teaching and interacting with graduate students. In February I gave a presentation (related to my doctoral research) at the international TESOL conference in the US, and I continue to try to carve out time to work on my thesis. As a result, I have stopped working on other research projects.

Over the past year I continued to co-ordinate and do most of the speaking in the weekly English chapel in the School of Economics, and generally these chapels appear to be well attended and received. I led an English Bible study twice a month in our home, along with Wendy and, though the attendance varied, it was a blessing to me (and hopefully others). Outside of the university I maintained my role as a servant leader for the JEMA-related (Japan Evangelical Missionary Association) Men's Prayer Summit which meets four days each spring and organizes quarterly men's prayer meetings for missionaries and pastors in Osaka. These events allow me to interact with a variety of foreign and Japanese Christian workers, and provide encouraging glimpses into what God is doing here in Japan.

Although we now usually attend an English-language international church in Kobe, I have been sure to attend our local Japanese church at least once a month, and sang in their choir for the special Christmas Eve candlelight service, which is a marvellous outreach. There are now several families attending with young children, and we aim to go to and support the new bi-monthly meetings developing in order to reach out to and to encourage this group.

Even though I teach in English, I am continually challenged at work, at the Japanese church, and in relationships and everyday life to function in Japanese. I have been here almost seven years. Although I have never had formal language study, I manage, but I am always aware of my limited understanding and abilities.

From a personal perspective, the latter half of 2001 was perhaps the toughest time for our family during our life in Japan thus far. It has become clear that any sacrifices Wendy and I make to be here, including constant loneliness, may be shared by our sons, too. This means we will need to make educational or other adjustments as a family this year. Despite the many challenges we face daily, though, I remain convinced that this is where God wants me to be. I am thankful for God's faithfulness and The Presbyterian Church in Canada for your prayers and support. Together, by God's Spirit and through Christ Jesus who gives us strength, we can do all God calls us to accomplish.

Ms. Wendy Lessard-Clouston, Nishinomiya: It has been another year of challenge and opportunity. My main responsibility continues to be the care and nurture of our two sons, Joel and Caleb. I have also been involved at the university through speaking in chapel services and hosting groups of students in our home, and in the community through English classes and Bible studies.

My women's Bible study continues to be an enjoyable and encouraging group. Some members have left, but several others have joined so that we continue to have 9-10 participants at a time. We completed a study on the teachings of Jesus, and are now studying women of the Old Testament. This continues to be a keen and studious group, with most members preparing well before our meetings so we are able to have good discussion. Two participants are Christian and the others are women who want to learn more about the Bible and Christianity. The group began as a study for mothers of young children but now includes women of various ages, not all of whom are mothers. We generally meet twice per month, and get together for social events periodically. For example, in December we had a birthday party for Jesus, including 13 of the children.

The evening Bible study that Michael and I lead has become a much smaller group, with a core of just a few people and others attending sporadically. It is discouraging since even those who attend don't seem to prepare or take it too seriously, but I believe it is still important to provide an opportunity to look at the Bible and talk about it, no matter how few participants attend.

My English class continues to go well, and provides a welcome change of pace. The group has been together for many years and they know each other well which makes for interesting

conversation. This year we have been discussing issues in society, and I have had many opportunities to talk about my beliefs as a Christian and to relate that to particular issues. These women have shown an interest in my Christian perspective and ask many questions.

We continue to attend an international church (Kobe Union) most Sundays, and our Japanese church (Kwansei Gakuin) about once a month. In September I began co-teaching the kindergarten/grade 1 Sunday school class at Kobe Union, which I am enjoying immensely. This church has been primarily focussed on the transient international business community, but there are a growing number of families participating who are living in Japan long term. Approximately half of the 21 children in my class are attending Japanese schools, for example. I am trying to be a voice for change in meeting the needs of a more diverse congregation, specifically in my involvement in children's ministry.

This has been a difficult year for Joel (7), particularly since beginning grade 2 in April. For various reasons, we believe that it would be best for Joel to change to an international school, and we are currently investigating options. Caleb (4) continues to be easy-going and talkative. He is looking forward to beginning kindergarten in April at the school attached to our Japanese church, where he already knows some of the teachers and students.

Again this year, I have been grateful for the cards and notes we get from various congregations, and for the support of particular churches and individuals who have shown a special interest in us and our work. I look forward to the year ahead and pray for strength and wisdom.

EUROPE

Mr. Brian Johnston, Romania: Last year was a most memorable year for all involved in the ongoing partnership between The Presbyterian Church in Canada and the Hungarian Reformed Church in Romania. In February, the Hungarian Reformed Seminary welcomed Sonya Henderson to teach English in the seminary and also to assist in the necessary preparation of the much-awaited Ontario choir tour of my male choir, August 24-September 18. We are satisfied with the continuing interest in the various English programs that we are able to offer.

In March, the male choir had their first concert in the Hungarian Opera House. We were happy that our rector, Dr. Kovacs Attila, and the mixed choir, which he also directs, could also participate with us. In addition, Veronica Ungureanu from the Romanian Opera joined us for a Verdi selection. The students helped publicize this event and we had over 600 in the audience.

In April, the choir participated in a special church service which was organized by the Church of Scotland and held in our institute. We continue to have a good connection with the Scottish Church through our colleague, Celia Kenny.

In August, we had another intensive English camp in Romania which involved four young Canadian men and women working through the (YIM) Youth in Mission program. For the first time we had slightly more female students than male. The camp was a super success and we owe much thanks to the YIM program for sending such capable volunteers.

The highlight of the year was the Ontario choir tour. The choir had an active program and sang for 22 different congregations as well as appearing at Knox College, the Presbyterian Church offices and Wilfred Laurier University. I was proud of how well they performed and of their endurance and energy level throughout. The 23 students were truly great ambassadors of Christ singing their mission in a foreign land. They really appreciated the many Canadians who opened both their doors and their hearts to them and the Canadians in return deeply appreciated their excellent interpersonal skills and their sharing of our common faith. Huge thanks must go to Barbara Nawratil who organized the tour details and to Knox Church, Waterloo for being the host church of this monumental event.

During our tour on September 11th, while visiting Niagara Falls, we heard of the tragic events in New York. Many in the audience commented on how our presence and performances helped them cope.

On returning home to Romania on September 18th I needed to rest and all choral music classes remained closed for a short time. In October, I had to move to organize a 'new' choir because nine members of my choir had graduated. New recruits were found and I patiently started the

training. Once again we were blessed to have so many good voices among the new members and we were able to perform in a local church and in our institute before Christmas. May God bless all Canadians who were involved in the Romania mission work this year.

Ms. Sonya Henderson, Romania: On my second day in Cluj (Kolozsvár in Hungarian), I decided to wander through the city to see exactly where it was that I had brought myself. I wandered toward the city park. It was a beautiful, sunny, and oddly warm February day. The city park was located about 15 minutes walk away from the Institute where I worked and called home for the seven months I was in Romania. I walked there, marvelling at the new sights and sounds, foreign languages, and people around me. I arrived at the centre of the park, where there was a large fountain. It being February, the fountain was empty. But what really struck me was the state of disrepair. Obviously, this was once a beautiful and vibrant centre of the town. I remember standing there, gazing at the fountain, half a world away from my family, my friends, my home, and thinking: "What have I done-coming here?" As time went on, I would often revisit the fountain and the statues in the park. Each time, the answer to my question would become clearer.

I went to Cluj to teach English at the Hungarian Reformed Theological Institute. I lived in the residence of the Hungarian Theological Institute in the heart of Cluj. I quickly became involved with the students at the theological institute. I taught 21 English classes a week. My students ranged from first to fifth year, from grammar to conversation classes, from beginner to extremely advanced.

After working for a month at the theological institute, I found that life there felt a little insular. I wanted to meet people of different walks of life and situations in Romania. My search took me to the Lament Centre where I worked as a volunteer. The centre is a non-governmental organization for people with physical disabilities in Cluj. It is a place where people can go every day for physiotherapy, massage, training, and health education counselling, to learn and to work, preparing themselves for employment. This centre is the first of its kind in Romania and the first to employ handicapped young adults.

In July and August, I travelled to Hungary to participate with the Youth in Mission (YIM) camps. Four Canadian young people came this summer to participate in the camps. There were five camps operating simultaneously in two countries-Hungary and Croatia. I was excited to be working again in the small village of Kakics in southern Hungary. I had worked in the same camp the summer before. It was exciting to go back to the village, to see how much the children had grown and changed, and to see the progress that had taken place in that village over the course of one year.

Part of our YIM trip this summer also involved working in an intensive English-language camp in Romania. We were inspired daily by the mountainous beauty of our surroundings. Our students were theological students from the institute and the theme of the week was youth programs in the church. The week was full of music, sharing, learning, and fun.

In time, life in Romania has become more and more familiar. The simple task of grocery shopping became routine and not as daunting as when I first arrived. The Hungarian and Romanian languages that had once seemed more like a bizarre jumble of sounds, became more intelligible. It wasn't all wonderful during my eight months in Romania. There were frustrations, sadness, and anger, too. Romania is a country of extreme poverty and wealth. I was homesick, too, but I was lucky to have Internet access close by and I kept in touch with my family and friends almost daily. I feel blessed to have this opportunity to be a volunteer for The Presbyterian Church in Canada. It has changed my life forever.

David Pandy-Szekeres, Ukraine: My principal duties with external missions and Christian education for the Reformed Church of the sub-Carpathian Ukraine (RCCU) continued to be the same in 2001 as they were during the previous year. Despite the many hardships, there is every reason to believe that the Lord has continued to bless the lives and the work of God's people here.

I supervise the work of 13 RCCU missionaries. This year has seen much change with some people leaving or changing assignments. The work assignments with ethnic Hungarian and gypsy communities range from congregational work to community health and child care, from

schools to ministry with street children. In any given church it is the background support of the congregations which is essential to the carrying out of mission and keeping missionaries in the field. Although the RCCU congregations have not yet evolved to providing this type of financial support to their missionaries, the RCCU missionaries have launched a program to encourage its evolution. Their first missionary newsletter has been published and is being distributed in the RCCU congregations on the occasion of their visits.

The evolution and development undergone by the RCCU schools during the past year continues to be encouraging. Expansion of the facilities in terms of building projects launched and completed augment the level of education which can be offered. The school in Tivadarfalva continues with its ambitious plan of constructing two new school buildings which will provide better facilities for the teaching of different skill and trade programs. Perhaps the biggest change in the domain of education over the past year has been the addition of two more educational institutions to the RCCU fold. One of these has been the launching of a kindergarten in the town of Feketepatak whose operational costs are shouldered by the local congregation (a donated tractor and farm machinery help earn the keep needed). The other has been the formal adoption of the ethnic Hungarian secondary school in the town of Tecso which up to this time was largely supported by the local Reformed Church congregation.

More facilities and more pupils and students translate into higher costs. Fortunately, some of these added costs, especially those associated with the boarding of these students, are being borne more and more by the developing farms attached to each of the three secondary schools in Nagybereg, Nagydobrony and Tivadarfalva. A Lutheran foundation which has up to this time provided the financial support dispensed as salary to the RCCU schools' teachers and work personnel (and to the RCCU missionaries), will no longer be able to provide any assistance. The RCCU has submitted a formal request for assistance to the government of Hungary and is awaiting the official response.

Perhaps the most notable, disconcerting event of the past year for many in this region was the devastating flood in early March of 2001 which left several thousand people homeless and seriously damaged farmers' fields. Emergency aid arrived from many organizations from many parts of the world. Aid from PWS&D was used to supply vaccinations for the population of one of the flooded towns and the funding of a summer camp program for the children of families affected by the flooding. In search of a further response to the detrimental effects of the flooding, PWS&D asked Mark Gordon to visit the area in August to assist in formulating a project request drawing on the combined support of the Canada Foodgrains Bank and PWS&D. The project, to be implemented over the next three years, involves the distribution of seed to farmers (field crops) and to disadvantaged households (vegetable gardens).

In June, 2001, I returned to Canada to receive the E.H. Johnson Award at the 127th General Assembly. When I spoke at the celebratory luncheon, I had the opportunity to give thanks that the Lord has called me to serve in the mission field and to share the stories of the work here.

MACLEAN ESTATE COMMITTEE

To the Venerable, the 128th General Assembly:

The year 2001 at Crieff Hills Community, retreat, conference and lay training centre, was one of hard work and innovative action for the twelve members of the Maclean Estate Committee. Now in our 26th year of operation, we remain indebted to the late Colonel J.B. Maclean for his inspiration and gift of property and bequest fund which have made our continuing existence possible.

Through the continuing dedication and efforts of our staff and volunteers, we continue to serve our many stakeholders, providing retreat facilities in a countryside setting; "a place apart ... to come together".

STAFF

The Rev. Greg Sumner, Managing Director, has overseen the day to day operation and staff team building, and worked closely with each of our supporting committees in order to plan for the future and to meet growth demands.

The Rev. Judee Archer Green, Chaplain, continues to facilitate some groups which visit and the planning of future events as well. This is Judee's second year and she continues to work one-quarter time.

The continued work of our loyal staff has been exemplary. The staff management goal to emphasize teamwork is both challenging and rewarding. All staff have responded particularly well to the challenge of increased productivity and efficiency. We thank The Rev. Carolyn McAvoy who assisted as facilitator with the staff in the latter part of 2001.

PROGRAM

The Program Committee has initiated a major review of programs and have been working with the results of a study done during the summer. We thank Donna Carter-Jackson, a student at Knox College, for her concern and support with this project during the summer months. We are continually looking at increasing the percentage of Presbyterians who utilize our facilities. These facilities are almost fully booked on weekends during 2002, which emphasizes the importance for Presbyterian groups to book well in advance. The Community serves the needs of many denominations, school field trips, Elder hostels, corporate use, and various other groups. The Program Committee is planning to organize some new programs for the year 2003, including more mid-week activities.

FINANCE AND PROPERTY

Over the past few years, our excess income has increased, and this has allowed us to do some necessary maintenance, redecorating and upkeep to the property. The emphasis remains on responsible stewardship and on the effective use of our existing facilities. We will continue by looking forward to meeting the challenges and needs that the future may hold, as we serve the church and community in the name of Jesus Christ.

For further information on our programs and retreat space, contact Crieff Hills Community, R.R. #2, Puslinch, Ontario, N0B 2J0. Phone 1-800-884-1525 or fax 1-519-824-7145.

> **Recommendation No. 1** (adopted, p. 36)
> That congregations and presbyteries be encouraged to participate in communicating the ongoing programs at Crieff Hills Community.

> **Recommendation No. 2** (adopted, p. 36)
> That congregations consider using the facilities and/or programs at Crieff Hills Community for spiritual growth and community building.

MINUTE OF APPRECIATION

The Rev. Greg Sumner

The Maclean Estate Committee of The Presbyterian Church in Canada wishes to express to The Rev. Greg Sumner our deep appreciation for his dedicated service to Crieff Hills Community in the last seven years. He has served as Managing Director over the last four years, and will be resigning from this position as of June 30, 2002. We pray that God will continue to bless him in all his future endeavours.

> **Recommendation No. 3** (adopted, p. 36)
> That the above minute of appreciation for The Rev. Greg Sumner be adopted.

Marilyn Repchuck
Convener

NOMINATIONS - 2002

MODERATOR OF 128TH GENERAL ASSEMBLY

The Rev. Dr. John C. Carr	Central Alberta
The Rev. Dr. Donald A. Donaghey	Hamilton, Sarnia
The Rev. Rod A. Ferguson	Kamloops, Vancouver Island
The Rev. Ian D. Fraser	Waterloo-Wellington

The Rev. Robert C. Garvin	Westminster
The Rev. J. Mark Lewis	Halifax-Lunenburg, Hamilton
The Rev. Dr. A. Donald MacLeod	St. John, Kingston
The Rev. Dr. P.A. (Sandy) McDonald	East Toronto
The Rev. D. Laurence Mawhinney	Halifax-Lunenburg
Mrs. Joan Sampson	Ottawa, East Toronto
The Rev. Dr. Ruth M. Syme	Lanark & Renfrew

EDITOR, THE PRESBYTERIAN RECORD

The Rev. Peter G. Bush	St. John
The Rev. Roberta Clare	Montreal
Mr. Tom Dickey	Seaway-Glengarry
Ms. Annemarie Klassen	Montreal
The Rev. Dr. J.H. (Hans) Kouwenberg	St. John, Winnipeg
The Rev. D. Ian Victor	Montreal, Ottawa, Pickering, Hamilton, Westminster, Vancouver Island
The Rev. Ian S. Wishart	Assiniboia

PENSION AND BENEFITS BOARD

To the Venerable, 128th General Assembly:

The Pension and Benefits Board met on two occasions during the year, in October and February, and will meet again in May. In addition, there were meetings of the various sub-committees, and many consultations by telephone, fax, and e-mail.

The Rev. D. Laurence DeWolfe decided not to accept the appointment to the Board, so the Board appointed The Rev. E. Brooke Ashfield for a period of one year.

PENSION PLAN

The status of the following members of the Pension Plan changed during the period since the last report:

Applications to Receive Retirement Benefits

2001		**2002**	
April	The Rev. Victor M. Ford	January	Mrs. Jean E. Cook
	The Rev. George Hunter		The Rev. Larry Paul
	Mrs. Elaine I. King		The Rev. Dr. L.E. (Ted) Siverns
	Mrs. Gertrude C. Krepps		Mrs. Margaret Vandersweerde
May	The Rev. Frank DeVries	February	Mrs. Sandra Hurd
	The Rev. Adam Lee		The Rev. B.J. Ogdon
			The Rev. James W. Reaves
June	The Rev. A. Ronald Courtenay		The Rev. Robert C. Spencer
	The Rev. Andrew S.K. Lee		
	The Rev. William Manson		
	Mrs. Sharon Scott		
	The Rev. K. Patricia K. Shaver		
July	Mr. William Bond		
	The Rev. John W. Burkhart		
	The Rev. Leslie R. Files		
	The Rev. Lois C. Johnson		
	The Rev. Murdock J. MacRae		
August	Ms. Mary Lou Funston		
	Dr. Clarabeth McIntosh		
	The Rev. Floyd R. McPhee		
	The Rev. James T. McVeigh		
	The Rev. David W. Paterson		

2001		2002	
September	The Rev. John C. Carr The Rev. C. Gordon Reid		
October	The Rev. Peter Barrow The Rev. Craig A. Cribar The Rev. Frederick Rennie The Rev. Peter Ruddell		
November	The Rev. Angus D. McGillivray		
December	The Rev. James B. Cuthbertson The Rev. Ivan A. Dambrowitz		

Annuitants Deceased

2001		2002	
April 3	The Rev. John N. Allan	January 4	The Rev. Elbert F. Dutcher
April 5	Mrs. Helen Poulain	January 7	The Rev. William K. Palmer
April 18	Ms. Mabel Booth	January 22	The Rev. J. Murray G. Laurenson
May 16	The Rev. John C. Boyne		
May 24	The Rev. J.K.R. Thomson		
May 27	The Rev. Dr. Alexander McSween		
June 1	The Rev. W. Harold Heustin		
June 6	The Rev. Dr. John Craig (Jack) Cooper		
June 7	The Rev. Dr. J.H. (Jack) McIntosh		
June 17	The Rev. Malcolm S. McLean		
July 16	Mrs. Verna Rattray		
July 17	The Rev. Ronald F.G. Campbell		
August 1	The Rev. Charles H. MacLean		
August 20	The Rev. Hugh Lowry		
Sept. 1	The Rev. W. Frank Gillespie		
Sept. 6	Mrs. Helen Marrow		
Oct. 24	The Rev. David T. Craig		
Oct. 26	The Rev. John Honeyman		
Nov. 4	The Rev. Dr. James Sutherland		
Nov. 24	The Rev. D. Thomas Stiel		

"CONTACT"

The first issue of the new publication called "Contact" proved popular, so a second issue will be sent to all pensioners in May.

DATA

The board continued its efforts during the year to bring the data up-to-date for those pensioners who had not already been entered into the administration computer system. When this task has been completed, and the costs identified, the changes approved at last year's Assembly will be processed.

RESULTS OF HEALTH & DENTAL PLAN SURVEY

In total, 422 responses to the Health & Dental survey have been received and analyzed. A further 22 were received after the closing date and have not been included in the analysis.

Professional Church Worker Responses

156 professional church workers responded (12.4%) indicating a preference for the present plan, with a smaller majority voting for each of the other plans. In terms of questions on partial plan

changes, they voted most strongly for co-insurance, followed by deductibles and a fee cap on prescription drugs. They supported the use of the dollar base as the preferred means of sharing the costs of the plan, followed by the existing "cost per position" method.

Presbytery Responses

16 presbyteries responded (35%) indicating a preference for Plan A, with the existing plan as an alternative. They voted for removal of Out-of-Country coverage, introduction of co-insurance or deductibles and for a fee cap on prescription drugs. They were in favour of using the dollar base as a means of sharing the cost of the plan - by a slim margin.

Session Responses

250 sessions responded (25.2%) indicating Plan B would be preferred followed by Plan A. In the partial plan sections, they were clearly in favour of co-insurance, followed by deleting out-of-country coverage. They preferred using the dollar base for sharing the cost of the plan.

Major Plan Changes

The numbers in the left column relate to choices:

1. First choice
2. Second choice
3. Third choice
4. Fourth choice

	PCW Ranking			
	Present Plan	**A**	**B**	**C**
1	82	32	19	14
2	18	85	30	5
3	10	20	84	19
4	34	2	1	98
T	144	139	134	136
Wt	436	425	335	207

	Presbyteries Ranking			
	Present Plan	**A**	**B**	**C**
1	6	2	3	2
2	0	8	3	0
3	3	2	4	1
4	3	0	0	7
T	14	12	10	10
Wt	33	36	29	17

	Sessions Ranking			
	Present Plan	**A**	**B**	**C**
1	37	53	103	39
2	19	87	67	27
3	41	63	34	57
4	111	2	2	76
T	208	205	206	199
Wt	398	601	683	427

PCW = Presbyterian Church Worker; T = Totals; Wt = Weighted (is total of line 1 figure is multiplied by 4, line 2 figure is multiplied by 3, line 3 figure is multiplied by 2, line 4 figure is multiplied by 1)

Partial Plan Changes

The numbers in the left column relate to the coverage category below:

1. Vision Care
2. Retirees
3. Co-Insurance
4. Deductibles
5. Ceiling/Health Spending a/c
6. Out of Country
7. Mat/Paternal Leave
8. Pulpit Supply
9. Fee Cap
10. Brand/Generic Drugs
11. Leave H&D as is

	PCW			Presbyteries			Sessions			Total
	Y	**N**	**R**	**Y**	**N**	**R**	**Y**	**N**	**R**	**R**
1.	74	70	75	2	8	0	94	128	120	195
2.	39	109	48	3	7	7	57	171	116	171
3.	84	61	183	5	4	10	208	30	417	610
4.	83	61	132	7	2	10	178	53	152	294
5.	49	92	89	5	4	4	118	103	163	256
6.	71	70	78	5	5	13	146	81	236	327
7.	62	82	57	5	5	5	72	152	132	194
8.	72	74	60	3	6	0	81	147	94	144
9.	99	46	100	8	2	10	179	42	131	241
10.	103	42	86	7	2	4	164	63	95	185
11.	64	66	91	3	5	6	36	179	142	239

Y = Yes, N = No, R = Weighted ranking of first, second and third choices

Change Method of Paying Premium

	PCW			Presbyteries			Sessions		
	#1	**#2**	**#3**	**#1**	**#2**	**#3**	**#1**	**#2**	**#3**
Ranking									
1	57	30	64	4	2	3	86	65	83
2	51	57	21	3	5	0	85	85	27
3	30	46	59	1	1	6	39	61	109
Total	138	133	144	8	8	9	210	211	219
Weighted Average	303	250	293	19	17	15	467	426	412

1=Dollar Base, 2=$ per Member, 3=$ per Position (present method)

Board's Response

It is clear that a sharing of costs between users and payers is a necessary operating philosophy.

On an overall basis, the introduction of co-insurance is clearly the preferred alternative. All other measures suggested in our paper received some support, with deductibles and cancelling out-of-country coverage showing greater support than the other measures. Deductibles and co-insurance are to a large extent mutually exclusive, since both would represent a cost increase to the users. Co-insurance does represent a greater cost saving. As a result, we recommend co-insurance as the central change to the plan.

It must be acknowledged that a reduction in benefits (or an increase in user costs) amounts to a decrease in the overall compensation package for professional church workers. This may have other implications for stipends.

In order for this entire exercise to be meaningful for the "payers" it would seem desirable to include some other features of the Plan A proposal, so that the potential cost reductions are approaching 20 percent, while maintaining the core protection for the "users". The proposed plan design moves in this direction, with an expected reduction of 17.3 percent.

With regard to the question of how premiums should be charged, all groups favoured using the dollar base.

This proposal does not contemplate a change for the retired members who pay 90 percent of the actual premium costs for their separate class, while the active plan pays 10 percent of their costs.

These changes are expected to stabilize the costs to the "payers" over the next few years at the present (2002) level.

Plan Design A

Current Plan	Proposed Plan A
Health	
Drugs reimbursed at 100%	Drugs reimbursed at 80% (no drug card) up to $500 maximum out-of-pocket per person, then 100% reimbursement. Dispensing fee cap of $7 per script
Semi-Private Hospital	Semi-Private Hospital maximum $250 per day per person
Convalescent Hospital $20 per day up to 120 days	Same as current Plan
Private Duty Nursing $25,000 per person per year	Same as current Plan
Paramedical Physiotherapist- unlimited Speech therapist, Masseur, Psychologist at $300 per year Osteopath, Chiropractor, Podiatrist, Chiropodist, Naturopath at $500 per year	Paramedical Combined maximum of $1,000 per year per person, for all practitioners
Vision Care up to $100 each 24 months for adults, and up to $100 per year for children	Same as current Plan
Orthopaedic shoes & orthotics - reasonable and customary	Orthopaedic Shoes - up to a maximum of $500 each 12 months per person Orthotics - up to a maximum of $300 every 12 months per person
Hearing Aids - up to $250 every 2 years	Same as current Plan
Out of Canada lifetime maximum $1,000,000. Trip limit of 60 days	Same as current Plan
Out of province referrals 80%	Same as current Plan
Termination Age: When an employee terminates at age 65 or retirement, coverage transfers to Class 8	Same as current Plan
Dental	
Reimbursement: Preventive 100%, Basic 100%, Major 50%, Orthodontics 60%	Reimbursement: Preventive 80%, Basic 80%, Major 50%, Orthodontics 50%
Maximums: Combined $2,000 per year for Preventive, Basic and Major	Maximum: Same as current Plan

Lifetime maximum of $1,500 for Orthodontics	Lifetime maximum of $2,000 for Orthodontics
Current Year Fee Guide	Same as current Plan
Termination Age: When employee terminates at age 65 or retirement, coverage transfers to Class 8	Same as current Plan

The estimated cost structure over the next 5 years is as follows:

	2002	2003	2004	2005	2006
Current Plan					
Health	1,159,000	1,344,000	1,559,000	1,808,000	2,097,000
Dental	787,000	834,000	876,000	920,000	966,000
	1,946,000	2,178,000	2,435,000	2,728,000	3,063,000
Estimated Cost per Position	2,454	2,747	3,071	3,440	3,863
Proposed Plan A					
Health	1,159,000	1,108,000	1,263,120	1,439,957	1,641,551
Dental	787,000	694,000	728,700	765,135	803,392
	1,946,000	1,802,000	1,991,820	2,205,092	2,444,943
Estimated Cost per Position	2,454	2,272	2,512	2,781	3,083
Savings from Current Plan		376,000	443,180	522,908	618,057
Estimated No. of Positions	793				
Estd. Savings per Position		475	559	659	780

The costs and savings per position shown are for the Health and Dental plan only, and do not cover pulpit supply, nor the maternity/parental benefits.

Recommendation No. 1 (amended, divided, and referred back, p. 35, 41)
That the Health and Dental Plan be revised as proposed above, effective January 1, 2003.

OVERTURE NO. 5, 2001 (A&P 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 asks how personal and marital counselling could be covered under the Health and Dental Plan, effective as soon as possible.

While the Board understands the concern of those raising the issue, the church is faced with the report on the future viability of the Health and Dental Plan concurrently being considered by the General Assembly, which includes benefits being reduced and costs being shared between the employee and the employer. This is not the time to consider adding to the benefits or the costs.

Recommendation No. 2 (adopted, p. 41)
That the prayer of the Overture No. 5, 2001 be not granted.

OVERTURE NO. 7, 2001 (A&P 2001, p. 557)
Re: Reducing cost of and possible restructuring of costs for smaller congregations

Overture No. 7, 2001 from the Sessions of Knox Church, Moncton and Knox Church, Cranbrook, Ontario ask for research to reduce the cost of the Health and Dental 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 to consider ways to restructure the premiums of the plan so as to assist smaller congregations.

The General Assembly is concurrently considering the future of the Health and Dental Plan, wherein co-insurance and the use of the least expensive of generic or name prescription drugs may be introduced.

In the review of the Health and Dental Plan, it was determined that the plans of both the United Church in Canada and the Anglican Church were sufficiently diverse that we could not hope to amalgamate our plan with either or both of these other plans.

Our plan involves a pooling of funds to provide the benefits, and is not an insurance policy. Approximately 94 percent of funds contributed are paid out in benefits, and only 6 percent is used for administration.

The response from sessions to possible changes to our Plan included changing the method of funding the cost of the Plan to using either the 'dollar base' formula, or an amount per member of a congregation were rejected in favour of continuing with the unit cost per position to cover the total costs of the Plan.

The decision reached by this General Assembly in the matter of the Health and Dental Plan will be the response to this overture. (see Pension and Benefits Board, Rec. No. 1, p. 447)

> **Recommendation No. 3** (referred back, p. 41)
> That the response of General Assembly to the future of the Health and Dental Plan be the response to Overture No. 7, 2001.

OVERTURE NO. 22, 2001 (A&P 2001, p. 564)
Re: Establishing supplemental employment benefit plan and clear terminology for remuneration policies

The prayer of Overture No. 22, 2001 from the Presbytery of Westminster asks that the church establish an approved Supplemental Unemployment Benefit Plan (SUB) for church workers when on maternity/parental leave, set out clear guidelines to assist employees in using the benefit, and adjust our denomination's remuneration policies and practices so that they will translate more easily into categories used by government agencies.

We have sympathy for those who have received this benefit over the past few years and the difficulty they have experienced at the hands of the Employment Insurance Agency. However, a SUB is not required under the terms of the Act. The problem arises from the provision of accommodation (either a manse or cash allowance). The cases which have been defended by our ministers have been won when it was determined that we can provide up to 95 percent of regular earnings and still qualify for the benefits paid by Employment Insurance.

To attempt to clarify or revise our denomination's remuneration policies and practices to conform to government agencies terminology and categories would mean serious reconsideration of stipend and possibly removing the housing allowance. This has serious economic consequences for our ministers and congregations, and is not recommended at this time.

New guidelines to assist church workers can be prepared based on the experience of those who have defended themselves against rulings of the Employment Insurance Agency, and this matter is hereby referred to the Personnel and Policy Committee of the Assembly Council for the preparation of such guidelines.

> **Recommendation No. 4** (adopted, p. 41)
> That the prayer of Overture No. 22, 2001 be answered in terms of the preamble.

Crawford E. Laing
Convener

Elizabeth A.M. Forrester
Secretary

MINUTE OF APPRECIATION

Mr. Crawford Laing

In 1997, there was a new face at the fall meeting of the Pension Board. He had grey hair, but when he spoke others sat up and took notice. By meeting's end we all knew we were in the presence of a giant in pension thinking, vision, execution and implementation. His questions rang out in subsequent sessions: Were we really committed to providing the best pension

possible for retired clergy, spouses, and church workers? Were we applying all our resources to upgrade the standard of living for pensioners present and future who had given their lives' work in the Lord's service? Was there hope for the Pension Fund to recover from the loss of one third its annual income to the support of the church?

From a career of experience as pension actuary, Crawford Laing dedicated his time, interest and energy to addressing the needs of our church plan. First, it was to get the board to believe that our function was to provide a decent pension. Then, by building on the increase in the maximum qualifying income to $48,000, he ensured that the five-year final average pensionable income would use that level for calculating future pensions for all years of service. Later the maximum qualifying income figure would be tied to 160 percent of the top levels of minimum stipend, thus providing equally fair and substantial pensions for all members of our church.

The members of the plan would have to pay more in premiums to get the higher benefits, but now there was a guarantee that their retired years would not be a struggle with poverty. Soon, retirees were receiving several thousands of dollars a year more in pensions than they had only a few years earlier.

Of course, it all had to be fair: 'Equal pensions for equal years of service' was the refrain of the Brandon Overture, and Crawford set about putting it into practice. Older pensioners were given increases to upgrade their pensions to $450 per year of pensionable service, when they had contributed only a fraction of that in premiums. Then there was the Amnesty of 1970, which nobody remembered, but when Crawford learned of it, many clergy would benefit for years of ministry in which they made few, if any, contributions to the Pension Fund, an expense that not all could afford at the time.

Over five years, Crawford's persistent energy, dedication, and sense of calling that God had appointed him for such a time as this, led him to direct and motivate the board. He challenged us to address the board's mandate, and to renew its resources for the struggle to support and defend the livelihood of the Lord's retired servants. An actuarial gift from God, He did so with wisdom, patience, and compassion. We thank God for his loyalty, sacrifice and industry, and pray for His blessings on Crawford's second retirement. We shall all miss him.

J.J. Harrold Morris
Chair, Personnel Sub-Committee

Elizabeth A.M. Forrester
Secretary

SUPPLEMENTARY REPORT

CONSTITUTION OF THE PENSION PLAN

Applicable legislation in the Province of Nova Scotia has been changed and as a result the following recommendation is proposed in order that our plan complies therewith.

Supplement to the Constitution for the Province of Nova Scotia

Section 1.25 presently states:

> "Spouse" with respect to a Member means a person designated by the Member, who at the relevant time:
>
> (a) was married to the Member,
> (b) was married to the Member by a marriage that was voidable and had not been annulled by a declaration of nullity,
> (c) had gone through a form of marriage with the Member in good faith that is void and is cohabiting with the Member or, if they have ceased to cohabit, had cohabited within the 12-month period immediately preceding the date of entitlement, or
> (d) is not married to the Member or another person and, the Member also not being married to another person, has lived together with the Member as husband and wife for 3 years and was so living at the relevant time.

The necessary revision should be:

> 1.25 "Spouse" with respect to a Member means a person designated by the Member, who at the relevant time:
>
> (a) is married to the Member,

(b) is married to the Member by a marriage that is voidable and has not been annulled by a declaration of nullity,
(c) has gone through a form of marriage with the Member in good faith that is void and is cohabiting with the Member or, if such person has ceased to cohabit with the Member, has cohabited within the 12 month period immediately preceding the date of entitlement, or
(d) has cohabited in a conjugal relationship with the Member for 2 years where neither the Member or the person is a Spouse.

Recommendation No. 5 (adopted, p. 41)
That section 1.25 of the Supplement to the Constitution of the Pension Plan of The Presbyterian Church in Canada for Nova Scotia be rescinded and replaced by the new section 1.25 set out above retroactive to June 4, 2001.

J.J. Harrold Morris
Acting Convener

Judy Haas
Secretary

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, 128th General Assembly:

During the year ended December 31, 2001, The Presbyterian Church Building Corporation continued to fulfil its objectives and was financially assisting 74 congregations with building projects and 20 retired servants of the church with housing. The audited financial statements as at December 31, 2001 evidence the continuing financial soundness of the corporation and its compliance with standards of sound business and financial practices. 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 continuing good financial condition of the Corporation combined with the team of dedicated people who serve the Corporation, provide it with the ability to continue to fulfil its objectives and to facilitate the life and work of the church. Accordingly, it is prepared to assist congregations with capital projects and to assist retired servants of the church with their housing requirements.

HOW THE CORPORATION OPERATES

Corporate governance and control

The Presbyterian Church Building Corporation (PCBC) was incorporated under the Canada Corporations Act in 1968, without share capital and is classified as a charitable organization under the Income Tax Act. The Corporation's books of account are audited annually by KPMG LLP, chartered accountants, which prepare the audited financial statements for review, by the Audit Committee. The Corporation holds an annual meeting of Directors, including 15 members of the laity and 6 members of the ministry. Every synod is represented and under the Corporation's By-Laws Directors are elected annually by the General Assembly of The Presbyterian Church in Canada for a four year term from nominees provided by the Corporation's Board of Directors and one quarter retire in rotation each year. At the annual meeting reports of the Audit, Executive and Nominating Committees and from the General Manager are received together with the Corporation's report to the General Assembly. The officers are the Chairman, the Vice-Chairman and the General Manager who is also the Secretary and Treasurer.

Operational management

The principal objectives of the Corporation include providing guarantees to the Royal Bank of Canada for loans for capital projects and assisting with housing for retired servants of the church. The General Manager has the management and direction of the Corporation's business and affairs, which are supervised by the Executive Committee, and is assisted by Mrs. Deborah Motton.

Risk management

The operations of the Corporation involve risks including interest rate risk and credit risk. Credit risk is managed by analyzing all applications for capital projects, which must evidence

creditworthiness and debt servicing ability. All applications for capital projects and housing assistance require the approval of the Board of Directors or the Executive Committee. Outstanding loans funded by the Royal Bank of Canada and guaranteed by the Corporation are constantly monitored to make certain that interest and principal payments are paid in accordance with the terms and conditions. Interest rate risk is managed by a conservative and diversified portfolio of high quality investments, which are managed by two independent investment advisers, RBC Dominion Securities Inc., and Martin Lucas & Seagram Ltd. Legal counsel is provided by Cassels Brock & Blackwell LLP, Barristers and Solicitors.

The five nominees of the Board of Directors for election by General Assembly as Directors of the Corporation for a four year term ending in 2006 are as follows:

> **Recommendation No. 1** (adopted, p. 21)
> That The Rev. Evelyn M.I. Carpenter, Chatham, Ontario; The Rev. Gordon R. Haynes, Scarborough, Ontario; Ms. Sheila Limerick, Toronto, Ontario; The Rev. Dr. Kenneth G. McMillan, Thornhill, Ontario; and Mr. Kenneth Wilson, Saskatoon, Saskatchewan; be elected Directors of The Presbyterian Church Building Corporation for the next four years and to retire in 2006.

DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION

The incumbent Directors will complete the respective terms for which they were elected and retire as follows:

Retiring in 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. McMillan, 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; and 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; and Mr. Thomas H. Thomson, Toronto, Ontario.

Retiring in 2005: The Rev. Dr. John R. Cameron, Stratford, Prince Edward Island; Mr. Robert Gartshore, Victoria, British Columbia; Mrs. Esther Inglis, Ajax, Ontario; The Rev. Dr. F. Ralph Kendall, Scarborough, Ontario; Mrs. Joycelyn MacKay, St. Laurent, Quebec; and The Rev. J.P. Ian Morrison, Scarborough, Ontario.

Thomas H. Thomson
Convener

James T. Seidler
General Manager

PRESBYTERIAN RECORD INC.

To the Venerable, the 128th General Assembly:

INTRODUCTION

This has been a year of anticipation, waiting for the selection and appointment of the new editor and for the excitement of the transition that will inevitably follow. It has been a good year for the magazine, and the recent economic turbulence does not seem to have affected the publication. While we search for new ways to persuade people to get beyond the cover and enjoy what is inside, the content has continued the steady improvement that has characterized the magazine under John Congram's guidance. The magazine is holding its own in circulation and continues to generate a small financial surplus each year. As usual, the board would like to remind everyone that the *Record* is entirely self-supporting, with no funding from the national church.

It is as important as ever for every member of every congregation in the country to be aware that the Every Home Plan represents the best value for a publication that is produced for them and, in many cases, written by them. The annual cost of $9 per household is incredibly small and has

been achieved through many years of conscientious stewardship and an understanding of the people for whom the magazine is produced. The magazine offers opinion, teaching, learning resources, stories, humour and news. It allows us to engage in controversy among ourselves, and it offers a picture of the church throughout the world - all this for $9 a year! While the editor and the board can evangelize for the magazine as hard as they know how, the real promotion happens in the congregations when ministers and members stand up to tell people that this is their national magazine. It's good to read and it helps churches make other good things happen!

NOTABLE EVENTS OF THE YEAR

The series on the laity, to mark the current focus of the FLAMES Initiative, has attracted much attention. It has been notable for the diverse range of writers, both new and familiar, whom the editor has commissioned to write the features.

The event for which the year will be remembered by most people, the attacks on the United States on the 11th of September, was marked by a fine editorial the editor was able to substitute at the last minute as the October issue went to press. It was important for many readers that the magazine respond as quickly as possible, and the board is grateful to John Congram's effort in meeting this need.

THE NUMBERS

Subscriptions and, therefore, subscription revenue showed a very small decline (0.5 per cent) on the year, remaining stable at close to 50,000. Since the primary purpose of the *Record* is to bring a Presbyterian magazine to all Presbyterian people in Canada, this is of greater interest to us than the business performance figures. Yet, the financial performance remains healthy, with a small surplus again, achieved by the editor's frugal and careful stewardship. The *Record* team knew its continued existence depended on using the concept of "lean management" long before it became the New Age religion of industry. While the board exercises general oversight of the magazine, the credit for its good performance belongs entirely to the *Record* team at Wynford Drive. Compared with other church publications, the *Record* is doing remarkably well; but the board knows it must continue to seek ways to increase readership and to make it a must-read magazine for all church members, and for non-Presbyterians, too.

ADVERTISING

Using an agency to handle advertising continues to work well, and advertising revenue for 2001 was 42 per cent greater than in the previous year. Although a 25 per cent commission is paid to the agency, there is a worthwhile net financial gain to the magazine and staff time is freed for editorial work. The agency has many years of experience in the requirements of church publications and is securing good quality advertising that seems to be well-suited to *Record* readers.

DESIGN AND LAYOUT

Tim Faller continues the steady improvement in the layout and detail design of the magazine. He has also expanded the *Record's* Web site (www.presbyterian.ca/record). The board appreciates the quality of Tim's efforts and his responsiveness to suggestions. His use of digital images for most of the illustrations has had the unusual effect of both improving quality and reducing costs. Once again, Tim's work has been an essential factor in the awards the *Record* received this year.

AWARDS

Members of the Board of Directors of the *Presbyterian Record* are no longer surprised by the number of awards the magazine receives! However, 2001 was exceptional even by *Record* standards. We are pleased John Congram and the team were presented with the Award of Merit for General Excellence for denominational and general magazines from the Canadian Church Press. This is another way of saying the *Record* has been recognized as the best church magazine in the country! This was in addition to a number of awards received from the Associated Church Press, which covers church magazines across the continent.

STAFF

Important factors in the success of the *Record* are the dedication of the staff, their continuity of service and their intimate knowledge of the magazine and its readers. Besides the editor, John Congram, the staff consists of Tom Dickey, Marg Miller, Eva Breeze and Zainab Kamalia. Tim

Faller provides his services on contract and is no less a member of the team. The board thanks them all for their efforts in producing a splendid publication.

BOARD OF DIRECTORS MEMBERSHIP

The convener of the Board of Directors of the *Presbyterian Record*, Garth McNaughton, resigned following his decision to undertake full-time theological studies. Evan Hertzsprung and Andrew Foster complete their terms this year.

MINUTE OF APPRECIATION - JOHN CONGRAM, RETIRING EDITOR OF THE PRESBYTERIAN RECORD

The Rev. John Congram has served as editor of the *Presbyterian Record* for 14 productive and eventful years. This followed 26 years and five charges in the pastoral ministry of The Presbyterian Church in Canada. During this time, the *Record* has become a window on the world for Presbyterians, publishing material about and from many other countries and denominations. John has ensured it is a magazine that stands strongly against the popular perception of church decline, always portraying a younger and livelier church than our forebears knew. He has successfully shifted its focus by constantly celebrating the church's healthy young branches throughout the world, while not forgetting its old roots among the European Reformers.

John's careful stewardship ensured that the magazine has remained self-sufficient, with no support from national church funds. This has been achieved through skilful management, the gentlest of sales and promotion, and the judicious use of new technology. Two years ago, he guided the change of the magazine into a not-for-profit corporation, an almost invisible but necessary step to control costs that could otherwise increase through proposed changes in postal regulations.

A happy event in 1997 was John's election as Moderator of the 123rd General Assembly. Among many achievements that year was the appointment of the General Assembly Special Committee on Sexual Orientation. He will also be remembered for his complaint that year (in the *Record*) about the small amount of space the editor allows the Moderator.

His nurturing has ensured that the *Presbyterian Record* is firmly placed as the country's most successful denominational magazine and one that repeatedly receives awards for its design and content. There have been times of controversy in the church when it has been impossible to please everyone, and John has handled these with his customary fairness and understanding of the differing points of view that must be represented in the *Record*. He has been a great encourager of young and not-so-young aspiring writers, welcoming their presence in the magazine and editing their work with care and sensitivity.

John has been a visible editor. His deep interest in and concern for all of God's people has made him a familiar and welcome guest at functions everywhere: "If you invite him, he will come!" Behind the familiar smile and dry humour is a man of compassion, fulfilling the calling of a minister in all that he does. His belief that the ministry of the written word is essential, helping us to see beyond our congregational, regional and national boundaries, shows clearly in every issue of the *Presbyterian Record*.

He has made many friends in his work and on his travels, including all who have served on the former *Presbyterian Record* Committee and, now, on the board of directors. On behalf of the church, the board thanks John Congram for his great contribution to its life and work, for his astute leadership and for the warmth of his friendship. We wish him and his wife, Liz, well in what will surely be a very active retirement.

Recommendation No. 1 (adopted, p. 29)
That this minute of appreciation for The Rev. John Congram be adopted.

SUPPLEMENTARY REPORT

EDITORIAL SEARCH PROCESS

The board of the Presbyterian Record Inc. was granted permission by the 127th General Assembly to search for a new editor, with the name to be presented to the 128th General Assembly.

Prior to the appointment of a search committee, a preliminary job description for the position of editor was drawn up and circulated among all board members for comment.

A seven-member search committee was elected by secret ballot at the 2001 annual meeting of the board of directors. The names of suitable search committee members were put forward by members of the board and were confirmed by them after they had been nominated. The committee consisted of: Alexandra Johnston (convener), Stevie Cameron, Carol Goar, The Rev. David Jones, June Stevenson, Brian Stewart and Ivor Williams. Two corresponding members were appointed to broaden the geographical spread of the committee. These were Ian MacKenzie in Manitoba and Peggy Humby in New Brunswick.

Of the search committee members, five are professional journalists in various media, three are past members of the *Presbyterian Record* Committee, one is a minister of The Presbyterian Church in Canada and all are members of The Presbyterian Church in Canada. Only the corresponding members were currently serving members of the board. Once appointed, the committee fulfilled its mandate independent of the board. The editor and the convener did not take part in the process other than to facilitate the first meeting and to provide information on technical matters when requested.

Based on the detailed job description, the committee sought a person who combines journalistic, managerial and editorial experience and skills with an understanding of church publications in general and of the particular needs and interests of The Presbyterian Church in Canada.

The presbyteries were circulated for nominations. Ten responded with seven names. Only three of the seven nominated by presbyteries allowed their names to stand. The position was advertised in national newspapers, professional journals, other church press publications, the *Presbyterian Record* and two professional web sites. One hundred and fifteen applications were received and a short list of seven was selected from both pools (two of the three names from the presbyteries and five from the direct applications). One of the five selected through the direct application process did not respond to the invitation for an interview, leaving six candidates on the short list.

Following interviews with the candidates, and consideration of the information provided by their referees, the search committee recommended The Rev. David Harris to the board as the person offering the most suitable experience, qualifications and gifts to meet the requirements of the position. David Harris is a working journalist who has extensive editorial experience in magazines and newspapers, both religious and secular. He was ordained in the Anglican Church and has served as editor of the *Anglican Journal*. He is now an editor for the *National Post*.

At the annual meeting of the board of the *Presbyterian Record*, the board voted unanimously in favour of offering the position of editor, with a probationary period of 12 months, to Rev. David Harris, subject to approval by the 128th General Assembly.

Following the board's annual meeting, several meetings were held between the candidate and the editor, and also the vice-convener of the board, to discuss the requirements of the position and to negotiate the details of the offer and transition arrangements. A subsequent teleconference of the board reached unanimous agreement on the final offer which was then transmitted to David Harris.

> **Recommendation No. 2** (adopted as amended, p. 32)
> That The Rev. David Harris be appointed editor of the *Presbyterian Record*, effective August 1, 2002, for a probationary period of 12 months.

Andrew Foster
Vice-Convener

REMITS UNDER THE BARRIER ACT

To the Venerable, the 128th General Assembly:

The following are the replies from presbyteries to the Remit sent down under the Barrier Act by the 2001 Assembly:

REMIT A, 2001: 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. No. 1, p. 47):

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: 40 presbyteries (1,367 ministers/diaconal ministers/elders on constituent roll)
Newfoundland, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 3 presbyteries (92 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Ottawa, Winnipeg

Total Presbyteries: 46 (1,509 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

REMIT B, 2001: That the following legislation be approved and remitted to presbyteries under the Barrier Act (Assembly Council, Rec. No. 14, p. 215, 37):

Revised section 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.

New 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.

New 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.

New 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.

Approved: 38 presbyteries (1,250 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, Barrie, Waterloo-Wellington, Hamilton, Niagara, Paris, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 5 presbyteries (208 ministers/diaconal ministers/elders on constituent roll)
Quebec, West Toronto, Brampton, Oak Ridges, London

Total Presbyteries: 46 (1,508 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

REMIT C, 2001: That the following amendment to the Book of Forms be sent down to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 15, p. 278, 21):

Revised section 149: The property of the congregation is held by trustees appointed by the congregation, in the manner provided for in the trust deed. Trustees must 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)

Approved: 42 presbyteries (1,448 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 1 presbytery (11 ministers/diaconal ministers/elders on constituent roll)
Assiniboia

Total Presbyteries: 46 (1,509 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

REMIT D, 2001: That the following amendment to the Book of Forms be sent down to the presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 16, p. 278, 21):

Revised section 155: All professing members have the right to vote at all congregational meetings ...

Approved: 43 presbyteries (1,458 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 0 presbyteries

Total Presbyteries: 46 (1,508 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

REMIT E, 2001: That the following changes to the Book of Forms be approved and remitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 17, p. 286, 22) (all sections are revised):

4.2 For all emergent meetings, 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) 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 attendance recorded.

18.1 The appointment is not for life, unless explicitly stated.

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, in the presence of the court.

31. Minutes and other papers 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 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 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. 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. 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.

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. When the minister has been removed by death or otherwise, or is under suspension, an interim moderator 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 apointed 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 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 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 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".

183. Three members, the moderator (or acting moderator) 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, to put the names of elders on the roll.

189.1 The resolution to hold a special meeting for one purpose only 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, 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 diespatched 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 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 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, 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 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 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 Deleted.

213. When a congregation becomes vacant, the presbytery of the bounds appoints one of its ministers interim moderator 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 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, 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, 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, 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, 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. (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 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 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 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 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 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 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 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 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 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.

265.1 The regulations for special meetings held for one purpose only are the same as in the case of presbyteries. (see sections 189 and 191)

266. An emergent meeting 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) 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 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), 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. (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, 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 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 proponed 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 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.

343. Citations are in writing, but any persons, either party or witness, who is present at a meeting of the court, may be cited 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 charge, a copy of the charge is delivered to the person accused in the presence of the court; if the accused is not present, a copy of the charge and of the citation, signed by the clerk, are delivered to him/her personally, or left 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, and a list of witnesses and documents intended to be produced in evidence.

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 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 charge.

383. A charge 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, 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 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, his/her remedy is not by appeal, but by dissent and complaint.

383.2 If the charge is found irrelevant the case may take end, or a new charge 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 procedure till it is disposed of.

384. When in course of process a charge has been found relevant, the accused thereby ceases to exercise the functions of his/her office until the charge 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" 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 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.

Approved: 38 presbyteries (1,282 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Waterloo-Wellington, Eastern Han-Ca, Niagara, Paris, London, Essex-Kent, Sarnia, Grey-Bruce-Maitland, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 4 presbyteries (143 ministers/diaconal ministers/elders on constituent roll)
St. John, Miramichi, Ottawa, Huron-Perth

Total Presbyteries: 46 (1,509 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

REMIT F, 2001: That the following changes to the Book of Forms related to the term fama be approved and remitted to Presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 18, p. 287, 22) (all sections are revised):

30. When any information, or complaint, related to actions contrary to the gospel or the constitution of the church 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, sealed, and held separately by the clerk.

324. Judicial process is not entered on unless some competent party complains and undertakes to prove a charge; or actions contrary to the gospel or the constitution of the church such 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, the court must be satisfied that the allegations have a basis in fact and an individual is prepared to present a charge.

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, 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 appellant and respondent.

373. Special caution is to be exercised before entertaining an allegation 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).

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 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. 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 precognosced 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 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. (see Appendix A-43) The charges are prepared and presented by the presbytery, when proceeding on the basis of serious allegations; or of the accusers, when there are accusers.

Approved: 42 presbyteries (1,411 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Waterloo-Wellington, Eastern Han-Ca, Niagara, Paris, London, Essex-Kent, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 1 presbytery (11 ministers/diaconal ministers/elders on constituent roll)
Assiniboia

Total Presbyteries: 46 (1,506 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

REMIT G, 2001: That the following additions to the Book of Forms be approved and remitted to the presbyteries under the Barrier Act (Life and Mission, Rec. No. 14, p. 397, 40):

New section 213.3: 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.

Sections 213.3 and 213.4 be renumbered 213.4 and 213.5 respectively.

Revised section 176.1.1: 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.

Revised section 201.1: 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.

Revised section 250.1: 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)

Approved: 42 presbyteries (1,433 ministers/diaconal ministers/elders on constituent roll)
Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, St. John, Miramichi, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Sarnia, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca

Disapproved: 1 presbytery (24 ministers/diaconal ministers/elders on constituent roll)
Essex-Kent

Total Presbyteries: 46 (1,507 ministers/diaconal ministers/elders on constituent roll, see Book of Forms section 293.4)

SPECIAL COMMITTEE RE EVALUATION OF HAN-CA PRESBYTERIES

To the Venerable, the 128th General Assembly

TERMS OF REFERENCE

The Special Committee re Evaluation of the Han-Ca Presbyteries was established by the 126th General Assembly (A&P 2000, p. 28, 246) to conduct a two-year review of the work of these presbyteries and report to the 128th General Assembly (2002). The terms of reference for the committee are set out in A&P 2000, p. 46-47 and specify that:

1. the two Han-Ca Presbyteries are each to undertake a self-evaluation and report these to the committee,
2. suggested issues to be explored by the committee include the effect of the presbyteries on:
   - giving collective identity and empowerment to Korean churches,
   - contributing a greater sense of belonging to The Presbyterian Church in Canada,
   - enhancing meaningful participation in the denomination,
   - increasing awareness between these presbyteries and the rest of our church,
   - enabling meaningful participation of women and second generation/English speaking Korean members in the life of the presbyteries and the church as a whole, and
   - contributing to spiritual and numerical growth of Korean churches and the spiritual well-being of The Presbyterian Church in Canada;
3. in addition to seeking responses from the Han-Ca presbyteries and the congregations, and other groups within them, responses would also be sought from non Han-Ca presbyteries within whose geographical bounds Han-Ca congregations reside, and other Korean congregations and their presbyteries; and
4. finally, the Committee is to include recommendations regarding continuance or non-continuance of this experiment (and the implications of such recommendations).

PROCESS

In the first year of its mandate the committee developed a set of questionnaires that would seek responses to the suggested questions noted above and agreed to elicit responses from presbyters of the two Han-Ca Presbyteries, their constituent congregations, women's groups and second generation members. The questionnaires for Han-Ca congregations were translated into Korean. Both Han-Ca Presbyteries received, collated and translated summaries of their responses.

Presbyteries in whose bounds Han-Ca congregations exist and those that included non Han-Ca Korean congregations, the two synods to which the Han-Ca Presbyteries relate and the national agencies and committees and colleges of our church were also asked to provide the committee with their perspectives. The committee received many responses from the wider church.

In October 2001, each presbytery also produced a self-evaluation. The committee divided itself in two parts with western members meeting with the Western Han-Ca Presbytery (in Vancouver) and eastern members doing the same for Eastern Han-Ca (in Toronto). The convener and secretary attended both meetings. In light of responses to the questionnaires and each self-evaluation, extensive discussion allowed for each presbytery to be heard and to respond to questions and issues raised from a variety of sources. Both presbyteries produced thoughtful documentation and candidly engaged in the Committee's explorations. Both gatherings listed affirmations and concerns (including concerns regarding issues to which The Presbyterian Church in Canada should give attention). Although this report has reference to both presbyteries, the committee recognizes that it may not apply equally to both of them in every case - though all recommendations apply to both. The whole Committee met in February 2002 to formulate and approve the present report. The Clerks of General Assembly were kept informed at every stage and were consulted on several occasions.

FINDINGS

The establishment of the two Han-Ca Presbyteries by the General Assembly in 1997 has had a significant impact on many Korean congregations and presbyters according to reports received by the committee. Although both presbyteries are spread out over a very wide geographical area, especially in the west (Winnipeg to Vancouver Island), the attendance and participation of presbyters has been very high. At the same time distance and, to a lesser extent, controversial issues were cited as impediments to the participation of some elders. The sense of identity and empowerment that comes from being able to work in one's first language is unmistakable. Presbytery is no longer an alien body that just comes in to solve problems but has become a source of support, encouragement and fellowship. The oversight of congregations and the ability to reach out and create or welcome new congregations even in this short period of just a few years is remarkable. Western Han-Ca Presbytery has increased from five congregations and two missions in 1997 to nine congregations, one mission and four new church developments in 2001. Eastern Han-Ca Presbytery has increased from 11 congregations to 15 congregations, three new church developments and the Korean Canadian Family Ministry.

Of course there are growing pains and issues that continue to require attention as each presbytery has acknowledged. Korean Presbyterians are oriented not only by the language of their Korean heritage but also their Korean culture, a culture that they deeply respect but also seek to inter-relate with Canadian (including Presbyterian) culture. The committee is aware that it will take time for presbyters and new congregations to adjust to our denomination's requirements and procedures. It is not surprising, therefore, that there have been issues of polity. In this the clerks of presbytery have played a very strong role in guiding the work of each presbytery and have done so with the assistance of the Principal Clerk of General Assembly. New questions in this connection require resolution such as:

- how a church building shared between two congregations that belong to two different presbyteries will receive presbytery permission (legally and ecclesiastically).
- working through appeals to General Assembly - here both presbyteries have engaged in educational programs in the Book of Forms that is proving helpful.
- the need for translation work in order that a variety of polity and tradition resources can be more accessible and usable. In this connection, however, the Clerks of Assembly have drawn attention to the fact that in their judgment the English translation must remain the legal point of reference in matters of polity. In addition to the Book of Forms, several other suggestions for translation include, Being a Presbyterian in Canada Today, Calling a Minister: Guidelines for Interim Moderators, the Policy for Dealing with Sexual Abuse and/or Harassment and Living Faith.

Cultural factors also impact negatively on the role of women as ruling elders. Presbyterian churches in Korea have a history of Kwonsa groups through which women are recognized as having spiritual leadership. Han-Ca congregations have inherited this tradition. The Deacon's Court, which is often up to 50 percent women, exerts a great deal of influence in the

congregation. The prominent role of women in these two groups shapes the understanding of the role of women in the church. The responses to the questionnaires seemed to indicate that there is still much consciousness-raising to be done among both women and men when it comes to the issue of their full and equal participation in the church. Being an elder is seen as having a lot of honour, recognition and authority attached to it. Women in Korean culture are sometimes uncomfortable with women exercising authority. There is also a perception that the role of women is a low priority for some ministers. When seminars and conferences on women's issues are offered, some church leaders give little encouragement to women to attend. Presbyteries need to require all of their members to participate in a study of how all members of the church, both male and female, can participate equally in its life and ministry.

Both presbyteries have sought to establish Women's Committees, and women's conferences and workshops have been held to strengthen the ministry of women. At first some of these were still controlled by male members of the churches, but changes were called for by the women and agreed to in subsequent gatherings. There are four ordained women ministers on the constituent roll and 1 on the Appendix, (with two more certified for ordination) in the Presbytery of Eastern Han-Ca, but no ordained elders. Before the formation of the Han-Ca Presbyteries there was one woman elder in the west and one woman minister in the east.

With the influx of Korean speaking immigrants, more attention is given to these new Koreans instead of second-generation members. There is a language barrier for some second-generation Koreans. Unless significant attention is given to English-speaking ministry, we will continue to see the "silent exodus" of second-generation members. "Second-generationers" are Korean descendants who grow up in two cultures, but feel more comfortable with Canadian culture than the traditional Korean culture of their parents. They felt marginalized before the formation of the Han-Ca Presbyteries and still do. The solution to decrease marginalization and increase participation has been to create an English-speaking Ministry (ESM). Larger churches are able to meet the demands of English-speaking ministry better. The issue of second-generation versus first-generation continues to be a concern. The Presbytery of Eastern Han-Ca has six full-time ministers and one one-half time minister in ESM; the Presbytery of Western Han-Ca has one ordained minister. In both presbyteries there are many paid English ministry lay leaders. Leadership and decision making are held within the group. They are quite autonomous, except when it comes to financial matters although some ESMs are gaining more financial autonomy as they grow. Through this ministry, second-generation members are able to gain a sense of ownership and accountability. It is no longer their parents who are in charge of the church.

With the creation of Han-Ca Presbyteries there is greater interest and participation by the Korean ministers and elders but not ESM. English speaking members cannot fully participate in presbytery meetings which are mainly held in Korean and within the Korean ethos. Even adequate translation would not be able to overcome the barriers, which are beyond language. Also, the participation of the second-generation is limited to only the ESM ministers since there are no elders among second-generation members. Unless second-generation members have more meaningful participation in presbytery, their participation in the wider church will be lost.

Regarding the relationship between these two presbyteries and their neighbours, the connection with synod was strongest in congregations in British Columbia, but was not practical for congregations in the Prairie Provinces. Some non-Han-Ca presbyteries expressed the sense that they missed the contact with congregations and presbyters formerly in their bounds. There was a concern that the increased sense of fellowship engendered within the Han-Ca Presbyteries might come at the cost of fellowship with the non-Korean part of the church. The point was made, however, that there wasn't much fellowship prior to the formation of the Han-Ca Presbyteries.

With regard to communication, Han-Ca Presbyteries send minutes to all eight affected presbyteries, but only three of them reciprocate. On the national level, agencies and committees like the Clerks Consultations, Canada Ministries, PWS&D, WMS, round table discussions and Stewardship Services have made special efforts to relate to these presbyteries. The Han-Ca Presbyteries have also developed closer ties with 2 of the 3 colleges, Knox and St. Andrew's Hall/VST, but they have yet to establish such ties with The Presbyterian College (Montreal).

Korean Presbyterians have a strong stewardship tradition, providing substantial support to causes that particularly attract them. Financially the Han-Ca Presbyteries have given strong

support to PWS&D (especially in connection with food grains for North Korea) and undertaken new mission efforts in China. Substantial financial contributions have been made to the VST library fund and to the formation of the Centre for Asian Canadian Theology and Ministry at Knox College. Han-Ca Presbyteries are grateful for the support they have received from Canada Ministries for new church development. However, support for Presbyterians Sharing needs more attention though it is beginning to increase (in actual dollars); in Eastern Han-Ca Presbytery from 18.3 percent of allocation in 1998 to 25.7 percent in 2000, and in Western Han-Ca Presbytery from 26.3 percent in 1998 to 20.4 percent in 1999 to 24.2 percent in 2000. Some of these figures were affected by the serious downturn in the Korean economy a few years ago.

STATUS OF THE HAN-CA PRESBYTERIES

One of the main concerns of the committee is the actual status of the Han-Ca Presbyteries. In 1996 these presbyteries were to be created for "a term of five experimental years" with an interim evaluation to be presented to General Assembly in 2002. The Clerks of Assembly were empowered to prepare enabling legislation in the form of amendments to the Book of Forms to be sent to the presbyteries under the Barrier Act. The Clerks raised many questions (which echoed concerns voiced previously), and expressed their opinion that they were unable to prepare the necessary legislation. In their view, the church required more time for study and deliberation. (see A&P 1997, p. 261-62). In 1997 General Assembly, in response to the Report of a Special Committee, adopted an Interim Act regarding section 177 of the Book of Forms for an initial period of five years (A&P 1997, p. 55). Remits D and E 1997 were sent to the presbyteries and were approved 25 to 13 and 30 to 8 respectively and subsequently were adopted by Assembly in 1998. The following year the Clerks of Assembly drew attention to the fact that the original legislation sent down in 1997 twice included the phrase "such as ethnicity, language and culture." They regarded this as problematic and recommended that the legislation be sent down again with the words "such as" deleted. Assembly agreed. Twenty-three presbyteries approved and one did not. Since this did not receive the requisite majority under section 293.4 of the Book of Forms, Assembly agreed to send it down again in 2000 and once more the presbyteries failed to approve it in a sufficient number of votes and so it is currently once again before the presbyteries. It should be noted that the issue here is only a question of amending approved legislation with reference to the "such as" clause.

AFFIRMATIONS

The committee affirms the following in either or both presbyteries:

1. a new sense of identity, empowerment, participation, enthusiasm, excitement and mission;
2. a new sense of being in control of their own life and ministry;
3. an enhanced sense of respect and belonging to presbytery and an acknowledgement that presbytery can be an energizing force for its congregations,
4. a greater sense on the part of presbyters of belonging to The Presbyterian Church in Canada,
5. the establishment of a more orderly process for receiving new Korean congregations,
6. the diligence of the Han-Ca presbytery clerks in calling presbyters to honour the polity of The Presbyterian Church in Canada (though some fear that their workload is excessive),
7. more Korean theological students now studying at the church's colleges,
8. the welcoming of additional Korean congregations into The Presbyterian Church in Canada and the purchase or construction of new buildings by other congregations,
9. the development of conferences to foster and nurture growth of English speaking ministries,
10. progress in the provision of courses in church polity and Canadian church history for new ministers (which continues to be an ongoing need),
11. greater encouragement provided to the ministry of women and women's issues at session and presbytery levels, through special events and in the ordination of 3 women to the Ministry of Word and Sacraments;
12. greater ability on the part of the presbyteries to resolve conflicts,
13. the appreciation by Han-Ca Presbyteries for the efforts of national agencies and committees to be sensitive to their needs and increasing contact and communication (especially the support of the Principal Clerk of Assembly),

14. the strong financial support given to Han-Ca Presbyteries initiated mission endeavours as well as some additional support on the part of some Han-Ca congregations for Presbyterians Sharing, PWS&D and Knox College, and
15. the provision of a translation team in the western presbytery.

Additional comments and affirmations from non-Han-Ca sources:

16. We feel inspired by the spiritual and evangelical emphasis of the Korean churches.
17. Where facilities are shared by congregations in different presbyteries, the experience has been mutually enriching.

CONCERNS FOR HAN-CA PRESBYTERY ATTENTION

On the basis of presbytery self-evaluations and in light of other responses to questionnaires the committee raises the following concerns for one or both Han-Ca Presbyteries. While we have noted a number of concerns with regard to the Han-Ca Presbyteries for the church in the next section, many of these items also apply to non-Han-Ca Presbyteries.

1. There is a lack of knowledge and practice of church polity and procedure.
2. The emphasis on Korean church culture is sometimes given more authority than Presbyterian polity and procedure (which is further complicated by the diversity of Presbyterian denominations in Korea).
3. There is the potential for conflict between presbyteries based on geographic boundaries and these ethnic-based presbyteries and, therefore, a need to facilitate direct communication and co-operation between several presbyteries.
4. There is a significant lack of women elders in Han-Ca congregations and of women ministers, particularly in the west.
5. The study of women's role as elders needs to continue to be encouraged in order to facilitate their election in congregations.
6. Geographical distances and related difficulties such as providing presbytery oversight, the need for interim moderators and high economic costs are problematic.
7. Presbytery meetings need more simultaneous translation.
8. Tensions between first and second generation Koreans, and the resulting complexity of English speaking ministry, need to be attended to.
9. Second-generation Koreans require a greater sense of belonging and participation, and the development of leadership among them.
10. Han-Ca Presbyteries need to address the lack of support for Korean theological students at The Presbyterian College.
11. There has been inconsistent acceptance by Han-Ca congregations of presbytery assessments in the Presbytery of Western Han-Ca. (particularly serious because presbytery expenses are much higher than in non-Han-Ca presbyteries).
12. Han-Ca congregations need to be encouraged to increase support for Presbyterians Sharing.
13. The heavy workload of ministers and elders requires attention.

CONCERNS FOR THE CHURCH'S ATTENTION

We raise the following as concerns for attention for the church:

1. There is a perception on the part of the Han-Ca Presbyteries that the resources and guidance provided by the national church when they were being established was inadequate. The former Korean Advisory Committee is no longer in existence.
2. The financial burden of these presbyteries, especially in the west for travel and a half-time staff assistant, may require additional national support.
3. There is a perception that 3 years is an insufficient time-frame for anything but an interim evaluation of this experiment.
4. Non-Han-Ca organizations have made only limited attempts at communication with the Han-Ca Presbyteries.
5. Issues of polity arising out of the relationship between geographical and non-geographical presbyteries require attention (such as property shared by two presbyteries, the establishment of new congregations, and the transfer of congregations between presbyteries).
6. There is a need for translation of documents such as:
   - Book of Forms
   - Study materials on place of women in the church

- Being a Presbyterian in Canada Today
- Guidelines for Interim Moderators
- Policy on Sexual Harassment
- The Eldership in Today's Church
- Living Faith

7. The original provision for exchange between Han-Ca and non Han-Ca representatives (A&P 1997, p. 471) seems to have been unrealistic.
8. There is a tendency for non Han-Ca presbyteries to forget about Han-Ca presbyteries.

Recommendation No. 1 (adopted, p. 31)
That the trial period for the Han-Ca Presbyteries be concluded and that the Han-Ca Presbyteries continue indefinitely or until the General Assembly deems otherwise.

Recommendation No. 2 (adopted as amended, p. 33)
That a committee be appointed in 2010 to receive information on how the Han-Ca Presbyteries have addressed the concerns raised in this report as well as any other aspects of their ongoing life and that the committee report back to General Assembly in 2012.

Recommendation No. 3 (referred to Assembly Council, p. 34)
That, in consultation with the Han-Ca Presbyteries, Canada Ministries be requested to provide grants to subsidize the cost of special travel requirements and translation services.

Recommendation No. 4 (adopted, p. 34)
That each Han-Ca Presbytery appoint members to a joint task force immediately to address the women's issues raised in this report, particularly the need for women elders.

Arthur Van Seters
Convener

Cameron Brett
Secretary

SPECIAL COMMITTEE RE SEXUAL ORIENTATION

To the Venerable, the 128th General Assembly:

The Special Committee re Sexual Orientation met twice since the last report, in November 2001 and February 2002. The committee regretfully accepted the resignation of Amanda Currie. Also Alice Wilson has been seriously ill and unable to participate as fully as she would like.

At both of the last two meetings, Anne Saunders has been with the committee for several hours. Anne is working on a study guide for congregations. The guide will provide an opportunity for groups and individuals to work through some of the issues related to sexual orientation, particularly those arising from the overtures the committee is attempting to answer. Hopefully, the study will be distributed in the late summer or early fall and responses will be welcomed by the committee.

During the November meeting, the committee was privileged to have The Rev. Dr. Art Van Seters in attendance. Dr. Van Seters offered support and suggestions to the committee. He also gave an extensive presentation in his field of ethics, setting out a framework and inviting the committee to consider how appeals to specific authorities effect one's thinking and communicating.

Also at the November 2001 meeting, the committee enjoyed a meal with the Church Doctrine Committee and then engaged in a time of discussion. One question that was raised asked if it is time for the Church Doctrine Committee to review and possibly propose a revision of the 1994 Statement on Human Sexuality.

In February 2002, Richard Ford, from St. Giles Church in Sarnia, made a presentation reflecting the study and dialogue that a group from his congregation has been participating in around the topic of sexual orientation. This group hopes that their process may be helpful to other churches. They found it to be a worthwhile experience.

Also at the February meeting part of a video entitled "Hearing Diverse Voices/Seeking Common Ground" was viewed. The section focused on was called "Sexual Orientation and the New

Testament". The presenter was Dr. Terence Donaldson, professor at Wycliffe Anglican Seminary. Dr. Donaldson is considered to be one of the finest New Testament scholars in Canada today. The committee intends to do further New Testament study, hopefully under the leadership of Canadian Presbyterian scholars.

The committee secretary, Georgia Cordes, has been working hard to synthesize some of the many accumulated reports with a view to presenting a final report in June 2003. There are still areas that have not been adequately considered such as questions about celibacy, the possibility of conversion therapy and the relationship, if any, between homosexuality and paedophilia and pornography.

The committee members are Georgia Cordes, Andrew Foster, Stewart Gillan, Philip Lee, Kevin Livingston, Dianne Ollerenshaw, Wendy Paterson (convener) and Alice Wilson. Richard Isaac is a consultant for the committee and Stephen Kendall is the clerk adviser.

The prayers of the whole church are requested and appreciated as the committee continues to work towards a faithful response to the overtures.

OVERTURE NO. 15, 2001 (A&P 2001, p. 561, 15)
Re: Using the 1994 statement on human sexuality as basis of work for the Special Committee on Sexual Orientation

At one of the first meetings of the Committee on Sexual Orientation, copies of the 1994 statement on Human Sexuality were distributed to all the members. It has been referred to often as the committee proceeds with its work. It has been used as a reference by more than one of the people making presentations to the committee. It's content was used extensively in the "pastoral care" section of our report to General Assembly in 2000. The committee has noted with regret that the published form of the document has omitted the concluding paragraph of the original report. (A&P 1994, p. 271) This conclusion states the following: "The implications of this report for pastoral care are far-reaching and deserve much more careful consultation and consideration than your committee has been able to give them. No Christian position on human sexuality can be considered definitive until such implications have been carefully and prayerfully thought through."

With this awareness and in light of the overtures that the committee has been asked to answer and the terms of reference, it is clear that the church expects the committee to go beyond the scope of the 1994 document. The committee does take the Human Sexuality Report of 1994 seriously and with respect and it is used as a basis for the work being done. The committee believes it needs to use more sources and additional basis to be faithful to the assigned task.

The committee respectfully submits this response as the answer to Overture No. 15, 2001.

Recommendation No. 1 (adopted, p. 31)
That the above be the response to Overture No. 15, 2001.

Wendy Paterson
Convener

SPECIAL COMMITTEE RE REVIEW OF CHAPTER 9, BOOK OF FORMS

To the Venerable, the 128th General Assembly:

INTRODUCTION AND TERMS OF REFERENCE

As indicated in our reports to the 126th and 127th General Assemblies, the Special Committee re Review of Chapter 9, the 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 members of the special committee remain: Peter D. Ruddell (convener), Robert Garvin, James T. Hurd, Carey Nieuwhof, ministers; and Carol Westcott, elder.

WORK OF THE SPECIAL COMMITTEE

The special committee is pleased to be able to present its first full report on its work to this General Assembly. It is proposed that this report be sent down to synods, presbyteries and sessions for study and report. Should Assembly adopt the recommendation enabling the study and report process, the special committee will prepare and mail at a later date an instrument to assist in the process. The special committee will then review the responses received and in the light of its further deliberations prepare its proposals for the changes that should be made to Chapter 9 and report those to the 129th General Assembly. It will be proposed that these be sent down to the lower courts for study and report. Once those responses are received, the special committee will prepare the legislation that will need to go down under the Barrier Act for the 130th General Assembly. The special committee appreciates the patience of the church as it moves forward with its work.

BIBLICAL AND THEOLOGICAL REFLECTIONS

The Christian church is comprised of those called together as believers in and followers of Jesus the Christ. We are called the body of Christ, the fellowship of believers, the household of faith, the children of God. There is a strong sense of a congregation being a family and in that family there are three marks of the church: the Word of God faithfully proclaimed, the sacraments properly celebrated and discipline effectively administered. As the scriptures are examined, we observe that discipline is rooted in the family and expanded to the church. Biblical discipline is twofold: a teaching, educational component and a punishing, corrective component. Children within both the nuclear family and the church family need discipline for spiritual health just as they need nourishing food for physical health.

The book of Proverbs sums up family discipline in stating "Train children in the right way, and when old, they will not stray." (Proverbs 22:6) One of the finest examples of the educational use of discipline is recorded in Exodus (Exodus 12:24ff) in which the family is involved in the Passover feast. "And when your children ask you, 'What do you mean by this observance?' you shall say, 'It is the Passover sacrifice to the Lord....'" Here we find the children sitting under the teaching, the discipline, of the father, learning the religious history of their people.

There is also a strong emphasis in the Hebrew Scriptures on family discipline in the sense of corrective and punitive action. We read in Proverbs (Proverbs 13:24) "Those who spare the rod hate their children, but those who love them are diligent to discipline them." Such discipline sought to teach children to obey their parents. The result of disobedience was sometimes carried out by physical punishment which was intended to provide a sobering second thought about repeated offenses. There was the provision that a particularly stubborn and rebellious son could be taken to the elders who would stone him to death. (Deuteronomy 21:18ff)

None of us would now condone such an extreme form of discipline. However, these references from the Hebrew Scriptures underline the importance of discipline in maintaining the welfare of children and the family community. Children need to learn that both for their own good and that of the family and community one needs to act in the right way.

In the New Testament days the concept of discipline came under the broader educational ideal of the Greek civilization where discipline was related to the household training of children and to the concept of training people to take their place in the culture of their world. In this Greek ideal there was little emphasis on chastisement. Paul upholds this more educational understanding of discipline in saying "Children, obey your parents in everything, for this is your acceptable duty in the Lord. Fathers, do not provoke your children or they may lose heart." (Colossians 3:20-21) This implies that continuous criticism, rebuke and unduly strict discipline may break the spirit of the children.

As we move in New Testament consideration from the nuclear family to the church family we witness the necessity and reality of discipline both in the instructional and corrective forms. Corrective discipline in the church was administered to lead to repentance, to prevent people from stumbling and for the edification of the church. Corrective discipline is necessary in any

human relationship because of the reality of human sin. Christ sets before us the ideal of agape love. In the Sermon on the Mount, Christ uttered several "you have heard it said of old but I say unto you" statements which affirm not hate but love, not retaliation but forgiveness. We read also of the adulterous woman brought to Jesus with the affirmation that Moses' law demanded stoning - did Jesus concur? His pertinent reply rings down through the ages: "Let anyone who is without sin be the first to throw a stone at her." After the crowd slowly withdrew, "Jesus said, 'Woman, where are they? Has no one condemned you?' She said, 'No one, sir.' And Jesus said, 'Neither do I condemn you. Go your way and from now on do not sin again.'" (John 8:5ff)

The admonitions of Christ not to hate but love, not to retaliate but forgive and not to condemn but send the person away to sin no more are the ideal responses to the question of discipline. But unfortunately human experience teaches that often more is needed in the way of discipline, a concept upheld by Christ's teaching. In the, as in all relationships, sin and offense will occur. The question for the church is: What do we do about it? Do we discipline and if so how do we discipline the offender?

The teaching of Christ in the gospel of Matthew is the foundation for church discipline. He outlined a series of steps to be taken when "another member of the church sins against you." The first step is a private consultation in which the offended party talks directly with the offender seeking repentance and reconciliation. If that proves unsuccessful the second step is to have another meeting, this time with the addition of two or three witnesses. Such might help reach resolution and, if not, provides witnesses for subsequent action. The third step is to bring the unresolved matter to the church. As Christians, the mandate is not to go to civil authorities but to each other as fellow Christians. If no resolution is possible at that stage, the final step of discipline is to be taken which is the removal of the offender from the church. (see Matthew 18:15-17)

The early church was not without its problems and this model taught by Christ was likely the first approach taken. The offender was confronted with his or her sin and, if genuine confession and repentance were exhibited, the offender was to be forgiven. The Philippian Church had a problem between two women, Euodia and Syntyche (Philippians 4:2-3). Paul exhorted them to sit down and work out their differences but also urged the congregational leaders to work with them. In writing to Timothy (2 Timothy 2:24-25) Paul indicated that Timothy, the servant of the Lord, must not be quarrelsome but kindly to everyone, an apt teacher, patient, correcting opponents with gentleness. This affirms that any tensions must be dealt with both seriously and gently. The aim of discipline is repentance and restoration as affirmed in the words of Christ in the book of Revelation: "I reprove and discipline those whom I love. Be earnest, therefore and repent." (Revelation 3:19)

In situations of very serious offenses, stern discipline was administered in the early church. Stern though it was, its purpose was still to achieve repentance and restoration. In writing to Timothy, Paul shared a concern regarding Hymenaeus and Philetus who had swerved from the truth by claiming the resurrection had already taken place. Clearly this was disturbing the faith of some (2 Timothy 2:17-18). Paul also referred to Hymenaeus and Alexander whose false teaching had caused major upheaval in the faith of some. The result of this false teaching was a stern act of discipline: "I have turned them over to Satan, so that they may learn not to blaspheme."(1 Timothy 1:20) The implication of this is excommunication from the fellowship of the church.

Another example of stern discipline occurred at Corinth. Paul attested to the sexual immorality of a man living with his father's wife and of the church's indifference to this (1 Corinthians 5:1ff). Paul took swift action in pronouncing judgment upon the man and instructing the church "to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord." It may well be that this man's physical life would be terminated, but the purpose of this harsh discipline was to ensure that his salvation would be secure.

A perfect church would need no discipline for all would fully know the Lord and none would sin. But such is not the case in our imperfect church. We need discipline in the sense of sound teaching that the household of faith may grow in Christian maturity. We need discipline in the sense of corrective action that the errant may repent and be restored and that the standards of the church might be upheld. Therefore, we have in our Book of Forms a Chapter 9 headed, "Church Discipline".

SOME HISTORY BEHIND THE BOOK OF FORMS

In undertaking any review of or in contemplating any revision to the procedures for ecclesiastical discipline, it is essential that the law of the church as presently contained in the Book of Forms be understood in its historical context. Apart from a very few minor amendments, the substance of Chapter 9 of the Book of Forms has remained unchanged throughout the whole of the history of The Presbyterian Church in Canada. Grounded in scripture, based on the principles of Reformed church government set forth by John Calvin and John Knox, and understood and applied by ministers and elders conversant with the history and the "wont and usage" of the church, our procedures for church discipline have withstood the test of time and have served the church well.

Two foundational documents provide much of the framework for Chapter 9: The Second Book of Discipline of 1578 and The Form of Process of 1707. Both of these are relatively brief documents: the former takes all of 28 pages in the edition published in 1836; the latter consists of nine brief chapters totalling 25 pages.

After the consummation of the union of 1875, in which the various branches of the Presbyterian Church then existing in Canada came together to form The Presbyterian Church in Canada, the 4th General Assembly, in 1878, instructed the Committee on Ecclesiastical Procedure to complete the work in process, "to avail themselves of the suggestions of the Presbyteries ... and "to publish the Book, thus amended, as a useful guide to the office-bearers of the Church". The result was the publication in 1879 of The Constitution and Procedure of The Presbyterian Church in Canada (Toronto: Hart & Rawlinson, 1879). There are six chapters pertaining to church discipline, arranged in order and entitled as follows: Discipline (General Provisions); Mode of Procedure; Citations; Evidence; Censures and Other Consequences of Discipline; Libel. The six chapters contain a total of 77 numbered paragraphs.

It does not appear that the detailed wording and order of these chapters were directly borrowed or founded upon any Scottish work on ecclesiastical procedure previously published; rather they appear to represent an effort on the part of The Presbyterian Church in Canada after 1875 to set down in a logical and useful form provisions and procedures for church discipline, founded upon scripture and following on the Second Book of Discipline and The Form of Process.

The two major revisions of "The Rules and Forms of Procedure in the Church Courts of The Presbyterian Church in Canada" undertaken before 1925 were published in 1889 and 1902. Both left the sections on church discipline largely untouched, save for minor revisions and clarifications. In 1933, under the direction of T. Wardlaw Taylor, a revision of the forms of procedure entitled "The Book of Forms" was published. This book had the authority of the 58th General Assembly, of 1932, which instructed the "Committee on Revision" to complete and publish the Book of Forms "as a summary of the approved practice of Presbyterian Churches, supplemented by specific regulations enjoined by The Presbyterian Church in Canada from time to time, and as a guide to the office-bearers of the Church in all ordinary matters," to which was added, "and as setting forth the law and practice of the Church".

An examination of historical evidence suggests that T. Wardlaw Taylor was conversant with both the civil laws in Canada touching upon The Presbyterian Church in Canada and developments in Presbyterian ecclesiastical procedures in Scotland. His father, Thomas Wardlaw Taylor, published in 1876 a volume setting forth in a compendium various federal and provincial acts applying to The Presbyterian Church in Canada and the preceding church bodies which united in 1875. Some sections of the Book of Forms of 1889 and 1932 show evidence of the use of an edition of William Mair's work, "A Digest of Laws and Decisions Ecclesiastical and Civil relating to the constitution, practice, and affairs of The Church of Scotland with explanatory notes and forms of procedures". [The first edition of this work was published in 1887, the second in 1895, the third in 1904, and the fourth in 1912. A committee of "The Association of General Assembly, Synod, and Presbytery Clerks" prepared a revision of this fourth edition "with supplementary and other notes", which was published by William Blackwood and Sons (Edinburgh) in 1923.] Another work evidently available to T. Wardlaw Taylor was "Styles of Writs, and Forms of Procedure, in the Church Courts of Scotland", originally produced by the Church Law Society in 1838, and revised by J. Cook and republished by T. & T. Clark, Edinburgh, in 1850; it is quite likely that this is one of the "old sources" from

which the specimen forms added to the Appendices (of which mention is made in the preface to the 1932 edition of the Book of Forms) are drawn.

The content and indeed the language of the majority of the 93 sections of Chapter 9 of the current edition of the Book of Forms are substantially unchanged from the 1879 edition. Most of the additions, and the present slightly modified order, date from the 1933 edition.

The practice in drafting the procedures in The Presbyterian Church in Canada has until recently tended to be to set forth general statements applicable in all cases requiring church discipline, rather than to try to outline a specific procedure to be followed in the case of each of several specified sins. Scanning the chapter titles of The Form of Process and comparing them to the chapter titles of the 1879 and the present section headings in Chapter 9 of the Book of Forms illustrates this.

The full title of "The Form of Process" is "The Form of Process in the judicatories of The Church of Scotland with relation to scandals and censures, approved by Act of the General Assembly, April 18, 1707". The chapter titles denote what is covered:

Chapter I	Concerning Church Government, Discipline, Scandals, and Censures in General
Chapter II	Concerning the entering Processes, Citation of Parties and Witnesses, and taking Depositions, and anent Fugitives from Discipline
Chapter III	Concerning Swearers, Cursers, Profaners of the Lord's Day, Drunkards, and other Scandals of that nature
Chapter IV	Concerning the Sin of Fornication, Adultery, and scandalous carriage tending thereto
Chapter V	Concerning Appeals from a Kirk-Session to a Presbytery, etc.
Chapter VI	Concerning Processes which natively begin at the Kirk-Session, but are not to be brought to a final determination by them
Chapter VII	Concerning Processes against Ministers
Chapter VII	Concerning Processes in order to the Censure of the greater Excommunication
Chapter IX	Concerning the order of proceeding to Absolution

A major departure from historical practice in The Presbyterian Church in Canada has been the drafting, approval and publication of the recent Policy for Dealing with Sexual Abuse and/or Harassment, which makes far more explicit definitions and sets out far greater detail in procedures to be followed in pursuing church discipline with respect to certain complaints. Likewise, the recent policy manual on the Dissolution of a Pastoral Tie, particularly in its delineation of procedure, especially to determine terms for transition allowances after dissolution, attempts to codify many things previously left in the purview of the presbyteries. The relation of these two policy manuals to the Book of Forms needs to be clarified.

The Presbyterian Church in Canada has also tended to keep its manual of practice and procedure brief, and, while providing examples in the forms to be used in preparing minutes, citations, and sentences, has not offered a whole corpus of historical case law by way of support or illustration. The most recent printed edition of the Book of Forms to use numbered pages ran to approximately 150 pages. By contrast, the first edition of Practice and Procedure in The Church of Scotland, published in 1934 and edited by J. T. Cox runs to 702 pages. Our practice has had the advantage of keeping the Book of Forms relatively small, but has meant that some helpful interpretations and applications of the law and practice of the church through the years have not been available for wider use and reference.

One of the dangers against which we need guard is the tendency of the present litigious age to want to codify every practice and to pass a specific law designed to cover every conceivable situation. It has been said, and with some merit, that a sign of a dying organization is its inclination to pass laws to save or protect itself. Two very valuable lessons to be drawn from this historical overview are that our Canadian Presbyterian forebearers (1) were eager and careful to see the provisions governing church discipline as being suitable for "presbyterian churches", by which they meant ecclesiastical bodies throughout the world, not restricted to "The Presbyterian Church in Canada" alone; and (2) regarded the provisions in such procedures as a useful guide rather than as a dotting of every "i" and a crossing of every "t". We would do

well to resist the pressure to re-write Chapter 9, or any part of the Book of Forms, if the motivation for such an undertaking is to narrow the scope or application of the law to the particular present context, geographical, political, or sociological.

The special committee is of the opinion that some revision to Chapter 9 is called for, in order to make clearer the distinction between informal and formal process, and to attempt to address in some way certain matters highlighted in the civil courts in Canada concerning "fair process" or the appearance of fair process. Fundamentally, though, the principles and procedures which have enabled the church to faithfully exercise biblically-warranted church discipline designed for "the maintenance of the truth, the vindication of the authority of Christ, the removal of offences, the promotion of the purity and edification of the church, and spiritual good of offenders" (Book of Forms section 314) continue to be valid and valuable in assisting the church to glorify God.

The special committee is also of the opinion that an historical and illustrative commentary on the Book of Forms might prove useful to the church, in aiding members, elders, and ministers to better understand and apply the principles laid down.

REPLIES FROM PRESBYTERIES

Presbyteries were invited by the special committee to provide comments and observations about Chapter 9. They were guided in this endeavour by questions in five areas: presbytery visitations, dissolution of pastoral tie, continuing pastoral tie, conflict of interest, and judicial process.

Replies came from more than 20 presbyteries and indicated a strong general interest in the work of the committee. Many described the need for clarification of language and procedures and the need for training for elders, clergy as well as students in our theological colleges to effectively and fairly implement Chapter 9. The Book of Forms generally and Chapter 9 in particular were described as inaccessible and inconsistent, sometimes being interpreted as guidelines to assist with a course of action, other times seen as rigid law. The result is a lack of consistency in actions from one presbytery to another and the lack of procedural uniformity is described as a "sea of inconsistency".

The presbytery visitation appeared not to play a major role in addressing situations that might require discipline under Chapter 9. Although there were notable exceptions, the visitation was described by some as an infrequent formality where participants may not be totally open and candid about issues that exist within a congregation. Lack of continuity and follow-up after visitations were cited as part of the challenge in making visits more worthwhile for all involved.

The basic issue that respondents said often resulted in some course of action under Chapter 9 was that of a minister and congregation(s) 'not getting along'. However, respondents frequently described difficulties in knowing how to proceed to deal with issues under Chapter 9 and many indicated that informal process has been most widely used in their experience although not consistently.

The question of how to reconcile the discipline of the church and the civil process and the need to ensure that the discipline process is a pastoral one rather than a judicial one were raised in a number of replies. More than half of the replies indicated that presbyteries had had within the past 10 years a situation leading to dissolution of pastoral tie or continuing of pastoral tie. Situations including dismissal for cause or negotiation of a settlement were described as requiring the guidance of Chapter 9. Where is the line between ordination vows obligating clergy to obey the discipline of the church and the need for a civil process? Respondents also pointed out that both congregations and clergy are often left damaged after a disciplinary process. Increased numbers of settlements requiring payouts to clergy are resented by congregations; clergy often feel 'forced out' of their charges. It was noted that these situations also relate to the process, or lack thereof, for the review of ministers, whether by meaningful peer review or by some other means.

Especially in smaller presbyteries, the need for ministers and elders to wear "several hats" including pastor, mediator, investigator, judge and jury leads not only to stress and overloaded schedules, but to conflicts of interest. A number of respondents suggested that one way to help address this issue as well as the problem of inconsistency in application of Chapter 9 is to

establish a standing judicial commission. Such a body could provide uniformity in procedures, procedural fairness and consistency of advice to presbyteries that have different degrees of experience and competence.

Finally, the question of legal counsel being involved in disciplinary matters was raised. Is the current practice appropriate to our times? At present, the Book of Forms states that "Law agents or professional counsel are not allowed in any court of the church" so that the civil courts and ecclesiastical courts remain separate. It was noted that the Presbyterian Church (USA) requires the presence of counsel for consultation and that counsel must be Presbyterian.

REFLECTIONS ON THE CHURCH AND THE LAW

For the church's law to be honouring to God, it needs to be rooted in scripture and it must be developed prayerfully. As Jesus taught us, mere obedience of the law in itself does not lead to life. Yet Jesus did not come to destroy the law, but to fulfill it. Christ married the law to love. Law, according to Jesus, was a spiritual gift - Torah. John Calvin himself understood the third and principal use of the law to be a guide to the redeemed.

Many in our society no longer think of law as "Torah", a spiritual gift from God, but rather "Lex", the Roman legal principle of retribution. The differences between the two types of law are profound for a Christian community attempting to use law in a way that maintains the truth, vindicates the authority of Christ, removes offenses, promotes the purity and edification of the church and the spiritual good of offenders (section 314 of the Book of Forms). Whereas Lex has historically required penance, punishment and retribution of the guilty party, Torah is a means of grace used for the recovery of the erring from sin and peril, for the protection of Christ's people from occasions of stumbling and the edification of the church (section 314.1 of the Book of Forms). As the church, we must recognize that the underlying principle of ecclesiastical law and discipline cannot be the Roman concept of Lex.

It is with this understanding of the law as Torah that we engage in a discussion of church discipline and the law, both church law, and its interaction with civil law. In all circumstances, the law must guide us and instruct us into the love and ways of Christ. Law that does not do this cannot be Christian law.

As other parts of this document remind us, our church has run into some significant difficulty with the practice of implementing Chapter 9 which deals with church discipline. At times, the difficulty arises as a result of archaic language, or a lack of understanding of the context for its application. Often, however, the problems arise from internal inconsistencies and inadequacies in the Chapter. The most difficult problems seem to arise from a lack of guidelines for informal process. In law lies some of the problem. But in law carefully and prayerfully developed as Torah also lies much of the solution.

The special committee presently sees four major legal/theological issues with Chapter 9:

1. Formal versus Informal Process

At the heart of the problem the church seems to be experiencing with Chapter 9 comes the distinction between what we will term "formal" or "judicial" process and "informal" process.

Formal process (also known as "judicial process" section 324, Book of Forms) may be defined as that process which begins with or involves the official laying of a charge ("libel", "fama" and "scandal" are terms that invoke this kind of process in the Book of Forms). Chapter 9 then lays out the formal/judicial process to be followed to resolve the complaint. It should be stated clearly that formal process is rarely entered into by presbyteries.

Informal process is envisioned by sections 199.3, 377 and, to some extent by, section 325. Informal process involves the "informal" (non-judicial) resolution of a dispute. It is this "informal" means of dispute resolution sanctioned by sections 199.3, 377 and 325 which presbyteries use in the vast majority of all disputes. By using informal process, presbyteries are not required to follow the steps of formal process required elsewhere in Chapter 9.

In the experience of special committee members, and judging by presbytery feedback, the vast majority of problems that arise in the course of church discipline arise from the lack of guidelines in Chapter 9 relating to the use of "informal process". Problems and difficulties

around bias arise from lack of resources in small presbyteries, and inconsistent practice from case to case consistently frustrate court members involved in disciplinary matters.

What typically happens when a problem arises in a presbytery is that the presbytery invokes sections 199.3 or 377 to send a small or not-so-small visitation committee to investigate the problem and report back. Sometimes this is preceded by informal contact by a moderator, clerk or committee convener to investigate the nature of this problem.

Often, those sent in will try to serve several functions: pastoral care for those involved, investigation of the complaint, creation of a report or initiation of a dialogue (formal or informal) with the presbytery, a committee or the moderator or clerk. If the matter comes before the court, the committee then reports and votes on the same matter. This process is customarily used in matters as wide-ranging as a small internal dispute in a congregation to matters as serious as dissolution of a pastoral tie.

This "typical" informal process, if not handled carefully, can be wracked with difficulty and inconsistency. Further, Chapter 9 does not provide any clear or direct guidance on how to proceed "informally". It is not guided by any clear understanding of role, process, and expectation under Chapter 9. Presbyters will sometimes govern themselves by some of the procedures contemplated for formal process in Chapter 9, but they will often will do so selectively. Put frankly, we too often "make up the process" as we go along, following other precedents we have seen. In the absence of guidelines that govern the exercise of sections. 199.3 and 377, it is hard to do otherwise.

In the special committee's view, Chapter 9 suffers from a lack of clear and simple guidelines with respect to guiding informal process. It is the special committee's intention to seek to develop a set of clear and fairly comprehensive guidelines that deal with steps to take to resolve matters informally. A redraft will not involve making informal process overly formal, for that would surely defeat the purpose of informal process. We do not wish to fetter away the discretion that sections 199.3 and 377 envision or the need for flexibility that necessarily arises in the circumstance of each case. Yet to operate in vacuum is something that we sense is causing some distress. It also puts the community of faith at risk. A redraft of the informal process provisions of the Book of Forms would set out some ground rules and make some important distinctions that should make the process clearer, fairer and less subjective for all involved.

2. Inconsistency and Uncertainty

The special committee may also make revisions centering on inconsistencies and uncertainties that arise from various sections and phrases in Chapter 9.

For example, section 321 and section 321.1 appear to say two contradictory things. Section 321 appears to exclude all recourse to civil courts. Section 321.1 allows recourse to civil courts where all other means are exhausted. We need to decide which it is. This is only one such example.

Section 333 excludes law professionals and court agents from acting in a church discipline case. There is a division of opinion as to whether that excludes lawyers who are presbyters or members of a court from being involved in a church discipline case, and if such an exclusion is properly using the gifts God has given to the Church. This needs to be clarified. This is by no means a simple issue and will require significant discussion and prayer to resolve.

There are also questions surrounding the initiation of even a formal process, which according to Chapter 9, must be prefaced by informal process. Section 325.1 advises that before commencing formal process, the court should seek by private conference to "remove the scandal." Section 322 says essentially the same thing, but only in respect of "private character" matters. Several difficulties with this emerge. First, these apparently conflicting sections create confusion for court members faced with following Chapter 9. Which is to be preferred? Second, there are no guidelines at all on how to go about "informally" resolving a matter before it goes to formal process. And finally, how does one ensure one does not jeopardize the rights and obligations of any party using ill-defined "informal process".

There are other unclear and inconsistent sections of Chapter 9 that the special committee will work on in its review.

3. Judicial Review and Litigation

There is a growing likelihood that church court decisions will be reviewed by civil authorities. As our society becomes more litigious, we must be aware that all of our activities may be examined under a civil authority spotlight. There is a question of whether the process used in Chapter 9 complies with civil court conceptions of natural justice and/or fairness in due process.

The legal terms "fairness", "due process" and "natural justice" are often used in the church, but seldom are we clear on what they mean. That is in part because these are legal terms that we do not use in every day church discourse. It is also in part because these doctrines are being refined and honed each year under common law, and also because the standards of fairness and natural justice vary depending on the body that is being examined and the rights concerned in each case. Even the availability of judicial review by a civil court of a church decision varies by case and by the nature of the body of rights affected by the original decision.

However, we need to be reminded that the concept of "natural justice" is theological in nature and best developed historically in the ecclesiastical courts. Natural justice was not invented by lawyers but is rooted in the Torah. Those procedures are based on "those unalterable and fundamental moral principles which are discernible by the exercise of right reason." The church, which has always been the strongest protector and proponent of the dignity of the person, first developed the notion of natural justice to ensure that accused individuals were properly treated and respected in any legal proceeding against them. The more serious the allegation, the stronger the protection of the accused in a legal proceeding.

It is important that all the elements of Chapter 9 reflect "natural justice" as civil courts will attempt to impose that justice if the church ignores it. The church must be both "fair" and "just" theologically, and be "fair" according to the definition of the civil court system.

The doctrine of natural justice must be applied by the church courts and will be applied by the civil courts in any review of all formal church discipline proceedings under Chapter 9. Where it is applicable, civil courts will examine any decision to see that the principles of natural justice as set out below were applied when the decision was made. Natural justice includes the following principles, subject to the requirement that stricter compliance to these conditions be made to more serious allegations against the accused:

1. The right of the accused to notice of all proceedings.
2. The right of the accused to be heard, personally or by other fair means.
3. The right of the accused to know the charges or complaints being made.
4. The right of the accused to respond to all charges or complaints and be given time to prepare that defence.
5. The right of the accused to obtain advice from someone who can act as an advocate on behalf of the accused; The right of the accused to an unbiased and consistent hearing, including eliminating those from the decision-making process who have a personal interest or relationship with those in the dispute.
6. The right of the accused to be considered innocent until proven guilty by due process.

The civil courts have developed the definition of natural justice further than the ecclesiastical courts, and not always in ways that reflect the theological roots of the doctrine. This is the nub of the issue, particularly in respect of the sixth principle above (discussed more fully below). The special committee believes it is incumbent upon the church to uphold the scriptural principles relating to discipline. Jesus himself, and indeed scripture in other places, set out procedures and principles for discipline to which the church is bound. At times, that is either going to put us at odds or appear to put us at odds with some of the principles of natural justice.

When the church does depart from the principles above because of scriptural reasons, the special committee feels very strongly that we need to be clear and precise about how and why we are doing so. The current state of informal process is dangerous in that we sometimes depart from natural justice and scripture without being clear why we are doing either. Where we differ in some respects from the civil notion of natural justice, we must be very clear why and how we are different, and what safeguards we have developed for all in the procedure. The idea is not that we flaunt or follow civil law, but that Christ is honoured in what we do. We have much to learn from civil law, but where it may differ from biblical principles of discipline and restoration, we must follow Christ.

Procedural fairness is a related but lesser test applied when the principles of natural justice do not always apply. Procedural fairness is expected of private religious organizations. Civil courts reviewing a private body's decision for procedural fairness will generally expect:

- the right to notice;
- the right to make representation;
- the right to an unbiased hearing.

Other elements of natural justice may also apply depending on the circumstances of the case.

As we redraft Chapter 9, we will be doing so with a view to ensuring that the sections are fair and will stand up in a civil court, are naturally just and satisfy not only the requirements of a civil court as consistent with scripture but the more onerous obligations required by Torah.

4. Bias

One of the recurring legal problems in both the formal and informal process modes of Chapter 9 is the problem of "bias". We commonly call this "wearing several hats". This indeed is one area that will make Chapter 9's final outcome "most distinct" from the civil law concept of natural justice as it has evolved.

The problem of "bias" arises in all presbyteries and courts, but particularly in small presbyteries and communities, where individuals involved in church discipline will be asked to perform several functions. Conceivably, a court member may be asked to pastor a person involved in a disciplinary matter, be on the investigation team, draft a report for the consideration of presbytery and then vote on the same report. Particularly because so much of what happens in our church is informal, the roles may be both official or unofficial roles. But it is highly conceivable to have a court member act as pastor, investigator, prosecutor and judge in the same case.

By virtually all standards, this seems unfair and difficult for all concerned when not dealt with in any clear and intentional manner. It often puts the court member taking these roles in a difficult position, being forced to vote on an issue having been exposed to information that did not make it into the committee report or that was shared in confidence. It makes the presbytery's role tougher as well.

The tension between modern civil law and scriptural principles in this regard is real. In a civil understanding, one cannot wear multiple hats in a single case; one cannot be pastor, investigator, prosecutor and judge. We think the reasons for this are intuitive from a civil and Christian mind-set. The doctrine of the absence of bias is needed because it protects against cronyism, favouritism, prejudice and corrupt process. Naturally, no Christian would ever find cronyism, favouritism, prejudice or corrupt process to be remotely justifiable. The difference between a civil and scriptural approach to bias is not so much in the rationale behind the doctrine as the remedy found to address the abuse that is bias.

The civil courts have reacted to the problem by saying that, generally speaking, a person may not wear multiple hats. We feel the church needs to say that a Christian is at times compelled to wear multiple hats, but we need to be very clear about exactly how those functions will be carried out to uphold fairness to all in the proceedings.

While we realize that even the best Christian community is stained by sin, the scripture envisions a disciplinary role for the Christian that by its nature involves several "hats". The one who is offended must approach the offender (Matthew 18). The offended one then returns with others from the community, who will, if no immediate remedy is found, also be among those in the church who judge the offender and impose discipline. As we see it, the scripture inevitably calls Christians to be involved in some aspects of the roles of pastor, intercessor, investigator and discerning judge of the one who is in error. At the heart of this is the biblical understanding of a community responsible to Jesus Christ and to one another. The very notion of Christian community is foundational to church discipline.

In part because of the difficulty involved in wearing several hats, the committee will be investigating the role a standing judicial committee might play to help ease the problem of bias and "roles" or even to assist church courts in exercising their community function. A standing judicial committee could play a role in formal and informal process.

We are well aware that the full theological, legal and procedural implications of what we are suggesting need to be worked out carefully over the next while. The committee must work prayerfully and carefully through the issue of how one is loved, disciplined, restored and cherished in Christian community. We realize this may pit us against the principle of the absence of bias in civil law. When that happens, we must be clear and precise as to why we are different, and we must be abundantly fair in the process that is developed to deal with offences. Many sections of the existing Chapter 9 help us with this; many need further development.

CLERKS OF GENERAL ASSEMBLY

From the beginning of its work, the special committee has been privileged to have the Clerks of General Assembly as advisers. Mrs. Barbara McLean, Associate Secretary, Deputy Clerk has attended the committee's meetings on a continuing basis. The Rev. Stephen Kendall, Principal Clerk has sat with the special committee periodically. The Rev. Tony Plomp, Deputy Clerk has remained available to the committee. As the special committee presents this report on its work and proceeds to the next steps, it has become clear that the Clerks of General Assembly, while continuing as advisors, also need to function at arms-length with respect to the special committee's work. In that capacity, the Clerks will be submitting to the special committee a response to this report at the same time as it is being studied by and reported on by the lower courts. The special committee values this input from the Clerks and will continue to seek their insight and advice as it proceeds with is work.

CONCLUSION

At its last meeting, the special committee worked through the sections of Chapter 9 in light of the above material. When finished, the special committee felt it was beginning to see "the light at the end of the tunnel". As it continues with its work, the special committee will remain cognizant of:

- the biblical and theological basis for any discipline and the form of that discipline;
- the historical perspective with its caution not to try to make Chapter 9 definitive and prescriptive;
- the issues raised by presbyteries;
- the legal factors raised around the actions of church courts and any review that might be done by a civil court.

As well, the special committee expects to explore the implications of the phrase "to submit yourself to all lawful oversight" in the ordination vows. What does one being ordained, minister or elder, assent to with those words? What rights are being relinquished as long as the oversight is "lawful"? The special committee is of the view that a statement on this matter may prove helpful.

As in our past reports, the special committee again asks for the prayers of the church for its work.

> **Recommendation No. 1** (adopted, p. 19)
> That the report be sent down to sessions, presbyteries and synods for study and report by January 15, 2003.

Peter D. Ruddell
Convener

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 128th General Assembly:

MEMBERSHIP

The committee expresses its special appreciation to the following members who complete their term of service with this General Assembly: Herbert Hilder, Debbie (Laing) Stewart, Marion Barclay who were appointed by the Assembly and Mark Davis, Shirley Murdock and Jawad Jaouni who represented the students. Marion Barclay served as convener for the past two years during which time she provided creative, supportive and strong leadership.

The Rev. Dr. Ken Mc Queen, the new principal of Vancouver School of Theology, was welcomed in November and the committee is looking forward to working with him during his term.

FUNDING FOR THEOLOGICAL EDUCATION

The amount received from *Presbyterians Sharing…* in 2001 for the support of colleges was $842,786.

The Presbyterian College	16%	($134,848)
Knox College	70%	($589,960)
St. Andrew's Hall	14%	($117,978)

The Finance Sub-Committee has started an analysis of the colleges' financial situation in order to identify the financial needs of these institutions. The colleges are very concerned about the rising costs that they are facing and the committee wishes to address how best to meet their needs. A preliminary report was presented to the committee in February 2002. After further consultation with the colleges this spring, another report will be presented in November 2002 and subsequently to the Assembly.

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

Grants

The projects and amounts approved in November 2001 for the 2002 grants from the Ewart Endowment for Theological Education are:

1. Grants awarded in this category are initial grants for a certain number of years conditional upon annual reporting by the recipient and evaluation by the Sub-Committee:
   - Presbyterian College for its global education program in the amount of $30,000 ($10,000 each year of the three year grant);
   - Knox College for its lay certificate program in satellite locations in the amount of $36,000 ($12,000 each year of the three year grant);
   - Life and Mission Agency - Education for Discipleship for Canada Youth 2003 in the amount of $60,000 ($20,000 for 2002; 40,000 in 2003).
2. Grants awarded in this category are those which have received approval for an ongoing grant:
   - Knox College for the Professor of Christian Education and Youth Ministry, $70,000 (second year of a five year grant);
   - Knox College for the McKay Resource Centre, $7,000 (second year of a five year grant);
   - North Park for the Spanish Ministry project, $10,000 (second of three year grant);
   - St. Andrew's Hall for the Elders' Institute, $30,000 (second of four year grant).
3. Grants awarded in this category are for one year only:
   - Summer Experience'02 in the Synod of Southwestern Ontario in the amount of $15,000.

The new grants awarded since last reporting total $126,000. The total amount awarded since the beginning of the fund is $1,525,250. Each year, 10 per cent of the income realized from the Endowment is to be returned to capital and in 2001 that amount was $19,852.

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.

CAMERON DOCTORAL BURSARY FUND

The Cameron Doctoral Bursary Fund provides bursary assistance to certified candidates for ministry, ministers of Word and Sacraments and diaconal ministers of The Presbyterian Church in Canada who are pursuing doctoral programs in theological studies (Th.D., Ph.D.) or in educational ministry (Ed.D.). One award was granted for the 2001-2002 academic year. At the end of 2001, the capital amount of the Fund was $520,800.

COLLEGE VISITS

In February while meeting at Knox College, the committee visited with the college community which consisted of representatives from the student body (basic and advanced degree and special programs), faculty, staff and governing board. Through small group discussions, the committee became more familiar with the programs, the hopes, dreams and concerns for the college and for theological education in general; and they toured the residence and academic sections of the building. The visit, along with the format for the visitation were successful. In November, the committee will hold its meeting in Montreal at Presbyterian College and will visit with the community there.

LOCATION OF DIACONAL EDUCATION (A&P 1999, p. 443-44, 34-35; A&P 2000, p. 495-96, 24)

The committee has received the replies from Ministry and Church Vocations regarding diaconal ministries within the denomination. It has appointed a new ad hoc committee to review the responses and to determine the level and kind of education required for those entering this ministry. The committee will report at a future Assembly.

STUDENT DEBT LOAD STUDY (A&P 1999, p. 206, 22; A&P 2000, p. 497)

A small group was assigned to gather information on the study of student debt load and it reported to the committee in February. Before presenting a final report to the Assembly, the committee wishes to gather additional information.

CONSULTATION RE KOREAN STUDENTS (A&P 2000, p. 497)

The consultation concerning Korean students and theological education will be held April 22-23, 2002, at Crieff Hills and about twenty students are expected to participate. The Rev. Dr. Glen Davis has convened this committee.

LAY THEOLOGICAL EDUCATION

The three colleges have provided good programs for lay theological education this past year. The Elders' Institute at St. Andrew's Hall has had a successful year with its on-line courses and this year developed a program called "Role of the Elder In a Box", a program for sessions. Knox College has developed a Masters of Theological Studies and has completed the first full year of the Certificate Program in Christian Faith and Life. Presbyterian College has developed a program for lay people that will equip them for leadership both in church and society which can be taken over two to five years.

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. Although the committee itself has not used all of the initiatives in its yearly planning, it has focused on Laity Equipping and will focus on Education in 2004-2005.

FACULTY APPOINTMENT PROCESS

A policy for faculty appointment process is in its final stages of development which deals with how faculty is appointed within each college and those positions which need to be appointed by the General Assembly. The committee will report this policy to the next General Assembly.

PRESBYTERIAN COLLEGE - ENTENTE WITH UNIVERSITY OF MONTREAL

The committee has worked with the Senate of Presbyterian College for a number of years concerning the provision of theological education in French and more recently in connection with the University of Montreal. The education system in Quebec is unique and the following two paragraphs give some background to this situation in relation to Presbyterian College, and the way in which the Entente with the University of Montreal parallels the agreement with McGill University.

In 1969 The Presbyterian Church in Canada authorized Presbyterian College to re-join the Joint Board of Theological Colleges and become party to its 1948 agreement with McGill University. This means that since 1969 the college has not operated as a free-standing theological college of the church which delivers its own program with its own resources, but has operated as part of an

ecumenical consortium affiliated with a public university. Given the size of each of the three theological colleges of the Joint Board, each college is dependent on the others for the delivery of its program, and the three colleges together are dependent on the university. McGill University delivers the first two years of the program (B.Th. degree) which focuses on the core academic disciplines in theology: systematic theology, biblical studies, church history, theological ethics, etc.. The third year (In Ministry Year) is delivered by the Joint Board and focuses on pastoralia, field placements, and each college is responsible for seeing that its students receive the appropriate courses in denominational studies. There is some integration in that some Presbyterian College faculty are cross-appointed to McGill (for example, John Vissers is faculty lecturer in theology) and Presbyterian McGill faculty are cross-appointed to the college faculty (for example, Fred Wisse). In short, the academic program is delivered by virtue of an agreement between Presbyterian College, McGill University, the Joint Board of Theological Colleges, and the other two colleges. In this sense, the Entente is similar because it is an agreement between Presbyterian College, United Theological College, Diocesan Theological College and the University of Montreal to deliver theological education as an ecumenical consortium in co-operation with a public university.

Since the 1970s Quebec law requires that admission to a first professional degree be open to students who hold a diploma from a Quebec CEGEP. This means that in Quebec the basic theological degree is the B.Th. (not the M.Div.) and that theological institutions or faculties cannot refuse admission to B.Th. programs to students who hold this diploma but do not have a first degree. As a theological college of The Presbyterian Church in Canada, Presbyterian College still requires students (normally) to hold a prior degree (usually B.A.) as the basis for admission to its program. This is not a problem, and it is allowed to do this for our own Church. But the program itself must be delivered in the form of a B.Th. degree as specified by Quebec law. This is the basis of the structure of the program with McGill. While some of the details of implementation differ, the same basic approach is in view in the entente with the University of Montreal. The core of the theological program is delivered in the form of the B.Th. degree at a public university, to which the college supplements the appropriate pastoralia in co-operation with its ecumenical partners, and denominational studies.

The senate of the college, if this Entente with the University of Montreal is adopted by the General Assembly, would ensure that the requirements of the church are adhered to because the students would be classified as students of the college.

UNDERSTANDING OF ASSOCIATION BETWEEN THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE, THE PRESBYTERIAN COLLEGE OF MONTREAL, THE THEOLOGICAL COLLEGE OF MONTREAL AND THE UNIVERSITY OF MONTREAL

THE PRESENT PARTIES AFFIRM

1. The Montreal Diocesan Theological College

That Montreal Theological College, located at 3273 University Street at Montreal, was founded in 1873 by the Very Reverend Ashton Oxenden. The College was constituted under the aegis of a charter of the National Assembly of Quebec.

The main goal of the College is to provide theological and biblical training for the ministers of the Anglican community.

2. The Presbyterian College of Montreal

The Presbyterian College of Montreal, located at 3495 University Street of Montreal, was founded by the Canada Presbyterian Church. The College was constituted as a non-profit organization under the aegis of a charter of the National Assembly of Quebec.

The main goal of the College is to provide theological and biblical training for the ministers and workers of The Presbyterian Church in Canada.

3. The Theological College of Montreal

The Theological College of Montreal, located at University Street at Montreal, was founded in 1926 by the General Assembly of the United Church of Canada. The College was constituted through an act of the Senate of Canada in 1928.

The main goal of the College is to ensure theological, biblical and professional training and education for the ministry and other forms of Christian service of the United Church of Canada.

4. The University of Montreal and the Faculty of Theology

The University of Montreal and the Faculty of Theology, in its present state, was constituted by a special law (15-16 Eliz 11, chap. 129), approved August 12, 1967, and enacted September 1, 1967, located at 2900 Edouard-Montpetit Street at Montreal. This special law provides for the preservation and continuation of the corporation already in existence known at "The University of Montreal".

The University of Montreal's goal is research and post-secondary education. The University of Montreal has in its power to dispense university-level education and to attribute university-level grades, diplomas and certificates.

Founded in 1878 and present on campus since 1967, the Faculty of Theology of the University of Montreal is a Catholic faculty pursuing a mission of fundamental training in theoretical and practical areas. The Faculty wishes to serve the research of meaning and the comprehension of the Christian tradition in its present diversity.

5. Objective of the Understanding

The University of Montreal actively participates in the group of Anglican, Presbyterian and United theological colleges in offering candidates to the ministry and other representatives within the churches, theological, biblical and professional training matching the standards required of their respective traditions, in French, in a pluralistic university setting.

THE PRESENT PARTIES AGREES

1. Program

1.01 The parties undertake to collaborate to offer the Baccalaureate Program in Theology, the Practical Theological Orientation (1-885-1-0) of the Faculty of Theology of the University of Montreal according the specific training profile of the Theological Colleges. This profile is described in Annex "A" of the present agreement.

1.02 The training activities identified as such in Annex "A" may be offered on the premises of the Theological Colleges. The other courses mentioned in the training profile are usually offered at the University of Montreal.

2. Students

2.01 The University of Montreal undertakes to accept in the above mentioned program the students whose admission will be recommended by the Theological Colleges, contingent on the said students' satisfactory levels and modalities of admission to the Bachelor in Theology program of the Faculty of Theology of the University of Montreal.

2.02 The Theological Colleges students admitted to the Faculty of Theology are under the latter's pedagogical responsibility, while remaining under the general responsibility of the Theological Colleges, who will offer them the environment and accompaniment corresponding to their specific objectives. Annex "C" of the present understanding specifies the division of the respective responsibilities of the Faculty and the Colleges in the administration of the students' files.

3. Diploma

3.01 The Theological Colleges students who successfully complete the training activities described in the program of the present understanding, according to the rules and standards of the University of Montreal, will receive the Bachelor of Theology of the University of Montreal.

3.02 On the basis of the Bachelor of Theology offered by the University of Montreal, the Theological Colleges will present a Diploma in Ministry or a Masters in Divinity, as per the conditions in Annex "A" of the present understanding.

4. Teaching Staff

4.01 The teaching staff required to offer the training activities in the Colleges as per the present understanding will be hired by the University of Montreal, as described in Annex "B" of the present understanding.

4.02 The teaching staff offering training in the Theological Colleges is under that general responsibility of the Theological Colleges.

5. Respondents

5.01 The general supervision of the present understanding is undertaken by a Joint Committee consisting of one representative from each Theological College and at least one and maximum two member(s) from the University of Montreal.

5.02 The general management of the present understanding is undertaken by a Management Committee consisting of two members, one designated by the Theological Colleges and one by the Faculty of Theology.

6. Financial Understanding

6.01 The Theological Colleges students attending the University of Montreal will pay the same admission fees and the same inscription expenses as the other students attending the first cycle of the Theology Faculty of the University and will benefit from the same advantages.

6.02 The University of Montreal will receive the grants attached to the students covered under the present agreement.

6.03 For the activities offered by the Theological Colleges and covered by the present agreement, the University of Montreal will cover the staff's expenses proportionately as 5.1 in Annex "B" of the present agreement.

7. Annexes

7.01 The annexes to the present understanding may be modified in common accord by the parties represented by the Joint Committee.

8. Length and Renewal

8.01 The present understanding is valid for a period of three years, starting September 1, 2002.

8.02 During the initial period, the Faculty of Theology of the University of Montreal will undertake the necessary formalities to join the Association of Theological Schools of the US and Canada (ATS).

8.03 During the initial period, any party wishing to terminate the understanding before the stated term must send six months written notice to the other party, with the reservation of the acquired rights of the students admitted to the program covered by this understanding.

8.04 At the end of this initial period of three years, the present understanding will not be renewed automatically. The two parties must state their mutual intentions in writing six months before the expiry of the present understanding. If need be, the clauses contained in the understanding could be modified as per written agreements between the two parties.

8.05 In case of termination or non-renewal of the present understanding, the theological students already admitted to the Bachelor of Theology program will be able to continue the necessary training at the University of Montreal to obtain their Bachelor of Theology.

8.06 In case of termination or non-renewal of the present understanding, the Theological Colleges will continue to offer the necessary training to allow students already participating in the program to obtain the Diploma in Ministry or the Master of Divinity.

Signed in Montreal on (date)

For the Montreal Diocesan Theological College	By:
For the Presbyterian College of Montreal	By:
For the Theological College of Montreal	By:
For the University of Montreal	By:

ANNEX "A" - TRAINING AND ACTIVITY PROFILE SPECIFIC TO THE THELOGICAL COLLEGES

1. Training Profile

1.1 Courses

Courses will be offered on the campus of the University of Montreal, with the exception of the courses offered by the Theological Colleges and identified as such

in the profile {note the profile is an outline of 90 credits necessary to obtain a Bachelor of Theology - Practical Theology}. The professors teaching courses on campus attended by Theological College students will be urged to present perspectives of the different Christian churches in their sources and authorize work allowing each student to explore his/her own tradition.

1.2 Profile required by the Theological Colleges

1.2.1 The attached training profile specifies which courses for Bachelor of Theology and Practical Theology Orientation programs are required for the Theological Colleges.

1.2.2 When the administration of a Theological College examines a candidate's admission request, he/she will inform his/her of this profile and, if necessary, establish a specific profile for this candidate.

1.2.3 This administrator will also inform the candidate of the Colleges' additional training requirements to obtain the Diploma in Ministry or the Masters in Divinity.

1.2.4 When the student completes his/her Bachelor of Theology in accordance with his/her training profile and satisfies the additional requirements established by the Theological Colleges, the College concerned shall discern a Diploma in Ministry or a Masters in Divinity.

2. Planning

Every year on February 1st at the latest, the Administration Committee members will agree on the list of courses to offer during the following academic year, the courses to be provided in the Theological Colleges in particular, to respond to the needs of the students admitted under the present understanding.

ANNEX "B" - TEACHING STAFF

1. Designation

Every year, March 15th at the latest, the Theological Colleges will present the list and the curriculum vitae of the recommended teachers for carrying out the activities of the Colleges.

2. Qualification

In order to protect the specific character of the teachings provided in the Theological Colleges, the "Exigenges de Qualification pour L'Enseignement" (EQE) included, above and beyond the Faculty's usual requirements, the mention:

> Knowledge of the Anglican, Presbyterian and United Churches' traditions; knowledge of the objectives and training methods of the Anglican, Presbyterian and United Theological Colleges.

The Administration Committee members will make sure the candidate satisfies both the general EQE and the Colleges' specific EQE.

3. Hiring

Together with the Theological Colleges, the Faculty of Theology will hire the candidates retained following the usual teaching staff hiring procedures and criteria, as per the collective agreements.

4. Evaluation

4.1 Teaching evaluation will follow the policy and methods in use at the Faculty of Theology.

4.2 When hiring, the Theological Colleges will received from the teachers a written authorization allowing the Faculty of Theology to share the results of the teaching evaluation with the Colleges.

5. Salary

5.1 Salary Base: The University of Montreal will pay the teachers' salaries pro rated to the number of students admitted (NA) to participate in each activity dispensed by the Theological Colleges under the present understanding; each admission equals pay (P) equivalent to 1/30 of the salary (S) paid part-time to a teacher for an activity

involving the same amount of credits, the ceiling being the maximum of the said salary:

S x 1/30 x NA = P (<S or =S)

5.2 Method of Payment: Payment of the teacher's salary will be made through the Theological Colleges, subject to the teacher's written consent.

ANNEX "C" - ADMINISTRATION OF STUDENT FILES

1. Student Recruitment

1.1 Each Theological College will recruit their own students, select them according to their criteria and have them fill out the University of Montreal's admission form.

1.2 In the information they distribute, the Theological Colleges may make the present understanding known, after consulting the Faculty of Theology on how to designate the sections concerning the present understanding.

1.3 In the information it distributes, the Faculty of Theology may make the present understanding known, after consulting the Theological Colleges on how to designate the sections concerning the present understanding.

1.4 The Faculty of Theology will refer to the Theological Colleges any admission and registration requests addressed directly to the Faculty concerning registration to activities offered by the Theological Colleges.

1.5 When the Faculty determines that a candidate or a student already admitted to the Faculty could be interested in the training profile of the Theological Colleges, it will inform this student about this profile; if he/she shows any interest, the Faculty will refer him/her to the appropriate Theological College. The Theological Colleges remain free to accept him/her, just as the student may, in case of the rejection by the Theological College, maintain his/her candidacy or admission to the Faculty.

2. Admission

2.1 The Theological Colleges will forward the requests for admission (with required attachments) of their accepted candidates to the Faculty of Theology.

2.2 Upon receipt of the requests for admission identified as originating from the Theological Colleges, the Faculty will review the candidates following the procedure, the criteria and the categories applicable to all candidates.

2.3 The Faculty of Theology will inform the Theological Colleges of its decision concerning the admission of the candidates presented by the Theological Colleges.

2.4 The Theological Colleges students admitted to the University of Montreal will submit to the latter's various rules, as well as the Faculty of Theology's Règlement pédagogique.

3. Registration

3.1 Preparation in the Theological Colleges

Taking the Theological Colleges' training profile into account, students will choose their courses and will hand their registration forms over to the person responsible at the Theological Colleges; the later will check them and forward the originals to the Faculty of Theology.

3.2 Process to Follow at the University of Montreal

Upon receipt of the Theological Colleges' registration forms, the Faculty, after making sure all the activities are maintained, proceeds to register the students.

3.3 Modifications, Cancellations, Resignation

The Theological College student wishing to modify his/her choice of courses, cancel or give up a course, follows the procedure indicted in the Faculty's Guide des études, except for the fact the student should first hand in these requests to the Theological Colleges; after review, the Theological Colleges forward the request to the Faculty of Theology indicating on which date the request had been filed with the Theological Colleges.

4. Evaluation and Promotion Procedure

4.1 Evaluation and grading follow the Faculty of Theology's procedures and requirements, as per its Règlement pédagogique. A copy of the student's report card is forwarded to the Theological Colleges by the Faculty.

4.2 To understand further the grading system, the Theological Colleges' teachers may refer to the Faculty teachers' Vade-mecum.

4.3 Concerning the Theological Colleges' activities, requests for 'later deadlines' (ref. Guide des études) are submitted to the Theological Colleges; the person responsible for the Theological Colleges reviews them for the Faculty, and forwards a copy of the decision to the Faculty.

4.4 Concerning the Theological Colleges' activities, requests for verification and revision of evaluations are submitted to the Faculty, who reviews them together with the Theological Colleges.

4.5 When a Theological College student is on probation, the Faculty will inform the person responsible at the Theological Colleges, before formally excluding the student from the program.

4.6 When a Theological College student completes his/her Bachelor of Theology program, the Faculty of Theology forwards a copy of the complete report card to the Theological Colleges to justify the grade. After confirmation the student has indeed followed the training profile set by the Theological Colleges as well as other required activities, the later will grant a Diploma in Ministry or Masters of Divinity.

Recommendation No. 1 (adopted, p. 24)
That the above Understanding of Association Between the Montreal Diocesan Theological College, The Presbyterian College Of Montreal, The Theological College Of Montreal and The University Of Montreal be approved, noting that Presbyterian students taking this program will be classified as students of Presbyterian College.

BOARD OF ST. ANDREW'S HALL - BY-LAWS

The committee reviewed the by-laws for the Board of St. Andrew's Hall and presents them as follows:

WHEREAS:

A. Pursuant to the St. Andrew's Hall Act (SBC, 1955, c. 112) (the "St. Andrew's Hall Act"), St. Andrew's Hall (the "College") was constituted a body politic and corporate.

B. The St. Andrew's Hall Act provides among other things that:

(a) the College may affiliate with University of British Columbia;

(b) the College has the power to hold property;

(c) the College has full borrowing powers;

(d) the College has the power and authority to invest money and other securities and investments which by the laws of the Province are authorized for the investment of trust funds;

(e) the affairs of the College shall be managed by a Board of Management ("Board") consisting of not less than five and not more than 15 members;

(f) the Board shall be appointed by the General Assembly of The Presbyterian Church in Canada (the "Assembly");

(g) the Board shall manage the financial affairs of the College;

(h) the Board shall have the power to appoint and remove the principal or other head, professors and other officers of the College;

(i) the professors of the College together with not more than 10 members of the Board shall constitute the Senate of the College to whom shall be entrusted the reception, academic superintendence, and discipline of the students and of all other persons within the College; and

(j) the Assembly may from time to time make, alter, amend and annul rules or by-laws for the government of the College and for the guidance of the Board provided such rules or by-laws are not contrary to the St. Andrew's Hall Act or repugnant to the laws of British Columbia.

C. The Assembly has established a committee on theological education ("CTE") to oversee theological education in The Presbyterian Church in Canada.

D. At the University of British Columbia, the College is a part of and participates in the Vancouver School of Theology ("VST").

NOW THEREFORE WITNESSETH that the Assembly exercising its powers under the St. Andrew's Hall Act hereby enacts the following By-laws:

Board of Management

1. Composition

The Board shall be composed of:

(a) twelve persons appointed by the Assembly, normally including ordained, diaconal and lay persons, and a theological student representative, striving for a balance in gender and clergy/lay members;

(b) the Dean, ex officio;

(c) two representatives of the Board of Governors of Vancouver School of Theology, ex officio.

Members of the Board shall act with diligence, honesty and good faith in the best interests of the College and to the glory of God.

2. Quorum and Voting

One third of the members of the Board (but not less than six) constitute a quorum for the transaction of business at any meeting of the Board. The ex officio members of the Board are voting members. The Convener shall not have an original vote but in the event of an equality of votes on any question, he or she shall have a casting vote.

3. Term of Office

The appointees of the Assembly shall ordinarily serve for a renewable term of three years to a maximum of six consecutive years.

4. No Remuneration

Members of the Board shall serve without remuneration for the performance of their duties as such, but (i) members may be reimbursed for their expenses reasonably and actually incurred in connection with the performance of their duties, according to such procedures as may be determined by the Board; and (ii) members of the Board who are also officers or employees of the College may receive remuneration for the performance of their duties as such.

5. Convener and Vice-Convener

The Board shall nominate to the General Assembly one of the members of the Board to be the Convener. The Convener shall (i) direct the calling of all regular and special meetings of the Board in accordance with its By-laws; (ii) convene special meetings of its Executive Committee as needed; (iii) preside at all meetings of the Board and of its Executive Committee; (iv) encourage the participation of all members of the Board; (v) assist and support the work of the Dean; and (vi) be a member, ex officio of all committees. Under special circumstances, the Convener of the Board may summon a meeting of any committee, may take the chair and preside over any such meeting so summoned.

6. In the absence or inability of the Convener to act, the Vice-Convener has the power and duties of the Convener.

7. Powers and Duties

The Board shall manage or supervise the management of the affairs and business of the College. Without limiting the generality of the foregoing, the Board has the power to:

(a) establish, within the mandate of CTE, the mission, goals and strategic directions of the College, and ensure the implementation and evaluation thereof;

(b) establish policies for the College and assign their implementation to appropriate persons or groups;

(c) establish committees of the Board, including an Executive Committee (which functions as the Management Committee), a Finance Committee, and such other committees as are necessary to assist the Board in carrying out its responsibilities, prescribe the powers and duties of such committees so established, determine their terms of reference (terms of office and responsibilities of committee members), and delegate to any such committee such of its decision-making powers as the Board deems appropriate; provided that where power and authority to act for the Board are

delegated, a majority of the members of the committee shall be members of the Board;

(d) appoint or remove officers, which officers shall normally consist of a Convener of the Board, a Vice-Convener, a Treasurer and a Secretary and appoint or remove members of Committees;

(e) establish the administrative structure of the College, appoint or remove the Dean and in consultation with the Dean appoint or remove the executive staff and other appropriate College committees.

(f) delegate such of its powers as it considers proper, to the Dean or to such other officer or employee of the College as may be designated by the Board; provided such delegation is determined by the Board to be necessary, advisable and appropriate for the carrying out of particular executive or administrative functions which are either (i) specified by the Board at the time of delegation, or (ii) prescribed by it as functions where decisive action in the interests of the College may have to be taken because of unusual or unforeseen circumstances. Any decision or action taken under such delegated authority shall be reported to the Board at its next meeting;

(g) receive and disburse all the monies of the College, keep and manage all its property, transact all its business relating to money and property committed to its care, and exercise all the powers in regard to money and property that are vested in the College;

(h) invest the funds of the College in accordance with the St. Andrew's Hall Act and the College's Investment Policy Statements, subject to any express limitations or restrictions on investment powers imposed by the terms of the instrument creating any trust as to the same;

(i) determine from time to time, the fiscal year of the College;

(j) purchase and maintain insurance for the benefit of persons indemnified under section 30 hereof against any liability incurred by such person in his or her capacity as a member of the Board and Senate and officer of the College, except where the liability relates to the person's failure to act honestly and in good faith with a view to the best interests of the College;

(k) prescribe the manner in which and the person or persons who have the authority to sign (i) deeds, leases, transfers, licences, contracts, agreements, assignments, cheques, bills of exchange, notes, orders for the payment of money, evidences of indebtedness and other instrument, engagements and documents (collectively, "documents"), (ii) any class or classes of documents, and (iii) any particular document or documents, and prescribe the authorities for carrying on the business of the College with its bankers and custodians;

(l) fill any vacancy in the Board that occurs between Assemblies, as deemed necessary;

(m) appoint, promote, suspend and remove any members of the executive staff of the College including the Dean;

(n) ensure that professional development reviews of the Dean and the executive staff are conducted annually or at such other interval as the Board deems appropriate and by such persons as the Board deems appropriate;

(o) receive and ensure appropriate responses to issues referred to the Board;

(p) submit a report annually to the Assembly, through CTE on the affairs of the College and all matters entrusted to the Board by the Assembly, accompanied by the audited financial statements of the College for the previous fiscal year;

(q) participate with VST in the Joint Working Group to oversee, review and negotiate the agreement between the College, VST and The Presbyterian Church in Canada ("Church"); and

(r) do all such other acts and things as are necessary or expedient for the conduct of its affairs and the affairs of the College.

8. Proceedings of the Board

A meeting of the Board may be held at any time and place determined by the Board, provided that 5 days' notice of such meeting shall be sent in writing to each member. However, no formal notice shall be necessary if all members were present at the preceding meeting when the time and place of the meeting were determined or are present at the meeting or waive notice thereof in writing or give a prior verbal waiver to the Secretary.

9. All resolutions proposed at a meeting of the Board must be seconded.

10. Any issue at a meeting of the Board which is not required to be decided by a resolution requiring more than a simple majority shall be decided by a Board resolution.

11. Voting shall be by show of hands or voice vote recorded by the secretary of the meeting.

12. A Board resolution of all the members in writing which has been deposited with the Secretary is as valid and effectual as if it had been passed at a meeting of the Board duly called and constituted. Such Board resolution may be in two or more counterparts which together shall be deemed to constitute one resolution in writing. Such resolution shall be filed with minutes of the proceedings of the Board and shall be effective on the date stated therein or, in the absence of such a date being stated, on the latest date stated on any counterpart.

13. A member of the Board who contemplates being or is temporarily absent from Canada may, by letter, facsimile, telegram or telex, send or deliver to the Secretary a waiver of notice of any meeting of the Board for a period not longer than one year and may, at any time, withdraw the waiver in like manner. Until the waiver is withdrawn:

(a) no notice of meeting of the Board need be sent to that member; and

(b) any and all meetings of the Board, notice of which has not been given to that director shall, if a quorum is present, be valid and effective;

14. Any Board or committee meeting may also be held, and any Board or committee member may participate in any meeting of the Board, or any committee in which he or she is entitled to participate, by conference call so long as all the Board and committee members or other persons participating in the meeting can hear and respond to one another. All such Board or committee members or other persons so participating in any such meeting shall be deemed to be present in person at the stated location of such meeting and, notwithstanding the foregoing Bylaws, shall be entitled to vote by a voice vote recorded by the secretary of such meeting.

15. Disclosure of Interest

Every member of the Board and every officer of the College who, in any way, directly or indirectly, is interested in a proposed contract or transaction with the College must disclose the nature and extent of the interest at a meeting of the Board.

16. The disclosure required by section 15 must be made:

(a) at the meeting at which a proposed contract or transaction is first considered;

(b) if the member or officer was not, at the time of the meeting referred to in paragraph (a), interested in a proposed contract or transaction, at the first meeting after the member or officer becomes interested; or

(c) at the first meeting after the relevant facts come to the member's or officer's knowledge.

17. For the purposes hereof, a general notice in writing given by a member or officer to the Board to the effect that the member or officer is a member, director or officer of a specified corporation, or that the director is a partner in, or owner of, a specified firm, and that the director has an interest in a specified corporation or firm, is a sufficient disclosure of interest to comply with this section.

18. Every member or officer referred to in section 15 must account to the College for any profit made as a consequence of the College entering into or performing the proposed contract or transaction, unless:

(a) he or she disclosed his or her interest as required by section 15;

(b) after his or her disclosure the proposed contract or transaction is approved by the Board; and

(c) he or she abstains from voting on the approval of the proposed contract or transaction.

Senate

19. Composition

The Senate shall consist of the professors of the College and not more than ten members of the Board, and shall normally be convened by the principal or other head.

20. Powers and Duties

The Senate shall be responsible for the admission, supervision and discipline of the students and of all persons with the College including without limiting the generality of the foregoing the power to:

(a) establish, change and terminate administrative and academic departments within the College and determine the powers and duties of any such department;

(b) approve students for graduation;

(c) exercise authority over all members of the staff; and

(d) determine the proper disposition of any charge or complaint against a member of the staff of the College respecting any matter which lies within the purview of the College, but without interfering with the jurisdiction of the respective courts of the Church.

(e) maintain proper communication with certifying Presbyteries.

In exercising its powers and duties, the Senate shall work to the extent practicable within the policies and procedures of the VST.

21. Granting Degrees

The Senate shall have the power to provide for the granting of and to grant degrees in theology only including honouring degrees and certificates in theology as the Senate may determine.

22. Proceedings of the Senate

Proceedings of the Senate shall be conducted in the same manner as proceedings of the Board.

Committees

23. In exercising its powers under section 7(c), the Board may include on its committees persons who are not members of the Board.

24. The convener of every committee shall normally be a member of the Board.

25. Committees may meet for the transaction of business, adjourn and regulate their meetings and proceedings as they see fit, subject to any rules or restrictions imposed or terms of reference established from time to time by the Board.

26. Any committee may invite such Board members, officers, employees of the College and other persons, including such consultants and professional advisors as it may see fit from time to time, to attend at meetings of the committee and to assist in the discussion and consideration of the affairs of the College.

27. Unless otherwise determined by the Board, the quorum for the transaction of business at any meeting of a committee shall be a majority of its members (fifty percent, plus one).

Investments

28. The Board shall, subject to the constraints regarding investments contained within the St. Andrew's Hall Act, establish an Investment Policy Statement governing the various funds of the College.

Borrowing Powers

29. The Board may from time to time, subject to the constraints of the St. Andrew's Hall Act and as hereinafter provided,

(a) borrow money on the credit of the College;
(b) limit or increase the amount to be borrowed;
(c) issue debentures or other securities of the College in connection with any such borrowings;
(d) pledge or sell such debentures or other securities for such sums and at such prices as may be deemed expedient; and
(e) secure any such debenture or other securities, or any other present or future borrowing or liability of the College, by charging, mortgaging, hypothecating or

pledging all or any of the real or personal property of the College, whether currently owned or subsequently acquired, including book debts and the rights, powers, franchises and undertaking of the College.

The Board may delegate these borrowing powers to any officers of the College to such extent and in such manner as may be determined from time to time by resolution of the Board.

Indemnification

30. Every member of the Board and Senate and officer of the College and his or her heirs, executors, administrators and estate and effects, respectively, shall from time to time and at all time be indemnified and saved harmless out of the funds of the College, from and against:

(a) all costs, charges and expenses whatsoever that he, she or they sustain or incur in or about any action, suit or proceeding that is brought, commenced or prosecuted against him, her or them, for or in respect of any act, deed, matter or thing whatsoever, made, done or performed by him or her, in or about the execution of the duties of his or her office; and

(b) all other costs, charges and expenses that he, she or they sustain or incur in or about or in relation to the affairs thereof, except such costs, charges or expenses as are occasioned by his or her own willful neglect or willful default.

Dean

31. The Dean has executive and administrative supervision over and direction of the academic programs and work of the College and the teaching and administrative staffs. Without limiting the generality of the foregoing, the Dean has the power and/or duty to:

(a) administer the College within the authority granted by the Board;

(b) oversee the day-to-day operations of the College;

(c) ensure that needed changes to the policies of the College are brought to the attention of the Board and the appropriate committees in a timely manner;

(d) consult with the Board concerning the administrative structure of the College and the persons to be appointed to fill executive positions;

(e) manage and provide leadership for the staff of the College and oversee lines of reporting and accountability within the administrative structure;

(f) act as the primary spokesperson for the College, including representing the College to the Church, CTE, VST and the associations, bodies and organizations with which the College is affiliated or of which it is a member;

(g) give leadership to fund-raising programs approved by the Board;

(h) assist the Board in preparing for its meetings, ensure appropriate implementation of Board decisions and facilitate the work of its committees; and

(i) perform such other duties as the Board may prescribe.

32. (a) The Dean is a member ex officio of every committee of the Board.

(b) The Dean shall report regularly to the Board upon the work of the College and may make such recommendations with respect thereto as the Dean considers advisable, and the Dean shall report upon any matter that is referred to him or her by the Board or the Executive Committee thereof and upon such other matters as the Dean considers advisable.

Duties of Officers

33. The Board shall appoint annually a Secretary and a Treasurer and may appoint and remove these and other officers of the Board as it deems necessary and determine the duties, responsibilities and term of all officers.

34. A person may be removed as an officer by a Board resolution.

35. Should the convener or any other officer for any reason not be able to complete his or her term, the Board shall elect or appoint a replacement without delay.

36. Secretary

The Secretary shall be responsible for making the necessary arrangements for:

(a) the issuance of notices of meetings of the Board;

(b) the keeping of minutes of all meetings of the Board;

(c) the custody of all records and documents of the College except those required to be kept by the Treasurer;

(d) the custody of the common seal of the College;

(e) the maintenance of the register of members of the Board and Senate; and

(f) the conduct of the correspondence of the College.

37. If the Secretary is absent from any meeting of the Board, the members present shall appoint another person to act as secretary at that meeting.

38. Treasurer

The Treasurer shall be responsible for making the necessary arrangements for:

(a) the keeping of such financial records, including books of account, as are necessary on order to prepare financial statements in accordance with generally accepted accounting principles; and

(b) the rendering of financial statements to the directors, members and others when required.

39. A person may be appointed to two or more of the offices of the Board at any one time.

40. Seal

The Board may provide a common seal for the College and it shall have power from time to time to destroy a seal and substitute a new seal in its place.

41. The common seal shall be affixed only when authorized by a resolution of the Board, and then only in the presence of the persons prescribed in the resolution or, if no persons are prescribed, in the presence of any two members of the Board.

42. Auditor

For each fiscal year of the College, the Board shall appoint an auditor to hold office until he, she or it is re-appointed or his, her or its successor is appointed for the next fiscal year.

43. An auditor may be removed by ordinary resolution.

44. An auditor shall be promptly informed in writing of his, her or its appointment or removal.

45. The auditor may attend meetings at which the annual financial statements are being considered.

46. Notices

Notice of a meeting may be given by mail, facsimile or email to every person shown on the register of members of the Board, Senate or a committee as a member on the day the notice is given and addressed to the address or in the manner set forth in the register, unless a waiver has been delivered to the Secretary (Section 13).

Recommendation No. 2 (adopted, p. 24)
That the above By-laws for the Board of St. Andrew's Hall be approved.

ST. ANDREW'S HALL - Permission to Circularise Presbyteries for Positions

The Board of St. Andrew's Hall presented two positions descriptions for: Dean of St. Andrew's Hall/Director of Denominational Formation and, in conjunction with Vancouver School of Theology, Professor of Homiletics or Ethics. The committee granted permission for the Board St. Andrew's Hall to circularize the presbyteries for the position of professor and to make the appointment to this position. The board also received permission to circularize the presbyteries for the position of Dean of St. Andrew's Hall/Director of Denominational Formation, noting that the board will present the nomination to the committee for presentation to the 129th General Assembly. There is a representative on each of these search committees who has been appointed by the Committee on Theological Education.

OVERTURE NO. 13, 2001 (A&P 2001, p. 560-61, 14)
Re: Providing courses on youth ministry within diaconal education

A sub-committee is in the process of studying Overture No. 13, 2001 and preparing a response. The committee would like to report to the next General Assembly.

Recommendation No. 3 (adopted, p. 24)
That permission be granted to report on Overture No. 13, 2001 to the 129th General Assembly.

OVERTURE NO. 2, 2001 (A&P 2001, p. 555, 232, 339, 30)
Re: Re-instituting ordained missionary system

The response to Overture No. 2, 2001 and the Motion to Refer concerning compulsory ordained missionary appointments is in the report of Canada Ministries, see pages 295-99. The Committee on Theological Education participated in the consultation held in February and had an opportunity to respond to its report. The committee concurs with the response.

OVERTURE NO. 31, 2001 (A&P 2001, p. 569, 16)
Re: Encouraging young people to consider full time ministry

The prayer of Overture No. 31, 2001 asks that the Life and Mission Agency (Ministry and Church Vocations) send a letter along the lines outlined in the overture, 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 church recognizes that at this time there are many opportunities for ministry. It needs to be highlighted that there is presently an increased enrolment of younger candidates in the colleges.

The church recognizes further that many presbyteries at present are experiencing more and longer vacancies with candidates for these vacancies not forthcoming.

The church recognizes that many young people have a willing spirit to be involved and that the Church at times is reluctant to find ways to challenge these young people.

Ministry today is extremely challenging, however the rewards and satisfaction of a job well done for Christ and his Church cannot be under-estimated.

The prayer of the overture asks that a national church agency be an initiator in a responsibility that according to the Book of Forms is clearly under the local sessions' and presbyteries' list of responsibilities. To send out letters to all Presbyterian students in their late years in high school or early years in college, encouraging them to consider full-time service in the church would necessitate in the first place contacting local sessions and ministers to secure names and addresses and therefore add unnecessary time and administrative expense.

However, the church would commend to all sessions and presbyteries more intentional and diligent action in seeking out possible candidates for full time service as outlined in the prayer of the overture. The colleges are working on a joint brochure about ministry and Knox College holds a "Consider Ministry" program each year.

The church would further remind sessions and presbyteries that calls to full time ministry are not restricted to those within congregations. Some experience a sense of call following attendance at a church camp, or after attending an event such as Canada Youth 2000, Triennium, PYPS events, serving as a young adult representative or after exposure to an overseas missions experience and missionaries. Sessions and congregations would do well to consider making it possible for young people to attend these events and to follow up with intentional pastoring and support. Congregational ministers continue to have unique opportunities and a responsibility to identify and encourage possible candidates.

Recommendation No. 4 (adopted, p. 24)
That the above response be the answer to Overture No. 31, 2001.

SUPPLEMENTARY REPORT

MINUTE OF APPRECIATION

The Rev. Dr. Iain G. Nicol

A Doctor within the Church

Iain Nicol has been a faithful doctor within the church in his capacity as Professor of Systematic Theology at Knox College (1975-2002), in his congregational ministries and on Presbyterian and ecumenical bodies, both national and local.

As a teacher he has greatly influenced the theological education and formation of hundreds of students preparing for professional vocations in the church by drawing upon the tradition of a church shaped by a doctrine of grace. He has learned well from his Reformed forbears. Iain is someone who recognizes that Christian faith is shaped by the experience of grace. It renders us aware of our absolute dependence on God and plunges us into the mystery of Christ, through whom grace is truly "down to earth".

With students, Iain never tires of reflecting on the ways God mediates grace through social and relational realities, and exploring the justice implications for a more sacramental understanding of the church's life and work, which he terms "the eucharistic ethic". Within this world of ambiguity and discontinuity, Iain invites students to contemplate the working of grace in the gift of continuity: continuity between content and form, between the invisible and the visible, between spirit and matter. The dialogical structure of his thought, his respect for multiple theological perspectives and his freedom to share his own theological struggles challenges students to openness - to each other, to the riches of theological traditions, and to the power of grace in life. With Calvinian insight, Iain urges students to look upon God's works by wearing the "bi-focals" of scripture and experience. In his grounded and patient presence and by his upbuilding and supportive words as a teacher and colleague, Iain embodies the saying of Julian: "All shall be well, and all manner of things shall be well."

As a member of a number of committees and bodies of The Presbyterian Church in Canada and the ecumenical church, Iain has shared his knowledge of and passion for the doctrines of the church and the necessity for their faithful reformulation in each generation. (Aside from his active involvement on local presbytery committees, Iain has been a member of the following national committees: the Canadian Council of Churches Faith and Order Commission; the Church Doctrine Committee; the Justice Ministries Advisory Committee; and the Committee on Ecumenical Relations. As well, he was an active member and past moderator of the Presbytery of East Toronto (1976-1995) and, since 1995 has been active in the Presbytery of Brampton.) The church, he affirms, has both a kerygmatic and apologetic responsibility as it attends to the task of bearing the gospel to all. To this work, Iain brings wit, wisdom and a deep commitment to the inherent dignity and equality of human beings based upon the unconditional and overflowing love of God for all creatures.

A Doctor on Behalf of the Church in the Academy

Iain has been a faithful doctor on behalf of the church in the academy. His academic work has involved publishing, teaching and supervising students in the advanced degree programs at TST. (Aside from his ongoing involvement in the Committees of Knox College and the Theology Department and Advanced Degree Council of TST, Iain was the Advanced Degree Director at Knox College (1998-2001), theology book review editor of the *Toronto Journal of Theology* (1996-2001) and Canadian representative on the Association of Theological Schools' (ATS) Advisory Committee on Theological Education Management (1983-1990).) In his early published work he focused primarily on translating, with his late wife Ute, important German theological texts by Heinrich Ott, and Eberhard Jüngel and others. Recent work includes editing a book on Friedrich Schleiermacher and feminism, and translating some of the works of Schleiermacher.

Iain's translations of Schleiermacher's sermons have allowed English speakers access to a sometimes neglected mode of thought of one of the most influential theologians of early modernity. In the sermon, theology is articulated in the language of the people. Insofar as the sermon expresses thoughts in affective language, its translation represents a particular challenge to interpret the artistry of one language into that of another. Iain does not restrict his translation of Schleiermacher to sermons, however, and we eagerly await the publication of his translation of Schleiermacher's writing on confessional theology. His attention to confessional writings and sermons marks the work of a scholar who is dedicated to faithfully integrating church and academy in his vocation.

Iain's work is informed by a sense of call that engages the best of academic work for the sake of the church. In the context of academia, his humour, humility and self-deflecting attitude is a breath of fresh air. He demonstrates a gracious patience that is necessary for the task of theology, and exemplifies those characteristics which are the mark of a theologian shaped by the discipline; an ability to appreciate those with whom he disagrees and an ability to be self-critical.

Iain's humble and compassionate spirit, along with his open and inquiring mind, remind us that the task of both the theologian and theology is to exist with a character consonant and consistent with the gospel. This character is made evident in his initiation of the Igor Kaplan Visiting Lectureship in Jewish Studies while he served as Director of TST. This lectureship has been and will continue to be an important element in an ongoing Jewish-Christian dialogue at the TST. It reflects Iain's belief that a faithful teacher of the church must be willing to be taught by the tradition of the synagogue.

When Iain came to Canada from Scotland, he brought with him, among many other things, a commitment to the importance of education for a life of faith lived in fullness. We thank the Scots for giving us one of their own. He has been and continues to be a blessing to the church and academy in Canada. Though it is with sadness that we bid farewell to Iain in his professional teaching ministry, we are delighted that retirement will afford him greater freedom to pursue his research interests and his congregational ministries in Canada and Scotland.

[Excerpt from an article by Pamela McCarroll-Butler and Allen G. Jorgenson, "Iain G. Nicol: Celebrating a Faithful Doctor of the Church," Introduction to *Nowhere to Lay Their Heads: The Sojourning Character of Christian Doctrine and the Church: Essays in Honour of Iain G. Nicol*, edited by Allen G. Jorgenson and Pamela McCarroll-Butler, *Toronto Journal of Theology (Special Issue)*, 18, 1, Spring 2002.]

Recommendation No. 5 (adopted, p. 32)
That the above minute of appreciation for The Rev. Dr. Iain Nicol be adopted.

Marion Barclay
Convener

Terrie-Lee Hamilton
Secretary

REPORTS OF THE COLLEGES

THE PRESBYTERIAN COLLEGE, MONTREAL, SENATE OF

The 135th Convocation

The 135th Convocation of The Presbyterian College, Montreal was held on Thursday, May 9, 2002 at Knox Crescent Kensington and First Church, Montreal. The convocation speaker was The Rev. Dr. Stanley D. Walters, minister of First Presbyterian Church, Bucyrus, Ohio (formerly of Rosedale Church and Knox College, Toronto). The following six students received degrees, diplomas, and certificates in recognition of having completed programs of study in preparation for the ministry of Word and Sacraments in The Presbyterian Church in Canada: Nancy Bettridge, Michael Henderson, Jawad "Joe" Jaouni, Marilyn Savage, and Patrick Voo. The degree Doctor of Divinity (honoris causa) was conferred on The Rev. Dr. Floyd McPhee, recently retired minister of Parkwood Church, Ottawa and currently serving as stated supply at River Denys, Orangedale and Malagawatch Pastoral Charge, Cape Breton, Nova Scotia.

Student Enrolment 2001-2002

Thirty-one students were enrolled in regular programs at the college during the 2001-2002 academic year. The students represent presbyteries from Vancouver Island to Newfoundland. The student body includes two Korean students, one student from Egypt, and three Francophone students. Approximately one-third of the student population are women and about two-thirds are men. The college is also noticing a trend towards younger first-career students.

Faculty and Staff

The full-time teaching administrative and teaching staff of the college for 2001-2002 consisted of Professor Fred Wisse, Dr. Clyde Ervine, Dr. Dan Shute and Principal Vissers. Three members of the faculty, now retired, continue to participate in the life of the College on a regular basis by leading in chapel, offering courses and special lectures, and participating as members of the faculty and the senate: Professor Robert Culley, Principal Emeritus William Klempa, and Professor Emeritus Joseph C. McLelland. The sessional lecturers were The Rev. Dr. Barry Mack (Canadian Presbyterian History) and The Rev. Dr. Roberta Clare (Education in the Church). The college continues to work co-operatively with the faculties of the United Theological College, the Montreal Diocesan Theological College, and the McGill Faculty of Religious Studies in the delivery of its courses and programs. Five congregational ministers

acted as field education supervisors during 2001-2002: The Rev. Kate Jordan, The Rev. Ron Mahabir, The Rev. Dr. Kenneth MacLeod, The Rev. Charlene Wilson, and The Rev. Dr. Neal Mathers. The college continues to be served ably by its administrative and custodial staff: Mrs. Caroline O'Connor, Ms. Judy Mowat, Mr. Mario Elvé, and Mr. Juan Ramos. The food services are provided by Mr. Rolf Schroeder and the staff of Cuisine Schroeder. Mr. Loren Carle served as College Organist.

Association of Theological Schools Re-Accreditation

The Presbyterian College, as a member of the Joint Board of Theological Colleges, and in association with the McGill University Faculty of Religious Studies, participated in the re-accreditation review process for the McGill theological consortium. In June 2001 the Joint Board of Theological Colleges was notified that its accreditation had been reaffirmed for a period of seven years (by virtue of its affiliation with McGill University Faculty of Religious Studies). The reaffirmation of accreditation included approval of the Master of Divinity (M.Div.) program. The Joint Board of Theological Colleges was encouraged to give attention to maintaining and enhancing the following strengths: the distinctive presence in this setting of the rich array of academic disciplines and religious traditions from both east and west; a collaborative ecclesial and university relationship maintained by both the Joint Board and the Faculty of Religious Studies of McGill University; the excellent in-ministry year process, during which faculty work hard to administer the program and together, with students, critically reflect upon various ministry settings; and the provision of individualized, supportive attention given by members of the entire faculty to students through their various courses of study. The Joint Board was also encouraged to give attention to a joint educational mission statement, executive leadership, planning and evaluation procedures, institutional planning, and financial planning.

McGill University Faculty of Religious Studies

The program of the college is served by the B.Th. program and the staffing of four chairs at McGill University. During 2001-2002 college students received instruction from Professor Fred Wisse (New Testament), Professor Patricia Kirkpatrick (Hebrew Bible), Professor Douglas Farrow (Christian Theology), and Professor Torrance Kirby (Church History). Professor Ian Henderson (New Testament) has been on sabbatical leave during 2001-2002. Principal Vissers serves as Faculty Lecturer in Christian Theology. McConnell Professor of Philosophy and Psychology of Religion Professor Maurice Boutin offers courses in the philosophy of religion in the B.Th. program. Mr. Kevin MacDonald, a recent graduate of the College and a graduate student in New Testament taught elementary New Testament Greek. Dr. Glenn Smith taught the required course "Christianity in a Global Perspective".

Joint Board of Theological Colleges

The Rev. Paul Jennings began work as the Director of Pastoral Studies at Montreal Diocesan Theological College in August 2001 following the retirement of The Rev. Canon John McNab. The Rev. Dr. Jean Barkley resigned as Director of Studies at the United Theological College in order to accept a call to a United Church congregation in Kingston, Ontario. In February 2002, The Rev. Phillip Kennedy began work as Director of Lay and Continuing Education at the United Theological College. The Presbyterian College is represented on the Joint Board of Theological Colleges by the Principal, Professor Fred Wisse, Dr. Dan De Silva, who currently serves as Vice-Chair, Mr. Douglas Mackie, who serves as Honorary Treasurer, and Mr. Joel Sherbino, who serves as a student representative.

Continuing Theological Education

One program of continuing theological education was held from February 18-22, 2002. The leaders for this program were Professor Patricia Dutcher-Walls of Knox College on 'Preaching from the Ten Commandments'; The Rev. Dr. Ian Rennie of Vancouver, B.C. on 'Renewal in the Reformed Tradition'; Dr. Glenn Smith of Christian Direction, Montreal on 'Urban Mission in Canada Today'; and The Rev. Dr. Roberta Clare on 'Educating and Equipping the Laity'.

L.W. Anderson Lectures

The L.W. Anderson Lectures for 2002 were delivered by Professor Ellen Charry, Margaret Harmon Associate Professor of Theology at Princeton Theological Seminary. Her lectures argued for a recovery of a theology of wisdom in the service of the pastoral function of Christian doctrine under the title Renewing Sapiential Theology. Professor Charry delivered three public

lectures at the College: 'The Old Task of Theology'; 'Wisdom for Human Flourishing'; and 'God's Guide to Sapience'. Professor Charry is the first woman to deliver the Anderson Lectures at the Presbyterian College.

Global and Inter-Cultural Theological Education

In November 2001 the Committee on Theological Education approved a three year grant from the Ewart Endowment to support an inter-cultural and global experience for third year M.Div. (in ministry year) students at the college. At present, the theological colleges in the McGill consortium are participating in a ten day excursion to Mexico City called GATE (Global Awareness Through Experience). In early January five Presbyterian College students and one student from the Montreal Diocesan Theological College participated in this program, accompanied by The Rev. Paul Jennings (Director of Pastoral Studies at MDTC) and The Rev. Carol Smith (a graduate and former convener of the International Affairs Committee). This exposure to ecumenical and global concerns in a third world setting continues to provide an important experience for theological reflection and integration, and for the personal, spiritual and pastoral formation of our students. The global experience is integrated with congregational field placements in Canada and participation in a course called "Mission/Church in Context," in which students work out a missional paradigm for ministry in the Canadian Presbyterian context.

Diploma in Lay Leadership

In 2001 the college reported that it was developing a new program in lay theological education. During the past year the senate has approved this program which will focus on lay leadership. This is intended to be a flexible program for lay Christians from all walks of life and from the range of Christian denominations. The program is intended to provide theological education for lay people which will equip them for leadership in both church and society. The diploma is not a professional qualification. Normally, the diploma would be taken over a number of years (two to five), through courses delivered in a variety of ways.

Theological Education in French

In November 2001 the Committee on Theological Education agreed to recommend that the Entente between the Presbyterian College, the United Theological College, the Montreal Diocesan Theological College, and the Université de Montréal be approved by the General Assembly of The Presbyterian Church in Canada. The full text of the entente and the recommendation is included in the report of the Committee on Theological Education to this year's General Assembly (see p. 482-88). The approval of this Entente will make it possible for candidates for the ordained ministry of The Presbyterian Church in Canada to complete part of their studies in French at the Université de Montréal in the B.Th. program while also studying as regular students at The Presbyterian College.

The provision of theological education in French made possible by this entente recaptures one of the founding purposes of The Presbyterian College in 1865 which was to provide theological education in the Reformed tradition for the church in Quebec. At present the college has three Francophone students and a fourth who has applied to begin study in September 2002.

Strategic Planning

During the past two years a small task force consisting of senate members and alumni has been working on a strategic plan for recruitment and development. In September 2001 the senate adopted a major report which reviewed The Presbyterian College's mandate, identity, and mission, and set out goals and strategies for the senate and the faculty. At its February 2002 meeting the senate adopted an implementation plan for this renewed vision of the College's ministry. A summary of Part One is included here in this report. Part Two deals with goals and strategies in the areas of constituencies (present and potential), delivery systems (academic partners, program development, curriculum development, and educational technology) and the resource base (finance, facilities, faculty, staff, alumni, and students).

While the task force arose from the need to increase student enrolment at the college, it became apparent that the task of recruitment and development involved broader considerations. The rapidly changing and changed context of the culture and the church has profound implications for the pool of potential students, the programs required, and the ministries for which they will be preparing. We serve a denomination in serious decline within a culture that is quickly losing

any Christian memory. This particular moment demands faithful Christian witness and prophetic leadership in theological education. For this reason, the report of the task force recommended exploration of alternate forms of ministry, differing models of theological education, and an expanded student body preparing itself for a broader range of futures than the college has traditionally addressed.

The Senate of The Presbyterian College understands that it is accountable to the General Assembly through the Committee on Theological Education. According to the revised mandate of the Committee on Theological Education adopted by the 2001 General Assembly, the committee exercises oversight of the governing bodies 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: "the fundamental issues of mission, definition, and values for the colleges, prescribed doctrine and principles." We understand that it is the responsibility of the colleges to develop the educational programs to respond to the mandates of the church. In recent years, the mandates of the church have included a call for the theological education of the laity, an emphasis on continuing theological education for ministers, an increasing need for training in specialized ministries, and a call for greater co-operation in working with the church at the congregational and presbytery levels. The work of the task force was done with these mandates in mind.

Therefore, the senate reaffirmed the identity of The Presbyterian College in the following terms: The Presbyterian College is a theological college of The Presbyterian Church in Canada and a member of the Joint Board of Theological Colleges. It is affiliated with the McGill University Faculty of Religious Studies and co-operates with the Université de Montréal Faculté de Théologie. The college seeks to be a centre for education and research in Reformed theology, open to students from Canada, the USA and elsewhere. It is committed to the Reformed tradition: the sovereignty of God, the centrality of Christ, the authority of Scripture, and the tenets of the Christian tradition attested to by the ecumenical creeds and Reformed confessions. As an evangelical and ecumenical community of faith and learning in the Reformed tradition, it is committed to the scholarly study of the Scriptures and theology in the service of the Church. Since 1865, the primary goal of the college has been to educate candidates for the ordained ministry of The Presbyterian Church in Canada. This remains a vital focus for The Presbyterian College. Given the changing culture within the church and without, we are presented with new challenges and opportunities for theological education and leadership training. These include education and training for specialized and lay ministries, preparation of candidates for ordination within other denominations, leadership development for current clergy, and education of lay people seeking to further their Christian knowledge.

To this end The Presbyterian College understands its mission to be: "shaping transformational church leaders". The implication of this mission statement is a threefold approach to theological education in which we commit ourselves to teach the Christian faith in the Reformed tradition, focusing on the faithful and prophetic proclamation of the Gospel of Jesus Christ; develop appropriate leadership skills for a Reformed and reforming church; and foster spiritual maturity within a vital community of faith and learning in the Reformed tradition. The objective of the college is to influence the greatest possible number of students for ordained and other forms of leadership in the church, shaping leaders who are called by God to transform communities of faith, focused on Christ, founded on Scripture and empowered by the Holy Spirit.

Development Officer

At its September 2001 meeting the senate authorized the hiring of a development officer to give leadership to the fund-raising and recruitment activities of The Presbyterian College. Initially, this position is being filled on a part-time contract basis. It is anticipated that the person appointed will articulate and implement a development plan to raise awareness of the college in the Presbyterian community and the wider Christian constituencies identified in the strategic planning report, in order to increase donor support and student recruitment for The Presbyterian College.

Appreciation

The college is grateful to those who have served on the senate during the past year and wishes to record thanks to those whose terms have come to an end at this General Assembly: Mr. Douglas Lightfoot, The Rev. Harry Kuntz, The Rev. Charles McPherson, The Rev. Dr. Stephen Hayes,

and Mrs. Linda Mavriplis. We are indebted to those who serve the cause of theological education in the church by their contributions to The Presbyterian College community of faith and learning.

John Vissers
Principal and Convener of Senate

KNOX COLLEGE, BOARD OF GOVERNORS OF

The 158th Convocation

The 158th Convocation took place on May 15, 2002, in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity Degree: Amanda Birchall, Catherine Campion, Wes Chang, Greg Davidson, Sean Foster, Penny Garrison, Anne Marie Jones, Isabel Kim, Michael Koslowski, Malcolm MacLeod, Lee McKenna, Sarah Travis, Mi-Weon Yang.

Diploma of the College: Amanda Birchall, Catherine Campion, Wes Chang, Greg Davidson, Sean Foster, Penny Garrison, Anne Marie Jones, Isabel Kim, Michael Koslowski, Malcolm MacLeod, Sarah Travis.

Special General Assembly Certificate: Shirley Murdock.

Doctor of Theology Degree: Jeong Woo (Joshua) Kim.

Master of Theology: Sumi Jeung.

The degree of Doctor of Divinity (honoris causa) was awarded to The Rev. Walter McLean, B.A., M.Div.; Knox College graduate 1960; Member of Parliament for 15 years; Prime Minister's representative to the United Nations General Assembly and the Commonwealth for eight years; and to The Rev. Charlotte Stuart, St. Colm's College (Edinburgh) 1960-1962 and 1965-1966; Knox General Assembly certificate in 1980, committed to ministry in a multi-cultural area of Toronto; and a member of the Board of Knox College 1994-1999, serving two years as its convener.

This year's convocation speaker was The Rev. Dr. Setri Nyomi, General Secretary of The World Alliance of Reformed Churches. The title of his address was "Beyond These Walls".

Professor of Systematic Theology

The Board of Governors of Knox College, with the affirmation of the Committee on Theological Education, is pleased to announce the appointment of The Rev. Dr. Charles Fensham, B.Th., M.Th. (Systematic Theology), M.Th. (Pastoral Care and Counseling), Th.D. (Systematic Theology) as Assistant Professor of Systematic Theology for a three-year renewable term commencing July 1, 2002. Charles comes to the college having served for eight years at Eastmount Church within the Presbytery of Hamilton. Ordained in the Presbyterian Church in South Africa in 1982, Charles emigrated to Canada in 1988 where he first served at Kirkwall Church in Kirkwall and Knox Church in Sheffield, Ontario.

Charles comes to Knox College with excellent qualifications. He completed his doctoral work at the University of South Africa, his thesis focusing on how systematic theology might respond to the post-modern era. Four years earlier, he earned a master's degree for his work on the co-operation in evangelization between Evangelical Christianity and Roman Catholicism. He also has a master's degree in the area of pastoral care and counseling conferred by Waterloo Lutheran Seminary in 1994. All these degrees were earned with distinction. His publications include articles in The Christian Ministry, La Vie Chretienne, Missionalia, and Presbyterian Life.

Charles will bring to his teaching a fine balance between systematic theology and pastoral practice. In his letter to the search committee he focused on the importance of this integration:

> Throughout my academic work I have also always served in a pastoral context. For me, teaching theology can not be separated from a deep commitment to the Christian community. I approach historical reformed theology from a perspective of history and context. For me Systematic Theology needs to be focused on translating this learning into a contemporary theological response to a concrete pastoral context.

New Academic Programs

The Master of Theological Studies (MTS) is a two-year degree program to prepare women and men who will be able to engage in informed/scholarly study of theological disciplines. It may serve as preparation for further academic work. An undergraduate degree from a college or university recognized by Toronto School of Theology and the University of Toronto is required.

The MTS degree can be done part-time but must be completed within eight calendar years.

During the program the student will achieve:

- general understanding of the theological disciplines: Scripture, theology, history and pastoral studies.

And for those seeking a general educational degree:

- survey-based understanding of the theological disciplines emphasizing breadth of knowledge, leading to
- displayed integration of two or more of the various disciplines in theological studies in the production of an integrative paper or project.

Or for those seeking further academic work:

- in-depth knowledge in one specific discipline of theological study leading to a displayed employment of research and methodology skills in the production of a thesis.

This degree program has received the approval of the Board of Governors and the Association of Theological Schools, and has been reviewed by the Committee on Theological Education. It will begin September 2002.

Ewart Centre for Lay Education

The Certificate Program in Christian Faith and Life has completed one full year. It began in October 2001 with thirty-five students. Three courses were offered in the Fall - "Reading the Bible", "Congregational Praise" and "Lay Ministry"; and three in the Spring: "Spirituality and Faith", "From Then to Now: The Church over Two Millennia", "Caring for God's People".

Knox has plans to offer this program in extension. A first site will be Winnipeg starting Fall 2002. An Advisory Board is working with the Co-ordinator of the program, The Rev. Susan Sheridan and with St. James Church, Winnipeg, to confirm the final details.

Theological Education in an International Context

Students

This academic year our partnership with Presbyterian College and Theological Seminary in Seoul, Korea brings one student from Seoul to study at Knox College, Mr. Byung Ho Lim. This exchange program is generously supported by the Asian Council, a committee of the board of governors.

This year Knox College is pleased to share with International Ministry in sponsoring two students from Africa to begin studies in the Th.M. program. The Rev. Augustus Oku came in September from the Presbyterian Church in Nigeria where he is on the faculty of Essien Ukpabio Seminary in Itu, Nigeria. Augustus is working in the area of Reformed Theology. The Rev. Patrick M'Banga arrived in January from the Presbyterian Church in Malawi. He is presently serving on the faculty at Zomba Theological College. Patrick is carrying out his studies in the area of New Testament.

Faculty

A partnership with the Reformed Seminary in Matanzas has been signed by both institutions. We are hoping that this will result in a faculty member from Matanzas coming as the Johnson Scholar-in-Residence in Fall 2002 or 2003. Professor Patricia Dutcher-Walls taught a three-week course in January in their masters' program.

Professor Stephen Farris presented three lectures at Presbyterian College and Theological Seminary in Seoul, Korea in May. Professor Bradley McLean is teaching a course entitled "Mission and the New Testament" there in July. Knox was pleased to welcome Professor Hae-Yong You from Seoul who presented a day-long workshop on "Pastor's Spiritual Self-Care".

The Johnson Scholar-in-Residence for Spring 2002 is The Rev. Dr. Abraham Berinyuu who arrived at Knox College on February 1st. Abraham, a Presbyterian Minister and a graduate of

Knox College in 1985, is Lecturer and Head, Department of African and General Studies at the University for Development Studies in Tamale, northern Ghana. While at Knox his work in cross-cultural conflict resolution and pastoral care will benefit greatly our students. He is involved in a number of writing projects, particularly for the World Council of Churches, and is enjoying greatly the library resources of Knox College and the University of Toronto.

Association of Theological Schools (ATS) Accrediting Visit

Knox College received the report from the Commission on Accrediting in late June. Basically, an optimistic report, it reaffirmed the accreditation of all Knox' degree programs for 10 years (M.Div., Th.M., D.Min., Th.D.) and commended the college on the strength of its Reformed tradition. There are a number of items that we have been asked to work on and report back to the Commission by April 1, 2003:

- The strategic plan giving it more specificity and providing a plan for its regular updating.
- A process for a regular evaluation by the board of its own performance and of the effectiveness of the Governance Document.
- Clarification of the internal governance of the college including lines of authority and responsibility including the role of the Principal.
- A time-line for Caven Library to consolidate the library collections and for converting the library's bibliographic records into machine readable form.
- A revised collection development policy that
    - specifies the manner and level of co-ordination with the collection development policies of the McKay Resource Centre, the other TST libraries and the Robarts Library,
    - outlines in some detail the subject areas in which Caven Library will collect, the levels of collection as well as the types of media collected and how access will be offered to information in media not collected by Caven Library.

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 26th and was attended by 29 people. 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

McDonald Lecture

The McDonald Lecture held on September 26, 2001 was exceedingly well attended. The focus, Parish Nursing, was presented by a capable panel, each of whom explored a specific aspect of the topic. Margaret MacLeod, a Knox graduate and registered nurse, acted as chairperson and fielded questions from the audience. The Rev. Dr. Gary Redcliffe spoke about the theological aspects of parish nursing and the format of the program as it is taught at Emmanuel College; Diane Osborne, a parish nurse from Goderich, spoke of the practical day to day aspect of her work including the issues to be addressed by any congregation seeking to begin a parish nursing program. Jody Edwards, a teacher in the McMaster program, addressed a combination of theoretical and practical issues. We are indebted to the McDonald Family for their continuing support of this lectureship.

Laidlaw Lecture

On November 7-8, 2001, Knox College was pleased to host The Rev. Dr. Peter Paris, the Elmer G. Homrighausen Professor of Christian Social Ethics at Princeton Theological Seminary, a former Canadian from Nova Scotia as presenter of the bi-annual Laidlaw Lectures. His topic "The Search for Justice in a Global Community" was presented in three lectures: "Racial & Ethnic Injustice: Major Threats to Multicultural Unity", "Moral Virtue in the Global Community", and "Spirituality and Materiality". We are grateful to the Laidlaw Family for this lectureship. The next lectureship (2003) will celebrate the 50th anniversary of this gift.

Continuing Education

Events held at the college included one with The Rev. Dr. John Buchanan, minister of Fourth Presbyterian Church, Chicago and Moderator of the 205th General Assembly of the Presbyterian

Church (USA), who gave a workshop entitled "Theological Issues for the Church in the 21st Century". The Rev. Dr. Setri Nyomi, General Secretary of The World Alliance of Reformed Churches gave a lecture on May 13th entitled "Reformed Faith in a Troubled World" as well as a workshop on May 14th on "Being Reformed in Context". An Elderhostel was held once again in August.

Governance

Issues identified as a result of the ATS accrediting visit included strategic planning, a process of evaluation both for the performance of the Board and the effectiveness of the present governance document. At its October meeting the board, assisted by an outside facilitator and a small committee struck by the board to give attention to the ATS report, began to work in these areas. Over twenty-four hours through worship, discussion and fellowship together, the Board identified work that it wanted to accomplish this year and beyond. Given how valuable this time together proved to be, the board is planning a similar event in the fall of 2002.

Financial and Staffing Issues

Financial: It has been a difficult year for Knox College both in terms of its financial resources and in the area of staff support. Knox has experienced a deficit in the 2001 fiscal year, primarily a result of two major unbudgeted expenses, one is a one-time expense, the other a part of the increasing cost of managing an historical building. The Property and Finance Committee is actively seeking ways to decrease expenses, however many of the initiatives require careful investigation. The Development Committee is increasing its efforts in fund-raising, especially funding for academic programs and the costs of upkeep on an historical building.

Staffing: Mr. Brian Malcolm, Knox's Administrator for 13 years was diagnosed last February with chronic leukemia and is presently on long-term disability. During these difficult months, the College appreciated the dedicated assistance of Jim Campbell, an elder at Glenview Church. Mr. Winston Ling began work at Knox College in February. Winston, a member of the Chinese Church, has served for six years as Vice-President of Finance and Administration at Tyndale College. We welcome his experience and skill at Knox.

We look forward to welcoming Charles Fensham as Assistant Professor of Systematic Theology, only, however, after a good-bye to Iain Nicol who has been a part of the Knox community for 27 years. We will miss his quiet wisdom and experience.

Karen Bach, who has been the Presbyterian/United Church Chaplain to the University of Toronto, has also moved to a new position as Director at Evergreen, a division of the Yonge Street Mission. Karen has always said that the only thing that could take her away from university Chaplaincy would be a position at a street mission. So God in God's good time ... . The Ecumenical Chaplaincy Board has begun the search for a new chaplain. Meanwhile, we are pleased have The Rev. Bill Elliott at Knox on a part-time basis.

Sandra Hurd retired at the end of January and we welcome Lorna Prideaux to the Principal's Office. Lorna is no stranger to theological education, having worked for twelve years in the Advanced Degree Office of the Toronto School of Theology. At the beginning of March, Russell Smith, our Building Superintendent for twelve years, retired. Mr. John Buckley has been hired as Manager of Facilities. Also Cyndie Blackmore who has assisted in the financial department has become Controller on a part-time basis.

Communication

Knox College continues to reach out to the church through its program of congregational representatives and Knox College Sundays. We produce a twice yearly newsletter aimed at congregations and at any given time members of our faculty are preaching or leading workshops in congregations locally and nationally.

Appreciation

Two members of the board of governors have completed two terms of service. We heartily thank Mr. David Wishart and The Rev. Carolyn McAvoy for their service to the Board and the college. The Rev. Lynda Reid and Mr. Roger Lindsay have served one three-year term, and we thank them for their willingness to be re-nominated for a further three-year term. The Rev. Suzanne Rescorl resigned from the Board of Governors during her third year and was replaced

by Dr. Peter Ross. We trust that Peter, whose educational background has been a tremendous resource to the Board as we begin work on issues arising from the ATS accrediting visit, will be re-appointed for a three-year term.

J. Dorcas Gordon
Principal

Ken Sheward
Convener

ST. ANDREW'S HALL

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.

St. Andrew's Hall has moved through a period of crisis and transition. Issues of staffing, financial management and governance have arisen and have been addressed. The work of the Board has been reviewed and revitalized. The day-to-day operation of the residences and services is successful. The relationship of the Hall with the Vancouver School of Theology is working well and the Elders' Institute continues to develop on a sound basis.

There are 29 Presbyterian students registered this term at VST, mostly in the M.Div. program. This year the largest denominational contingent of new students is Presbyterian. Graduating students this year will be: Theresa McDonald-Lee, M.Div; Richard Sand, Th.M; Jin Hyuk (Thomas) Kim, Certificate of Studies; Mark Davis, Diploma of Christian Studies.

The Investigating Committee of Assembly Council under the convenership of Mr. Cam Steele, appointed last year to investigate the financial irregularities that we reported to the 2001 General Assembly, continued to work with the board. Their final report was submitted to Assembly Council in March, 2002 and its content and recommendations were fully accepted and implemented by the board and staff of St. Andrew's Hall.

On May 31, 2001, The Rev. Elaine Nagy, Chaplain and Director of Presbyterian Formation at St. Andrew's Hall/VST left the employ of St. Andrew's Hall. The Rev. Dr. Ted Siverns was appointed Interim Director of Presbyterian Denominational Formation at VST as of September 1, 2001. His term has been extended to include the 2002-2003 academic year.

In February 2001, Mr. Charles H. Burns was appointed as convener of St. Andrew's Hall Board. The terms of The Rev. Dr. J.H. (Hans) Kouwenberg and The Rev. Dr. Thomas Gemmell as Interim Co-Deans at St. Andrew's Hall have been extended to September 1, 2002.

The Rev. Dr. Kenneth MacQueen, an ordained minister of The United Church of Canada, began his appointment as Principal of VST July 2001. Before coming to VST, Dr. MacQueen was President/Principal of Huntington University/Huntington University College in Sudbury, Ontario for 12 years.

In June 2001, the board and staff of St. Andrew's Hall took part in a retreat, seeking spiritual guidance and direction. At that time we began the process of improving and changing the methods of accountability and governance at St. Andrew's Hall.

All members of the board and staff were fully involved in the development of By-laws for St. Andrew's Hall. This process is now complete and is before this General Assembly for adoption and approval (see p. 488-95). In addition, an Investment Policy was developed and new committees appointed. Terms of Reference were developed and members appointed for all the committees of the board, which are executive, finance, development and personnel.

On December 1, 2001 the board accepted the resignation of The Rev. Dr. Brian Fraser. He was Dean at the Hall since 1985 and during his tenure the residences were expanded to include Ross, Lennox, McLean and Walker wings. His energy and enthusiasm has contributed to the growth of a vibrant community for students and their families. We will miss his vision and leadership.

At the February 2002 meeting of the Committee on Theological Education, St. Andrew's Hall/VST were given permission to begin the search process for the position of Dean of St. Andrew's Hall and Director of Presbyterian Denominational Formation at VST. (Position configuration - Joint appointment St. Andrew's Hall/VST: 50 percent Dean of St. Andrew's

Hall and 50 percent Director of Presbyterian Denominational Formation at VST). It is expected a nomination will be brought to the 2003 General Assembly for approval. In addition, the Committee on Theological Education approved the three year appointment with the option of renewal for a Professor of Ethics/Homiletics/Bible/ Theology at VST and St. Andrew's Hall. (Position Configuration - Joint appointment St. Andrew's Hall/VST. 80 percent Professor in some of the above disciplines at VST and 20 percent under the direction of the Dean of St. Andrew's Hall).

St. Andrew's Hall Mission Statement

Vision

Changing lives
to bless creation
as the Body of Christ

Mission

St. Andrew's Hall is called to be
an influential leader
in theological education,
student accommodation, and
campus ministry.

Student Accommodation

St. Andrew's Hall provides a mix of housing that suits every student category - there are 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. We continue to enjoy our reputation at the University of British Columbia of being one of the best places to live on campus and have very long waiting lists for most suite types.

We are very fortunate to have a dedicated team of community co-ordinators and floor advisers on our staff. Living among other students, they are on call 24/7 and sometimes find it difficult to be authoritative with their peers and neighbours, particularly in Manson House dormitory. We are especially delighted to be working this year with Beth McIntosh as the community co-ordinator for our townhouses. Beth goes far and beyond the expectations of her position, and seems to be really enjoying the work.

Development of our property continues to be explored. We participate in the meetings of the Theological Neighbourhood to remain informed about the other new developments in the vicinity. Our plans include building both market housing for sale or rent as well as more student housing. The inclusion of market housing will require major changes in a portion of our lease with the University of British Columbia.

Presbyterian Formation

We participate in theological education at the Vancouver School of Theology at a time marked by transition in the academic program, in the physical structures and in faculty. Yet all of this is with an openness to the inclusion of our Reformed perspective. We have both the opportunity and responsibility to help this process of transition.

In this ecumenical community there is an openness to learning and experiencing something of the practice and faithfulness of others but ironically, the desire to know more about our own particular faith tradition. Particularly we engage students in the particularities of the history, theology and polity of our denomination and encourage a growing in faith.

We encourage our students to be engaged in a program that includes academic rigour, a solid sense of community and a strong worship tradition. St. Andrew's Hall vigorously encourages all of this.

We are pleased that our students have the opportunity to be involved in local congregations, occasionally national work such as theological forums, and the courts of the church including the General Assembly.

We attempt to ensure the proper administration of denominational requirements, provide pastoral care and as much as possible and help in the process of locating congregations for part-time or

called work. We join our sister denominations in a program to encourage congregations to be aware of opportunities for theological education and to encourage consideration of God's call to ministry.

We express gratitude to local church leaders and several national staff who have been available for teaching sessions either with Presbyterian students or classes of mixed denominations.

It is a privilege working under the auspices of St. Andrew's, serving our Lord through The Presbyterian Church in Canada.

Elders' Institute

The second year of the Elders' Institute pilot project has seen the flowering of this new ministry. The advisory council of elders from across the country have provided valuable input into the development of our three programs and we are pleased to share some of our successes with you.

Our most exciting achievement this year has been the success of the first "Elders' Institute In a Box" short course entitled "The Role of the Elder". As of February, over 225 elders had requested this course with copies going out by mail, by email, and directly from our website. Designed for independent or group study, these short courses can be used for new elder orientation, study time at session meetings, retreats and workshops.

To date, 54 students have participated in seven online courses on topics such as youth ministry, Christian education, theology, polity, evangelism, and the missional church. Course evaluations have been very positive, with students reporting dialogue with other elders and the opportunity to learn from home as two of the valuable characteristics of this program. We continue to grow this program by developing new courses and improving our use of online technology and pedagogy.

In partnership with sessions, presbyteries, and synods, we continue to develop training and educational opportunities through "Elders' Institute On the Road". Since the beginning of the pilot project, the Elders' Institute has led a day of workshops for five churches in British Columbia and a retreat for a Winnipeg session, and has participated in three conferences in Southwestern Ontario. Hundreds of elders have attended these events and have taken their enthusiasm, knowledge and skills back to their congregations.

With the assistance of our advisory council, the Elders' Institute is implementing a fundraising plan to secure funding for the remainder of the pilot project and to build a base to take the Institute into the future. We continue to hold our mission and objectives, as set by the 126th General Assembly, as the high standard for this innovative ministry.

In Gratitude

It is with gratitude that we express our appreciation and thanks to the Committee on Theological Education, the Secretary of the Assembly Council, The Rev. Stephen Kendall and Mr. Cam Steele and the Investigating Committee of Assembly Council for their guidance and counsel throughout this difficult but rewarding year for St. Andrew's Hall.

Charles H. Burns
Convener

J.H. (Hans) Kouwenberg
Thomas Gemmell
Interim Co-Deans

VANCOUVER SCHOOL OF THEOLOGY

We live in an exciting time at VST. While there have been challenges, and some of these continue, there seem to be quite a number of occasions to pause and note success.

Association of Theological Schools

Every 10 years, the accrediting body, the Association of Theological Schools (ATS) reviews the School. Our review will take place in early 2003. As part of that review, the School is required to do a self-study. Students, staff, faculty and governors are all participating As we work on it, we are finding that it is leading us in new directions and doing so with a surprising sense of solidarity in the sense of where we want to go. We are thankful to Wendy Fletcher-Marsh for so ably directing us in this process and are confident it will be good for us. I suspect, dramatically so.

Academic Planning

Academic planning is continuing with a vision that has us committed to the three tracks of education for ordered ministry, education for other church leadership (lay and continuing), and education beyond and on behalf of the church. This is also consistent with the Business Plan approved last year by our Board of Governors and updated this year.

Students

Our students have a heavy workload but manage also to participate in non-academic aspects of the school's life. They are represented on search and board committees and are taking an important lead role in property development conversations. We are truly experiencing the richness of a theologically and culturally mixed group, and I am hearing very good comment on how welcoming they are of one another.

Internal Matters

Institutional priorities continue to be financial development planning and follow-up, communication, recruitment and other important planning. Strategies for some of these are in the early stages. Before Christmas I had initiated a finance and accounting planning process. That continues, with a shift occasioned by the departure of the Director of Operations and Personnel, Tom Young. I have contracted Ken Sherlock (CA, MBA), an experienced financial manager, on an interim basis. Mr. Sherlock reports directly to me. I am overseeing all other areas of the what had been Tom's portfolio. I have restructured the administration, creating a new position, Vice-Principal Finance and Administration, which replaces that of Director of Operations and Personnel, and changing the position of Dean to Vice-Principal Academic and Dean.

I wish to thank Tom Young for his dedication to the school and for the gifts he brought to the management team.

New Directions

A great deal of discussion is taking place in this area - some as part of the Association of Theological Schools review and some elsewhere. I want to note in particular the discussion between VST and the Justice Institute of British Columbia and Tech BC about a possible joint graduate degree project in Global Security, Technology and Values (tentative title). Partnerships are being considered with the University of British Columbia and others, and I will report as they progress.

Property Development

We have been successful in having our property development plans approved by the Greater Vancouver Regional District and the Board of the University of British Columbia. Other matters are moving ahead, and we anticipate digging a hole before long! VST and its Properties Management Corporation (PMC) are working on linking more closely the land development and School's business plans. We are pretty near the stage of acknowledging with thanks the efforts and accomplishments of a number of people in the land development project and will soon begin to plan that.

Shaping the Future of Theological Education

Shaping the Future of Theological Education is the title of what was at first a short-term fund-raising program aimed at raising $1 million. We have now done so well that we are turning it into an ongoing development process under the same name. It will be simple, with three tracks: teaching support, student support and program support (library, technology, etc.).

Government Action

On January 17th, the Government of British Columbia contacted us to tell us our annual grant of about $240,000, will be eliminated effective April 1st this year. That is a very significant blow. Our response will include special fund-raising programs.

VST/SAH/PCC Relationship

All parties have now signed the revised Agreement of Association. It is a privilege to be in such a partnership and to work closely with St. Andrew's Hall as we move into times that are both interesting and exciting. Elaine Nagy and Brian Fraser are important to us and continue to be in

our thoughts and prayers. Current staff, faculty, and board members are a delight to work with and I, on behalf of VST, express thanks.

The Presbyterian members of our board are Mr. Charles Burns and The Rev. Dr. Ted Siverns. This year, we have 29 Presbyterian students, two of whom are expected to graduate in May: Sheldon Johnston and Theresa MacDonald-Lee.

In Conclusion

I have a sense of a moving earth - I will be doing a great deal of traveling this term. I will be involved in the ATS review, national and international church meetings, fund-raising, preaching, Native Ministries Programs, and "new contacts". I am hearing strong voices of support for the school from many quarters, and this is pleasing.

The Rev. Dr. Kenneth MacQueen
Principal

TRUSTEE BOARD

To the Venerable, the 128th 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 2001 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 Mrs. June Beattie and Mr. Gordon Taylor whose term of office is complete with the rising of this Assembly, for their attention to the details for which the board is responsible, and to Ms. Marguerite Lucas who gave up her membership during the year.

This year the board contracted with Eckler Partners to perform an investment review of the pension fund managers. It now spends much of its meeting time on the Eckler Partners' investment manager's reviews and the pension fund managers, HSBC Asset Management (Canada) Limited and Phillips, Hager & North Investment Management Limited, quarterly fund performance. It also reviews Martin Lucas & Seagram Limited's performance for the Consolidated Portfolio. This process seems to be working well.

During the year, documents were executed under the seal of the board as required on behalf of various organizations of the church.

We are pleased to submit the following:

- A list of securities showing those:
  - purchased or received during the year
  - matured or sold during the year
  - held by the board at December 31, 2001 on behalf of the funds of the church.
- A list of properties whose title is held by the board for various organizations of the church.
- A list of loans outstanding.

The following are currently members of the Trustee Board.

Mrs. June Beattie	Mr. Peter D. Marlatt
Dr. Derek Chisholm	Mr. Russell E. McKay
Mr. Bert Hielema	Mr. James Robb
The Rev. Stephen Kendall	Mr. Donald A. Taylor
Mr. Crawford E. Laing	Mr. Gordon Taylor
Mr. David Jennings	Ms. Lisa Whitwell

Ex-officio without vote:

Mr. Alan G. Hitchon, Secretary
Mr. H. Donald Guthrie, Q.C., provides counsel to the Trustee Board at its invitation.

Gordon Taylor
Convener

Alan G. Hitchon
Secretary

WOMEN'S MISSIONARY SOCIETY

To the venerable, the 128th General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2001.

ANNUAL COUNCIL MEETING

In keeping with the year's FLAMES Initiative on Equipping the Laity, the 86th Council Meeting, held at Crieff Hills Community, focused on the theme *Encouraging Our Gifts*. To promote lay leadership, the worships and Bible studies were led by the synodicals.

Other highlights included various mission presentations by some of our missionaries, including, Pauline Brown (missionary to India), Denise Van Wissen (Nicaragua), Ciwas Yabu So (Taiwan), and Beth and Jack McIntosh (Koreans in Japan). The mission study resources for 2001-2002, *God's Planet, Living Lightly on the Earth*, were introduced by Margaret Robertson and June Stevenson. Presentations were given by Gordon Haynes (Canada Ministries), Wilma Welsh (International Ministries), and Keith Knight (Resource Production and Communication), highlighting their work.

EXECUTIVE SECRETARY

After several months of vacancy, the position of Executive Secretary of the WMS was filled. On September 1, 2001, The Rev. Sarah Kim began in this position.

HAN-CA PRESBYTERIALS

For several years, the Korean women were encouraged to participate in the WMS. After many meetings, the Korean women officially joined the WMS. This past year, the WMS was happy to welcome the Han-Ca East Presbyterial as an official member of the Toronto & Kingston Synodical. As well, previously in the year 2000, the Han-Ca West Presbyterial joined through the British Columbia Synodical. The WMS looks forward to working together with the Korean women.

PROMOTION OF THE SOCIETY

The work on the history text, *Certain Women Amazed Us*, continues with volunteer writers. Lois Klempa and Rosemary Doran have finished writing the text. The book is currently in the editing stage. It is hoped that it will be published late in 2002. The rest of the research and reading team includes Druse Bryan, Joan Sampson, Margaret MacNaughton and Margaret Robertson.

Production of a WMS video 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 2002. It is encouraging to note that a growing number of congregations are observing this designated day. A new two-colour bulletin insert *Going the Extra Mile* was initiated in the fall and is available through The Book Room. For the first time the bulletin insert also went in The Presbyterian Record, April issue, as yet another step in the promotion of the Society.

MISSION RESOURCES

Still Moving, a glossy, two-colour, WMS popular report was produced for the second year. It serves as an excellent promotional tool for the society and for mission. Through the use of words and pictures, information regarding the work and finances of the Society is provided.

WMS has always included the reports from Canada and International Ministries in their annual report. In 2001 this report was once again printed separately from the main report in a loose-leaf format and called 'Stories of Mission'.

THE BOOK ROOM

This past year, The Book Room filled a vacancy in the Resource Centre with the addition of Judith Marnoch to its staff. The WMS continues to work in partnership with The Presbyterian Church in Canada to offer this valuable service to congregations and individuals.

Under the capable management of Susan Clarke, The Book Room provided the services to APCE (Association of Presbyterian Church Educators) Conference at the Sheraton Centre in Toronto in February of 2002, with highly successful results.

REGIONAL STAFF

Sarah Kim, 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 Regional Staff Gathering in December at Jackson's Point.

The Executive Secretary and General Secretary also attended meetings of Synod Regional Consultative Committees as needed. As well, they participated in the Regional Staffing Review Committee meetings. Currently, this committee is underway with a questionnaire which is in the process of being sent to various groups and congregations across Canada for input on this survey.

The WMS shared with the Life and Mission Agency in the costs of both the Regional Staffing Review Committee meetings 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 2001 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. Karen Horst has written *Making Connections: Aboriginal People* for 2002-2003, fulfilling the theme chosen by the 127th General Assembly (2001). 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. The WMS continues to give a grant of $10,000 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. A brochure describing all of the Society's Endowment Funds is available from the WMS office.

The following is a summary of receipts and disbursement for 2001

Receipts:	Synodicals	778,982
	Special Gifts	12,406
	Legacies	228,588
	Bank & Investment Interest	112,849
	Life Membership Income	2,021
	Designated to Investments	4,548
	Total	1,139,394

Disbursements	The Presbyterian Church in Canada, operating fund	150,000
	Mission Education & Regional Staff	626,163
	Administration & Grants	157,742
	Grants, Bursaries etc from Investments	48,979
	Investment Fee	13,192
	Total	996,076

An audited financial statement can be found in the annual report of the Society.

Joanne Instance, President

Sarah Kim, Executive Secretary

OVERTURES - 2002

NO. 1 - PRESBYTERY OF WINNIPEG
Re: Considering the Report of the Committee on Bills and Overtures
(Referred to Clerks of Assembly, p. 235, 250; 20)

WHEREAS, commissioners appointed by presbyteries are expected to report on the General Assembly to their presbytery, and
WHEREAS, some presbyteries, by way of overture, have introduced business to the General Assembly, and
WHEREAS, overtures not referred are presented to the General Assembly by the Committee on Bills and Overtures with recommended action, and
WHEREAS, this report is usually both received and considered at the same sederunt, and
WHEREAS, the recommended action may not be the intent of the overturing presbytery,
THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 128th General Assembly to establish the practice of not considering the report of Bills and Overtures at the same sederunt in which it is received or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 2 - PRESBYTERY OF WINNIPEG
Re: Practice of dealing with amendments to recommendations
(Referred to Clerks of Assembly, p. 235, 250-51; 20)

WHEREAS, the wont and usage of The Presbyterian Church in Canada has been to consider amendments only as they are moved in the course of debate, and
WHEREAS, recent General Assemblies have requested amendments to be presented to the Committee on Business prior to their presentation in the court, and
WHEREAS, this has occasionally meant several amendments to the same motion are in the hands of the Business Committee and Clerks of Assembly before they are actually moved and seconded, and
WHEREAS, the intent to make an amendment ought not to give any commissioner precedence in speaking to a motion other than recognition by the moderator,
THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 128th General Assembly, to refrain from any practice by which amendments are presented to the court other than by a commissioner granted recognition and invited to speak by the moderator or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 3 - PRESBYTERY OF KAMLOOPS
Re: Retired ministers and families absenting themselves from last charge for a period of time
(Referred to Life and Mission Agency (Ministry & Church Vocations) to consult with Clerks of Assembly, p. 235, 348; 25)

WHEREAS, the response of the 127th General Assembly to Memorial No. 2, 2000, which drew our attention to the unambiguous nature of section 247.1 of the Book of Forms, and
WHEREAS, there continues to be issues facing new incumbent ministers when retired ministers remain within the bounds of the pastoral charge, and
WHEREAS, common courtesy should require a newly retired minister and his/her family to be absent from the congregation for several years, it nonetheless is not universally offered,
THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 128th General Assembly, to require retiring ministers to absent themselves and their families from the

life and ministry of their last charge for a period of at least one year from the time of the arrival of the new incumbent, or interim minister, or to do otherwise as the General Assembly, in its wisdom, may deem wise.

NO. 4 - PRESBYTERY OF ESSEX-KENT
Re: Possible legislation re laity administering the sacraments be extended to diaconal ministers
(Referred to Life and Mission Agency, p. 235, 348; 25)

WHEREAS, the Life and Mission Agency is presently involved in a study that may have the end result of allowing lay persons to be licensed to perform sacraments in certain circumstances (A&P 2000, p. 346-56), and
WHEREAS, the members of the Order of Diaconal Ministries have a high level of training, have recognized gifts for ministry and exercise important leadership functions in the life of the church but are not permitted to perform sacraments under any circumstances, and
WHEREAS, if a certain group of laity are eventually permitted to perform sacraments in certain circumstances and the same privileges are not extended to members of the Order of Diaconal Ministries, this could be perceived as an insult to the important function these people play in the church, and
WHEREAS, we ought not to neglect the gifts for leadership that God has given to his people (1 Timothy 4:14),
THEREFORE, the Presbytery of Essex-Kent humbly overtures the Venerable, the 128th General Assembly, to include, in any legislation permitting lay persons to be licensed to perform sacraments, permission for presbyteries to extend such licensing to members of the Order of Diaconal Ministries who are in similar circumstances and under similar supervision, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 5 - PRESBYTERY OF ESSEX-KENT
Re: Providing hearing devices at General Assembly
(Referred to Assembly Council, p. 235, 212-13; 19)

WHEREAS, the sederunts of the meeting of the 127th General Assembly were held in a large gymnasium, and
WHEREAS, although the quality of the sound system was excellent throughout the meeting, the nature of the hard surfaces in the gymnasium created an echo, and
WHEREAS, in many cases this echo made it impossible for people who depend on hearing aid devices to properly hear the proceedings,
THEREFORE, the Presbytery of Essex-Kent humbly overtures the Venerable, the 128th General Assembly, to consider in future meetings that are held in facilities where such echoes may be a problem the possibility of making special accommodation for those who depend on hearing aid devices, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 6 - PRESBYTERY OF NIAGARA
Re: Items included in clergy moving expenses
(Referred to Life and Mission Agency (Ministry & Church Vocations), p. 235, 348; 25)

WHEREAS, the current stated provisions of the Book of Forms for payment of a minister's "moving expenses" in relocating to a new pastoral charge uses the words "we will pay the necessary moving expenses" (Appendix A-10), and
WHEREAS, in most cases up until now, what has been meant by "necessary" is the cost of the truck (moving van) used to haul household belongings (with occasional, extra, or special provisions for the cost of moving books, and sometimes, allowances for who does the packing), and
WHEREAS, long-standing guidelines issued by the Federal Government consider a whole host of expenses as "necessary" in accomplishing a household move, like real estate commissions in the sale of the minister's house, taxes and legal fees at both ends of the move, and other costs having to do with the move itself, such as residence in hotels and strange places until permanent accommodation is secured, and
WHEREAS, these costs now in practical terms usually/currently amount to between ten and twenty thousand dollars, above the cost of the truck, and
WHEREAS, while the minister can claim such costs as a tax deduction (the ones which most calling congregations do not pay), thus recuperating some 20 percent of the loss incurred,

the price of the other 80 percent of the cost of moving is a substantial deterrent to ministers moving to charges that are willing to pay only the costs of the truck, and

WHEREAS, the ratio of clergy who are electing to buy their own homes with the assistance of a housing allowance as the preferred basis of housing (over the former use of the manse) is growing, and will soon represent a majority of clergy within our church, and

WHEREAS, larger congregations can afford to pay the full costs of the minister's moving expenses, and generally do so (if not in all cases), following the same procedure observed by business, government, and companies which wish to move their personnel around the country or continent, and

WHEREAS, it is desirable for some uniformity in the expectations and reality that "necessary moving expenses" will be covered by calling congregations, which would need, therefore, to give ample thought and consideration to the full costs entailed in securing new clergy without the ministers having to suffer financial loss in order to accept calls, and

WHEREAS, it would be sad to continue to see two kinds of calls going out in our church (as is the current practice), from those congregations which pay full moving expenses, and others who are only able or willing to pay the costs of the truck (Van Line Company),

THEREFORE, the Presbytery of Niagara humbly overtures the Venerable, the 128th General Assembly, to study the inconsistency and implicit unfairness of issuing two kinds of calls (one with reference only to the truck, and others paying some or all of the full costs of moving expenses), together with the problems faced by ministers in accepting calls when they know there could be five-figure losses they will have to accept and pay themselves, as well as the dilemma facing marginal congregations in our country at the prospect of having to shoulder a larger share of the incoming minister's true moving costs, or to do as the General Assembly, in its wisdom, deems best.

NO. 7 - SESSION, ST. DAVID'S CHURCH, TORONTO, ONTARIO

Re: Financial support for congregations when a minister is on extended leave due to investigation under Policy on Sexual Abuse and Harassment

(Referred to Life and Mission Agency, p. 235, 292; 16)

WHEREAS, congregations are required to support their minister financially with full stipend, housing and other benefits during a leave of absence due to sexual abuse or harassment charge, and

WHEREAS, such a leave, if it becomes extended, puts a financial burden on the congregation which is deprived of full-time ministry with the consequent decline in income,

THEREFORE, the Session of St. David's Church humbly overtures the Venerable, the 128th General Assembly, to provide financial assistance to such congregations if the leave of absence persists for a period of more than one year, such application to be first approved by the presbytery within whose bounds the congregation resides, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Pickering.

NO. 8 - PRESBYTERY OF MONTREAL

Re: Revised investment guidelines

(Referred to Assembly Council in consultation with Trustee Board and Life and Mission Agency (Justice Ministries), p. 235, 213; 19)

WHEREAS, the Declaration of Faith Concerning Church and Nation (1954) states: "It is the Church's duty to denounce and resist every form of tyranny, political, economic or ecclesiastical, especially when it [threatens to] become totalitarian", and

WHEREAS, business corporations are among the most powerful institutions on the planet but often operate without adequate accountability to any community, and their activities have considerable non-financial, social and environmental consequences and far reaching influence in our daily lives, and

WHEREAS, our statement of faith, Living Faith, states that Christian mission means that "we are here to proclaim Christ in word and in deed, and to permeate all of life with the compassion of Christ" and affirms that (8.4) "God is always calling the church to seek that justice in the world which reflects the divine righteousness revealed in the Bible. God's justice is seen when we deal fairly with each other and strive to change customs and practices that oppress and enslave others. Justice involves protecting the rights of others. It protests against everything that destroys human dignity. Justice requires concern for the

poor of the world. It seeks the best way to create well-being in every society [and] ... stands with our neighbours in their struggle for dignity and respect and demands the exercise of power for the common good", and

WHEREAS, Living Faith (2.4) says that "our care for the world must reflect God's care. We are not owners, but stewards of God's good earth ... our stewardship calls us to explore ways of love and justice in respecting God's creation and in seeking its responsible use for the common good", and

WHEREAS, Living Faith (9.1) also affirms that "as God sent Christ to us, so Christ sends us into the world. We are here to proclaim Christ in word and in deed. ... Mission is service, a call to help people in need and to permeate all of life with the compassion of God.", and

WHEREAS, the Mission Statement of The Presbyterian Church in Canada (adopted by the General Assembly in 1995) states that "our mission, in a world of limited resources, is to use God's gifts wisely and fairly for the good of all", and

WHEREAS, the church is a member church of KAIROS (Canadian Ecumenical Justice Initiatives) one of whose priorities is 'global economic justice', including engaging Canadian corporations and financial institutions on issues of global corporate social responsibility in terms of social and environmental impacts, and

WHEREAS, the investment decisions of The Presbyterian Church in Canada must cohere as closely as possible with our mission objectives if our witness is to have integrity, and

WHEREAS, at the Round Table in Montreal in November 2001, "Money Matters: Ethical Investing in the Global Community" sponsored by the International Affairs Committee, we learned of studies which show that mission-based investing (MBI) is as profitable as other investment options, and

WHEREAS, the General Assembly adopted in 1981 a set of five "ethical guidelines" concerning the social responsibilities of corporations, and

WHEREAS, the Pension and Benefits Board has affirmed that it "discharges its investment activities through a professional fund manager who has specifically confirmed that it understands and follows the Investment Guidelines" (A&P 1990), and

WHEREAS, the national church also has other funds under investment including those under the control of the Trustee Board and the Presbyterian Church Building Corporation, and

WHEREAS, since the 1980s, there has been a considerable evolution in thinking within the ecumenical community about corporate social responsibility and mission-based investing in areas like investment screening, shareholder action, community economic development and social venture capital,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 128th General Assembly, to revise its investment guidelines, to inform the fund managers of all national investments of these new guidelines, and to have them report back to the General Assembly every two years in terms of environmental and social criteria as well as financial performance; that said guidelines be distributed to presbyteries, and that if a fund manager divests for cause in a corporation, that this be announced to the church at large along with the reasons for the decision, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 9 - PRESBYTERY OF ESSEX-KENT

Re: To prepare a teaching document on Presbyterian Church Government

(Referred to Clerks of Assembly, p. 235, 251; 20)

WHEREAS, reports on the State of the Church in 1978 and 1996 have repeatedly highlighted that The Presbyterian Church in Canada is falling victim to "creeping congregationalism", and

WHEREAS, recent studies have shown that many ruling elders and teaching elders are suspicious of what they perceive to be the heavy-handed, hierarchical nature of our polity, and

WHEREAS, recent studies have shown that a great number of Canadian Presbyterians are largely ignorant of our system of government, and

WHEREAS, the good materials available to our pastors and teachers seem to be largely unused or underused, and

WHEREAS, our system of government has the strongest biblical support of any form of church government and should be taught and celebrated in our churches,

THEREFORE, the Presbytery of Essex-Kent humbly overtures the Venerable, the 128th General Assembly, to instruct the Clerks of Assembly to prepare a suitable and readily accessible

study document for use by synods, presbyteries, sessions and congregations which will provide adequate and relevant teaching to Canadian Presbyterians about their system of church government, or to do otherwise, as the General Assembly, in its wisdom, deems best.

NO. 10 - PRESBYTERY OF LANARK & RENFREW

Re: Designating burning bush and 'nec tamen consumebatur' as official symbol and slogan

(Referred to Committee on History, p. 235, 266; 27)

WHEREAS, Moses' encounter with God at the burning bush is one of the key events in the history of God's dealings with his people, and

WHEREAS, The Presbyterian Church in Canada has used the burning bush as its symbol since its inception in 1875 (e.g. on letterhead, publications, pulpit falls and banners), and

WHEREAS, this usage continues with the modern stylized version designed for the FLAMES program, and

WHEREAS, the church has also used the phrase 'nec tamen consumebatur' as its unofficial slogan, frequently in conjunction with the burning bush symbol, and

WHEREAS, these usages have never been officially sanctioned by the General Assembly,

THEREFORE, the Presbytery of Lanark and Renfrew humbly overtures the Venerable, the 128th General Assembly to designate the burning bush and 'nec tamen consumebatur' as the official symbol and slogan of our church, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 11 - PRESBYTERY OF HURON-PERTH

Re: Role of parish nursing within the denomination

(Referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly, p. 22)

WHEREAS, The Presbyterian Church in Canada has recognized parish nursing ministries as exciting new initiatives for retrieving a significant role in health care by congregations (A&P 1998, p. 411), and

WHEREAS, a parish nursing ministry enables congregations to identify, interpret, discover and lay claim to their historic role in the area of health and well-being, and

WHEREAS, a number of congregations across our church have introduced parish nursing ministries, and

WHEREAS, in such situations, the parish nurse ministry complements other pastoral ministries in bringing healing and wholeness to persons, physically, mentally and spiritually, and

WHEREAS, "Ideally, the parish nurse functions as part of the church staff team." (A&P 1998, p. 412), and

WHEREAS, direction is needed for congregations seeking to introduce parish nursing ministry with respect to qualifications and standards, and

WHEREAS, parish nurses, as professional church staff, should be accountable to and directed by a governing body of the church,

THEREFORE, the Presbytery of Huron-Perth humbly overtures the Venerable, the 128th General Assembly, to direct that:

1. parish nursing be recognized as a complementary congregational pastoral care ministry, and
2. parish nurses be under the direction and care of sessions and presbyteries and accountable to those courts, and
3. the qualifications and standards of the Canadian Association of parish nursing Ministry be adopted as the standard and qualification necessary for parish nurses practicing within The Presbyterian Church in Canada,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 12 - PRESBYTERY OF SEAWAY-GLENGARRY

Re: Develop a guide for presbyteries re amalgamation or dissolution of congregations

(Referred to the Assembly Council, p. 22)

WHEREAS, the amalgamation of congregations and/or the dissolution of congregations is a matter that requires great care in its handling on the part of the presbytery, both procedurally and pastorally, and

WHEREAS, other than the Book of Forms section 200.9, Appendix B-6, regarding the dissolution of congregations and the Book of Forms section 200.11, Appendix B-5, and the proposed changes outlined in Remit B, 2001, regarding remaining assets in the matter of the amalgamation of congregations, no written guidelines are currently in place to help presbyteries in the important matter of the amalgamation of congregations and/or dissolution of congregations, and

WHEREAS, even though each amalgamation of congregations and/or dissolution of congregations has its own unique considerations, there are common areas of concern that each presbytery must address, and

WHEREAS, a straightforward step-by-step guide would be of great help to presbyteries each time they had to prepare a plan regarding an amalgamation of congregations and/or dissolution of congregations,

THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 128th General Assembly, that a guide be prepared to assist presbyteries in the matters pertaining to the amalgamation of congregations and/or dissolution of congregations, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 13 - SESSION, ST. ANDREW'S CHURCH, CORUNNA, ONTARIO

Re: Request cease use of Westminster Confession of Faith as subordinate standard and create a contemporary confession of faith

(Referred to the Committee on Church Doctrine, p. 22)

WHEREAS, while it is recognized that the Westminster Confession of Faith, which is presently one of the subordinate standards of The Presbyterian Church in Canada, does contain many important and relevant teachings and insights for our day, it is also recognized that it is a document of its time, reflecting the theological leanings of the day, and

WHEREAS, contained in the Westminster Confession of Faith, there are certain invectives directed toward our Christian brothers and sisters who legitimately and faithfully exercise their faith as Roman Catholics, which are not appropriate to our Christian witness in this day and age, and

WHEREAS, the previous appeals to amend or revise the Westminster Confession of Faith have been denied because our church has not been inclined to either amend or revise this "historic" document, and

WHEREAS, the Westminster Confession of Faith in its original format, due to the invectives contained therein, no longer reflects either the theological understanding or practice of The Presbyterian Church in Canada, and has instead become a substantial impediment for many Canadian Presbyterians as they seek to faithfully express the love of Christ,

THEREFORE, the Session of St. Andrew's, Corunna, Ontario, humbly overtures the Venerable, the 128th General Assembly:

1. that the Westminster Confession of Faith cease to be recognized by The Presbyterian Church in Canada as being one of its subordinate standards, and
2. that the Westminster Confession of Faith continue to be recognized as one of the important historic documents of The Presbyterian Church in Canada, and
3. that the Committee on Church Doctrine be directed to produce for The Presbyterian Church in Canada a Confession which is relevant to this day and age,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Sarnia.

NO. 14 - SESSION, FIRST CHURCH, SEAFORTH, ONTARIO

Re: Develop a policy of "self-insurance" for fire insurance

(Referred to the Assembly Council, p. 22)

WHEREAS, the Session of First Presbyterian Church, Seaforth, Ontario, has been made aware of escalating costs of insurance against fires or the loss of church buildings due to other means, including those so called "acts of God", and

WHEREAS, in many cases, replacement value exceeds present realities of congregations with large buildings that are functionally restrictive so that rebuilding to current scales and designs is neither good stewardship nor in the best interest of the mission objectives of congregations, and

WHEREAS, the terms of fire insurance may be restrictive and encourage replacement when such replacement does not suit the needs or mission of the congregation, and

WHEREAS, premiums currently being paid to private companies could be used better if contributed to a scheme of self-insurance, in the hope that a reserve may lead to reduced "premiums" for lack of claims (perhaps even a time when nothing will be required),

THEREFORE, the Session of First Church, Seaforth, humbly overtures the Venerable, the 128th General Assembly, to instruct the Assembly Council to develop a strategy of self-insurance for presentation to presbyteries and congregations as an alternative to the present practice, or to do what the General Assembly, in its wisdom, may deem best.

Transmitted with the approval of the Presbytery of Huron-Perth.

NO. 15 - PRESBYTERY OF HURON-PERTH

Re: Meaning of congregational membership

(Referred to the Clerks of Assembly to consult with the Committee on Church Doctrine, p. 22)

WHEREAS, The Presbyterian Church in Canada has no clear understanding of the meaning and responsibility of membership, and

WHEREAS, in some Presbyterian congregations, church membership is assumed to give the member certain rights and privileges, some of which have an economic value, and

WHEREAS, less than 60 percent of members of The Presbyterian Church in Canada attend any given communion service in the congregation in which they are members, and

WHEREAS, the task of the keeping of membership rolls up-to-date is increasingly problematic for many congregations, both rural and urban, and

WHEREAS, we have developed no graceful way for members to indicate that they no longer wish to be members of a given local congregation, and

WHEREAS, the very concept of church membership has been confused in our contemporary culture with membership in golf clubs and community organizations,

THEREFORE, the Presbytery of Huron-Perth, humbly overtures the Venerable, the 128th General Assembly, to begin a discussion across the church of the nature and meaning of membership in a local congregation of the Church of Jesus Christ; and that this discussion include exploration of the alternative models of congregational membership that presently exist; including, but not limited to:

1. annual membership (including an annual membership renewal service);
2. membership requiring participation in a recognized ministry;
3. membership meaning all the baptized;
4. members being those who hold positions of leadership within the church;

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 16 - PRESBYTERY OF CALGARY-MACLEOD

Re: Filling congregational vacancies when there is more than one minister on staff (Book of Forms section 213)

(Referred to the Clerks of Assembly, to consult with Life and Mission Agency (Ministry and Church Vocations), p. 22)

WHEREAS, the Book of Forms makes no reference in any of its laws and ordinances to a vacancy that occurs at a church where there is more than one minister (section 213), and

WHEREAS, numerous congregations within The Presbyterian Church in Canada have in past years experienced considerable difficulties, disharmony and general distress when endeavouring to fill a vacancy at a church where there is more than one serving minister, and

WHEREAS, the Ministry and Church Vocations in consultation with the Clerks of Assembly has failed to make any recommendations concerning Directive Nos. 14 and 15 of the Special Commission of the General Assembly relating to St. Andrew's, Kingston (A&P 1998, p. 255, 263),

THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 128th General Assembly, to amend section 213 of the Book of Forms by adding the following subsections:

> 213.5 When a vacancy occurs within a congregation where there is more than one serving minister of word and sacraments, no minister serving at the location of the vacancy can apply for the vacant minister's position.
>
> 213.6 When a vacancy occurs at a church with more than one serving minister, the presbytery will appoint an interim moderator to meet the needs of such a charge.

213.7 When a leet of candidates is requested by a session, the search committee shall be charged with the responsibility of identifying to the session the most qualified candidate for the vacancy.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 17 - PRESBYTERY OF KOOTENAY
Re: Definition of marriage as union of a man and a woman
(Answered in terms of the response of the Assembly to recommendation 1 in the report of the Committee on Church Doctrine p. 22).

WHEREAS, from time immemorial, across all cultures and religions, marriage has been between a man and a woman, and

WHEREAS, the Scriptures of the Old and New Testaments teach that it is God's plan for marriage to be the union between a man and a woman (e.g. "a man will leave his father and mother and be united to his wife, and they will become one flesh" Genesis 1:24, Matthew 19:5, Mark 10:7, Ephesians 5:31), and

WHEREAS, in recent years, this deeply held truth has come under unprecedented attack in Canada, and

WHEREAS, a healthy marriage is the best foundation for families and the raising of children,

THEREFORE, the Presbytery of Kootenay humbly overtures the General Assembly to affirm that marriage is the union of a man and a woman, and that the term "marriage" cannot be properly used to designate unions of same-sex couples, and to petition the Government to Canada to uphold this definition of marriage as the only basis of marriage in Canada, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 18 - PRESBYTERY OF BRAMPTON
Re: Changes to pension plan re members involved in academic studies
(Referred to the Pension and Benefits Board, p. 22)

WHEREAS, The Presbyterian Church in Canada accepts the principle of government through a hierarchy of courts rather than through a hierarchy of clergy, and

WHEREAS, The Presbyterian Church in Canada accepts the principle of parity or equality of all ordained ministers irrespective of their academic attainments, and

WHEREAS, the Pension and Benefits Board is an instrument of the General Assembly appointed to ensure that all ministers who are members of the Pension Plan are treated equally, according to prescribed contributions, and

WHEREAS, ministers are encouraged to upgrade or improve their abilities and qualifications to serve the church better, and

WHEREAS, it is the responsibility of the presbytery of the bounds to approve the absence for further studies of ministers under their care, and

WHEREAS, any possible academic recognition, resulting from such approved courses of study, should not be the determining factor in Pension and Benefits Board rules on the level of academic degree studies for and obtained, and

WHEREAS, the Pension and Benefits Board has made an arbitrary and inequitable decision in favour of those whose studies lead to a doctoral degree, as opposed to other post-graduate degrees, and

WHEREAS, it is difficult to assess the relative value of various academic degrees, e.g., many theological teachers and administrators evaluate a solid Master's program highly and regard it as more rigorous than a Doctor of Ministry program, and

WHEREAS, the benefits of the Pension Plan ought to be determined solely by the contribution made to the Plan on behalf of each minister, and academic achievements and the kind of degree or degrees a minister earns, should not play a part in determining contribution or benefits, and

WHEREAS, under the current rules, ministers studying for a Master's degree rather than a Doctor's degree are penalized by not being permitted to make pension contributions during the extended period of study leave, and therefore, in terms of years of service may receive lower pension benefits, and

WHEREAS, other pension plans, e.g., The United Church of Canada, allow their members to contribute during periods of extended study leave,

THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 128th General Assembly, to:

1. instruct the Pension and Benefits Board to review its rules in order to make them equitable with regard to study leave granted to pursue further studies;
2. make the criterion, not the level of the degree obtained, but the decision of the presbytery within the bounds to approve leave for an extended course of studies; and
3. permit ministers, who have been granted leave to do an extended course of studies, to make up their contributions to the Pension Plan as now applies to those who pursue studies for a doctoral degree.

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 19 - PRESBYTERY OF EDMONTON-LAKELAND
Re: Requesting a registry of candidates for ministry who have been refused certification
(Referred to the Life and Mission Agency (Ministry and Church Vocations), p. 22)

WHEREAS, there is currently no requirement to circularize to the presbyteries the names of persons who are refused certification as students for the ministry (diaconal or word and sacraments) except for those refused "on moral ground" (Book of Forms section 203.1) and, even in those cases, no official means of tracking future attempts of students refused certification to become involved in professional church leadership, and

WHEREAS, this Presbytery has recently had to deal with someone who has a long history of creating difficult situations, who was refused certification by this Presbytery 36 years ago, but Presbytery did not have access to that information because human memories are short, and

WHEREAS, in any case, there is currently no requirement for presbyteries to check on whether candidates for the ministry or other leadership positions have ever been refused certification as a student for the ministry, and

WHEREAS, we are seeing a proliferation of openings for persons in professional church leadership who may not be Diaconal Ministers or Ministers of Word and Sacraments,

THEREFORE, the Presbytery of Edmonton-Lakeland humbly overtures the Venerable, the 128th General Assembly to:

1. direct Ministry and Church Vocations to establish a registry of all persons who have been refused certification or recertification as students for the ministry,
2. direct the presbyteries of the church to research their records for the past 40 years and forward to that registry the names of all persons refused certification (together with the reasons for those refusals),
3. direct the presbyteries of the church henceforth to forward to that registry the names of any persons who are refused certification (together with the reasons for those refusals),
4. direct all the courts of the church to check the names of any candidates for professional leadership positions who are not ordained or designated ministers against that registry, to the end that synods and presbyteries may inquire diligently when they or a session of the bounds is contemplating hiring a person who has been refused certification, concerning that person's growth and development during the intervening years, and
5. direct the presbyteries of the church to follow the same procedure when interviewing prospective students for the ministry,

or to do otherwise as the Assembly, in its wisdom, may deem best.

NO. 20 - PRESBYTERY OF HAMILTON
Re: Mailing lists within the denomination
(Not received, p. 22)

WHEREAS, in November 2001, members in several congregations in the Presbytery of Hamilton received a personally addressed mass mailing from Evangel Hall, and

WHEREAS, none of the congregations had supplied the names and addresses of their members to Evangel Hall, but the names and addresses of those members of The Presbyterian Church in Canada were provided by the Presbyterian Record, and

WHEREAS, all such names should be held in strictest confidence,

THEREFORE, the Presbytery of Hamilton humbly overtures the Venerable, the 128th General Assembly to:

1. take steps to ensure that such breaches of privacy of the Presbyterian Record are not repeated,

2. direct the Assembly Council to establish firm policies protecting the confidentiality of all the names and addresses of church members which are for good reason made available to one of the agencies, departments or organizations of the church,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 21 - PRESBYTERY OF EAST TORONTO
Re: Presbytery making time-limited appointments of ministers
(Referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Clerks of Assembly, p. 23)

WHEREAS, section 201.1 of the Book of Forms provides that appointments of ministers to full-time service in congregations shall always be by call and induction, except in cases of stated supply, retired persons, and appointment by the Life and Mission Agency, and

WHEREAS, congregations seeking ministerial staff for a specific purpose such as setting up a youth program, assisting a senior minister, or otherwise performing duties which, from the perspective of the congregation, may be time-limited, and

WHEREAS, remedy for this ministry need is presently available only through the process of calling additional ordained clergy rather than an equally thorough but less arduous process of appointment, and

WHEREAS, congregations may be encouraged to look elsewhere than to our ordained ministers to fill these time-limited positions due to this policy requiring a call, and

WHEREAS, sections 235.2 and 241.1 permit the calling of assistant ministers for a specific term of years, and

WHEREAS, ordained elders are now permitted to serve for a limited term, and

WHEREAS, the proposed policy and procedures for interim ministry provides for the appointment by presbytery of an ordained minister for a specific period of time not to exceed two years, and

WHEREAS, provided there is a valid and appropriate reason for making an appointment on a time-limited basis, the fact that the appointment is for a limited term does not contradict or undermine the fundamental convenantal relationship that exists between the church and its ministers, including the presbytery, the congregation and the minister,

THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 128th General Assembly, to instruct the Committee on Ministry and Church Vocations to consult with the Clerks of Assembly and to propose the necessary changes to the Book of Forms that will enable presbyteries to make time-limited appointments of ministers of Word and Sacraments to congregations when requested by the session of the congregation, and to report back to the 129th General Assembly with the proposed changes for consideration and action, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 22 - PRESBYTERY OF MONTREAL
Re: Requesting French translation of Book of Common Worship
(Referred to the Life and Mission Agency (Canada Ministries and Education for Discipleship-Evangelism, Church Growth and Worship) to consult with the Assembly Council, p. 23)

WHEREAS, liturgy can express deeply our relation to God, to human beings and the whole human community and creation saved and whereas liturgy communicates in a unique way our Christian specificity, and

WHEREAS, within the bounds of our congregations, liturgy recognizes and increases the richness and the diversity of our Christian and Presbyterian-Reformed heritage, and

WHEREAS, through the diversity of our congregations, liturgy is also a common denominator, and

WHEREAS, liturgy emphasizes also the heritage from other Presbyterian-Reformed churches all around the world, and

WHEREAS, liturgy is also an enrichment for other Christian churches in Canada and in the world, and

WHEREAS, the 112th General Assembly in 1984 adopted Living Faith/Foi Vivante as adequate expression of our faith and in 1998 the 124th General Assembly adopted it as a subordinate standard, and

WHEREAS, the 117th General Assembly adopted the Book of Common Worship as first reference for liturgy in our church but no French translation was undertaken or planned, and

WHEREAS, The Presbyterian Church in Canada is committed to francophone ministry, especially in the Province of Quebec and whereas this ministry needs practical resources in French,

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 128th General Assembly to adopt the principle of a complete translation of the Book of Common Worship into French, under the auspices of Canada Ministries and the sub-committee Worship Advisory Committee, and to adopt the French translation as an official text of our church, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 22 - CONSISTOIRE DE MONTRÉAL
Re: Demande de traduction complète en français du Book of Common Worship

CONSIDÉRANT, que la liturgie exprime en profondeur notre relation à Dieu, aux humains et à toute la communauté humaine et sa création sauvée et qu'elle dit de façon unique notre spécificité chrétienne, et

CONSIDÉRANT, qu'à l'intérieur même de nos paroisses, la liturgie reconnaît et valorise la richesse dans la diversité de nos héritages chrétiens et presbytériens-réformés, et

CONSIDÉRANT, qu'à travers la diversité des communautés, elle est aussi un commun dénominateur qui nous unit et nous rassemble dans une même appartenance à l'Église de Jésus-Christ, et

CONSIDÉRANT, que la liturgie reconnaît aussi l'héritage à travers le monde d'autres Églises prebytériennes-réformées, et

CONSIDÉRANT, que la liturgie est aussi un enrichissement pour les autres Églises chrétiennes au Canada et dans le monde, et

CONSIDÉRANT, que la 112e Assemblée Générale de 1984 a adopté Living Faith/Foi Vivante comme expression de sa foi, puis la 124e Assemblée Générale de 1998 comme "subordinate standard", et

CONSIDÉRANT, que la 117e Assemblée Générale a adopté "Book of Common Worship" comme référence première de la liturgie de notre Église et que sa traduction française n'existe pas, et

CONSIDÉRANT, que l'Église Presbytérienne au Canada est engagée aussi dans la mission en français dans le monde et au Canada en particulier dans la Province de Québec,

C'EST POURQUOI, le Consistoire de Montréal de l'Église Presbytérienne au Canada humblement demande que la 128e Assemblée Générale adopte le principe de traduire complètement le "Book of Common Worship" dans les meilleurs délais et adopte le texte français comme texte officiel de notre église et que cette traduction soit faite sous la responsabilité de "Canada Ministry" et le sous-comité "Worship Advisory Committee" ou de faire autrement comme l'Assemblée Générale dans sa sagesse en décidera.

NO. 23 - PRESBYTERY OF OTTAWA
Re: Develop standards and pay scales for lay staff
(Referred to the Life and Mission Agency (Ministry and Church Vocations) to consult with the Assembly Council and the Clerks of Assembly, p. 23)

WHEREAS, many of our churches employ qualified full and part time lay staff engaged in a variety of ministries such as, for example, with youth and children, or in education, worship or music, etc., and

WHEREAS, it is time for The Presbyterian Church in Canada to develop new initiatives to empower the laity in leadership ministries in our churches, and

WHEREAS, the presbyteries of churches who employ lay staff, who are at least initially not members of The Presbyterian Church in Canada, have no direct authority over them except through sessions, and

WHEREAS, the Book of Forms in sections 112.7.1 to 112.7.4 makes no provision for other than "church educators" and members of the Order of Diaconal Ministries, and

WHEREAS, General Assembly stipend scales for church educators and members of the Order of Diaconal Ministries in category II make additional paid lay staff unaffordable to most congregations, and

WHEREAS, the Book of Forms sections 112.7.1-112.7.4 is out of touch with the current practice and needs of the church so as to give adequate oversight of congregations which employ, and encouragement to congregations who wish to employ, lay staff other than church educators or members of the Order of Diaconal Ministries,

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 128th General Assembly to:

1. rewrite sections 112.7.1-112.7.4 of the Book of Forms so that current practice reflects the doctrine and polity of The Presbyterian Church in Canada,
2. establish guidelines for appropriate qualification standards and stipend scales for paid lay staff who are not members of the Order of Diaconal Ministries so as to encourage more churches to hire lay staff,

or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 24 - SESSION, ST. ANDREW'S CHURCH, CALGARY, ALBERTA
Re: Religious observances in public civil services
(Referred to the Ecumenical Relations Committee, p. 23)

WHEREAS, the Supreme Court of Canada has ruled that the Canadian Constitution allows for the worship of God during public civil services (such as November 11th Cenotaph memorial services), and

WHEREAS, there was no religious observance during "The Ceremony" held on Parliament Hill in remembrance of the victims of the September 11th attack, even though it was permitted by this ruling, and

WHEREAS, the same Supreme Court ruling permits Christian prayers and religious observance on such occasions when there is more than one religious leader present conducting the service, and

WHEREAS, at the remembrance service for the victims of the Swissair crash off Peggy's Cove, the Christian minister was the only religious leader to be constrained in what she was able to do, contrary to what is permitted by this ruling, and

WHEREAS, the large majority of Canadians profess some belief in God, the single largest group of them being Christians,

THEREFORE, the Session of St. Andrew's Church, Calgary, humbly overtures the Venerable, the 128th General Assembly, to encourage the Government of Canada to maintain the practice of having religious observances and, especially, Christian religious worship, at public civil services, as permitted by Canadian law, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted with the support of the Presbytery of Calgary-Macleod.

MEMORIALS - 2002

NO. 1 - THE REV. PETER G. BUSH
Re: Congregations applying for and receiving funds generated by gambling
(Referred to the Life and Mission Agency (Justice Ministries) to consult with the Committee on Church Doctrine, p. 23)

WHEREAS, The Presbyterian Church in Canada has consistently stood against lotteries and gambling in all forms, and

WHEREAS, there are congregations within The Presbyterian Church in Canada which have applied to and received funds from foundations and/or government agencies whose funds come entirely from lotteries or other forms of gambling,

THEREFORE, I, Peter Bush, humbly request the Venerable, the 128th General Assembly, to clarify if it is appropriate for congregations to apply for and receive funds from foundation/agencies whose income comes from gambling, or to do otherwise as the General Assembly, in its wisdom, may deem best.

Transmitted simpliciter by the Presbytery of Huron-Perth.

APPEALS - 2002

NO. 1 - THE REV. DR. BRIAN J. FRASER
Re: Against a decision of the Presbytery of Westminster to deem an appeal frivolous or vexatious
(Not received, p. 23)

CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS AND CONGREGATIONS AS REPORTED BY THE CLERKS OF SYNODS

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX-LUNENBURG
Beth Mattinson, November 21, 2000
Mary Anne Grant, June 19, 2001
PRESBYTERY OF MIRAMACHI
Bryan MacMinn, September 15, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Jose Ralijaona, October 16, 2001
Rose Bebawy, October 16, 2001
Jawad Jaouni, October 16, 2001
Todd Statham, October 16, 2001
PRESBYTERY OF SEAWAY-GLENGARRY
David Skinner, November 20, 2001
Mary Pickard, June 19, 2002
Kelly Graham, September 18, 2001
PRESBYTERY OF OTTAWA
Benoit Cousineau, June 19, 2001

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING
Dennis Wright, June 19, 2001
PRESBYTERY OF EAST TORONTO
Wes Chang, November 6, 2001
Rylan Montgomery, November 6, 2001
Linda Hargrove, December 4, 2001
Kathy Kay, December 4, 2001
Linda Larmour, December 4, 2001
Alex MacLeod, December 4, 2001
Linda Moore, December 4, 2001
Donna Petter, December 4, 2001
Thomas Petter, December 4, 2001
PRESBYTERY OF BARRIE
Darren May, December 11, 2001
Sean Foster, December 11, 2001
PRESBYTERY OF ALGOMA-NORTH BAY
Tim Bruneau, February 25, 2002
PRESBYTERY OF WATERLOO-WELLINGTON
Amanda Birchall, March 13, 2001
Penny Garrison, January 8, 2002
Shelly Butterfield-Kocsis, January 8, 2002
Dara Thompson Goulet, January 8, 2002
John Frey, January 8, 2002
Jack Mooney, January 8, 2002
Sandy McIllwraith, January 8, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Catherine (Katie) Campion, February 12, 2002
PRESBYTERY OF LONDON
Jan Hazlett, June 19, 2001
Theresa McDonald, June 19, 2001
PRESBYTERY OF SARNIA
Jeff Lackie, January 16, 2001

PRESBYTERY OF HURON-PERTH
Tracy Whitson-Bahro, March 28, 2001
Susan Moore, June 20, 2001
Alex Bisset, November 28, 2001
Elaine Strawbridge, November 28, 2001
Mark Wolfe, April 3, 2002
PRESBYTERY OF GREY-BRUCE-MAITLAND
Paul Sakasov, April 9, 2002
Susan Smith, June 19, 2001
Barbara Clarke, June 19, 2001
Dan West, June 19, 2001
David Gladwell, September 11, 2001
Henry Sikkema, October 9, 2001

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG
Matthew Brough, September 20, 2001

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN
Donna Hagen, June 21, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Laura Kavanagh, June 26, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Reid Chudley, May 22, 2001
Wesley Cheng, December 4, 2001

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Anna LeFort, December 5, 2000
PRESBYTERY OF PICTOU
Calvin Crichton, November 21, 2000
Gail Johnson, December 19, 2000,
PRESBYTERY OF HALIFAX & LUNENBURG
Laura Alary, June 18, 1996
Ian A.R. McDonald, November 30, 2000
Paula (Ryan) Hamilton, May 25, 1998
Kirk D. MacLeod, May 25, 1997
Allyson MacLeod, January 3, 1996

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC
René Paquin, September 2002
PRESBYTERY OF OTTAWA
Marilyn Savage, October 16, 2001

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON
Nancy Bettridge, February 26, 2002
Anne-Marie Jones, February 26, 2002
John Ufkes, April 24, 2001
PRESBYTERY OF PICKERING
Michael Koslowski, February 19, 2002
PRESBYTERY OF BRAMPTON
Sarah A.N. Travis, April 16, 2002
Patrick Voo, April 16, 2002

PRESBYTERY OF BARRIE
Darren May, December 11, 2001
Sean Foster, December 11, 2001

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Theresa MacDonald Lee, January 8, 2002

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON LAKELANDS
Jae Lee, March 13, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Bokgyoum Joanne Kim, May 1, 2001

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Anna LeFort, March 9, 2001
PRESBYTERY OF PICTOU
Geertruida (Trudy) Meyer, December 17, 2000
PRESBYTERY OF HALIFAX-LUNENBURG
Ian R. McDonald, November 30, 2000

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
John Ufkes, February 3, 2002
PRESBYTERY OF EAST TORONTO
Marion F. Schaffer, September 16, 2001
Roland DeVries, October 18, 2001
PRESBYTERY OF WEST TORONTO
Alexander Wilson, September 9, 2001
PRESBYTERY OF BRAMPTON
Carol Hamilton, March 3, 2002
PRESBYTERY OF BARRIE
Darren May, April 28, 2002
PRESBYTERY OF WATERLOO AND WELLINGTON
Mark Godin, November 25, 2001
Amanda Birchall, March 3, 2002
PRESBYTERY OF EASTERN HAN-CA
Young Ki Eun, January 13, 2002
Jun Sook Cho, July 15, 2001
Connie Lee, June 3, 2001

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
James Stewart, July 15, 2001
PRESBYTERY OF SARNIA
Susan Samuel, August 19, 2001
PRESBYTERY OF HURON-PERTH
Malcolm Davidson, September 19, 2001

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN
Donna Hagen, May 3, 2002

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Wayne Kleinsteuber from the Free Methodist Church, May 2001

Synod of Toronto and Kingston

PRESBYTERY OF WATERLOO-WELLINGTON
David Ketchen, June 19, 2001
Aubrey Botha, March 12, 2002

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
John B. Forsyth, Little Narrows Charge, December 4, 2000
Anna LeFort, Louisbourg-Catalone Charge, April 17, 2001
PRESBYTERY OF PICTOU
Joanne M. Vines, Little Harbour and Bethal, Pictou Landing, January 25, 2001
Gail Johnson, St. Paul's, Merigomish, French River, June 26, 2001
Lara Scholey, Bethal, Scotsburn; Knox, Earltown; Burns Memorial, West Branch, September 27, 2001
PRESBYTERY OF HALIFAX-LUNENBURG
Timothy F. Archibald, Kings, New Minas, January 13, 2002
PRESBYTERY OF ST. JOHN
Donald G. Wilkinson, St. Columba, Saint John, January 30, 2002
PRESBYTERY OF MIRAMICHI
J. Gillis Smith, St. James, Miramichi, August 1, 2001
James K. Stewart, St. Luke's, Bathurst, September 5, 2001
PRESBYTERY OF PRINCE EDWARD ISLAND
Daphne A. Blaxland, St. Andrew's, Montague; St. Andrew's, Cardigan, October 9, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC
Mark Godin, St. Andrew's, Melbourne, February 2, 2002
PRESBYTERY OF MONTREAL
Roland DeVries, Westminster, Pierrefonds, November 11, 2001
PRESBYTERY OF SEAWAY-GLENGARRY
Darren May, Knox, Morrisburg; Dunbar, May 12, 2002
PRESBYTERY OF OTTAWA
William J. Ball, Westminster, Ottawa, June 10, 2001
James T. Hurd, Parkwood, Ottawa, December 2, 2001
PRESBYTERY OF LANARK & RENFREW
John Yoo, Westminster, Smith Falls, July 8, 2001

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY AND PETERBOROUGH
John Ufkes, St. Andrew's, Bolsover; St. Andrew's, Kirkfield; Woodville Community, February 3, 2002
W. Rod Lewis, St. Andrew's, Fenelon Falls, Knox, Glenarm, February 10, 2002
PRESBYTERY OF PICKERING
David J.S. Shin, Korean, Oshawa, July 8, 2001
Edward W. Musson, Knox, Oshawa, November 4, 2001
Basil P. Dass, Clairlea Park, Toronto, January 13, 2002
John Bigham, St. Andrew's, Ajax, April 28, 2002
Dennis J. Cook, St. Timothy's, Ajax, May 5, 2002
PRESBYTERY OF EAST TORONTO
Ferne Reeve, Trinity, (York Mills), Toronto, September 30, 2001
Ian A.R. McDonald, Calvin, Toronto, February 3, 2002
PRESBYTERY OF WEST TORONTO
Alexander Wilson, Patterson, Toronto, September 9, 2001

PRESBYTERY OF BRAMPTON
Michael J. Marsden, Knox, Oakville, June 28, 2001
PRESBYTERY OF OAK RIDGES
Nader H. Awad, St. Andrew's, Maple, June 24, 2001
Gordon E. Timbers, Unionville, September 16, 2001
PRESBYTERY OF BARRIE
Steven K. Smith, Knox, Port Carling; Zion, Torrance, September 30, 2001
Douglas R. Johns, St. Andrew's, Orillia, January 16, 2002
Jeffrey E. Smith, Knox Uppergrove; Esson, East Oro; Willis, Jarratt, February 10, 2002
W. Craig Cook, St. Mark's, Orillia, March 24, 2002
PRESBYTERY OF ALGOMA-NORTH BAY
George Hunter, Knox, Sudbury, November 20, 2001
PRESBYTERY OF WATERLOO-WELLINGTON
Jeffrey Veenstra, St. Andrew's (Hespler) Cambridge, November 4, 2001
David A. Whitecross, St. Andrew's, Fergus, January 6, 2002
Marty J. Molengraaf, Duff's, Puslinch, January 20, 2002
Colleen L. Smith, St. Andrew's, Kitchener, March 24, 2002
PRESBYTERY OF EASTERN HAN-CA
Young Ki Eun, Galilee, Toronto, January 13, 2002
Jun Sook Cho, East Toronto, Toronto, July 15, 2001
Connie Lee, St. Timothy, Toronto, June 3, 2001
Kyu Gon Kim, Mahn-Min, Toronto, September 31, 2001
Kyung Won Cho, Yae Dalm, Toronto, June 24, 2001
Won Lee, East Toronto, Toronto, July 15, 2001
Soo Taeg Lim, Galilee, Toronto, July 29, 2001
Jong Min Park, Kitchener-Waterloo, Kitchener, May 13, 2001

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Harold H.A. Kouwenburg, St. Lawrence, London, September 9, 2001
Amanda Birchall, Appin; Guthrie, Melbourne, March 17, 2002
Kevin Steeper, Elmwood, London, April 14, 2002
PRESBYTERY OF ESSEX-KENT
Carol Hamilton, St. James, Chatham, March 24, 2002
Jennifer L. Cameron, St. Andrew's, Windsor, April 18, 2002
PRESBYTERY OF SARNIA
Susan Samuel, Wyoming-Camlachie Charge, August 19, 2001
Dean Adlam, St. Andrew's, Petrolia; Knox, Dawn Township, August 26, 2001
Larry Amiro, St. Andrew's, Beechwood; West Adelaide, Kerwood; Knox, Centre Road, November 4, 2002
PRESBYTERY OF HURON-PERTH
John Hogerwaard, Atwood, July 15, 2001
M. Mark Davidson, Knox, Listowel, September 9, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG
Roderick B. Lamb, First, Kenora, May 5, 2002

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA
Williem Van De Wall, Knox, Yorkton, December 13, 2002
PRESBYTERY OF NORTHERN SASKATCHEWAN
Donna Hagen, Circle West and Parkview, Saskatoon, May 3, 2002

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD
Thomas C. Brownlee, Varsity Acres, Calgary, August 26, 2001
Cheryl Horne Weatherdon, Riverside, Medicine Hat, October 23, 2001
Karoly G d llei, Calvin Hungarian, Calgary, April 22, 2002
Robert W. Cruickshank, St. John's, Medicine Hat, May 07, 2002

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Allen J. Aicken, St. John's, White Rock, September 16, 2001
James G. Smith, Central, Vancouver, January 6, 2002
Malcolm MacLeod, Gordon, Burnaby, January 6, 2002
PRESBYTERY OF VANCOUVER ISLAND
Michael F. Caveney, St. Andrew's, Victoria, September 9, 2001
Donald K. Lindsay, St. Andrew's, Nanaimo, March 17, 2002

INSTALLATIONS

None Reported.

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Kevin Richardson, lay missionary, Mira Pastoral Charge, until June 30, 2002
Floyd R. McPhee, stated supply, Orangedale, River Denys, Malgawatch, September 1, 2001
PRESBYTERY OF NEWFOUNDLAND
John Duff, stated supply, St. David's, St. John's, March 1, 2001
PRESBYTERY OF PICTOU
W. James Farris, part-time St. Andrew's New Glasgow, September 19, 2000
Calvin Crichton, lay missionary, Knox, Blue Mountain, Zion, East River St. Mary's; Blair, Garden of Eden, November 21, 2000
Terrance R. Trites, stated supply, Springhill Pastoral Charge, January 16, 2001
PRESBYTERY OF HALIFAX-LUNENBURG
Janet A. DeWolfe, stated supply, St. Matthew's, Elmsdale & Hardwood Lands Charge, February 1, 2002
PRESBYTERY OF SAINT JOHN
John M. Allison, Bethel, Riverview, May 15, 2002
David A. Dewar, interim ministry, St. Columba, St. John, November 22, 2000

Synod of Toronto and Kingston

PRESBYTERY OF PICKERING
R. Wayne Kleinsteuber, Malvern, Toronto, September 1, 2001
Ron Van Auken, stated supply, Celebration!, March 19, 2002
Vicki L. Homes, re-appointment, St. James, Oshawa, May 1, 2002
PRESBYTERY OF EAST TORONTO
Marian F. Schaffer, minister of Christian Education, St. Mark's, Toronto, September 1, 2001 - December 31, 2002
J.J. Harrold Morris, stated supply, Gateway, Toronto, October 22, 2001 - June 15, 2002
Jan E. McIntyre, Westview, Toronto, October 28, 2001 - October 15, 2002
Douglas duCharme, Greenhouse Ministry Project Developer, November 1, 2001 - April 30, 2002
Carol H. Loudon, associate minister, Armour Heights, November 1, 2001 - October 31, 2002
John B. Henderson, associate minister, Glenview, Toronto, January 1, 2002 - December 31, 2002
Stephen Y. Chen, stated supply, Toronto Central Tiawanese, Toronto, February 1, 2002 - January 31, 2003
Karen S. Bach, director, Evergreen Centre for Street Youth, Toronto, February 1, 2002
PRESBYTERY OF BRAMPTON
Sarah Y.M. Kim, WMS, Executive Secretary, November 12, 2001
PRESBYTERY OF WATERLOO AND 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
Heather J. Vais, stated supply, Kirkwall; Knox, Sheffield, September 30, 2001

PRESBYTERY OF NIAGARA
Larry Beverly, interim minister, First, Port Colborne, January 13, 2002
PRESBYTERY OF LONDON
Mervyn E. Tubb, stated supply, September 1, 2001
Ian K. Johnston, interim minister, New St. James, London, October 1, 2001
Charlotte L. Brown, chaplain, London, February 24, 2002
Kathleen Ballagh-Steeper, stated supply, June 16, 2002
PRESBYTERY OF ESSEX-KENT
Mary Templer, university outreach, Windsor, January 15, 2002
PRESBYTERY OF HURON-PERTH
Thomas Godfrey, Burns, Milverton; North Mornington, April 12, 2002

Synod of Alberta and The Northwest

PRESBYTERY OF EDMONTON-LAKELAND
R. Glenn Ball, Sherwood Park, Edmonton, April 22, 2001
Jon-Jae Kim, Antioch Church, Edmonton, June 17, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
G. Grant Wilson, Fairview, Vancouver, January 1, 2002
PRESBYTERY OF VANCOUVER ISLAND
Harold A. McNabb, Westshore, Victoria, August 1, 2001

DESIGNATION OF OVERSEAS MISSIONARIES

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
H. Kenneth Stright, interim minister, East Demerara Parish, Presbyterian Church of Guyana, October 14, 2001

PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX AND LUNENBURG
Bonita Mason, July 1, 2001
PRESBYTERY OF ST. JOHN
Donald G. Wilkinson, January 30, 2002
John M. Allison, May 15, 2002
Charles Deogratsias, September 12, 2001
PRESBYTERY OF PRINCE EDWARD ISLAND
Daphne A. Blaxland, October 9, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
William J. Klempa, June 19, 2001
Darren May, May 12, 2002
Paul E.M. Chambers, July 25, 2001
PRESBYTERY OF OTTAWA
William J. Ball, June 10, 2001
James T. Hurd, December 2, 2001
John Yoo, July 8, 2001

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
John Ufkes, February 3, 2002
W. Rod Lewis, February 10, 2002
PRESBYTERY OF BRAMPTON
Michael Marsden, June 28, 2001
Robert C. Spencer, January 27, 2002
Sarah Y.M. Kim, November 12, 2001
PRESBYTERY OF OAK RIDGES
Gordon E. Timbers, September 16, 2001

PRESBYTERY OF BARRIE
Steven K. Smith, September 30, 2001
Douglas K. Johns, January 16, 2002
Jeffrey E. Smith, February 10, 2002
W. Craig Cook, March 24, 2002
PRESBYTERY OF WATERLOO-WELLINGTON
Jeffrey Veenstra, November 4, 2001
David J. Whitecross, January 6, 2002
Marty J. Molengraaf, January 20, 2002
Colleen L. Smith, March 20, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Charles J. Fensham, July 1, 2002
PRESBYTERY OF NIAGARA
Larry Beverly, January 13, 2002
PRESBYTERY OF LONDON
Charlotte L. Brown, January 7, 2002
PRESBYTERY OF ESSEX-KENT
Mary Templer, January 15, 2002

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Wayne L. Menard, October 10, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Wayne H. Stretch, September 18, 2001

PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA
Christina Ball, September 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Kathy Ball, September 18, 2001

PLACED ON APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Victoria (Tori) Smit, January 8, 2002

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND
Ruth McCowan

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Shirley F. Murdock, August 19, 2001 - unspecified date in 2002

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Kathleen Matic, October 2, 2001
PRESBYTERY OF TEMISKAMING
John D. Blue, April 25, 2002 - November 25, 2002

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Donald G.I. McInnis, September through December 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Anthony Pfaff, September 13, 2001
Karen McAndless-Davis, February 5, 2002 - April 5, 2002

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF ST. JOHN
James T. Hurd, Presbytery of Ottawa, November 30, 2001
J. Gillis Smith, Presbytery of Miramichi, August 1, 2001
PRESBYTERY OF MIRAMICHI
Adrian Auret, Presbytery of Ottawa, December 16, 2001
PRESBYTERY OF PRINCE EDWARD ISLAND
Michael F. Caveney, Presbytery of Vancouver Island, September 1, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Nader H. Awad, Presbytery of Oak Ridges, May 27, 2001
Bonita Mason, Presbytery of Halifax and Lunenburg, July 1, 2001
R. Wayne Kleinsteuber, Presbytery of Pickering, August 28, 2001
PRESBYTERY OF SEAWAY-GLENGARRY
William J. Klempa, Presbytery of Montreal, May 9, 2002
Gordon E. Williams, Presbytery of Ottawa, January 18, 2002
PRESBYTERY OF LANARK & RENFREW
Roderick B. Lamb, Presbytery of Winnipeg, April 15, 2002

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY AND PETERBOROUGH
David J. Whitecross, Presbytery of Waterloo-Wellington, December 31, 2001
PRESBYTERY OF EAST TORONTO
Philip Chiang, Presbyterian Church USA, March 31, 2002
PRESBYTERY OF WEST TORONTO
John Bigham, May 1, 2002
PRESBYTERY OF BRAMPTON
John Guirin, Presbytery of Superior, September 9, 2001
Ferne Reeve, Presbytery of East Toronto, September 20, 2001
Cheryl Horne Weatherdon, Presbytery of Calgary-McLeod, October 22, 2001
W. Rod Lewis, Presbytery of Lindsay-Peterborough, February 1, 2002
Colleen L. Smith, Presbytery of Waterloo-Wellington, February 20, 2002
Dennis J. Cook, Presbytery of Pickering, April 30, 2001
PRESBYTERY OF BARRIE
Charles Deogratsias, Presbytery of St. John's Canadian Forces, June 30, 2001
Jackson Clelland, Presbytery of San Deigo, U.S.A., June 30, 2001
Ian K. Johnston, Presbytery of London, October 1, 2001
PRESBYTERY OF TEMISKAMING
Jeffrey E. Smith, Presbytery of Barrie, February 10, 2002
PRESBYTERY OF WATERLOO-WELLINGTON
Anne Yee-Hibbs, Presbytery of Hamilton, May 8, 2001
Janice MacInnes, Presbytery of Huron-Perth, August 20, 2001
Mark Godin, Presbytery of Quebec, November 30, 2001
Amanda Birchall, Presbytery of London, March 7, 2002

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA
Jeffrey Veenstra, Presbytery of Waterloo-Wellington, October 31, 2001
PRESBYTERY OF LONDON
Edward W. Musson, Presbytery of Pickering, November 1, 2001
Jennifer L. Cameron, Presbytery of Essex-Kent, April 16, 2002

PRESBYTERY OF ESSEX-KENT
Ian A.R. McDonald, Presbytery of East Toronto, December 19, 2001
PRESBYTERY OF GREY-BRUCE-MAITLAND
Paul E.M. Chambers, Presbytery of Seaway-Glengarry, October 31, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER
Harold M. Wiest, Presbytery of Kamloops, September 1, 2001
Willem van de Wall, Presbytery of Assiniboia, December 12, 2001

Synod of British Columbia

PRESBYTERY OF KOOTENAY
Douglas R. Johns, Presbytery of Barrie, January 16, 2002
PRESBYTERY OF KAMLOOPS
Donald K. Lindsay, Presbytery of Vancouver Island, March 17, 2002
Ian Golaiy, Presbytery of Brandon, April 1, 2002
Gordon E. Timbers, Presbytery of Oak Ridges, September 1, 2001
PRESBYTERY OF WESTMINSTER
Richard E. Sand, Presbytery of Pictou, March 4, 2002
PRESBYTERY OF VANCOUVER ISLAND
Wayne H. Stretch, Presbytery of Westminster, September 25, 2001

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
H. Kenneth Stright, St. Andrew's, Pictou, September 18, 2001
PRESBYTERY OF ST. JOHN
Karen MacRae, Eastern Charlotte Pastoral Charge, December 31, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC
Scott B. Emery, St. Andrew's, Quebec City, June 30, 2001
Blake W. Walker, St. Andrew's, Sherbrooke, April 30, 2002
PRESBYTERY OF MONTREAL
Patrick A. Maxham, May 31, 2001
Lynne Donovan, Maplewood, Chateauguay, October 31, 2001
Cirric Chan, Chinese, Montreal, July 1, 2002
Ronald Benty, Ile Perrot, Pincourt, June 30, 2002

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
Lorna J.M. Thompson, St. Andrew's, Campbellford, St. Andrew's, Burnbrae. July 31, 2001
PRESBYTERY OF WEST TORONTO
Sarah Y.M. Kim, Albion Gardens, Toronto, August 31, 2001
PRESBYTERY OF BRAMPTON
Colleen L. Smith, Knox, Milton, January 14, 2002
W. Rod Lewis, Knox, Milton, January 14, 2002
PRESBYTERY OF TEMISKAMING
Richard J. Hein, Knox, Cochrane, October 31, 2001
PRESBYTERY OF EASTERN HAN-CA
Young Min Goh, June 19, 2001
Yoon Seok Park, Myung Sun, Toronto, July 15, 2001
Yun Sook Cho, East Toronto, Toronto, January 31, 2002
Dave Choi, Kitchener-Waterloo, Kitchener, April 30, 2002
Kwang Nam Paik, June 30, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
David L. McInnis, director, Hamilton Pastoral Counselling Centre, September 11, 2001

PRESBYTERY OF LONDON
Kristen L. Todd, Ailsa Craig, June 30, 2001
Thomas Godfrey, Knox-St. Andrew's, Dutton, August 31, 2001
PRESBYTERY OF SARNIA
James Sloan, Knox, Moore Township; St. Andrew's, Mooretown, December 31, 2001
PRESBYTERY OF HURON-PERTH
J. Andrew Fullerton, St. Andrew's, Stratford, December 16, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Lloyd W. Fourney, First Edmonton, January 13, 2002
PRESBYTERY OF CALGARY MACLEOD
Drew D. Strickland, Anam+Chara New Church Development, June 1, 2002

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Brian J. Fraser, St. Andrew's Hall, Vancouver, December 31, 2001

DISSOLUTION OF PASTORAL TIE

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND
Adam Lees, St. Andrew's, Montague; St. Andrew's, Cardigan, December 1, 2000

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
David J. Whitecross, St. Andrew's Lindsay, December 31, 2001
William Bynum, St. Andrew's Lakefield and Knox Lakehurst, March 5, 2002
PRESBYTERY OF PICKERING
Neville Jacobs, St. David's Scarborough, November 27, 2001
PRESBYTERY OF WEST TORONTO
Lois J. Lyons, St. James, Toronto, October 28, 2001
PRESBYTERY OF ALGOMA & NORTH BAY
David T. Jack, St. Paul's, Victoria, Sault Ste. Marie, November 20, 2001

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Murdock J. MacRae, June 30, 2001
PRESBYTERY OF NEWFOUNDLAND
John C. Duff, February 28, 2002
PRESBYTERY OF ST. JOHN
Basil C. Lowery, March 1, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
Fred H. Rennie, October 1, 2001
PRESBYTERY OF OTTAWA
Floyd R. McPhee, June 31, 2001
PRESBYTERY OF LANARK & RENFREW
Larry R. Paul, December 31, 2001

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
David J. Whitecross
Craig A. Cribar, September 30, 2001
PRESBYTERY OF EAST TORONTO
Lois C. Johnson, July 1, 2001
PRESBYTERY OF BRAMPTON
Peter D. Ruddell, September 30, 2001
Peter Barrow, October 1, 2001

PRESBYTERY OF OAK RIDGES
James T. McVeigh, August 1, 2001
Angus D. McGillivray, November 1, 2001
PRESBYTERY OF TEMISKAMING
Ivan Dambrowitz, November 1, 2001
PRESBYTERY OF WATERLOO-WELLINGTON
A. Ronald Courtenay, May 31, 2001
Robert C. Spencer, January 8, 2002
PRESBYTERY OF EASTERN HAN-CA
Andrew S.K. Lee, June 10, 2001

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA
Elizabeth S. Kidnew, April 30, 2002
George A. Tattrie, July 1, 2002
PRESBYTERY OF LONDON
Leslie R. Files, June 30, 2001
Gale A. Kay, March 28, 2002
PRESBYTERY OF ESSEX-KENT
Hugh Appel, June 30, 2002
PRESBYTERY OF GREY-BRUCE-MAITLAND
Kenneth J. Rowland, December 31, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Kenneth M.L. Wheaton, February 28, 2001
John C. Carr, September 1, 2001
PRESBYTERY OF CALGARY-MACLEOD
David W. Paterson, July 31, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
John A. Bodkin, November 1, 2001
L.E. (Ted) Siverns, December 31, 2001
B.J. Ogdon, February 1, 2002

ADDED TO APPENDIX

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Anna LeFort, March 9, 2001
Murdock J. MacRae, June 30, 2001
Floyd R. McPhee, September 1, 2001
PRESBYTERY OF PICTOU
W. James Farris, January 16, 2001
Lara Scholey, September 18, 2001
Terrance R. Trites, September 18, 2001
PRESBYTERY OF HALIFAX-LUNENBURG
Ian A.R. McDonald, November 30, 2000
Amy Campbell, May 14, 2001
W. Stirling Keizer, November 20, 2001
PRESBYTERY OF SAINT JOHN
Karen MacRae, January 1, 2002
David A. Dewar, January 30, 2002
Terrance R. Trites, February 6, 2002
John M. Allison, April 30, 2002
Basil C. Lowery, March 1, 2001
PRESBYTERY OF PRINCE EDWARD ISLAND
Daphne A. Blaxland, December 1, 2000
Adam Lees, December 1, 2000

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC
Scott G. Emery, July 1, 2001
Blake W. Walker, April 30, 2002
PRESBYTERY OF MONTREAL
R. Wayne Kleinsteuber, June 19, 2001
Roberta Clare, June 19, 2001
William Manson, June 19, 2001
PRESBYTERY OF SEAWAY-GLENGARRY
Fred H. Rennie, November 20, 2001
PRESBYTERY OF OTTAWA
Floyd R. McPhee, July 31, 2001
Gordon E. Williams, March 19, 2002
Linda E. Robinson, March 19, 2002
PRESBYTERY OF LANARK & RENFREW
Larry R. Paul, January 1, 2002

Synod of Toronto and Kingston

PRESBYTERY OF KINGSTON
Craig A. Cribar, September 30, 2001
Paul D. Scott, March 27, 2002
PRESBYTERY OF LINDSAY-PETERBOROUGH
Lorna J.M. Thompson, July 31, 2001
William Bynum, March 16, 2002
PRESBYTERY OF EAST TORONTO
J.J. Harrold Morris, June 30, 2001
Stanley D. Walters, July 15, 2001
Douglas duCharme, August 31, 2001
Marion F. Schaffer, September 16, 2001
Roland DeVries, October 18, 2001
James W. Evans, January 8, 2002
Paul D. McLean, March 5, 2002
Douglas duCharme, April 30, 2002
PRESBYTERY OF WEST TORONTO
Lois J. Lyons, October 28, 2001
PRESBYTERY OF BRAMPTON
Peter D. Ruddell, September 30, 2001
Peter Barrow, October 1, 2001
W. Rod Lewis, January 14, 2002
Colleen L. Smith, January 14, 2002
R. Wayne Maddock, February 9, 2002
Carol Hamilton, March 3, 2002
Kenneth J. Rowland, April 24, 2002
PRESBYTERY OF BARRIE
Wayne G. Smith, June 19, 2001
Darren May, April 28, 2002
PRESBYTERY OF TEMISKAMING
Richard J. Hein, October 31, 2001
Ivan Dambrowitz, November 1, 2001
PRESBYTERY OF ALGOMA & NORTH BAY
David T. Jack, November 20, 2001
PRESBYTERY OF WATERLOO-WELLINGTON
John McIntosh, April 1, 2001
David Ketchen, June 9, 2001
Marty J. Molengraaf, November 9, 2001
Mark Godin, November 25, 2001
Angus D. McGillivray, December 22, 2001
Robert C. Spencer, January 1, 2002
Aubrey Botha, March 12, 2002
Colleen L. Smith, March 12, 2002

PRESBYTERY OF EASTERN HAN-CA
Young Min Goh, June 19, 2001
Yoon Seok Park, July 15, 2001
Yun Sook Cho, January 31, 2002
Dave Choi, April 30, 2002
Kwang Nam Paik, June 15, 2002
Andrew Lee, June 10, 2001

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Fred H. Austen, June 12, 2001
James K. Stewart, July 15, 2001
David L. McInnis, September 11, 2001
Larry Amiro, October 21, 2001
James R. Weir, November 13, 2001
Malcolm MacLeod, January 6, 2002
Charles J. Fensham, June 30, 2002
PRESBYTERY OF NIAGARA
Elizabeth S. Kidnew, April 30, 2002
George A. Tattrie, July 1, 2002
PRESBYTERY OF LONDON
Kristen L. Todd, July 1, 2001
Thomas Godfrey, September 1, 2001
Charlotte L. Brown, June 19, 2001
Leslie R. Files, July 1, 2001
Gunar J. Kravalis, September 11, 2002
Gale A. Kay, March 28, 2002
Kathleen Ballagh-Steeper, May 14, 2002
PRESBYTERY OF SARNIA
James Sloan, January 1, 2002
PRESBYTERY OF HURON-PERTH
J. Andrew Fullerton, December 16, 2001
PRESBYTERY OF GREY-BRUCE-MAITLAND
Kenneth J. Rowland, December 31, 2001

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR
L. Blake Carter

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER
Robert D. Sanford, September 8, 2001
PRESBYTERY OF CENTRAL ALBERTA
John D. Yoos, January 1, 2002
J. Brown Milne, November 28, 2001
PRESBYTERY OF CALGARY-MACLEOD
Deborah Lannon, July 1, 2001
David W. Paterson, August 1, 2001
Diane V. Beach, October 15, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
N. Elaine Nagy, June 19, 2001
Brian J. Fraser, October 30, 2001
Anthony Pfaff
John A. Bodkin, November 1, 2001
L.E. (Ted) Siverns, December 31, 2001
Nancy L. Cocks, January 1, 2002
John C. Haycock, January 8, 2002
Bobby J. Ogdon, February 1, 2002
Makar Mokbel, March 5, 2002

PRESBYTERY OF VANCOUVER ISLAND
Charles A. Scott, May 22, 2001
James R. Weir, June 30, 2001

ADDED TO APPENDIX
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Victoria (Tori) Smit, January 8, 2002

REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Anna LeFort, April 17, 2001
PRESBYTERY OF PICTOU
Lara Scholey, September 18, 2001
PRESBYTERY OF HALIFAX AND LUNENBURG
Ian A.R. McDonald, December 2, 2000
Janet A. DeWolfe, February 1, 2001
PRESBYTERY OF ST. JOHN
David A. Dewar, November 22, 2000
Terrance R. Trites, June 20, 2001
John M. Allison, May 15, 2002
PRESBYTERY OF PRINCE EDWARD ISLAND
Adam Lees, October 9, 2002
Daphne A. Blaxland, October 9, 2002

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
J. Philip Schissler, June 18, 2002
PRESBYTERY OF LANARK-RENFREW
Linda E. Robinson, February 19, 2002

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
James E. Sutherland, November 4, 2001
J. Murray Laurenson, January 22, 2002
PRESBYTERY OF EAST TORONTO
Ronald F.G. Campbell, July 17, 2001
Phyllis Snyder, April 9, 2002
PRESBYTERY OF WEST TORONTO
John Honeyman, November 2001
Henry Russell, April 2002
PRESBYTERY OF OAK RIDGES
Angus D. McGillivray, November 23, 2001
W. Harold Heustin, June 1, 2001
PRESBYTERY OF WATERLOO-WELLINGTON
Anne Yee-Hibbs, May 8, 2001
John C. Boyne, May 16, 2001
John H. McIntosh, June 7, 2001
Janice MacInnes, August 20, 2001
Mark Godin, November 30, 2001
Robert C. Spencer, January 17, 2001
Chester M. Lewis, March 4, 2002
Colleen L. Smith, March 24, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Heather J. Vais, September 30, 2001
James K. Stewart, July 15, 2001
Larry Amiro, October 21, 2001
Malcolm MacLeod, January 6, 2002
W. Craig Cook, March 12, 2002
Helen R. Allum, May 14, 2002
Walter R. Allum, May 14, 2002
PRESBYTERY OF LONDON
Kristen L. Todd, February 12, 2002
Charlotte L. Brown, January 7, 2002
PRESBYTERY OF ESSEX-KENT
Stephen T. Surman, November 20, 2001
PRESBYTERY OF SARNIA
James Sloan, January 15, 2002
PRESBYTERY OF GREY-BRUCE-MAITLAND
Kenneth J. Rowland, March 31, 2002

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG
William L. Palmer, January 7, 2002
Malcolm S. McLean, June 17, 2001
L. Blake Carter

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD
Kathie Anderson, November 7, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
N. Elaine Nagy, June 19, 2001
Brian J. Fraser, October 30, 2001
Nancy L. Cocks, January 1, 2002
Charles A. Scott, May 1, 2001
Sandor K. Meszaros, June 19, 2001
PRESBYTERY OF VANCOUVER ISLAND
James R. Weir, August 2, 2001

REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Charlene Terpstra, September 24, 2000

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
James T. McVeigh, Presbytery of Oak Ridges
Geertruida (Trudy) Meyer, Presbytery of Northern Saskatchewan, December 19, 2000
PRESBYTERY OF HALIFAX-LUNENBURG
Ian A.R. McDonald, Presbytery of Essex-Kent, December 2, 2000
PRESBYTERY OF ST. JOHN
James T. Hurd, Presbytery of Ottawa
Terrance R. Trites, Presbytery of Pictou, June 20, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC
Wayne L. Menard, September 22, 2001

PRESBYTERY OF MONTREAL
Paul D. Scott, March 27, 2002
PRESBYTERY OF OTTAWA
Floyd R. McPhee, September 4, 2001
Edward Stevens, October 15, 2001

Synod of Toronto and Kingston

PRESBYTERY OF BRAMPTON
Steven K. Smith, Presbytery of Barrie, September 8, 2001
Peter D. Ruddell, Presbytery of Barrie, September 30, 2001
Carol Hamilton, Presbytery of Essex-Kent, March 4, 2002
PRESBYTERY OF EAST TORONTO
Roland DeVries, October 18, 2001
PRESBYTERY OF WEST TORONTO
Basil P. Dass, December 11, 2001
Jay Brennan, Presbytery of Lindsay-Peterborough, May 14, 2002
PRESBYTERY OF OAK RIDGES
Angus D. McGillivray, Presbytery of Waterloo-Wellington, November 23, 2001
PRESBYTERY OF WATERLOO-WELLINGTON
Anne Yee-Hibbs, Presbytery of Hamilton, May 8, 2001
Janice MacInnis, Presbytery of Huron-Perth, August 20, 2001
Mark C. Godin, Presbytery of Quebec, November 20, 2001
Robert C. Spencer, Presbytery of Brampton, January 17, 2002
Amanda Birchall, Presbytery of London, March 7, 2002

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Thomas Godfrey, March 17, 2002
PRESBYTERY OF GREY-BRUCE-MAITLAND
Kenneth J. Rowland, March 31, 2002

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD
Joseph Pungar, to Edmonton-Lakeland, October 15, 2001
J. Browne Milne, to Central Alberta, November 28, 2001
Donald G. Wilkinson, to St. John, January 30, 2002

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Charles A. Scott, Presbytery of Vancouver Island
Sandor K. Meszaros, June 19, 2001

HISTORICAL CERTIFICATES

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Donald E. MacLeod, June 30, 2001

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Kristen L. Todd, February 12, 2002
PRESBYTERY OF ESSEX-KENT
Stephen T. Surman, November 20, 2001

Synod of Alberta and The Northwest

PRESBYTERY OF CALGARY-MACLEOD
Kathie Anderson, November 7, 2001

LETTER OF STANDING GRANTED

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Philip E. Chiang, March 31, 2002
Phyllis Snyder, April 9, 2002

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
John-Peter Smit, January 8, 2002
PRESBYTERY OF SARNIA
James Sloan, January 15, 2002

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG
Mona F. Denton, January 12, 2002
Peter Denton, January 12, 2002
Wing Nei Mak, January 12, 2002

SUSPENSION FROM THE MINISTRY

Synod of Toronto and Kingston

PRESBYTERY OF EAST TORONTO
Phyllis Snyder, June 12, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Brian J. Fraser, for a period of two years, October 30, 2001

DEPOSITION FROM THE MINISTRY

Synod of Toronto-Kingston

PRESBYTERY OF PICKERING
Neville F. Jacobs, November 27, 2001
PRESBYTERY OF EAST TORONTO
Phyllis Snyder, April 9, 2002

DEATHS IN THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
Marian Patterson, January 17, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
J. Philip Schissler, June 18, 2002
PRESBYTERY OF OTTAWA
Margaret Boyd, April 14, 2001
Lloyd R. Smith, December, 2001

Synod of Toronto and Kingston

PRESBYTERY OF LINDSAY-PETERBOROUGH
James E. Sutherland, November 4, 2001
J. Murray Laurenson, January 22, 2002
PRESBYTERY OF EAST TORONTO
Ronald F.G. Campbell, July 17, 2001
Charlene Terpstra, September 24, 2000
PRESBYTERY OF BRAMPTON
Elbert F. Dutcher, January 4, 2002
PRESBYTERY OF OAK RIDGES
W. Harold Heustin, June 1, 2001
PRESBYTERY OF BARRIE
John (Jack) C. Cooper, June 7, 2001
PRESBYTERY OF WATERLOO-WELLINGTON
John C. Boyne, May 16, 2001
John H. McIntosh, June 7, 2001
Chester M. Lewis, March 14, 2002
PRESBYTERY OF EASTERN HAN-CA
Andrew S.K. Lee, May 8, 2002

Synod of Alberta and The Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Warren H. Mabb, April 23, 2002

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Alex F. MacSween, May 27, 2001
Charles H. Maclean, August 1, 2001
PRESBYTERY OF VANCOUVER ISLAND
John N. Allan, March 22, 2001

CONSTITUTION OF NEW CONGREGATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Ghanaian Church, Montreal, February 19, 2002

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Antioch Church, Edmonton, June 17, 2001
Sherwood Park, Edmonton, September 30, 2001

CHANGE OF NAME OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Knox Church, Indian Brook now William Reid, Indian Brook, September 11, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC
Assemblée Chretienne de Tradition Reformée change to Mission St. Paul, Sherbrooke, February 22, 2002
PRESBYTERY OF SEAWAY-GLENGARRY
St. Andrew's, Spencerville to St. Andrew's, Knox, Spencerville, April 21, 1998

Synod of Toronto and Kingston

PRESBYTERY OF EASTERN HAN-CA
St. Timothy from Living Stone, March 20, 2001
Galilee from Metro Korean, June 19, 2001

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Calvin, Vancouver to First Hungarian, Vancouver, June 19, 2001

CHANGE OF STATUS OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
The Pastoral charge of St. Paul's, Winchester, Knox, Mountain and St. Andrew's, South Mountain now the pastoral charge of St. Paul's, Winchester and Knox, Mountain, January 16, 2001

Synod of Toronto-Kingston

PRESBYTERY OF WATERLOO-WELLINGTON
Knox, Crieff, single point charge, May 31, 2001

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG
Calvin, Winnipeg and St. Andrew's, Winnipeg return to single point charges, November 15, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD
Chalmers, amalgamated with St. Giles, July 1, 2001

DEDICATION OF CHURCH BUILDINGS

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND
St. Mark's, Charlottetown, new building, April 22, 2001

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
North Caradoc-St. Andrew's, addition to building, November 18, 2001

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND
West Shore, Victoria, October 14, 2001
Haney, dedication of renovated church hall and sanctuary, May 6, 2001

DISSOLUTION OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Presbyterian Church of St. Laurent, June 17, 2001
Valleyfield, June 30, 2001
The Arabic Congregation of Montreal, February 19, 2002

Synod of Toronto and Kingston

PRESBYTERY OF WEST TORONTO
St. James, October 28, 2001
PRESBYTERY OF ALGOMA-NORTH BAY
First Church, Massey, March 18, 2002

Synod of British Columbia

PRESBYTERY OF KAMLOOPS
Kelowna Korean, May 3, 2001

AMALGAMATION OF CONGREGATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON
Calvin, French River, amalgamated with Knox Church, Indian Brook, August 5, 2001

Synod of Quebec and Eastern Ontario

PRESBYTERY OF ,MONTREAL
Maisoneuve-St. Cuthbert with Beckwith-St. Michel, as Maisoneuve-St. Cuthbert's, September 18, 2001

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD
Chalmers amalgamated with St. Giles, July 1, 2001

PREACHING POINT ESTABLISHED

None Reported.

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None Reported.

MEMORIAL RECORDS

SYNOD OF QUEBEC AND EASTERN ONTARIO
Presbytery of Ottawa

THE REVEREND HAMISH M. KENNEDY, M.A., B.D.

The Rev. Hamish Kennedy**,** of Ottawa, Ontario, passed away peacefully on Saturday, June 29, 2002. He was the husband for 52 years of the late Elizabeth M. Galloway and of Audrey Cavell. Mr. Kennedy was born in Scotland where he entered the ministry of the Church of Scotland. He held pastorates at Rosebank, Nairn; and North Kelvinside, Glasgow before moving to Canada to become minister of Maisonneuve-St. Cuthbert's Church in Montreal. He later was called to St. Giles Church, Ottawa from where he retired February 8, 1986. He was later named Minister Emeritus of the St. Giles congregation. In his retirement years he also served as interim moderator for the former Cushman Presbyterian Church in Hull, Quebec.

Rev. Kennedy is survived by his wife Audrey; children, Margaret, Kathleen, James and John; 13 grandchildren and two great-grandchildren.

A service in celebration of his life was held within St. Giles Presbyterian Church, Ottawa on July 3, 2002 led by The Rev. Charlene Wilson assisted by The Rev. Dr. Ian Gray, Moderator of the Presbytery of Ottawa.

THE REVEREND LLOYD RAYMOND SMITH, B.A., M.DIV.

The Rev. Lloyd Raymond Smith, affectionately known as "Brother Lloyd" was called home on December 18, 2001 when he succumbed to cancer after a short illness in his 80th year. He leaves his beloved wife, Claire, and his daughter.

His mother dedicated his life to God at birth. In 1939 he studied at the University of New Brunswick and in 1940 and 1941 he was part of a gospel team, where he served several rural communities around Moncton, New Brunswick with three services every Sunday in a five-point charge. In 1943, he obtained his Bachelor of Arts Degree, got married and began full time ministry.

The pay was so low that he had to teach school part time. He and his wife moved to Acadia in Wolfville to pursue Bachelor of Divinity studies there, then spent the next year at the Eastern Baptist Seminary in Philadelphia. In March 1946, he started a two year ministry at Deer Island, a three point charge.

Their only son, Wayne was born there in July 1947. His short life was lost in 1968 while serving in the U.S. Marines in Vietnam. In 1948 he went to Gordon Divinity School in Brookline, Massachusetts, graduating with a Bachelor of Divinity degree while working in construction to supplement his income. He returned to a five-point charge near Moncton, New Brunswick, to raise money to support their missionary journey to Brazil and to learn the language. He and his wife Mary became ill and had to return to the USA on an emergency furlough. It took a year to recuperate and they had to resign from this endeavour and return to Bathurst, New Brunswick.

In 1964 he went to Toronto and Ottawa to teach English as a second language. During this period his wife, Mary, died. After a time he married Claire and continued teaching until retirement in 1985.

From the encouragement of The Rev. Dr. Arthur Currie of St. Andrew's Church, Ottawa to the General Assembly of The Presbyterian Church in Canada, he was granted recognition by the Presbyterian General Assembly in 1974. This returned him to pulpit supply, preaching in various locations which included Finch and Vernon in Ontario where he received a call. He bought land there where he and Claire built their log home. Other pulpit supply duties took him to Dunvegan and then to Ingleside in the same area.

In 1988 he received a call from St. Matthew's, Ingleside and served that congregation until 1998. He was heard to say, "I value the life that I have been given."

The spiritual call to be a missionary led "Brother Lloyd" to a life of service delivering a strengthening and healing faith and tolerance to all outside and within the Christian community. He laid a strong foundation of Christian love and fellowship upon which St. Matthew's is building today.

The service of witness and praise was conducted by The Rev. Dr. Fred Rennie in St. Matthew's Church, Ingleside and the organist was Christine Hickey who was a former organist at St. Matthew's.

The Presbytery of Seaway-Glengarry records its sorrow at the loss of this faithful and committed servant. We give thanks to God for Lloyd's life and friendship with us.

SYNOD OF TORONTO-KINGSTON
Presbytery of Lindsay-Peterborough

THE REVEREND DR. JAMES E. SUTHERLAND, B.A., M.DIV., D.D.

The Rev. Dr. James E. Sutherland died at home in Peterborough, Ontario, on Sunday, November 4, 2001. Jamie was born in the manse in Consort, Alberta, on March 27, 1922. His family moved to Priceville, Ontario, where he spend most of his growing up years.

He attended Toronto Bible College, graduated from University of Toronto (BA, 1946) and from Knox College, Toronto (Diploma, 1949). Summers were spent as student minister in Lousana; Trenville; Doris, Alberta (1942), Barvas (Dunleath), Stornaway, Saskatchewan (1943, 1944), Whitewood; Broadview, Saskatchewan (1945), Mar; Lindsay, Lake Charles, Ontario (1946), Meath Park; Weirdale, Pine Ridge, Saskatchewan (1947), and St. George; Pennfield, /Bocabec, New Brunswick (1948).

Following his ordination in Victoria Church, Toronto, 1949, he served as minister to St. Columba and Livingston Churches, Vancouver, British Columbia, (1949-1950) and to St. David's, Campbellville and Nassagaweya Churches, Ontario (1950-54).

In 1954 he was appointed by The Presbyterian Church in Canada as an overseas missionary to Taiwan, arriving in October of that year. He was soon followed by Joyce A. Adam of Kitchener, Ontario, and they were married in Tamsui in 1955. Taiwan became their home for the next twenty-one years where their four children were born.

During their years in Taiwan, Jamie was appointed by The Presbyterian Church in Taiwan to serve in the evangelism ministry in Lotung, to teach Old Testament and to serve as Vice Principal and, later, as Acting Principal at Taiwan Theological College in Taipei, and to serve as Associate General Secretary for The Presbyterian Church in Taiwan General Assembly, in Taipei. Jamie taught, in the classroom and by his life, skills and faith commitment which students took with them into their ministries. He was committed to assisting the development of Taiwanese leaders within The Presbyterian Church in Taiwan.

Jamie received honourary doctorates from Knox College in 1972 and from Taiwan Theological College and Seminary in 1995.

He moved from an overseas ministry in 1976 and served as minister to St. Mark's, Malton, Ontario until 1990, and as assistant minister to St. Andrew's Memorial, Port Credit, Ontario until 1992. Jamie and Joyce retired to Peterborough, Ontario, where they became members of St. Giles. Jamie continued on in ministry, preaching and serving in the Presbytery of Lindsay-Peterborough.

Predeceased by his beloved wife, Joyce, in 1994, Jamie is dearly missed by his children: Deborah (Peter), Robert (Judy), Douglas (Barbara), and Catherine (Ken), and by his grandchildren: Kristen, Katie, James, David, Nathan, and Kelly and by his siblings: Monica, Laurie (Elizabeth), Robert (Lottie), and Priscilla and their families.

The funeral service was held on November 7, 2001 at St. Giles in Peterborough. A memorial service was held on December 11, 2001, at the Taiwan Theological College and Seminary Chapel. A memorial fund in his name has been established at Knox College.

THE REVEREND JAMES PHILIP SCHISSLER

The Reverend James Philip Schissler went to be with our Lord on Saturday, April 20, 2002 in his ninety-third year.

Phil was born in Victoria Harbour, Ontario on June 11, 1909. He graduated from the University of Toronto in 1929 with a degree in mechanical engineering. He worked for 10 years at Acme Screw and Gear in Toronto. In 1939 Phil married Alice Scully, and they were blessed with two daughters, Mary and Maureen. Family was very important to Phil and Alice and together they shared their love and faith with family members young and old.

The same year that Phil was married, he also responded to a call from our Lord and returned to school, this time to study theology at Knox College. From 1939-1942 he served as a student in Buckhorn, Ontario. He was then appointed to serve as an ordained missionary in Assiniboia, Saskatchewan. In 1947 Phil was called to St. Andrew's, Swift Current. In 1950 he received a call to Innerkip and Ratho in the Presbytery of Paris, Ontario. In 1963 he received a call from the congregation in West Flamborough in the Presbytery of Hamilton. His last call was received from St. Paul's, Kemptville in 1972 where he served until his retirement in 1977.

Phil retired to Kemptville and remained active in the St. Paul's congregation. Phil also retained an interest in the activities of the Presbytery of Seaway-Glengarry. In the community Phil was well respected and remained active in the Rotary club and the Royal Canadian Legion where he was esteemed as Chaplain Emeritus.

Church camping was also a passion for Phil. He early on realized the importance and value that church camping can have, especially in the faith development of children and young people. Over the many years he faithfully served the church, Phil touched the lives of countless young people who can trace back their involvement in the church this day to his witness.

A service of worship and witness to the resurrection was held at St. Paul's, Kemptville on Tuesday, April 23, 2002. The Presbytery of Seaway-Glengarry extends its sympathy to Phil's family whom he loved and who loved him dearly. The Presbytery of Seaway-Glengarry is thankful to God for having called The Reverend James Philip Schissler to serve among us. "Well done, you good and faithful servant." (Matthew 25:21)

Presbytery of East Toronto

THE REV. DR RONALD FREDERICK GEORGE CAMPBELL, M.A., B.D., PH.D.

The Presbytery of East Toronto records with deep regret and warm affection the memory of The Rev. Dr. Ronald F.G. Campbell.

The Rev. Dr. Campbell grew up in Toronto and, after graduation from high school, attended the University of Toronto, obtaining his B.A. in Hebrew and History. Ron and Bettie were married in September 1956, at Calvin Church in Toronto and, in the spring of 1957, he graduated from Knox College. While at Knox, Ron spent his summers as an RCAF Chaplain, with the rank of Flight Lieutenant. Following his graduation from Knox, he was appointed by the Mission Board to Nestleton, Ontario and remained there for a year. Ron moved to Elliott Lake where he spearheaded the building of a new church and manse. He completed his Master's Degree while at Elliott Lake.

Ron and Bettie returned to Toronto in December 1960 where he was inducted as the assistant minister at Glenview Church. During that period, he received his Bachelor of Divinity Degree. In February 1963, Ron moved to New York state to attend Cornell University from which he received his Ph.D. in communication and adult education and remained there in a teaching capacity for the next four years. While at Cornell, Ron was inducted as the assistant minister at First Church, Ithica, New York.

He returned to Canada to the University of Guelph in July 1969, with the responsibility for the co-ordination of post-graduate courses. While at the university, he was appointed to a committee responsible for organizing the early stages of programming at TV Ontario. He returned to Toronto in June 1971 and joined TV Ontario full-time prior to their on-air debut. He was in charge of adult programming during the developmental years of TVO and helped shape its future.

Ron joined Seneca College in the fall of 1971 and was appointed Dean of the Finch and Sheppard campus. He helped manage Seneca during its extensive growth period and later assisted in the development of the King Campus Executive Learning Centre. During his time, he was appointed convener of the Communications Committee for the church. While still at Seneca in the late 1970s he was the stated supply at North Park Church. In 1983 Ron returned to congregational ministry full-time and was inducted as minister at Weston Church where he served for four years. He was appointed Dean of Ewart College from 1987 to 1989, and at various times between 1989 and 1994, he served as interim minister at Rosedale, St. Mark's (Don Mills), Orillia and Aurora congregations.

After retiring from full-time duty in 1994, Ron kept busy for several years teaching part-time during the winter months at St. Petersburg Community College in Florida, as well as doing consulting work in Toronto with companies such as General Motors, Imperial Oil and Ontario Hydro. On February 22, 1998, Ron was inducted as a minister-in-association at Glenview Church and, although his health had deteriorated, he carried on his duties in a remarkable manner.

Ron was a dedicated minister and teacher as well as a devoted husband and father, who really loved life. He was articulate, innovative and tenacious in both his business and personal life. He was extremely courageous throughout his illness and will be sadly missed by his wife Bettie, his three sons, Brian, Wayne and Stephen, and a host of friends and colleagues.

The Presbytery of East Toronto extends its deepest sympathy to Bettie, and sons Brian, Wayne and Stephen.

Presbytery of West Toronto

THE REVEREND JOHN HONEYMAN, B.A., B.D., M.TH.

Born in the coal districts of Scotland, John Honeyman left school at the age of fourteen to work in the mines. It was 1929 when he arrived in Canada and three years later, he received Christ as his saviour and answered the call to ministry. A graduate of the University of Western Ontario (1937) and Knox College (1940), he was ordained by the Presbytery of London, in Appin, on April 16, 1940.

Following two years in Appin, John accepted a call to St. Andrew's in Strathroy. It was during these years that he embarked upon a parallel ministry in the classroom. The London Bible Institute needed a lecturer in Greek and in 1946 John joined the faculty, beginning a teaching ministry that would span the next twenty-eight years. When the London College of Bible and Missions merged with the Toronto Bible College to form the Ontario Bible College, John divided his time between the classroom and pastoral ministry at Oakwood Church (1955-59).

Former students of John Honeyman serve today as pastors, professors and missionaries around the world. His legacy was honoured by family and friends six years ago with the creation of the Honeyman Lecture Series, held periodically at Tyndale College and Seminary. Even in retirement, he could not get away from the classroom. An avid painter, John taught an art class at Castleview-Wychwood. At St. Andrew's, Humber Heights, in his ninety-first year, he was still devoting one afternoon a week to teaching New Testament Greek. He was pleased, as well, to share in chapel services at West Park Hospital.

Alexina (Babe) Honeyman, his wife, died in 1993. She and John were the parents of two and the grandparents of three.

A man of gospel character and conviction, John Honeyman brought the challenges of ministry a vigorous mind, a robust spirit and a steady determination to spend and be spent for Christ. We honour the memory of one who lived consistently and passionately within the assurance that the steadfast love of the Lord never ceases, his mercies never come to an end, they are new every morning: "Great is Thy Faithfulness".

THE REVEREND HENRY RUSSELL, B.TH.

Born in the community of California, and reared in Letham, Scotland's coal mining district, Henry Russell was the third in a family of seven. Falkirk was nearby, with its parish church and Miller Hall. It was in Miller Hall that Henry received Christ as his saviour and answered the call

to ministry. Having left school in his mid-teens, he resumed his college education in Glasgow and later studied at both the University of Edinburgh and New College (Edinburgh). He was ordained in 1949 as a minister within the United Free Church of Scotland.

Following an initial pastorate in Edinburgh and a second in Chatham, New Brunswick, Henry served two congregations in the Presbytery of West Toronto: St. Andrew's, Islington and Bonar Parkdale. His leadership within the wider evangelical circles brought him to the attention of the Yonge Street Mission, where he spent seven years as Executive Director. A servant of the gospel and blessed with a pastor's heart, Henry gave his wisdom and energies to numerous boards and committees with the church. In retirement, he supplied pulpits throughout Ontario and enjoyed a memorable six months in Bermuda. Predeceased by his first wife, Mae, Henry is survived by his wife Vera, son Brian and daughter Doreen.

Presbytery of Oak Ridges

THE REVEREND HAROLD HEUSTIN, B.A.

The Rev. Harold Heustin, a retired minister of The Presbyterian Church in Canada, was called home on June 1, 2001, in Markham, Ontario. Born April 3, 1912 near Vankleek Hill, Ontario, he was educated at a rural school and Vankleek Hill Collegiate Institute. He graduated from McGill University, and The Presbyterian College, Montreal in 1940 and was ordained by the Presbytery of Pictou on May 30, 1940. He married Leona Walker of Lachute, Quebec in 1941.

He served pastoral charges in Hopewell, Nova Scotia; Chesterville; South Monaghan; Beamsville and Bradford in Ontario until he retired in 1977 to live in Peterborough. He moved to Bethany Lodge, Unionville in October 1999. He served on the Senate of the Presbyterian College and on the Pension Board, and as clerk of the Presbytery of Peterborough and of the Presbytery of Niagara.

Harold Heustin is survived by his wife, Leona, his son Ian (Rosalie Friar) of Millgrove, his son David (Elizabeth Anderson) of Dunnville, and his daugher Jean (Hubert Hicks) of Unionville and grandsons, Sean, Craig and Cale Heustin and Trevor, David and Bradley Hicks.

Presbytery of Barrie

THE REVEREND DR. JOHN (JACK) CRAIG COOPER, B.A., B.D., D.D.

The Rev. Dr. Jack Cooper died at his home in Elmvale, Ontario, June 7, 2001. Born in Winnipeg in 1918, he was a minister of The Presbyterian Church in Canada from his ordination in 1954 to his retirement in 1981. He was predeceased by his wife of 57 years, Helen (Campbell) in 1998, their infant daughter Catherine Marguerite in 1957, and his sister Jean (Harry Fielder) of Vancouver in 1998. He is survived by three children, David (Linda) of Toronto, Glenn (Iona McLean) of Pictou, Rachel (Steven Raven) of Cambridge, England; also by grandchildren John of Sarnia, David of Toronto and Jonathan and Sarah of Toronto; also brothers Glenn and David (Norma) and sister Connie (Alan) McCaskill of British Columbia. Jack served as minister of Elmvale Church, Knox Church in Flos township and the Presbyterian Church at Fergusonvale, from 1954 to 1959. He spent the remainder of his ministry as a member of the executive staff at the Church Offices in Toronto, most recently as General Secretary of the Board of Ministry. When he retired, the General Assembly passed a minute of appreciation that referred to his 'pioneering spirit' in the church and his "deep affection for the pastoral ministry." He was granted an honorary Doctor of Divinity degree by Knox College, Toronto.

THE REVEREND KENNETH J. ROONEY, B.A.

The Rev. Kenneth J. Rooney was born in Sarnia on November 26, 1921 and died in Durham, Ontario on May 27, 2002 in his 81st year. Educated in Sarnia, Ken was employed by Imperial Oil Ltd. for sixteen years. He was baptized at St. Andrew's Presbyterian Church, Sarnia, where he became an elder at the age of 26.

A graduate of the University of Western Ontario, he enrolled at Knox College, Toronto, graduating in 1957.

He ministered at the following churches: Holstein and Fairbairn; Vernon, British Columbia, Stirling and West Huntingdon; Woodville, Cannington and South Elgin; Ripley and Ashfield; and Cookstown, Baxter and Ivy. He retired in 1987 and then supplied at Knox, Conn, Ontario from 1989 to 1998.

Mourning his passing are Harriette, his wife of fifty years, two sons, Robert, Richard and his wife Laura and one daughter Lois and her husband, The Rev. John Giurin, and four grandchildren.

Presbytery of Waterloo-Wellington

THE REV. JOHN C. BOYNE, B.A., B.D.

John (Jack) C. Boyne was born in Listowel, Ontario, August 10, 1935. He and his family spent much of his youth in Granby, Quebec, before returning to their roots in Listowel. The Rev. Boyne was ordained on April 30, 1959, at Knox Presbyterian Church, Listowel, having graduated from University of Western Ontario, London and Knox College, Toronto. Later, during his time in Victoria, he would spend six months studying at the Bossey Ecumenical Institute in Bossey, Switzerland.

On September 10, 1960, John Boyne and Jean Ferguson of Hamilton were married at St. Enoch's Church, Hamilton. Their sons, Richard and Peter, together with their wives and the five grandchildren have always been central in Jack and Jean's life.

The Rev. Boyne served The Presbyterian Church in Canada at Gorge Church, (now, Trinity), Victoria, B.C.; in Exeter, Cromarty and Hensall, when together they constituted a pastoral charge; at Alexandra Presbyterian Church, Brantford; and until his early retirement due to health, at Gale Church, Elmira where he served from April 1976 until December 1993. During this time, The Rev. Boyne served as padre to the Elmira Legion. Prior to his call to Elmira, he served three years in personnel at Spinrite Yarns, Listowel.

Despite a disinclination for meetings, Jack Boyne served for a number of years on the Board of Camp Kintail, a logical activity since his family cottage, a cherished retreat, was a mile south of the camp.

Jack, together with Jean, retired to the family home in Listowel, the cottage on Lake Huron, and for a few years, a place in Florida. He died in the emergency department at Listowel Hospital on May 16, 2001, after a prolonged time of ever declining health.

A memorial service was held in Gale Church, Elmira, on May 19, 2001, with The Rev. John Zondag and The Rev. Dr. Linda J. Bell conducting the service, and The Rev. Walter McLean, a classmate and friend, delivering the eulogy. Other members of presbytery were in attendance, as were many family members, friends and former parishioners. The tributes paid to The Rev. Boyne, publicly during the service and privately to the family afterwards were fitting and appropriate for this man of steadfast faithfulness, forthright honesty, great compassion, and passionate convictions.

THE REVEREND MURRAY LAURENSON, B.A., B.D.

It was in the midst of the great depression that God decided to bring Murray into the world. He was born on August 17, 1934, as the only son of Goudie and Gladys Laurenson on their family farm in the little hamlet of Aslay, near Glenarm, Ontario. There he learned about the world in a little one room school house, and about the Lord in the Sunday School of Glenarm Church. He also developed his musical talent by taking piano lessons right up to the grade 10 level, and playing often with his parents in a band for the community hall dances. In his teen years he attended Fenelon Falls High School where he was involved in the Army Cadets, excelling in signalling and marksmanship. While at high school he also tried his luck on the stage in the school dramas and musical performances. Throughout his youth, Murray remained committed to God as he participated in youth activities in the local church as well as at the presbytery and synod level. It was at one of these youth rally events that he began to feel God calling him into some special kind of service for the kingdom, but the call was not yet clear.

After high school Murray attended and then graduated from Peterborough Teachers' College and then he went on to teach grade four at King Albert School in Lindsay for three years. As the

years passed, the call of God to Christian ministry grew stronger and so in 1959 Murray set out to earn his B.A. from Waterloo Lutheran University, majoring in English and History. In 1960 he took a summer job at the Bowmanville Training School for boys, which we would understand today to be a young offender centre, and there a pretty young employee named Joan Allison McNair who caught his eye and stole his heart.

For the next three years they courted as Murray finished his B.A. and then entered Knox College in Toronto to study for the ministry. Through those years at the school of hard Knox, Murray's relationship with Joan blossomed into true love and on August 31, 1964, in St. John's Anglican Church in Bowmanville the two were united in Christian marriage. At the very moment of saying their vows that day, the snowbirds air squadron who were participating in a local airshow flew over, and so with the roar of their engines overhead, Joan was not quite sure Murray actually said "I do."

The following spring, Murray graduated from Knox College and was ordained to the ministry of Word and Sacraments in St. Andrew's Church in Lindsay. In the fall of 1964 he and his new bride were sent off to remote Manitoba for his first ministry appointment in the charge of Elphinstone, Okanase and Rolling River, which also included a few Indian reserve churches near by. There his ministry was very much a one man show as he preached the sermon, played the piano, sang in the choir, and took up the offering.

In 1966 Murray and Joan were called back east to the charge of Durham and Burn's Rocky Saugeen, and later Priceville. Murray gave himself completely to his ministry, not only in his own church, but in the wider community as he became involved with the Legion, the local library and the local camp for convicts. With all of that though, Murray had more spare time in Durham then he had in Manitoba for in those years their family of two soon grew to a family of four with the birth of Tali and then James.

In the fall of 1975 Murray received and accepted a call to minister at St. Andrew's Church in Fergus. Again Murray threw himself into his work completely. His good humour, his organizational skills, his vision of greater things and his gentle way with people helped this church to become a strong and bold witness of God's love and grace. He is responsible for bringing many innovations and much creativity to this congregation in its worship, in its service and in its concern for the wider world. While ministering here he provided leadership through two successful building projects which have enabled a diverse ministry to take root. His creativity, humility, passion and faithfulness have inspired countless people in this church and in this community across 25 years of service for the Lord.

Murray was a great dad to his kids as they grew up. Together they did many wonderful things as a family, like camping trips here and there, and summers at the cottage out in the boat. He was a patient and gentle dad who liked to talk things through. Tali and James found him easy to talk to and wise in counsel, and they came to respect him not just as a dad, but as a friend as well.

Murray's work and influence did not remain within the walls of St. Andrew's. He was not only a good minister, he was also a good citizen of Fergus, volunteering his effort and love in the work of the local Legion, and Rotary Club, the Highland Games Committee, the Scottish Country Dancers, the hospital and the homes for the aged to mention just a few. Murray had a way with people that made them feel important, valued and loved by both him and by God. Whether you were down on your luck asking for help or an established and secure member of the local community, Murray always had time for you and treated you each with equal dignity and grace. He was a true servant of the Lord and the love of God that shone through him illuminated everyone around.

For 25 years Murray and Joan lovingly served the Lord in this community, and then in October 2000, they retired to the family cottage near Fenelon Falls, not far from where he grew up. Shortly before his retirement, God granted to Murray and Joan their first grandchild, a beautiful granddaughter named Sarah to enjoy and spoil in their old age. One of Murray's last official duties at St. Andrew's was to baptize Sarah.

Together Murray and Joan had only one winter of retirement before Murray began to experience health problems. By April he was in Toronto undergoing emergency brain surgery to remove a tumour. This past summer he endured the ordeal of radiation. A few days before Christmas

Murray was taken to hospital. A few days later, the doctors let him out of the hospital for one last Christmas at home, and there he enjoyed the fellowship of those he loved most in the world. The following day he returned to the hospital and in the past few weeks he grew weaker in body, while remaining strong in spirit. When his voice could no longer express his love, hope and peace, the gleam in his eyes continued to reveal what was in his heart. On January 22nd, those eyes closed to this world, and opened in an instant to the glorious scene of God's heaven.

A service of celebration of Murray's life was held January 26, 2002, in St. Andrew's, Fergus, led by The Rev. David Whitecross, minister of St. Andrew's.

Murray is survived by his wife of 37 years, Joan, daughter Tali, son James, grand-daughter Sarah and mother, Gladys.

THE REV. CHESTER HENRY MORRIS LEWIS, B.A., M.A., TH.M.

The Rev. Chester Lewis went to be with his Lord on March 14, 2002, in his 82nd year.

Chester Lewis was born in Sydney, Nova Scotia, and graduated from Sydney Academy. His post-secondary education began with studies at Toronto Bible College where he met his wife, Vera Herman, a native of Stratford, Ontario. Chester completed undergraduate studies at Dalhousie University and went on to graduate from Knox College and then Princeton Seminary.

He was ordained into The Presbyterian Church in Canada and his first pastorate was in Atwood, Ontario. Following service in Atwood, Chester received a call to serve as assistant minister with The Rev. Dr. Finlay Stewart at St. Andrew's, Kitchener, Ontario, thus beginning a long standing relationship with that congregation.

Chester Lewis taught philosophy at Waterloo Lutheran University, now Wilfred Laurier University, but continued in his affiliation with St. Andrew's throughout his tenure. In the early 1980s Chester and Vera moved east to his native and beloved Cape Breton Island, while their three sons, Layne, Calvin and David pursued careers and further education in central Canada.

While in Cape Breton, Chester served the pastoral charge of Boularderie and taught philosophy at the University College of Cape Breton. In 1985, Chester returned to St. Andrew's to assist The Rev. Dr. Grant R. MacDonald until his retirement.

Following his official retirement, however, Chester was called up on two further occasions to assist at St. Andrew's and so 'retired' a total of three times before finally stepping down from service in the ordained ministry.

A consummate theologian and avid fisherman, Chester will be long remembered and admired for his wisdom and compassion and charming and endearing humour as well as his dedication to the life of the church.

St. Andrew's Church in particular owes Chester Henry Morris Lewis a great debt of gratitude. A further legacy of his life and work is a son, The Rev. Calvin Lewis, who presently serves in the Presbytery of Waterloo-Wellington. He is remembered with fond affection and love.

A Memorial Service was held at St. Andrew's, Kitchener, on March 23, led by the ministers of the congregation, The Rev. William Lamont and The Rev. William Johnson.

Chester is survived by his wife, Vera; three sons, Layne, Calvin and David; daughters-in-law Gail and Iris and 5 grandchildren.

THE REVEREND DR. JOHN (JACK) HENDERSON MCINTOSH, B.A., B.D., D.D.

The Reverend Dr. John (Jack) Henderson McIntosh passed quietly into God's nearer presence at the Sunnybrook Health Science Centre on Thursday, June 7, 2001, at the age of sixty-five.

Jack's early years were spent on the family farm located a short distance west of Guelph, Ontario, in an historic Scottish settlement known locally as "The Paisley Block." Jack, his parents, George and Agnes, and his brothers, Sandy, Bruce and Donald were an active family within St. Andrew's Church. Upon completion of his early education in Guelph, Jack attended the University of Western Ontario. Following graduation he then entered Knox College to prepare himself for the Christian ministry. The year 1961 was a significant one for Jack. In

close succession he married Clarabeth Mahaffey, was ordained as a minister of the gospel, and then he and Clarabeth were commissioned as missionaries of The Presbyterian Church in Canada. They left very soon afterward for Japan where they served for their entire ministry. The minute of appreciation in the 127 General Assembly reports appropriate describes Jack and Beth as belonging "in the best tradition of the career missionaries who have served the Church over the years." (A&P 2001, p. 436)

Jack and Beth spent the first three years in Japan learning both the Japanese and Korean languages: the first because it is the language of the country and the workaday language of the Korean minority; the second because it is the language of worship for the Korean Christian Church in Japan, the language of many older Koreans, and as such, a cornerstone of their culture.

Jack and Beth understood their ministry in terms of partnerships. During the 1970s and the early 1980s they worked with Korean Christians to establish the Korean Christian Centre in Osaka. When this work grew to the point where a full-time Korean director was appointed, Jack and Beth began evangelistic outreach in that city. Today the Tatsumi congregation is flourishing because of their labours.

The injustices suffered by all Korean people weighed increasingly upon Jack's mind. He made the decision to challenge the compulsory fingerprinting of all so-called aliens which included Koreans who had been born in Japan. The issue came to a head in 1987 when the Japanese government threatened to end his mission work in Japan for his refusal to be fingerprinted. Supported by the Korean Christian Church in Japan, Jack determined to make a test case out of their threats. These legal proceedings occupied a great deal of Jack's time and consumed a huge amount of his energy over the next seven years. After no less than twenty-eight hearings the case was dismissed.

Throughout all of this time Jack feared that should he leave Japan he would not be permitted to re-enter the country. Consequently when Knox College awarded Jack and Beth honourary Doctor of Divinity degrees in 1987, they were granted "in absentia", their son David receiving them on his parents' behalf. Such was not the case by 1994 when a grateful church awarded them the E.H. Johnson Award at that year's General Assembly. The years between 1994 and 2001 found Jack and Beth ministering in Kokura in the southern part of Japan developing the Seinan Korean Centre.

A succession of presbytery clerks made certain that Jack regularly received the minutes of all presbytery meetings. Whenever Jack was home on furlough he came well-equipped to enter into the debates and the proceedings of the court. From his concern in the 1970s that the presbytery do more to protect the Lord's Day from commercial encroachment, to his burden in the 1990s that the presbytery build bridges of reconciliation and understanding between native people living within the bounds of the Presbytery of Waterloo-Wellington and its congregations, Jack was a loving and gracious, albeit persistent, voice in our presbytery.

The same tenacity and determination that made Jack and excellent athlete and runner during his secondary school and university years served him well in that much longer race he ran for his Saviour and Lord. He quite literally ran that race to the very end, leaving his hospital bed to attend the 127 General Assembly, speaking to the commissioners there only a few hours prior to his death.

On Monday, June 11, 2001, a memorial service was conducted in St. Andrew's Church, Guelph, by Jack's close friend and classmate from Knox College, The Reverend Willard Pottinger, assisted by The Reverend Dr. Peter J. Darch and The Reverend Dr. Vernon Tozer, interim-minister of the congregation. Personal reflections were shared by Dr. Robert Seim, his boyhood friend; by Ross Pauli, Jack's high school coach and teacher, and by Wilma Welsh, the administrator for International Ministries of the Presbyterian Church in Canada. Close to 400 persons attended the service.

Jack was a devoted husband to Beth, a loving father to David, Janette, Mira and Gwyneth and their partners, and an adoring grandad to Kent, Keilen, Kai and Flora Mei.

His many friends in Japan and Canada give thanks to God for his life and ministry.

SYNOD OF SOUTHWESTERN ONTARIO
Presbytery of Niagara

THE REVEREND W. FRANK GILLESPIE, B.A., M.A.

W. Frank Gillespie, minister emeritus of St. Andrew's Church, Thorold, died on September 1, 2001, after a valiant battle with cancer. He served congregations in Cornerbrook, North Pelham/Rockway, Tennessee, Burlington (Knox), Niagara-on-the-Lake (St. Andrew's), Cookstown/Baxter and Ivy, and Thorold with distinction through his 38 years of ministry in The Presbyterian Church in Canada, and the United Church of Christ (USA). He is survived by his wife, Anne, sons Ben, and Duke, and their families.

Frank's ministry was directed toward caring, helping and cheering. A diligent visitor of the sick and lonely, he was appreciated for his sympathetic understanding, and above all, for his cheerful optimism at all times.

Gregarious by nature, Frank Gillespie's ministry was shaped, not only by his church family, but also by the wider communities where he served. His friendly smile and ready laugh were encouraging to many a weary soul. None who knew him in difficult times will readily forget the warmth, comfort and sincerity he offered to them. As one who sang so lustily in choir, Frank seemed always to have a song in his heart. He will be greatly missed.

THE REVEREND DR. JAMES KENNEDY "ROSS" THOMSON, B.A., B.D.

Peacefully passed to his rest at St. Catharines General Hospital, Thursday, May 24, 2001, in his 90th year. Ross Thomson was born in Wales in 1911, and came to Canada in 1919 to Wainwright, Alberta where his father took a position as minister. Dr. Thomson ministered in Erskine, Hamilton, and MacVicar Memorial, Montreal, before accepting the call to Knox Church, St. Catharines, where he served from January 1954 until 1977, when he semi-retired to Knox Church, Monkton (Ontario). After five years, he returned to St. Catharines, and served as interim minister at West St. Andrew's Church. Throughout his ministry, Ross Thomson served with distinction on many boards and committees of the General Assembly. He was elected as moderator of both the Presbytery of Niagara, and the Synod of Hamilton and London. In his years in St. Catharines, he was appointed to the Board of the Hotel Dieu HospItal, and the Children's Aid Society.

Dr. Thomson is predeceased by his loving wife and best friend, Frances Helen (1994), his daughter Helen (1972), brother David, and sisters Megan and Esther. He is survived by his sister, Grace Duncombe, his sons Ian and his wife Monica, and Gordon and his wife Shirley, and his daughter, Fran and her husband, Bill Immel. He is dearly and forever missed by grandchildren: Jim, Bruce, Linda, Justin, Samantha, Lori, Carl, Sean, Charles and Lisa, five great-grandchildren and his sister-in-law, Elizabeth Curry.

Dr. Thomson had a great devotion to the gospel. After he entered the Loyalist Retirement Home, he immediately began services on Sundays for all the residents who cared to attend, and they did. He was always a thoughtful preacher who commanded respect from his hearers. In this way he made a significant impact on many, who had no other access to worship. A time came when this was too much for his strength so he took to writing inspiring messages in their in-house publication; these were greatly appreciated by both the staff and residents. Truly he was "faithful unto death" and those who knew him will ever give thanks to God for his life and ministry over so many years.

SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO
Presbytery Of Winnipeg

THE REVEREND WILLIAM (BILL) KENNEDY, M.A., M.DIV.

The Rev. William (Bill) Kennedy, passed away peacefully at home on January 7, 2002, at the age of 86.

Bill was born in Hawkesbury, Ontario, on August 12, 1915. He attended Knox College, graduated and was ordained as a minister in 1946. He served the following pastoral charges (all in Ontario) Englehart and Tomstown; Roxborough Park, Hamilton; Chalmers, Hamilton; Knox,

Hamilton; Strathcona, Burlington; Kirkwall-Sheffield; First, St, David's and Scottlea, St. Catharines; Parkdale, Ottawa; and Shoal Lake and reserves, retiring in October 1987.

Bill had a deep sense of ministry and commitment and dedication to being a servant of the Lord Jesus Christ and in proclaiming the gospel. His love of writing led him to write church school lessons for the Presbyterian Church in 1954 and 1955 and to write a history of the Presbytery of Hamilton with Mel Bailey.

Bill served as moderator of the Presbytery of Hamilton three times, and as clerk of the Presbytery of Niagara and of the Synod of Hamilton-London. He was a member of the history committee of the Synod of Manitoba and Northwestern Ontario. Throughout his ministry he was active in providing leadership at many church camps.

Bill's life was characterized by the first question and answer of the Shorter Catechism, which he loved and knew so well, "What is the chief end of man? Man's chief end is to glorify God and to enjoy him forever."

THE REVEREND MALCOLM SERVISS MCLEAN, C.D., B.A.

The Rev. Malcolm Serviss McLean, died in Winnipeg, Sunday June 17, 2001. Mac was born June 19, 1915 in Brampton, Ontario, where he spent his youth. After completing Grade 13, Mac served the church as a student minister in Bar River, Ontario, Benalto; Eckville, Alberta, and Gonar, Manitoba.

Mac spent the war years as a radar technician on the West Coast. On February 13, 1943, he married Pearl Hanson, his loving partner in life and ministry for 58 years.

Following the war, Mac graduated from the University of Alberta (BA 1947) and Knox College, Toronto, (1950). Summers were spent as the student minister in Barvas (Dunleath) and Stornoway, Saskatchewan. Ordained by the Presbytery of West Toronto in St. Andrew's Brampton, May 12, 1950, he returned to Saskatchewan with his family.

Mac was instrumental in founding the presbyterian Church in Yorkton, and dedicated the church building two years after his arrival. He was called to Moose Jaw and inducted into Knox Church, December 11, 1956. On March 1, 1964, he accepted an appointment to Elmwood Church, Winnipeg.

During his years in the pastorate, Mac served as moderator of the Synod of Saskatchewan and the Presbytery of Assiniboia, the Synod of Manitoba and Northwestern Ontario, and the Presbytery of Winnipeg. He also served as missions convener for the Synod of Saskatchewan. Mac was a chaplain in the army reserves and cadet corps in Yorkton, Moose Jaw and Winnipeg. He was promoted to Major-Chaplain and awarded the Canadian Forces Decoration (CD).

On March 1, 1967, Mac became Superintendent of Missions for the Synod of Manitoba and Northwestern Ontario. Over the next 18 years and many thousands of kilometres, he encouraged and supported various ministries from Thompson to Geraldton, and among Canada's native peoples. Mac retired in March 1985 but remained active in the Presbytery of Winnipeg and St. James Church.

SYNOD OF BRITISH COLUMBIA
Presbytery Of Westminster

THE REVEREND DR. CHARLES MACLEAN, C.D., B.A., D.D.

The Rev. Dr. Charles Maclean, member on the appendix to the roll, the Presbytery of Westminster, passed away in the peace of the Lord on August 1, 2001, after a lengthy illness.

During a long and distinguished career, Dr. Maclean served congregations in New Brunswick, Quebec and Ontario. He received the degree of Doctor of Divinity (honoris causa) from the Presbyterian College in Montreal in 1958.

During the Second World War, Dr. Maclean served overseas with the Argyle and Sutherland Highlanders as chaplain and was mentioned in dispatches from the front for his "gallant and distinguished service". Upon the conclusion of the war, Dr. Maclean served the congregation in Lachute, Quebec from 1947 to 1953, after which he once again responded to the call to become

a chaplain, this time with the Royal Canadian Navy, serving until 1968, concluding his career as Chaplain of the Fleet. From 1968 to 1979, "Dr. Charlie" as he was affectionately known by all who knew him, served as minister to congregations in Dresden, Ontario; Sackville, New Brunswick; and Iroquois, Ontario. He retired from full time service in 1979 but was appointed, upon his move to Richmond, British Columbia, as part-time pastoral assistant to Richmond Church, where he served until 1985, eventually regarding this congregation at his "church home".

Dr. Charlie was beloved by all as a pastor and friend. He lived his faith as he proclaimed it from the pulpit, showing kindness to all, no matter what their status and situation in life. He believed that in preaching every minister should "always speak a good word for Jesus", a motto which guided his preaching ministry. His devotion to Christ and the Church was unquestioned and he left a rich legacy of memories to all who knew him.

Dr. Maclean is survived by his beloved wife, Marnie, and his children Joan Axford (Don), Heather and Charles (Phyllis), and is fondly remembered by his four grandchildren: Adam (Becky), David (Catherine), Graham and Julia.

A memorial service was conducted for Dr. Maclean by the Presbytery of Westminster within Richmond Church on Tuesday, August 7, 2001, with Mrs. Barbara Marshall, moderator of Presbytery, and The Rev. Dr. Tony Plomp, minister of the congregation, officiating.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Ament, Gwen	B.A.	University of Western Ontario
	M.Div.	Knox College, Ontario
Anderson, Gladys	B.Sc.	University of Alberta
	M.Div.	Regent College, Vancouver
Ashley, Joan	Dip.C.E.	Ewart College, Ontario
	B.A.	University of Toronto, Ontario
Awad, Nader	B.A.	Ain Shames University, Egypt
	B.Th.	Cairo Evan. Seminary, Egypt
	S.T.M.	McGill University, Quebec
Blatch, Gregory	B.A.A.	
Booy, Gerard	B.A.	University of Pretoria, South Africa
	B.D.	University of Pretoria, South Africa
	D.D.	University of Pretoria, South Africa
Botho, Aubrey Jacques	B.A.	Rand Afrikaans University, South Africa
	B.D.	University of Pretoria, South Africa
	Th.D.	University of Pretoria, South Africa
Carle, Nancy	B.A.	John Brown University, Arizona
	B.S.	Gordon College, Massachusetts
	M.C.M.	Southern Baptist Theological Seminary
	S.T.M.	McGill University, Quebec
	M.Div.	McGill University, Quebec
Chen, Stephen	D.Min.	McCormick Theological Seminary
Cho, Ku Dong	B.A.	
	M.Div.	Presbyterian College, Quebec
Choi, Chang Sun	B.A.	
	M.Div.	Presbyterian College, Quebec
Cieli, Giovanna	B.Sc.	Temple University, Philadelpha
	M.Div.	Princeton, New Jersey
Cunningham, Irwin	B.A.	University of Victoria, British Columbia
	M.Div.	Knox College, Ontario
Cushman, Beverly	B.A.	Stetson University
	M.A.	Vanderbelt University
	M.Div.	Vanderbelt University
	Ph.D.	Vanderbelt University
Cuthbertson, Jim	B.A.	York University, Ontario
	M.Div.	Knox College, Ontario
Davis, Glen	D.D.	Presbyterian College, Quebec

Dawes, Wayne	B.D.	University of London, England
	M.A.	University of Windsor, Ontario
	Ph.D.	Laval University, Quebec
	D.Min.	Faith Lutheran Seminary
Dolbear-Van Bilsen, Debbie	B.A.	University of Western Ontario, Ontario
	M.Div.	Knox College, Ontario
Fleischer, Jeanette	B.A.	University of Windsor, Ontario
Forget, Daniel	I.B.B.	L'Institute Biblique Bérée
	M.Th.	L'University de Quebec, Quebec
Glass, Ian	B.A.	Sir Wilfred Laurier University, Ontario
	B.D.	Knox College, Ontario
Godin, Mark	B.A.	Trent University, Ontario
	M.A.	University of Toronto, Ontario
	M.Div.	Knox College, Ontario
Greyling, Pieter	Dip.Th.	University of Pretoria, South Africa
Hagan, Donna	B.A.	University of Saskatchewan, Saskatchewan
	M.Div.	Vancouver School of Theology, British Columbia
Hancock, Wayne	D.Min.	Eastern Baptist Seminary
Hibbert, Terry	D.Min.	Northwest School of Ministry, Washington
Hieminga, Jan	B.Sc.	University of Toronto, Ontario
	M.Div.	Knox College, Ontario
Horne, Jessie	B.A.	York University, Ontario
	M.Ed.	University of Toronto, Ontario
Horne-Weatherdon, Cheryl	B.Sc.	University of Victoria, British Columbia
	B.A. (Hons)	Carleton University, Ontario
	M.Div.	Knox College, Ontario
Huber-McBride, Deborah	M.Div.	Knox College, Ontario
Jay, Geof	B.A.	University of Victoria, British Columbia
	M.Div.	Knox College, Ontario
Jones, David	B.A.	McGill University, Quebec
	B.Th.	McGill University, Quebec
	M.Div.	Presbyterian College, Quebec
Johnston Gail	B.A.	Saint Mary's, Nova Scotia
	M.Div.	Knox College, Ontario
Kang, Hi-Won	M.Div.	Han Shin Theological Seminary
Kim, Eui Jong	M.Div.	Chong Shin Theological Seminary
	Th.M.	Biola University
Lampman, Wendy	M.Div.	
Lee, Andrew	D.Min.	St. Stephen's College, Alberta
LeFort, Anna	M.Div.	Knox College, Ontario
	Dip.C.E.	Ewqrt College, Ontario
MacFadyen, Cheryl	B.A.	University of Toronto, Ontario
MacOdrum, Joanne	B.A. (Hons.)	University of Western Ontario,Ontario
	M.Div.	Knox College, Ontario
McDonald, Ian	B.A.	Dalhousie, Nova Scotia
	M.Div.	Knox College, Ontario
McGale, Bernard	B.A.	University of New Brunswick
McIntyre, Jan	B.A.	University of Western Ontario
	M.Div.	Knox College, Ontario
MacKay, Donald W.	D.Min.	PSCE/Union Theological Seminary, Virginia
McVeigh, Michelle	B.A.	McMaster University, Ontario
	M.Div.	Knox College, Ontario
Mason, Bonita	B.A.	Acadia University, Nova Scotia
	B.Th.	McGill University, Quebec
	M.Div.	Presbyterian College, Quebec
Nichol, Brian	B.A.	Augustana University, Alberta
	M.Div.	Knox College, Ontario

Odland, Lance	B.A. (Hons)	University of Alberta, Alberta
	M.A.	University of Alberta, Alberta
	Ph.D.	York University, Ontario
	M.Div.	Knox College, Ontario
Platford, Joye	B.Ed.	University of Winnipeg, Manitoba
	B.Th.	Presbyterian College, Quebec
	M.Div.	Presbyterian College, Quebec
Raeburn-Gibson, Tim	B.A.	University of Western Ontario, Ontario
	M.Div.	Knox College, Ontario
Rennie, Fred	D.D.	Knox College, Ontario
Sand, Richard E.	M.Th.	VST, British Columbia
Scholey, Lara	B.Sc. (Hons.)	Queens University, Ontario
	M.Div.	Knox College, Ontario
Schaffer, Marion	B.A.	Lakehead, Ontario
	M.Div.	Knox College, Ontario
Shobridge, Paul	B.A.	University of Windsor, Ontario
	M.Div.	Knox College, Ontario
Smith, Robert	D.Min.	McCormick, Illinois
Song, Apack	M.Div.	Knox College, Ontario
Stuart, Charlotte	D.D.	Knox College, Ontario
Tait-Katerberg, Diane	Dip.C.E.	Ewart College, Ontario
Tonks, Gary	B.A.	Acadia University, Nova Scotia
	B.D.	Acadia University, Nova Scotia
Van De Wall, Willem	B.A.	University of the Orange Free State, S. Africa
	B.Th.	School of Theology, University of the Orange Free State, S. Africa
Veenstra, Jeff	B.A.	Wilfred Laurier University, Ontario
	M.Div.	Knox College, Ontario
Victor, Cathy	M.Div.	Vancouver School of Theology, Vancouver
Walter, Maureen E.	B.A.	York University, Ontario
	J.D.	University of Toronto, Ontario
Wilson, Alex	B.A.	Trent University, Ontario
	M.Div.	Emmanuel College, Ontario
Wilson, Philip	D.Min.	Princeton, New Jersey
Wynn, Bonnie	B.A.	University College Cape Breton, Nova Scotia
	B.Th.	McGill University, Quebec
	M.Div.	Presbyterian College, Quebec
Yando, George	B.A.	McMaster University, Ontario
	M.Div.	Knox College, Ontario

SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES

SYNOD & PRESBYTERY	CLERKS	TREASURER	MISSION	CONG'L LIFE	MINISTRY	HISTORY	RECORD	PENSION
Atlantic Provinces	G. Cooper	D. Sutherland	G. Macdonald		D. Mawhinney	D. Mawhinney	D. Mawhinny	D. Mawhinny
1. Cape Breton	R. Lyle	W. Sneddon	W. MacKeigan	J. Forsyth	R. Robinson			
2. Newfoundland	I. Wishart							
3. Pictou	C. McPherson							
4. Halifax-Lunenburg	P.A. McDonald	J. Ross			G. Macdonald	P.A. McDonald	P.A. McDonald	P.A. McDonald
5. St. John	B. Lowery	R. Harris	R. Houtby	B. Wynn	N.E. Thompson	B. Lowery	B. Wynn	N.E. Thompson
6. Miramichi	K. Burdett							
7. Prince Edward Isl.	R. Adams	M. Buell	D. Blaxland	R. MacPhee	H. Currie	R. Adams	R. MacPhee	H. Currie
Quebec & Eastern Ontario	B. Martin							
8. Quebec	J. Davidson	I. Beattie	S. MacDonald	R. Davidson	R. Davidson	R. Davidson	R. Davidson	R. Davidson
9. Montreal	M. Pattem	T. Lloyd	I. Fraser	R. Clare	R. Topping			
10. Seaway-Glengarry	D. McIlveen	I. MacMillan	H. Dankersteeg	G. Blatch	R. Martin	F. Rennie	D. Jones	G. Blatch
11. Ottawa	J. Hurd	P. Campbell		L. Miller-Nesbitt		W. Ball	L. Miller-Nesbitt	N. Rebin
12. Lanark & Renfrew	S. McCuan	S. McCuan		M. Fraser	J. Ferrier			
Toronto & Kingston	J. Smith	C. Steele	J. Gordon	A. Blane				
13. Kingston	Y. Pollock	R. Woods	L. Page	C. Cribar	C. Abbott			
14. Lindsay-Peterborough	R. McMillan	D. Carpenter	A. Blane	R. Wallace	P. Greathead	P. Greathead	A. Blane	P. Greathead
15. Pickering	E. Briard	R. Kendall	G. Ross	L. Reid	A. Allison			
16. East Toronto	K. Hincke							
17. West Toronto	J. Williams	M. Mawhinney	A. Lane	G. Anderson	L. Lyons	A. Speers		
18. Brampton	P. van Harten	B. Fenton	H. Self	R. Kerr	H. McWilliams			
19. Oak Ridges	B. Tough	G. Carpenter	J. Lowther	D. Mooney	J. Young	J. Shaw	D. Mooney	J. Shaw
20. Barrie	J. Sitler	A. Cowan	N. Mathers	B. Graham	D. Crocker			
21. Temiskaming	B. Taylor							
22. Algoma & North Bay	C. Farrar		D. Reeves	E. Park	L. Drayer	D. Reeves		R. Robinson
23. Waterloo-Wellington	I. Dudgeon	E. Fairbairn	D. Reese	T. Kay	M. Gedcke	T. Kay	K. Vandermey	M. Gedcke
45. Eastern Han-Ca	C. Park	K. Park	K. Cho	S. Lim	I. Kim			

Southwestern Ontario	K. Wild							
24. Hamilton	J. Archer-Green	G. Hutchinson	C. Simpson	B. Bernhardt	I. McPhee	M. Bailey	K. Russell	
25. Niagara	G. Kennedy	B. Sinclair	M. Wehrmann	M. Wehrmann	H. Jones	G. Kennedy	M. Wehrmann	H. Jones
26. Paris	K. Smith	J. Cruickshank	K. Strachan	M. Gaskin	P. White	J. Dickson		
27. London	L. Nichol	C. Ross			K. Fraser			
28. Essex-Kent	J. Loach							
29. Sarnia	R. Hodgson	D. McCord	S. Samuel	F. McCord	J. Hodgson			
30. Huron-Perth	C. Campbell	J. Moore	K. Horst	M. Davidson	J. Zondag			
31. Grey-Bruce-Maitland	K. Wild							
Manitoba & NorthWestern Ontario	J. Instance							
32. Superior	J. MacOdrum							
33. Winnipeg	B. Fraser	E. Boris	R. Currie		L. Uberig	J. Cambell		E. Boris
34. Brandon	I. MacKenzie	M. Trealor	L. Walker	L. Walker	L. Walker	E. Medd		
Saskatchewan	D. Wilkinson	E. Parsons				J. McKay		
35. Assiniboia	F. Breisch							
36. Northern Saskatchewan	A. Wallace	T. Folster	J. Ramsay	H. Flett	R. Bremner			
Alberta & the Northwest	W. Haliburton	G. Vanderham	K. Wheaton					
37. Peace River	G. Malcolm	J. Malcolm	J. Yanishewski	S. Cochrane	B. Purves	G. Malcolm	G. Malcolm	G. Malcolm
38. Edmonton-Lakeland	J. Green	K. Wheaton	G. Ball	S. Manwaring	S. Houghland	C. Sterling		
39. Central Alberta	K. Armstrong	R. Anderson						
40. Calgary-Macleod	M. Marple	H. Eisenhauer	D. Beach	P. Coutts	D. Strickland	P. Coutts	P. Coutts	G. Richie
British Columbia	H. Hilder							
41. Kootenay	J. Dent	M. Robertson	R. Foubister	J. Deeney	R. Foubister	J. Dent	J. Dent	J. Dent
42. Kamloops	J. Grainger	D. Monteith	R. Moffatt	C. Cross	R. Ferguson	J. Grainger	C. Cross	J. Grainger
43. Westminster	T. Plomp	R. Pollock	Carnie/Hilder	E. Birnie	S. Cleland	T. Plomp	R.C. Garvin	S. Cleland
44. Vancouver Island	E. Forrester	J. Neufeld	K. Fosbery		H. McNabb			E. Forrester
45. Western Han-Ca	A. Lee	I. Kim	Y. Cho		B. Oh		J. Lee	

SYNOD CLERK CONTACT INFORMATION

Atlantic Provinces	Rev. Glenn Cooper Box 1078 Westville, NS, B0K 2A0	902-396-3233	gacooper@auracom.com
Quebec & Eastern Ontario	Rev. Bob Martin Box 41 Vankleek Hill, ON, K0B 1R0	613-678-3985 (C) 613-678-2826 (R)	rmartin@hawknet.ca
Toronto & Kingston	Rev. Jeffrey E. Smith 5-531 High Street Orillia, ON, L3V 4X9	705-329-0931	smith0932@rogers.com
Southwestern Ontario	Rev. Ken Wild Box 404 Southampton, ON, N0H 2L0	519-797-2077 (C) 519-797-5684 (R) 519-797-1912 (Fax)	kwild@swbi.net
Manitoba & North Western Ontario	Mrs. Joanne Instance 11-131 Tyndall Avenue Winnipeg, MB, R2X 0Z3	204-633-6480 (R)	jinstanc@mb.sympatico.ca
Saskatchewan	Ms. Donna Wilkinson #205-4303 Rae Street Regina, SK, S4S 3A6	306-586-4026	donnaw@sk.sympatico.ca
Alberta & The Northwest	Ms. Winona Haliburton 104-4944 8th Ave. SW Calgary, AB, T3C 0H4	403-268-5122 (O) 403-246-6501 (R) 403-268-5765 (Fax)	whalibur@gov.calgary.ab.ca
British Columbia	Rev. Herb Hilder 45825 Wellington Avenue Chilliwack, BC, V2P 2E1	604-792-2154 (C) 604-702-1145 (R) 604-792-2686 (Fax)	bcsynod@telus.net

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Baddeck, Knox	Lloyd A. Murdock	Donald P. MacDonald	Box 184, Baddeck, NS, B0E lB0
	- St. Ann's, Ephraim Scott		Robert A. MacLeod	Box 574, Baddeck, NS, B0E 1B0
	- Englishtown, St. Mark's	Summer Mission Charge		
2	Birch Grove, Victoria	Vacant	Robert Johnson	1089 Birch Grove Rd., Birch Grove, NS, B1B 1K1
3	Boularderie Pastoral Charge			
	- Big Bras d'Or, St. James	Vacant	Mervyn A. MacAulay	1829 Old Route 5, Bras d'Or, NS, B1X 1A5
	- Ross Ferry, Knox		Mervyn A. MacAulay	1829 Old Route 5, Bras d'Or, NS, B1X 1A5
4	Glace Bay, St. Paul's	Michael W.A. Henderson	Kevin Strong	Box 431, 262 Brookside St., Glace Bay, NS, B1A 6B4
5	Grand River	Vacant	Norman Bartholomew	Box 4, Grand River, NS, B0E 1M0
	- Framboise, St. Andrew's		John MacCormick	R.R. #1, Gabarus, NS, B0A 1K0
	- Loch Lomond, Calvin		Dan A. Morrison	R.R. #1, East Bay, NS, B0A 1H0
6	Little Narrows	J. Barry Forsyth	Gerald Gillis	R.R. #1, Little Narrows, NS, B0E 1T0
	- Whycocomagh, St. Andrew's		Fred Matthews	R.R. #1, Whycocomagh, NS, B0E 3M0
7	Louisbourg-Catalone Pastoral Charge	Vacant	Kaye MacLeod	375 Main-A-Dieu Rd., Louisbourg, NS, B0A 1M0
	- Louisbourg, Zion			
	- Catalone, St. James			
8	Mira Pastoral Charge	Vacant		
	- Mira Ferry, Union		Clayton Bartlett	c/o 280 Brickyard Rd., Albert Bridge, NS, B1K 2R4
	- Marion Bridge, St. Columba			c/o 280 Brickyard Rd., Albert Bridge, NS, B1K 2R4
9	Middle River, Farquharson	Vacant	Malcolm MacKenzie	c/o Box 735, Baddeck, NS, B0E 1B0
	- Lake Ainslie		Charles N. MacDonald	R.R. #1, Whycocomagh, NS, B0E 3M0
	- Kenloch		Hugh Cameron	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	Shirley Murdock	Roy Kerr	c/o Box 184, Baddeck, NS, B0E 1B0
	- North River, St. Andrew's			c/o Box 184, Baddeck, NS, B0E 1B0
	- Indian Brook, William Reid			c/o Box 184, Baddeck, NS, B0E 1B0
12	North Sydney, St. Giles	R. Ritchie Robinson	Jack Evans	c/o Mrs. Mary MacFarlane, 132 Regent St., North Sydney, NS, B2A 2G5
13	Orangedale, Malagawatch, River Denys	Floyd R. McPhee (Stated Supply)	Christena MacCalder	R.R. #1, River Denys, NS, B0E 2Y0

14	Sydney, Bethel	Robert Lyle	Charles D. Greaves	9 Brookland St., Sydney, NS, B1P 5B1
15	Sydney Mines, St. Andrew's	Kenneth W. MacRae	James Selfridge	3 Queen St., Sydney Mines, NS, B1V 1K4

Appendix to Roll

1	Retired	Georgine G. Caldwell
2	Retired	Adam Lees
3	Without Charge	Anna LeFort
4	Retired	Angus MacKinnon
5	Retired	Ian G. MacLeod
6	Retired	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) rlyle@syd.eastlink.ca

SYNOD OF THE ATLANTIC PROVINCES **2. PRESBYTERY OF NEWFOUNDLAND**

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Grand Falls/Windsor, St. Matthew's	Vacant	George Scott	c/o G. Scott, 33 Gardner St., Grand Falls/Windsor, 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	Cassandra H. Wessel	Lillian Crawford	98 Elizabeth Ave., St. John's, NF, A1B 1R8

Without Congregation

1	Retired	Ian S. Wishart

Appendix to Roll

1	Retired	John C. Duff

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

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
2 Blue Mountain, Knox	Calvin Crichton	Joan Coady	R.R. #5, New Glasgow, NS, B2H 5C8
- East River St. Mary's, Zion		Donald Cameron	R.R. #5, New Glasgow, NS, B2H 5C8
- Garden of Eden, Blair		Kay MacDonald	R.R. #5, New Glasgow, NS, B2H 5C8
3 East River Pastoral Charge	Don Shephard		
- Caledonia, Bethel		Grant Cruickshank	R.R. #1, Aspen, NS, B0H 1G0
- Springville		Mike McCulloch	R.R. #2, New Glasgow, NS, B2H 5C5
- St. Paul's		Mike McCulloch	R.R. #2, New Glasgow, NS, B2H 5C5
- Sunnybrae, Calvin		Mike McCulloch	R.R. #2, New Glasgow, NS, B2H 5C5
4 Hopewell, First	Gary Tonks	Lloyd MacDonald	Hopewell, NS, B0K 1C0
- Gairloch, St. Andrew's		Clarence Nelson	R.R. #2, Westville, NS, B0K 2A0
- Rocklin, Middle River		Phyllis Hayter	R.R. #2, Westville, NS, B0K 1C0
5 Little Harbour	Joanne M. Vines	Harry Ferguson	R.R. #1, New Glasgow, NS, B2H 5C4
- Pictou Landing, Bethel		Wm. MacPherson	R.R. #2, Trenton, NS, B0K 1X0
6 MacLennan's Mtn., St. John's	Supply	W. Douglas Fraser	R.R. #4, New Glasgow, NS, B2H 5C7
7 Marine Drive Kirk's Pastoral Charge	Vacant		
- Sherbrooke, St. James		Marion Weir	Box 281, Sherbrooke, NS, B0J 3C0
- Glenelg		Wm. A. MacDonald	R.R. #1, Aspen, NS, B0H 1E0
8 Merigomish, St. Paul's	Gail Johnson	Harry B. MacDonald	R.R. #1, Rte. 245, Merigomish, NS, B0K 1G0
- French River		Ian Cross	R.R. #3, Merigomish, NS, B0K 1G0
9 Moser River, St. Giles	Supply	Angus H. Moser	c/o A. Moser, Box 156, Sheet Harbour, NS, B0J 3B0
10 New Glasgow, First	Glen Matheson	Nancy Samson	208 MacLean St., New Glasgow, NS, B2H 4M9
11 New Glasgow, St. Andrew's	Richard E. Sand	Barrie MacMillan	37 Mountain Rd., New Glasgow, NS, B2H 3W4
12 New Glasgow, Westminster	Fennegina van Zoeren	Sharon Mason	114 Temperance St., New Glasgow, NS, B2H 3A7
13 Pictou, First	E.M. Iona MacLean	Vicki Campbell	Box 1003, Prince St., Pictou, NS, B0K 1H0
14 Pictou, St. Andrew's	Vacant	John C. Cowan	Box 254, High St. Pictou, N.S. B0K 1H0
15 Pictou Island, Sutherland	Supply		
16 River John, St. George's	Jeanette G. Fleischer	Earl Johnson	River John, NS, B0K 1N0
- Toney River, St. David's		James W. Fraser	R.R. #4, River John, NS, B0K 1N0

17	Scotsburn, Bethel	Lara Scholey	Beverley Jorden	R.R. #2, Scotsburn, NS, B0K 1R0
	- Earltown, Knox		Edna Matheson	R.R. #5, Tatamagouche, NS, B0K 1V0
	- West Branch, Burns Memorial		Millie Langille	R.R. #1, Scotsburn, NS, B0K 1R0
18	Springhill, St. David's	Larry A. Welch	Reginald A. Mattinson	Box 2039, Springhill, NS, B0M 1X0
	- Oxford, St. James		Robert Hunsley	P.O. Box 257, Oxford, NS, B0M 1P0
	- Riverview, St. Andrew's		Dorothy Dixon	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.	Martyn Van Essen	Robert Foote	Box 98, Tatamagouche, NS, B0K 1V0
	- Pugwash, St. John's		James MacPherson	Pugwash, NS, B0K 1L0
	- Wallace, St. Matthew's		David Dewar	c/o Box 216, Wallace, NS, B0K 1Y0
	- The Falls, St. Andrew's		Linda Rees	c/o Linda Rees, R.R. #4, Tatamagouche, NS, B0K 1V0
21	Thorburn, Union	Glenn S. MacDonald	Gerald MacLellan	Box 38, Thorburn, NS, B0K 1W0
	- Sutherland's River		Nina Clarke	R.R. #1, Thorburn, NS, B0K 1W0
22	West River Pastoral Charge	Vacant		
	- Durham		David Lavers	R.R. #2, Pictou, NS, B0K 1H0
	- Greenhill, Salem		Fern MacDonald	R.R. #1, Westville, NS, B0K 2A0
	- Saltsprings, St. Luke's		Sandra MacCulloch	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	Debbie Stewart (Diaconal)
2	Synod Regional Staff	Donald W. MacKay

Appendix to Roll

1	Retired	Ina Adamson (Diaconal)
2	Retired	Sara Cunningham (Diaconal)
3	Retired	R. Sheldon MacKenzie
4	Retired	Lee M. MacNaughton
5	Retired	William Reid
6	Retired	Patricia A. Rose
7	Retired	Robert Russell
8	Without Charge	A. Gordon Smith
9	Without Charge	H. Kenneth Stright
10	Without Charge	Gerald E. Thompson

Clerk of Presbytery: Rev. Charles McPherson, Box 132, Stellarton, NS, B0K 1S0. Phone 902-752-6548 (C), 902-752-5935 (R), charles@hankin.ns.ca

(For telephone directory see page 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	Kevin Jack	Box 2554, Dartmouth, NS, B2W 4B7
2	Dartmouth, St. Andrew's	P.A. (Sandy) McDonald	Alex Bruce	216 School St., Dartmouth, NS, B3A 2Y4
	- Musquodoboit Harbour		c/o P.A. McDonald	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	Janet A. DeWolfe	Grant MacDonald	344 Hwy 214, Elmsdale, NS, B2S 2L7
	- Hardwood Lands		Ralph Colburn	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	James Copp	Box 273, Lower Sackville, NS, B4C 2S9
9	Lunenburg, St. Andrew's	D. Laurence Mawhinney	Bruce Tanner	Box 218, Lunenburg, NS, B0J 2C0
	- Rose Bay, St. Andrew's		D.L. Mawhinney	c/o D.L. Mawhinney, Box 218, Lunenburg, NS, B0J 2C0
10	New Dublin-Conquerall:	Vacant		
	- Conquerall Mills, St. Matthew's		Mrs. Ola Hirtle	c/o Mrs. J. Lohnes, RR 4, Bridgewater, NS, B4V 2W3
	- Dublin Shore, Knox		Mrs. Ola Hirtle	c/o Mrs. Hirtle, R.R.#1, La Have, NS, B0R 1C0
	- West Dublin, St. Matthew's		Mrs. Ola Hirtle	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'	G. Clair MacLeod	Struan Hale	142 Queen St., Truro, NS, B2N 2B5
	- McClure's Mills, St. Paul's		Darlene Pyke	142 Queen St., Truro, NS, B2N 2B5
13	Windsor, St. John's	Vacant	Beverley Harvey	Box 482, Windsor, NS, B0N 2T0
	- Noel Road, St. James'		Mrs. Sandra N. Cameron	c/o Mrs. S.N. Cameron, R.R.#2, Kennetcook, NS, B0N 1P0

Without Congregation

1	Military Chaplain	Bonita Mason

Appendix to Roll

1	Suspended	Judithe Adam-Murphy
2	Without Charge	Amy E.H. Campbell
3	Retired	Owen Channon
4	Nursing	Margaret Craig (Diaconal)

Appendix to Roll (cont'd)

5	Retired	A.O. MacLean
6	Retired	R.A.B. MacLean
7	Retired	John Pace
8	Retired	J. Bruce Robertson
9	Retired	Charles E. Taylor

Clerk of Presbytery: Rev. Dr. P.A. McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone 902-469-4480, 902-466-6247 (Fax)
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	Vacant	John A. Brown	5055 Route 1, Pennfield, NB, E5H 2M1
	- St. George, The Kirk		Mrs. Bea Stewart	180 Brunswick St., St. George, NB, E5C 3S2
2	Fredericton, St. Andrew's	Douglas E. Blaikie	J. Robert Howie	512 Charlotte St., Fredericton, NB, E3B 1M2
3	Hampton, St. Paul's	Kent E. Burdett	Sheldon MacKinnon	101 Dutch Point Rd., Hampton, NB, E5N 5Z2
	- Barnesville		Lonnie Bradley	12 Grassy Rd., Grove Hill, NB, E5N 4P5
4	Hanwell, St. James	Robert L. Adams	Mrs. Wina Parent	1991 Route 640 Highway, Hanwell, NB, E3C 1Z5
5	Harvey Station, Knox	Bonnie M.G. Wynn	Larry Jamieson	2410 Route 3, Harvey, York Co., NB., E6K 1P4
	- Acton		Larry Jamieson	2410 Route 3, Harvey, York Co., NB., E6K 1P4
6	Kirkland, St. David's	Vacant		c/o R. Carson, 305 Ivey Rd., Limestone, NB, E7N 2N5
7	Moncton, St. Andrew's	J. Martin R. Kreplin	Harold Wilson	90 Park St., Moncton, NB, E1C 2B3
8	Port Elgin, St. James	Vacant	Mrs. Janet Tower	1493 Route 16, Baie Verte, NB, E4M 2H8
9	Riverview, Bethel	John M. Allison (Int. Min.)	Mrs. Bernice Hanson	600 Coverdale Rd., Riverview, NB, E1B 3K6
10	Sackville, St. Andrew's	Ruth Houtby	Robert Harris	36 Bridge St., Sackville, NB, E4L 3N7
11	St. Andrew's, Greenock	Steven C.H. Cho	Ken MacKeigan	146 Montague St., St. Andrews, NB, E5B 1H8
	- St. Stephen, St. Stephen's		Mrs. Georgia Roberts	35 Main St., St. Stephen, NB, E3L 1Z3
12	Saint John, St. Columba	Donald G. Wilkinson	Miss Doris Taylor	1454 Manawagonish Rd., Saint John, NB, E2M 3Y3
13	Saint John, St. Matthew's	L. Dale Gray	Delvan G. O'Brien	90 Douglas Avenue, Saint John, NB, E2K 1E4
14	Saint John, St. John & St. Stephen	N.E. (Ted) Thompson Catherine Anderson (Diaconal)	Netta G. Chase	101 Coburg St., Saint John, NB, E2L 3J8

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
15 Stanley, St. Peter's	Vacant	Guy Douglass	21 English Settlement Rd., Stanley, NB, E6B 2C7
- Williamsburg, St. Paul's		Mrs. Martha Sparkes	1883 Route 107, Williamsburg, NB, E6B 1W9
16 Woodstock, St. Paul's	Vacant	Dr. W.M. Mutrie	113 Victoria St., Woodstock, NB, E7M 3A4
Without Congregation			
1 District Director, Canadian Bible Society	Paul A. Brown		
2 Chaplain, Gagetown	Charles Deogratsias		
Appendix to Roll			
1 Retired	Gordon L. Blackwell		
2 Retired	David A. Dewar		
3 Without Charge	Colleen J. Gillanders-Adams		
4 Retired	J. Douglas Gordon		
5 Retired	Murray M. Graham		
6 Retired	Philip J. Lee		
7 Retired	Basil C. Lowery		
8 Without Charge	Karen MacRae		
9 Retired	Charles H.H. Scobie		
10 Without Charge	Walter V. Tait		
11 Without Charge	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)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Bass River, St. Mark's	Vacant	Harry Barnes	7739 Route 116, Bass River, NB, E4T 1L2
- Beersville, St. James		James Cail	c/o 4538 Route 465, Cail's Mills, NB, E4T 1Z5
- Clairville, St. Andrew's		Alfred Filmore	1220 Route 465, Clairville, NB, E4T 2L7
- West Branch, Zion		Fred Wilson	806 Zion Church Rd., West Branch, NB, E4W 3H9
2 Bathurst, St. Lukes	James K. Stewart	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. Kent Burdett, Acting, 101 Dutch Point Rd., Hampton, NB, E5N 5Z2. Phone: 506-832-7619, kburdett@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	David Arsenault	P.O. Box 340, Alberton, PE, C0B 1B0
- West Point		Mary Lou Rogers	P.O. Box 340, Alberton, PE, C0B 1B0
2 Belfast, St. John's	Roger W. MacPhee	Donald S. MacTavish	Belfast, PE, C0A 1A0
- Wood Islands		Francis G. Panting	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	Thomas J. Hamilton (Team	Mrs. Davida R. Stewart	19 Tamarac Ave., Charlottetown, PE, C1A 6T2
	- Marshfield, St. Columba's	Paula Hamilton Ministry)	Earl Foster	124 St. Peter's Rd., Charlottetown, PE, C1A 5P4
6	Central Parish Pastoral Charge	M. Wayne Burke		
	- Clyde River, Burnside		Neil McFadyen	R.R. #3, Cornwall, PE, C0A 1H0
	- Canoe Cove		Neil McFadyen	R.R. #3, Cornwall, PE, C0A 1H0
	- Churchill		Neil McFadyen	R.R. #3, Cornwall, PE, C0A 1H0
	- Nine Mile Creek		Neil McFadyen	R.R. #3, Cornwall, PE, C0A 1H0
7	Richmond Bay Pastoral Charge	Christine Schulze		
	- Freeland		Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0
	- Tyne Valley		Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0
	- Victoria West		Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0
	- Lot 14		Verna Barlow	Box 47, Tyne Valley, PE, C0B 2C0
8	Freetown	Vacant	Ms. June Gardiner	c/o Mrs. Mae MacLean, Freetown, PE, C0B 1L0
9	Hartsville	Vacant	Kenneth A. MacInnis	c/o G. Nicholson, RR 2, North Wiltshire, PE, C0A 1Y0
10	Hunter River	Mark W. Buell	Mrs. Ishbel Connors	c/o Ishbel Connors, R.R. 3, Hunter River, PE, C0A 1N0
	- Glasgow Road		Donald Matheson	c/o Rev. M. Buell, RR 2, North Wiltshire, PE, C0A 1Y0
	- Brookfield		Allister Cummings	c/o A. Cummings, RR 10, Charlottetown, PE, C1E 1Z4
11	Kensington	Linda R. Berdan	Betty J. Mann	P.O. Box 213, Kensington, PE, C0B 1M0
	- New London, St. John's		Allison Andrew	Box 8036, R.R. #6, Kensington, PE, C0B 1M0
12	Montague, St. Andrews	Daphne A. Blaxland	Gladys MacIntyre	Box 28, Montague, PE, C0A 1R0
	- Cardigan, St. Andrew's		Allison Myers	R.R. #4, Cardigan, PE, C0A 1G0
13	Murray Harbour North	Stephen Stead	Malcolm MacPherson	R.R. #4, Montague, PE, C0A 1R0
	- Caledonia		Malcolm MacPherson	R.R. #1, Montague, PE, C0A 1R0
	- Murray Harbour South		Malcolm MacPherson	Murray Harbour, PE, C0A 1V0
	- Peter's Road		Malcolm MacPherson	R.R. #4, Montague, PE, C0A 1R0
14	North Tryon	Vacant	Wyman Waddell	c/o Box 2807, Borden, PE, C0B 1X0
15	Summerside	Harry Currie	Mrs. Nancy Harvey	130 Victoria Rd., Summerside, PE, C1N 2G5

Appendix to Roll

1	Retired	J. Harvey Bishop
2	Retired	Mrs. Angus Brown (Diaconal)
3	Retired	Anne Cameron (Diaconal)
4	Retired	John R. Cameron
5	Retired	W. James S. Farris
6	Retired	D. John Fortier
7	Retired	Raymond L. Gillis
8	Retired	Ian C. Glass
9	Retired	Marion Jardine (Diaconal)
10	Retired	Susan M. Lawson
11	Without Charge	Gael I. Matheson
12	Retired	Gordon J. Matheson
13	Retired	Allison J. Ramsay
14	Retired	William Scott
15	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	Dublin St., Inverness, PQ, G0S 1K0
2	Leggatt's Point	Vacant	Donald Campbell	c/o Mr. Clifford Craig, 359, 2rq est Des Ecossais Grand Metis, PQ, G0J 1Z0
3	Melbourne, St. Andrew's	Mark Godin	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 Mouland	42 rue Albert, Scotstown, PQ, J0B 3B0
6	Sherbrooke, St. Andrew's	Vacant	J. Ross Beattie	c/o M. Cox, 470 Swede Rd., Compton, PQ, J0B 1L0
7	Valcartier, St. Andrew's	Vacant	Mrs. Vivian Johnston	2 Chemin du Lac Ferre, Valcartier, PQ, G0A 4S0

Appendix to Roll

1	Without Charge	Scott G. Emery

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	Beauharnois, St. Edward's	Vacant	Mrs. Irene Legassic	72 St. Georges St., Beauharnois, PQ, J6N 1Y9
2	Chateauguay, Maplewood	Vacant	Betty Jordan	215 McLeod Ave., Chateauguay, PQ, J6J 2H5
3	Laval (Duvernay), St. John's	Supply	Roger Garand	2960 Blvd. de la Concorde, Duvernay, Laval, PQ, H7E 2H5
4	Fabreville	R. L. Inglis	James Bradley	442 Hudon St., Fabreville, PQ, H7P 2H5
5	Hemmingford, St. Andrew's	Supply	Earle Orr	519 Champlain, Hemmingford, PQ, J0L 1H0
6	Howick, Georgetown	Vacant	Robert Barr	920 Rte. 138, Howick, PQ, J0S 1G0
	- Riverfield		Kenneth Roy	Box 347, Howick, PQ, J0S 1G0
	- St. Urbain, Beechridge		Neil MacKay	c/o Mr. Neil MacKay, 333 Rang Double, St. Urbain, PQ, J0S 1G0
7	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
8	Lachute, Marg. Rodger Mem	David A. Stewart	Wm. G. Murray	648 Main St., Lachute, PQ, J8H 1Z1
9	Longueuil, St. Andrew's, St. Lambert	D. Barry Mack	Philippe Gabrini	496 Birch Ave., St. Lambert, PQ, J4P 2M8
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. Darleen Smith	1247 Mille Isles Rd., RR 1, Bellefeuille, PQ, J0R 1A0
	Montreal:			
12	Briarwood	Derek MacLeod	Mrs. Virginia Bell	70 Beaconsfield Blvd., Montreal, PQ, H9W 3Z3
13	Chambit	Timothy Hwang	Jong Ku Park	581 Charon St., Montreal, PQ, H3K 2P4
14	Chinese	Vacant	Warren Wong	5560 Hutchison, Montreal, PQ, H2V 4B6
15	Cote des Neiges	Blake W. Walker (Stated Supply)	Kenneth Bell	3435 Cote Ste. Catherine Rd., Montreal, PQ, H3T 1C7
16	Eglise St. Luc	Marc Henri Vidal	Lembeka Lutonga	5790 17e Avenue, Montreal, PQ, H1X 2R8
17	Ephraim Scott Memorial	Coralie Jackson-Bissonnette	Judith LeFeuvre Allan	5545 Snowdon Ave., Montreal, PQ, H3X 1Y8
18	First (Verdun)	Stated Supply	Robert Page	501 5th Ave., Montreal, PQ, H4G 2Z2

19	Ghanaian	Vacant		c/o Mr. Gilbert Agyei, 4526 Cloverdale, #6, Pierrefonds, PQ, H8Y 2B2
20	Hungarian	Peter M. Szabo	Dr. Ilona Saly	c/o 1969 Charles Gill St., Montreal, PQ, H3M 1V2
21	Knox, Crescent, Kensington & First	J. Kenneth MacLeod	Ken Harris	6225 Godfrey Ave., Montreal, PQ, H4B 1K3
22	Livingstone	Peter M. Szabo	Thelma Thompson	7110 de l'Epee Ave., Montreal, PQ, H3N 2E1
23	Montreal West	Vacant	Frank Smith	160 Ballantyne Ave. N., Montreal, PQ, H4X 2C1
24	St. Andrew & St. Paul	Richard R. Topping Ruth Y. Draffin	J. Laurence Hutchison	3415 Redpath St., Montreal, PQ, H3G 2G2
25	St. Columba by the Lake (Pointe Claire)	Ian D. Fraser	Terril Doman	11 Rodney Ave., Montreal, PQ, H9R 4L8
26	Taiwanese Robert Campell	Hui-Chi Tai	Fan-Hsiung Lin	2225 Regent Ave., Montreal, PQ, H4A 2R2
27	Town of Mount Royal	Vacant	Alberta M. Abbott	39 Beverley Ave., Montreal, PQ, H3P 1K3
	- Maisonneuve-St. Cuthbert's		David Lambert	1606 Letourneux St., Montreal, PQ, H1V 2M5
28	Westminster (Pierrefonds)	Roland DeVries	Dan De Silva	13140 Monk Blvd., Montreal, PQ, H8Z 1T6
29	Ormstown	John McPhadden	Karen D'Aoust	52 Lambton St., Ormstown, PQ, J0S 1K0
	- Rockburn		Shirley McNaughton	c/o S. McNaughton, 2488 Boyd Settlement Rd., Rockburn, PQ, J0S 1H0
30	Pincourt, Ile Perrot	Ronald Benty	Eric Clegg	242-5th Ave., Pincourt, PQ, J7V 5L3
31	St. Andrew's East	Vacant	Peter Steimer	5 John Abbott St., St. Andre d'Argenteuil, PQ, J0V 1X0

Without Congregation

1	Director, Pastoral Studies, Presbyterian College	W.J. Clyde Ervine
2	Student Services, University of Montreal	Jean F. Porret
3	Missionary to Central America	Joe W. Reed
4	Librarian, Presbyterian College	Daniel J. Shute
5	Principal, Presbyterian College	John A. Vissers
6	Refugee Co-ordinator	Glynis Williams

Appendix to Roll

1	Retired	J.S.S. Armour
2	Retired	Gordon Bannerman
3	Without Charge	Maurice Bergeron

Appendix to Roll (cont'd)

4	Without Charge	Cirric Chan
5	Without Charge	Roberta Clare
6	Without Charge	D. Lynne Donovan
7	Without Charge	Alice E. Iarrera
8	Retired	Arthur Iarrera
9	Without Charge	Kwang Oh Kim
10	Retired	William J. Klempa
11	Retired	D. Joan Kristensen (Diaconal)
12	Retired	Harry Kuntz
13	Retired	A. Ross MacKay
14	Teaching	Sam A. McLauchlan
15	Retired	Joseph C. McLelland
16	Supply, First Church, Verdun	Ronald Mahabir
17	Retired	William Manson
18	Retired	Patrick A. Maxham
19	Retired	Donovan G. Neil
20	Retired	John A. Simms
21	Without Charge	John Wu

Diaconal Ministries - Other

1	Mrs. Emily Drysdale	736 Ste. Marguerite St. Montreal, PQ, H4C 2X6

Clerk of Presbytery: Dr. Michael Pettem, 3495 University St., Montreal, PQ, H3A 2A8. Phone 514-845-2566 (O), 514-845-9283 (Fax). presbymtl@qc.aibn.com

(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, Box 132 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	Vacant	10 Church St., Box 885, Brockville, ON, K6V 5W1

3	Caintown, St. Paul's	Gregory W. Blatch	Ms. Angela Cowan	c/o 344 Old River Rd., Mallorytown, ON, K0E 1R0
	- Lansdowne, Church of the Covenant		Donald McCuaig	Box 138, Lansdowne, ON, K0E 1L0
4	Cornwall, St. John's	William C. MacLellan (Interim Minister)	Ms. Susanne Matthews	28, 2nd St. E., Cornwall, ON, K6H 1Y3
5	Chesterville, St. Andrew's	Bert de Bruijn	Mrs. Ann Langabeer	Box 671, Winchester, ON, K0C 2K0
	- Morewood		Mrs. Ruth Pollock	Box 777, Chesterville, ON, K0C 1H0
6	Dunvegan, Kenyon	Vacant	Mrs. Annabelle Hartrick	1630 Church Street, Dunvegan, ON, K0C 1J0
	- Kirk Hill, St. Columba		D. Alexander MacLeod	Box 81, Dalkeith, ON, K0B 1E0
7	Ingleside, St. Matthew's	David Skinner (Lay Missionary)	William Fleming	Box 520, Memorial Square, Ingleside, ON, K0C 1M0
8	Iroquois, Knox	Geoffrey P. Howard	Mrs. Lorraine Norton	24 Church St., Box 88, Iroquois, ON, K0E 1K0
	- Cardinal, St. Andrew's & St. James		Donna McIlveen	Box 399, 2140 Dundas St., Cardinal, ON, K0E 1E0
9	Kemptville-Oxford Mills Pastoral Charge			
	- Kemptville, St. Paul's	Paul E.M. Chambers	Ron Stewart	Box 797, 319 Prescott St., Kemptville, ON, K0G 1J0
	- Oxford Mills, St. Andrew's		Ken Janes	Box 113, Oxford Mills, ON, K0G 1S0
10	Lancaster, St. Andrew's	Ian C. MacMillan	Lyall MacLachlan	Box 524, Church St. S., Lancaster, ON, K0C 1N0
	- Martintown, St. Andrew's		Earl Fourney	c/o Heather Buckan, R.R. #1, Apple Hill, ON, K0C 1B0
11	Maxville, St. Andrew's	Edward O'Neill	Wilfred Vallance	Box 7, 21 Main St., Maxville, ON, K0C 1T0
	- St. Elmo, Gordon		Douglas McLennan	1996 Highland Rd., Maxville, ON, K0C 1T0
	- Moose Creek, Knox		A. Stuart McKay	Box 192, Moose Creek, ON, K0C 1W0
12	Morrisburg, Knox	Darren K. May	Allen Claxton	Box 1042, Morrisburg, ON, K0C 1X0
	- Dunbar		Arthur Thom	c/o A. Thom, R.R. 1, Williamsburg, ON, K0C 2H0
13	Prescott, St. Andrew's	C. Ian MacLean	J.E. MacDiarmid	461 Centre St., Box 94, Prescott, ON, K0E 1T0
	- Spencerville, St. Andrew's-Knox		James Purcell	Box 81, Spencerville, ON, K0E 1X0
14	Vankleek Hill, Knox	Robert Martin	Muriel Belanger	Box 41, 29 High St., Vankleek Hill, ON, K0B 1R0
	- Hawkesbury, St. Paul's		Robert Martin	166 John St., Hawkesbury, ON, K6A 1X9
15	Winchester & Mountain Charge	Carol Bain		
	- Winchester, St. Paul's		Robert Geggie Jr.	c/o Rev. Bain, Box 1046, Winchester, ON, K0C 2K0
	- Mountain, Knox		Robert Geggie Jr.	c/o Rev. Bain, Box 1046, 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	Without Charge	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	Fred H. Rennie
14	Retired	Earl F. Smith
15	Retired	Howard D. Smith
16	Retired	Edward Stevens
17	Retired	J.J. Urquhart
18	Retired	Jacob Vanderwal

Diaconal Ministries - Other

1	Miss Athalie Read	The Rosedale, R.R. #1, Brockville, ON, K6V 5T1
2	Miss Evelyn Walker	Box 881, Winchester, ON, K0C 2K0

Clerk of Presbytery: Ms. Donna McIlveen, 1711 County Rd. #2, R.R. #3, Prescott, ON, K0E 1T0. Phone 613-657-3803, david.mcilveen@sympatico.ca

(For telephone directory see page 725-26, for statistical information see page 684-85)

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Aylmer, Que., St. Andrew's	John C. Fair	Randall Russell	Box 656, Aylmer, PQ, J9H 6L1
2	Kanata, Trinity	W.L. Shaun Seaman	Jennifer Kunar	110 McCurdy Drive, Kanata, ON, K2L 2Z6
3	Kars, St. Andrew's	Cathy Victor	Norman Hill	Box 219, Kars, ON, K0A 2E0
	- Vernon, Osgoode		John Campbell	c/o C. Victor, 36 Huntview Private, Ottawa, ON, K1V 0M5

4	Manotick, Knox	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	Vacant	Marilyn Easterbrook	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	Douglas Shedden	120 Lisgar St., Ottawa, ON, K2P 0C2
11	Parkwood	James T. Hurd	Dale Atkinson	10 Chesterton Dr., Nepean, ON, K2E 5S9
12	St. Andrew's	Andrew J.R. Johnston	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. Ferquson	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	Beverley Vanderschoot	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)	Florence Griffiths	20 Mulkins St., Stittsville, ON, K2S 1A6

Without Congregation

1	Synod Area Education Consultant	Christina Ball (Diaconal)
2		Thomas Gemmell
3	Co-Manager, Gracefield Camp	Dorothy Herbert (Diaconal)
4	CFB	David Kettle
5	CFB Chaplain	George Zimmerman

Appendix to Roll

1	Retired	Elizabeth Campbell (Diaconal)
2	Retired	Mary Campbell (Diaconal)
3	Retired	Mariano DiGangi
4	Without Charge	Daniel H. Forget
5	Retired	Kalman Gondocz
6	Without Charge	Duncan S. Kennedy
7	Without Charge	Joyce Knight (Diaconal)
8	Teaching	Elizabeth McCuaig (Diaconal)

Appendix to Roll (cont'd)

9	Retired	Dorothy Nekrassoff (Diaconal)
10	Retired	Wm. J. Nesbitt
11	Teaching	Arthur M. Pattison
12	Retired	James E. Philpott
13	Without Charge	Linda E. Robinson
14	Retired	Willis E. Sayers
15	Retired	R. MacArthur Shields
16	Retired	James M. Thompson
17	Studying	J. Edward Wiley
18	Without Charge	Gordon E. Williams
19	Retired	Margaret Williams (Diaconal)
20	Retired	Ernest J. Zugor

Missionaries - Active

1	India	Miss Pauline Brown

Clerk of Presbytery: Rev. James T. Hurd, 10 Chesterton Dr., Ottawa, ON, K2E 5S9. Phone 613-225-6648 (C), 613-225-8535 (Fax), jthurd@sympatico.ca

(For telephone directory see page 726, for statistical information see page 685-86)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Almonte	James D. Ferrier	Elford Giles	111 Church St., Box 1073, Almonte, ON, K0A 1A0
- Kinburn, St. Andrew's		Dr. Wayne Senior	Box 91, Kinburn, ON, K0A 2H0
2 Arnprior, St. Andrew's	Milton A. Fraser	Harold MacMillan	80 Daniel St. N., Arnprior, ON, K7S 2K8
3 Carleton Place, St. Andrew's	Hugh N. Jack	Doanld MacPhail	Box 384, Carleton Place, ON, K7C 2V2
4 Cobden, St. Andrew's	Patricia L. Van Gelder	Shelley Bulmer	Hwy. 17, Box 258, Cobden, ON, K0J 1K0
- Ross, St. Andrew's		Roberta Olmstead	c/o Box 258, Cobden, ON, K0J 1K0
5 Fort Coulonge, St. Andrew's	Vacant	Barry Stitt	207 Main St., Box 73, Fort-Coulonge, PQ, J0X 1V0
- Bristol Memorial		Dalton Hodgins	c/o D. Hodgins, Box 292, Shawville, PQ, J0X 2Y0
6 Kilmaurs, St. Andrew's	Supply	Neil Ross	c/o Rev. J. Ferrier, Box 1073, Almonte, ON, K0A 1A0
7 Lake Dore	Vacant	Delmar MacDonald	c/o D. MacDonald, 240 Belmont Ave., Pembroke, ON, K8A 2C5

8	Lochwinnoch	Vacant	Burt Virgin	R.R. #1, Renfrew, ON, K7V 3Z4
9	McDonald's Corners, Knox	Vacant	Ivan McLellan	Box 28, McDonald Corners, ON, K0G 1M0
	- Elphin		Thelma Paul	R.R. #1, McDonald Corners, ON, K0G 1M0
	- Snow Road		Wm. Donald Roche	Snow Road Station, ON, K0H 2R0
10	Pembroke, First	Vacant	Wayne Woods	257 Pembroke St. W., Pembroke, ON, K8A 5N3
11	Perth, St. Andrew's	Marilyn Savage	Robert J. Scott	P.O. Box 161, Perth, ON, K7H 3E3
12	Petawawa	Vacant	Mrs. Catherine Saunders	24 Ethel St., Petawawa, ON, K8H 2C1
	- Point Alexander		Mrs. Mona Kirkwood	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	Smith Falls, Westminster	John Yoo	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	Retired	David R. Nicholson
9	Retired	Larry R. Paul
10	Retired	P. Lyle Sams
11	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)

	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	Vacant	Shirley Zehr	Box 23001, 4499 Bath Rd., Amherstview, ON, K7N 1Y2
3	Belleville, St. Andrew's	Vacant	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)	Mark A. Ward	Mrs. Elva English	2368 Middle Rd., Kingston, ON, K7L 5H6
	- Sand Hill		Samuel Nuttall	c/o S. Nuttall, 3293 Sand Hill Rd., R.R. #1 Seeley's Bay, ON, K0H 2N0
8	Strathcona Park	Job van Hartingsveldt	John Campbell	244 McMahon Ave., Kingston, ON, K7M 3H2
9	Madoc, St. Peter's	Stephen Thompson	Miss Lamoine West	P.O. Box 443, Madoc, ON, K0K 2K0
10	Picton, St. Andrew's	Robert C. Jones	Louw Terpstra	Box 923, Picton, ON, K0K 2T0
	- Deseronto, Church of the Redeemer		Gerald Loney	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	Vacant	Harold Snider	Box 118, Stirling, ON, K0K 3E0
	- West Huntingdon, St. Andrew's		Grant Thompson	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	Chaplain	Robert A. Baker
2	CFB Trenton	Lloyd M. Clifton

Appendix to Roll

1	Without Charge	Chen Chen Abbott
2	Retired	Craig A. Cribar
3	Retired	William F. Duffy
4	Without Charge	Stephen Dunkin
5	Retired	Zander Dunn

Appendix to Roll (cont'd)

6	Retired	Gordon H. Fresque
7	Retired	Douglas N. Henry
8	Retired	James W. Hutchison
9	Retired	Frieda Matthews (Diaconal)
10	Teaching	William Morrow
11	Retired	D. Garry Morton
12	Retired	Paul D. Scott
13	Retired	Stanley D. Self
14	Without Charge	Stephen J. Weaver

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	Liz Nicholls	Box 829, Site 8, R.R. #6, Woodville, ON, K0M 2T0
	- Kirkfield, St. Andrew's		Fae Quinn	Box 38, Kirkfield, ON, K0M 2B0
	- Woodville Community		Ralph MacKechern	Box 284, Woodville, ON, K0M 2T0
5	Bowmanville, St. Andrew's	Noel C. Gordon	Eileen Noble	47 Temperance St., Bowmanville, ON, L1C 3A7
6	Campbellford, St. Andrew's	Richard J. Hein	Neil McCulloch	Box 787, Campbellford, ON, K0L 1L0
	- Burnbrae, St. Andrew's		Glenn Hay	Box 787, Campbellford, ON, K0L 1L0
7	Cannington, Knox	Dawn Griffiths	Sylvia Singleton	Box 509, Cannington, ON, L0E 1E0
	- Cresswell, St. John's		Winston Wood	c/o Box 509, Cannington, ON, L0E 1E0
	- Wick		Ruth Anderson	c/o Box 509, Cannington, ON, L0E 1E0

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
8	Cobourg, St. Andrew's	Douglas G. Brown	Ann Matthews	200 King St. W., Cobourg, ON, K9A 2N1
9	Colborne, Old St. Andrew's	Jay Brennan	John R. Rutherford	Box 328, Colborne, ON, K0K 1S0
	- Brighton, St. Andrew's		Emily Rowley	Box 352, Brighton, ON, K0K 1H0
10	Fenelon Falls, St. Andrew's	W. Rod Lewis	Arthur Griffith	Box 867, Fenelon Falls, ON, K0M 1N0
	- Glenarm, Knox		James R. Nesbitt	Box 867, Fenelon Falls, ON, K0M 1N0
11	Lakefield, St. Andrew's	Vacant	Nancy Prikker	Box 1316, Lakefield, ON, K0L 2H0
	- Lakehurst, Knox		Marjory Fawcett	R.R. #1, Peterborough, ON, K9J 6X2
12	Lindsay, St. Andrew's	Ronald Wallace Linda Park	Evelyn McLean	40 William St. N., Lindsay, ON, K9V 4A1
13	Nestleton, Cadmus	Stated Supply	Graham W. Ham	Box 77, Nestleton, ON, L0B 1L0
14	Norwood, St. Andrew's	Roger S.J. Millar	Ross Althouse	Box 327, Norwood ON, K0L 2V0
	- Havelock, Knox		Mrs. Sharon Howard	Box 417, Havelock, ON, K0L 1Z0
15	Peterborough, St. Giles	J. Desmond Howard (Stated Supply)	Arthur V. Johnston	785 Park St. S., Peterborough, ON, K9J 3T6
16	Peterborough, St. Paul's	George A. Turner	Carolyn James	120 Murray St., Peterborough, ON, K9H 2S5
17	Peterborough, St. Stephen's	Reg J. McMillan	Peter Tiesma	1140 St. Pauls St., Peterborough, ON, K9H 7C3
18	Port Hope, St. Paul's	David J. McBride	Mrs. R. O'Neill	Box 311, Port Hope, ON, L1A 3W4
19	South Monaghan, Centreville	L. Ann Blane	Wilson Larmer	1280 Zion Line, R.R. #1, Millbrook, ON, L0A 1G0
20	Warkworth, St. Andrew's	Craig MacInnis	Ona Carlaw	Box 276, Warkworth, ON, K0K 3K0
	- Hastings, St. Andrew's	(Lay Missionary)	Jacqueline Beamish	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
9	Retired	Donald Howson
10	Retired	Marshall S. Jess
11	Retired	Edward G. Smith
12	Retired	Roy A. Taylor
13	Without Charge	Lorna J.M. Thompson

Missionaries - Active

1	Taiwan	Miss Joy Randall

Clerk of Presbytery: Rev. Reg. McMillan, 1140 St. Pauls St., Peterborough, ON, K9H 7C3. Phone 705-743-4411 (C & Fax), 705-745-8584 (R); rmcmilla@kawartha.net

(For telephone directory see page 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	John Bigham	Ed Russell	35 Church St. N., Ajax, ON, L1T 2W4
2	Ajax, St. Timothy's	Dennis J. Cook	Mrs. Margaret Hanna	97 Burcher Road, Ajax, ON, L1S 2R3
3	Leaskdale, St. Paul's	Andrew J. Allison	Gwen Lyons	Box 138, Leaskdale, ON, L0C 1C0
4	Ashburn, Burns	Student Minister	Ron Ashton	765 Myrtle Rd. W., Ashburn, ON, L0B 1A0
	Oshawa:			
5	Knox	Edward Musson	Douglas Leslie	147 Simcoe St. N., Oshawa, ON, L1G 4S6
6	Korean	David J.S. Shin		333 Rossland Rd. W., Oshawa, ON, L1J 3G6
7	St. Luke's	Helen W. Hartai	Edward Franklin	333 Rossland Rd. W., Oshawa, ON, L1J 3G6
8	St. Paul's	Lois Whitwell	Mrs. Eleanor Kisil	32 Wilson Rd. N., Oshawa, ON, L1G 6C8
9	St. James	Vicki L. Homes	Mrs. Dorothy Colleran	486 Simcoe St. S., Oshawa, ON, L1H 4J8
10	Pickering, Amberlea	C. Morley Mitchell	Mrs. Maureen Coleman	1820 White's Road, Pickering, ON, L1V 1R8
11	Port Perry, St. John's	D.A. (Sandy) Beaton	Jim Skimming	Box 1135, Port Perry, ON, L9L 1A9

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
	Toronto:			
12	Bridlewood	Daniel MacKinnon	Alan Pounsett	2501 Warden Ave., Toronto, ON, M1W 2L6
13	Clairlea Park	P. Basil Dass	Jas. McPherson	3236 St. Clair Ave E., Toronto, ON, M1L 1V7
14	Fallingbrook	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	R. Wayne Kleinsteuber	Julia Pallek	1301 Neilson Rd., Toronto, ON, M1B 3C2
19	Melville, West Hill	Ralph Fluit	Wayne Donaghey	70 Old Kingston Rd., Toronto, ON, M1E 3J5
20	St. Andrew's	C. Duncan Cameron	Mrs. Yvonne Long	115 St. Andrew's Rd., Toronto, ON, M1P 4N2
21	St. David's	Vacant	Ken Persaud	1300 Danforth Rd., Toronto, ON, M1J 1E8
22	St. John's, Milliken	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	James Liebenberg	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, Minister Emeritus, Grace	Everett J. Briard
4	Minister Emeritus, Wexford	Robert P. Carter
5	Mission Interpreter	Catherine Chalin
6		Marie Coltman (Diaconal)
7	Retired	Frank Conkey
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, Minister Emeritus, St. Andrew's, Whitby	W. James S. McClure
15	Retired	Stuart O. McEntyre
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	Retired	Charles Townsley
26	Retired	Harry E. Waite
27	Teacher	Donald M. Warne
28	Retired	Wallace E. Whyte
29	Minister Emeritus, Clairlea Park	George E. Wilson
30	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

Clerk of Presbytery: Rev. Dr. Everett Briard, 255 Wright Cres., Ajax, ON, L1S 5S5. Phone 905-426-1445, ebriard@rogers.com

(For telephone directory see page 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	Ian A.R.. McDonald	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	Vacant	Esther Ng	177 Beverley St., Toronto, ON, M5T 1Y7
	Chinese, English Speaking	Thomas Eng		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. Fourney 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	Albert Saif	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	Vacant	Tom Cummins	947 Queen St. E., Toronto, ON, M4M 1J9
14	Riverdale	Jean S. Armstrong	John D. Spears	128 Danforth Ave, Box 250, Toronto, ON, M4K 1N1
15	Rosedale	Vacant	Alexandra Johnston	129 Mount Pleasant Rd., Toronto, ON, M4W 2S3

16	St. Andrew's	G. Cameron Brett George C. Vais	Grant A. Farrow	75 Simcoe St., Toronto, ON, M5J 1W9
17	St. John's	Charlotte M. Stuart	David Pratley	415 Broadview Ave., Toronto, ON, M4K 2M9
18	St. Mark's	Harris Athanasiadis Marion F. Schaffer	Don Hazell	1 Greenland Rd., Toronto, ON, M3C 1N1
19	Toronto Central Taiwanese	Stated Supply	Francis S.Y. Wang	670 Eglinton Ave. E., Toronto, ON, M4G 2K4
20	Toronto Formosan	Vacant	Kwan Kao	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	Ferne Reeve	Robert C. Campbell	2737 Bayview Ave., Willowdale, ON, M2L 1C5
23	Westminster	Jan E. McIntyre	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	Dir., Evergreen Youth Mission	Karen S. Bach
2	Assoc. Sec., Ed. for Discipleship	James F. Czegledi
3	Chaplain, East Toronto Hosp.	Nita DeVenne (Diaconal)
4	Prog. Dir., Greenhouse Ministry	Douglas duCharme
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	Supply Minister, Toronto Central Tawianese	Stephen Y. Chen
4	Retired	Stuart B. Coles
5	Retired	John D. Congram

Appendix to Roll (cont'd)

6	Working in China	Peikang Dai
7	Retired	Andrew M. Duncan
8	Retired	James W. Evans
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	Nak Joong Kim
20	Without Charge	Dorothy Knight (Diaconal)
21	Without Charge	Hye-Ok Lee (Diaconal)
22	Retired	Edward Ling
23	Assist. Min. Emeritus, Knox, Tor.	George A. Lowe
24	Retired	Alex S. MacDonald
25	Retired	A. Goodwill MacDougall
26	Retired	E. Margaret MacNaughton (also Diaconal)
27	Without Charge	Susan McElcheran (Diaconal)
28	Studying	Paul D. McLean
29	Without Charge	Joseph Mok
30	Retired	J.J. Harrold Morris
31	Retired	Margaret Near (Diaconal)
32	Retired	May Nutt (Diaconal)
33	In Nigeria	Arlene Onuoha
34	Without Charge	Doronty Roberts (Diaconal)
35	Retired	Earle F. Roberts
36	Without Charge	Magdy Sedra
37	Retired	Russell Self
38	Without Charge	Jean Sonnenfeld (Diaconal)
39	Without Charge	Ann Spaulding (Diaconal)
40	Retired	C. Rodger Talbot
41	Retired	George C. Vais
42	Retired	Arthur Van Seters

43	Missionary	John W. Voelkel
44	Studying	Maureen Walter
45	Retired	Stanley D. Walters
46	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, 947 Queen St. E., Box 3, Toronto, ON, M4M 1J9. Phone 416-406-1410 (Pres.), 416-444-4257 (R), 416-929-5184 (B), hincke@wicc.org

(For telephone directory see page 729, for statistical information see page 690-91)

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Bermuda, Hamilton, St. Andrew's	Duncan Jeffrey	Bill Davis	Box HM193, Hamilton, Bermuda, HMAX
	Toronto:			
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	First Hungarian	Zoltan Vass	Tibor Szucs	439 Vaughan Road, Toronto, ON, M6C 2P1
7	Ghanaian	Tetteh Akunor	Roseline Lakumi	c/o Rev. T. Akunor, 470 Sentinel Rd., #405, Toronto, ON, M3J 1V6
8	Graceview	Jan Hieminga	Mrs. Joan Kohar	588 Renforth Dr., Etobicoke, ON, M9C 2N5
9	Mimico	Vacant	Greg Sword	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	Cecilia Morales	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	Kelinton Sganzerla	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	Bryn MacPhail	Miss Sandra Hamlyn	15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
20	St. Paul's	Joyce E.C. Elder	Wm. Weir	100 Hepbourne St., Toronto, ON, M6H 1K5
21	St. Stephen's, Weston	Wayne Wardell	Cathy McCulloch	3194 Weston Road, Weston, ON, M9M 2T6
22	University	Paulette M. Brown	Belinda Paul MacDonald	1830 Finch Ave. W., Downsview, ON, M3N 1M8
23	Victoria-Royce	Vacant	Mr. Peter Price	190 Medland St., Toronto, ON, M6P 2N7
24	Weston	Lance T. Odland	Lance Odland (Acting Clerk)	11 Cross St., Weston, ON, M9N 2B8
25	Wychwood-Davenport	Garth B. Wilson	Mrs. Margaret Millar	155 Wychwood Ave., Toronto, ON, M6C 2T1
26	York Memorial	Winston A. Newman	Roy Ferris	1695 Keele St., Toronto, ON, M6M 3W7

Without Congregation

1	Trinity by the Jordan Extension	Daniel Cho
2	Professor, Knox College	Patricia Dutcher-Walls
3	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	Giovanna Cieli
5	Retired	Harry A. Crawford
6	Retired	Michael Fesenko
7	Part-time, Assist. to Min. St. Giles Kingsway	Gordon Fish
8	Retired	W. George French
9		Ms. Florence Goertzen (Diaconal)
10	Retired	Nora A. Gorham

11	Retired	Lorand Horvath
12	Retired	Raymond A. Humphries
13	Retired	E.H. Hunter
14	Retired	Kenrich Keshwah
15	Without Charge	Harry J. Klassen
16	Retired	William J.M. McLean
17	Retired	W.J. Moorehead
18	Without Charge	Richey Morrow
19	Retired	John A. Robertson
20	Retired	Edmund Seress
21	Retired	Howard L. Shantz
22	Retired	R. Campbell Taylor
23	Without Charge	Mark A. Tremblay
24	Retired	Lawrence Vlasblom
25	Retired	Joseph E. Williams

Missionaries - Active

1	Ukraine	David Pandy Szekeres

Missionaries - Retired

1	Malawi	Miss Irma I. Schultz

Clerk of Presbytery: Rev. Joe Williams, 190 Medland St., Toronto, ON, M6P 2N7. Phone: 416-769-8079 (O), 416-751-7469 (R), 416-769-6450 (Fax)

(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	Box 342, Acton, ON, L7J 2M4
2	Boston	Shawn D. Croll	Allan Parsons	c/o S. Croll, 373 Wilson Dr., Milton, ON, L9T 3E9
	- Omagh		Dick Van Der Deen	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	Atul Solanki	925 North Park Dr., Brampton, ON, L6S 5R8
5	Brampton, St. Andrew's	J. Wesley Denyer	J. Farquhar McDonald	44 Church St. E., Brampton, ON, L6V 1G3

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
6	Brampton, Heart Lake	Edward S. Dowdles	Claudia Russell-Placencia	25 Ruth Ave., Brampton, ON, L6Z 3X3
7	Campbellville, St. David's	Glen C. Soderholm	Russell Hurren	Box 235, Campbellville, ON, L0P 1B0
	- Nassagaweya		Marion Snyder	Box 235, Campbellville, ON, L0P 1B0
8	Claude	Vacant	Doreen M. Shackleton	c/o Doreen Shackleton, R.R. 1, Inglewood, ON, L0N 1K0
9	Erin, Burns	John P. Young	Wendy McDougall	155 Main St., Box 696, Erin, ON, N0B 1T0
	- Ospringe, Knox		Ralph Sinclair	c/o R. Sinclair, R.R. #3, Acton, ON, L7J 2L9
10	Georgetown, Knox	Robert C. Spencer	Brad Burgess	116 Main St. S., Georgetown, ON, L7G 3E6
	- Limehouse	(Int. Minister)	W.R. Karn	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	Hillsburgh, ON, N0B 1Z0
13	Malton, St. Mark's	Kathy Brownlee	Fred Daggleby	7366 Darcel Ave., Malton, ON, L4T 3W6
14	Milton, Knox	Vacant	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	John Knox	1560 Dundas St. W., Mississauga, ON, L5C 1E5
19	Glenbrook	Ian B. McWhinnie	George Ryder	3535 South Common Crt., Mississauga, ON, L5L 2B3
20	White Oak	Vacant	Brian Diggle	6945 Meadowvale TC Circle, Mississauga, ON, L5N 2W7
21	Norval	Vacant	Phil Brennan	Box 58, Norval, ON, L0P 1K0
	- Union		Marion Lookman	RR 4, 16789 22nd Sideroad, Georgetown, ON, L7G 4S7
	Oakville:			
22	Hopedale	Sean Foster	Kenneth R. Macintyre	156 Third Line, Oakville, ON, L6L 3Z8
23	Knox	A. Harry W. McWilliams Michael J. Marsden	Warren Brown	89 Dunn St., Oakville, ON, L6J 3C8
24	Knox Sixteen	G. Walter Read	Gordon Pietre	1150 Dundas St. W., Oakville, ON, L6H 7C9
25	Trafalgar	Vacant	Margaret Cornell	354 Upper Middle Rd. E., Oakville, ON, L6H 7H4

26	Orangeville, Tweedsmuir	Harvey A. Self Allyson Voo	Morag Campbell	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	Exec. Sec., Women's Missionary Society	Sarah Yong Mi Kim

Appendix to Roll

1	Retired	J.M. Anderson
2	Retired	Peter Barrow
3	Retired	Christiaan M. Costerus
4	Social Worker	Noble B.H. Dean
5	Retired	Gerald E. Doran
6	Retired	Rosemary Doran
7	Retired	E. Robert Fenton
8		Cheryl Gaver
9	Retired	Helen L. Goggin
10	Retired	J. Beverley Kay
11	Retired	Trevor J. Lewis
12	Teaching	John McGurrin
13	Without Charge	R. Wayne Maddock
14	Retired	Ian G. Nicol
15	Retired	J. Glynn Owen
16	Retired	Gerald Rennie
17	Studying	Susan Sheridan
18	Without Charge	Creola Simpson (Diaconal)
19	Retired	Donald C. Smith
20		Bruce V. Will

Diaconal Ministries - Other

1	Mrs. Roma Browne	262 Glen Oak Dr., Oakville, ON, L6K 2J2
2	Miss Hazell Davis	2220 Lakeshore Rd. W., #1202, Oakville, ON, L6L 1G9
3	Miss Charlotte Farris	28 Elizabeth St., #905, Mississauga, ON, L5G 2Z6
4	Mrs. Joan Murcar	1612 Stancombe Cres., Mississauga, ON, L5N 4R1
5	Ms. Helen Sinclair	R.R. #1, LCD Main, Orangeville, ON, L9W 2Y8
6	Mrs. Jean Stewart	75 De Nesbi Dr., Mississauga, ON, L5M 1C2

Missionaries - Active

1 Nicaragua Denise Van Wissen

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)
(For telephone directory see page 730, for statistical information see page 692-93) presbrampton@excite.com

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, Chapel Place	Vacant	Makram Keriakis	8 Chapel Place, Markham, ON, L3R 9C4
8 Markham, Chinese	Vacant Alan Goh	Michael Lai	2250 Denison St., Markham, ON, L3S 1E9
9 Markham, St. Andrew's	Samuel M. Priestley, Jr.	David Banfield	143 Main St. N., Markham, ON, L3P 1Y2
10 Newmarket, St. Andrew's	Vacant Laura Duggan	George Smith	484 Water St., Newmarket, ON, L3Y 1M5
11 Nobleton, St. Paul's	Barry E. Van Dusen	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 Schomberg, Emmanuel	Vacant	Peter McKinnon	Box 121, Schomberg, ON, L0G 1T0
14 Stouffville, St. James	Donald G.A. Muir	John Hazlewood	6432 Main St., Stouffville, ON, L4A 1G3
15 Sutton West, St. Andrew's	James A. Young	Gayle Clarke	P.O. Box 312, Sutton West, ON, L0E 1R0
16 Thornhill	Robert H. Smith	Bruce Smith	271 Centre St., Thornhill, ON, L4J 1G5
17 Tottenham, Frazer	Vacant	Neil Cameron	Box 164, Beeton, ON, L0G 1A0
- Beeton, St. Andrew's		William Siddall	P.O. Box 164, Beeton, ON, L0G 1A0

18	Unionville	Gordon E. Timbers	Lynn Taylor	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	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	Charles Boyd
5	Retired	Wm. I. Campbell
6	Without Charge	Jean Cook (Diaconal)
7	Mayor	W.D. Cousens
8	Studying	Bruce Dayton
9	Minister Emeritus, St. Andrew's, Markham	Russell T. Hall
10	Without Charge	June Holohan (Diaconal)
11	Missionary, Guyana	Christopher Jorna
12	Studying	Allyson MacLeod
13	Retired	James T. McVeigh
14	Retired	J. William Milne
15	Retired	Lucie A. Milne
16	Retired	Theodore W. Olson
17	Pastoral Care Minister (Part-time), St. Andrew's Markham	Donald Pollock
18	Without Charge	Lori Scholten-Dallimore
19	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	Robert J. Graham	Barbara Knox	160 King St. S., Alliston, ON, L9R 1B9
- Mansfield, St. Andrew's		Mrs. Shirley Orr	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	Carolyn McAvoy (Int.Min.)	Cheryl Anderson	47 Owen Street, Barrie, ON, L4M 3G9
5 Barrie, Westminster	Vacant	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	Ed P. Hoekstra	Gladys Hawke	Box 821, 30 Gray St., Coldwater, ON, L0K 1E0
- Moonstone, Knox		Eileen Fowler	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	Carol Smith	Larry Brolley	Box 528, Cookstown, ON, L0L 1L0
- Baxter		Dorothy Edgar	R.R. #1, Angus, ON, L0M 1B0
- Ivy		Lyall McLean	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	Margaret A. Robertson	Angela Kirton	22 Queen St. E., Elmvale, ON, L0L 1P0
- Flos, Knox		Donald Bell	c/o Carole Huth, RR 1, 2383 Vigo Rd., Phelpston, ON, L0L 2K0
13 Gravenhurst, Knox	James A. Sitler	Don Jones	315 Muskoka Rd. N., Gravenhurst, ON, P1P 1G4
14 Hillsdale, St. Andrew's	J. Andrew Turnbull	Marian Drennan	6 Mill St., Hillsdale, ON, L0L 1V0
- Craighurst, Knox	(Stated Supply)	Carl Adams	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	Vacant	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	Douglas E. Johns	Richard Lauer	99 Peter St. N., Orillia, ON, L3V 4Z3
21 Orillia, St. Mark's	W. Craig Cook	Mrs. Joan MacDonald	429 Jamieson Dr., Box 2592, Orillia, ON, L3V 7C1

22	Parry Sound, St. Andrew's	Gary R.R. Robinson	Gordon Pollard	58 Seguin Street, Parry Sound, ON, P2A 1B6
23	Penetanguishene, First	Gerard Booy	Lou Meyrick	20 Robert St. E., Penetanguishene, ON, L9M 1K9
24	Port Carling, Knox	Steven Smith	Donald Crowder	Box 283, Port Carling, ON, P0B 1J0
	- Torrance, Zion			1046 Torrance Rd., Torrance, ON, P0C 1M0
25	Port McNicoll, Bonar	Vacant	W.A. Evans	Box 61, Port McNicoll, ON, L0K 1R0
26	Stayner, Jubilee	Timothy R. Purvis	Donald McNabb	Box 26, 234 Main St. E., Stayner, ON, L0M 1S0
	- Sunnidale Corners, Zion		Elaine Steele	R.R. #1, Stayner, ON, L0M 1S0
27	Stroud	H. Douglas L. Crocker	Vacant	2180 Victoria St., Innisfil, ON, L9S 1K4
28	Trinity Community	Carey Nieuwhof	Myrle Strachan	c/o C. Nieuwhof, R.R.1, Comp. 126, Hawkstone, ON, L0L 1T0
29	Uptergrove, Knox	Jeffrey E. Smith	David Drybrough	R.R. #7, Orillia, ON, L3V 6H7
	- East Oro, Esson		Mrs. Evelyn Horne	c/o E. Horne, 63 Calverley St., Orillia, ON, L3V 3T3
	- Jarratt, Willis		Mrs. Marie Schandlen	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	Retired	Eric A. Beggs
2	Retired	John Brush
3	Retired	George B. Cunningham
4	Retired	Thomas A.A. Duke
5	Retired	Sheila Fink
6	Missionary, Bahamas	John A. Fraser
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	Without Charge	Lois J. Lyons
14	Retired	Donald R. McKillican
15	Retired	Donald Madole

Appendix to Roll (cont'd)

16	Retired	Grant D.M. Noland
17	Without Charge	Diane Reid (Diaconal)
18	Retired	A. Alan Ross
19	Retired	Peter D. Ruddell
20	Without Charge	Wayne G. Smith
21	Retired	Dorothyann Summers (Diaconal)
22	Retired	Malcolm D. Summers
23	Retired	A. Laurie Sutherland
24	Retired	James A. Thomson
25	Retired	David A. Whitehead
26	Without Charge	Linda L. Whitehead

Missionaries - Active

1	Taiwan	Marlene Buwalda

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	Vacant	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	Vacant	Mrs. Anne Jamieson (pro tem)	17A Ash St., Kapuskasing, ON, P5N 3H1
4	Kirkland Lake, St. Andrew's	Vacant	A. McInnes	P.O. Box 1093, Kirkland Lake, ON, P2N 3L1
5	New Liskeard, St. Andrew's	Vacant	Lia Wall	Box 908, New Liskeard, ON, P0J 1P0
6	Timmins, MacKay	Vacant	Rick Dinesen	Box 283, Timmins, ON, P4N 7E2

Appendix to Roll

1	Without Charge	John D. Blue
2	Retired	Ivan Dambrowitz

Clerk of Presbytery: Mr. Bruce Taylor, Box 1568, New Liskeard, ON, P0J 1P0. Phone 705-647-6558 (R), btaylor@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	Leslie Drayer	Ms. Jean Schmeler	Box 249, Burk's Falls, ON, P0A 1C0
- Magnetewan, Knox		Doris Langford	Box 194, Magnetawan, ON, P0A 1P0
- Sundridge, Knox		Ms. Marj Bates	Box 1005, Sundridge, ON, P0A 1Z0
2 North Bay, Calvin	Robert R. Robinson	Ms. Linda Oudekerk	580 Commercial St., North Bay, ON, P1B 4E6
3 Sault Ste. Marie, St. Paul's	Vacant	David McArthur	136 Cathcart St., Sault Ste. Marie, ON, P6A 1E3
- Victoria		Mrs. Joan Marshall	766 Carpin Beach Rd., Sault Ste. Marie, ON, P6A 5K6
4 Sault Ste. Marie, Westminster	James J. Gordon	Alan Carscadden	134 Brock St., Sault Ste. Marie, ON, P6A 3B5
5 Sudbury, Calvin	Daniel J. Reeves	Peter Vom Scheidt	1114 Auger Ave., Sudbury, ON, P3A 4B2
6 Sudbury, Hillside	Vacant	Ruth Maier	73 Third Ave., Sudbury, ON, P3B 3P7
7 Sudbury, Knox	George Hunter (part-time)	Marlene Lorenc	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 Without Charge	David T. Jack		
3 Without Charge	Drew D. Jacques		
4 Without Charge	Shelley C. Kennedy		
5 Retired	Wallace I. Little		
6 Retired	Freda M. MacDonald		
7 Retired	Wm. Graham MacDonald		
8 Retired	Malcolm A. Mark		
9 Retired	Frank J. Parsons		
10 Retired	J. Garth Poff		

Clerk of Presbytery: Mrs. Cynthia Farrar, 855 Grandview Blvd., Sudbury, ON, P3A 4Z8. Phone 705-897-4985, 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	Brice L. Martin	Christopher MacIntosh	Box 159, Arthur, ON, N0G 1A0
	- Gordonville, St. Andrew's		Ms. Dianne MacDonald	R.R. #4, Kenilworth, ON, N0G 2E0
2	Baden, Livingston	Vacant	Ms. Wendy von Farra	44 Beck St., Box 291, Baden, ON, N0B 1G0
	Cambridge:			
3	Central	Aubrey Botha	Dr. Lynda Pinnington	7 Queen's Square, Cambridge, ON, N1S 1H4
4	Knox Preston	William Bynum	Ray Czerwonka	132 Argyle St. N., Cambridge, ON, N3H 1P6
5	Knox's Galt	Wayne Dawes	George R. Ingram	2 Grand Ave. S., Cambridge, ON, N1S 2L2
6	St. Andrew's Galt	John A. Deyarmond	Dorothy Menges	130 Victoria Ave. Cambridge, ON, N1S 1Y2
7	St. Andrew's Hespeler	Jeff Veenstra	Mrs. Betty Clarke	73 Queen St. E., Cambridge, ON, N3C 2A9
8	St. Giles	Penny Garrison	Donald W. McLeod	146 Ballantyne Ave., Cambridge, ON, N1R 2T2
9	Crieff, Knox	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 2S4
11	Elora, Knox	Kees Vandermey	Arthur Hinds	Box 638, Elora, ON, N0B 1S0
	- Alma, St. Andrew's		Ms. Jo-Anne Hall	c/o Jo-Anne Hall, Box 73, Alma, ON, N0B 1A0
12	Fergus, St. Andrew's	David J. Whitecross	John Zettel	325 St. George St. W., Fergus, ON, N1M 1J4
	Guelph:			
13	Knox	Thomas J. Kay Elizabeth Jobb	Mrs. Vera I. Teasdale	20 Quebec St., Guelph, ON, N1H 2T4
14	Kortright	Donald P.J. McCallum	Thomas Bolton	795 Scottsdale, Dr., Guelph, ON, N1G 3R8
15	St. Andrew's	Vernon W. Tozer (Interim Minister)	Paul Pennock	161 Norfolk St., Guelph, ON, N1H 4J7
16	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
	Kitchener:			
18	Calvin	Mark W. Gedcke	John Nanson	248 Westmount Rd., Kitchener, ON, N2M 4Z1
19	Doon	Angus J. Sutherland	Ms. Mary Shelley	35 Roos, Kitchener, ON, N2P 1N4
20	Kitchener East	Mark S. Richardson	Larry Mason	10 Zeller Dr., Kitchener, ON, N2A 4A8
21	St. Andrew's	William G. Lamont William G. Johnston Colleen L. Smith	Ken Cressman	54 Queen St. N., Kitchener, ON, N2H 2H2

22	Mount Forest, St. Andrew's	Nan St. Louis	Bob Leith	196 Birmingham East, Mt. Forest, ON, N0G 2L0
	- Conn, Knox		Mrs. Helen Widdis	Conn, ON, N0G 1N0
23	Palmerston, Knox	F. James Johnson	Ms. Anna Marie Toner	Box 652, Palmerston, ON, N0G 2P0
	- Drayton, Knox		Mary Miller	Box 133, Drayton, ON, N0G 1P0
24	Puslinch, Duff's	Marty J. Molengraaf	L. Glennys Stewart	R.R. #3, Guelph, ON, N1H 6H9
25	Rockwood	Linda Paquette	Ray Death	c/o Box 669, Rockwood, ON, N0B 2K0
	- Eden Mills		G. Wallace Lasby	168 Henry St., Rockwood, ON, N0B 2K0
26	Waterloo, Knox	E. Brooke Ashfield Linda J. Ashfield	George MacAskill	50 Erb St. W., Waterloo, ON, N2L 1T1
27	Waterloo, Waterloo North	Vacant	Beth Goodwin	685 Highpoint Ave., Waterloo, ON, N2V 1G7
28	Winterbourne, Chalmers	Vacant	Agnes Jamison	c/o 64 Katherine St., Winterbourne, ON, N0B 2V0

Without Congregation

1	Exec. Dir., Renewal Fellowship	Calvin Brown

Appendix to Roll

1	Without Charge	Samir Aboukeer
2	Without Charge	Wayne C. Allen
3	Retired	Helen Ruth Allum
4	Retired	Walter R. Allum
5	Minister-in-Association, Knox, Guelph	Arnold Bethune
6	Retired	A.R. Courtenay
7	Retired	Frederick H. Cromey
8	Retired	Peter J. Darch
9	Retired	Robert T. Duncanson
10	Without Charge	Shirley Gale
11	Retired	Gordon Griggs
12	In France	Deborah Huber-McBride
13	Retired	Robert A. Jackson
14	Retired	John E. Kurtz
15	In United States	Campbell Laker
16	Retired	Charles A. MacDonald
17	Retired	Grant R. MacDonald
18		Marjorie MacKay (Diaconal)
19	Retired	Dorothy McCombie (Diaconal)
20	Retired	Angus D. McGillivray
21	Minister-in-Association, Knox, Waterloo	Walter F. McLean
22		Wilfred A. McLeod

Appendix to Roll (cont'd)

23		Marnie Runhart (Diaconal)
24	Retired	Donald R. Sinclair
25	Retired	Robert R. Whitehead
26	Without Charge	James J. Wyllie
27	Retired	F. Norman Young
28	Without Charge	Denise Zimmer (Diaconal)

Diaconal Ministries - Other

1	Mrs. R. Barar	77 Dudhope St., Cambridge, ON, N1R 4T6

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

Clerk of Presbytery: Mr. Ian Dudgeon, 71 Francis St., Cambridge, ON, N1S 1Z9. Phone 519-623-9006 (Presby.), 519-623-9720 (Fax)
(For telephone directory see page 732-33, for statistical information see page 696-97) watwell@golden.net

SYNOD OF TORONTO AND KINGSTON **24. 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	Vacant		60 Fifth St., Chatham, ON, N7M 4V7
3	Kitchener-Waterloo Korean	Jong Min Park	Joong Nam Lee	130 Duke St. W., Kitchener, ON, N2H 1A7
4	London, Korean Christian	Young-Sun Lee	Byung Il Won	530 Topping Lane, London, ON, N6J 3M7
5	Mississauga, Westside Korean	Hun Seung Park	Chi Hoon Lee	3637 Grand Park Dr., Mississauga, ON, L5B 4L6
6	Montreal, Korean	Vacant	Kyung Jai Kim	6225 Godfrey Ave., Montreal, PQ, H4B 1K3
7	Niagara, Korean	Vacant	Jin Chul Yang	4898 Kitchener St., Niagara Falls, ON, L2G 1R7
	Toronto:			
8	Mahn-Min	Kyu Gon Kim	Bok Yong Kim	21 Swanwick Ave., Toronto, ON, M4E 1Z2
9	Korean Myung Sung	Vacant	Kang Il Yoon	1 Greenland Road, North York, ON, M3C 1N1
10	East Toronto Korean	Peter S. Han Jinsook Ko Won Kyu Lee	Sang Kyun Oh	40 Yarmouth Road, Toronto, ON, M6G 1W8

11	Galilee	Soo Taeg Lim Young Ki Eun	Joon Young Seo	1183 Davenport Rd., Toronto, ON, M6H 2G7
12	St. Timothy	In Kee Kim Connie Lee	Pong Ku Park	106 Ravencrest Dr., Toronto, ON, M9B 5N6
13	Pilgrim Korean	Chang-Gil Soh	Ho Il Kwak	100 Ranleigh Ave., Toronto, ON, M4N 1W9
14	Toronto Korean	Cheol Soon Park Sung Hwan Jang Joseph Choi	Hyuck Kwon	67 Scarsdale Rd., Toronto, ON, M3B 2R2
15	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
3	Sorae Mission	Ung Be Kim

Appendix to Roll

1	In Korea	Yun Sook Cho
2	Without Charge	Dave W. Choi
3	In Korea	Nak Gyoo Choi
4	Retired	Samuel Choi
5	Without Charge	Robert Kim
6	Without Charge	Shin Ki Kim
7	Without Charge	Yeon Wha Kim
8	In United States	Young Min Koh
9	Working for United Church	Young-Ki Min
10	Without Charge	Wan Tai Oh
11	Working in South Africa	Young Huem Ohm
12	Without Charge	Kwang Nam Paik
13	In Korea	Hyung Soon Park
14	In Korea	Yoon Seok Park
15	In United Stated	Joong Hyun Shin
16	Without Charge	Young Sik Yoo
17	In United Stated	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), cparktkpc@yahoo.co.kr

(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 42, 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	Vacant	John I. McClure	R.R. #2, 526 Carluke Rd. W., Ancaster, ON, L9G 3L1
	- Knox, Binbrook		Angus Ptolemy	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)	C.W. Lemmex	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	B. Gorrie	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	J. Jones	10 Mountain St., Grimsby, ON, L3M 3J6
13	Hagersville, St. Andrew's	James F. Douglas	Joan Nixon	44 Main St. S., Box 705, Hagersville, ON, N0A 1H0
	- Port Dover, Knox		Penni Lewis	101 Chapman St.W., Box 1258, Port Dover, ON, N0A 1N0
	Hamilton:			
14	Calvin-Grace	Vacant	Mrs. Eva Googe	c/o Centenary United Church, 24 Main St. W., Hamilton, ON, L8P 1H2
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	Vacant	Kay Robertson	865 Mohawk Rd. W., Hamilton, ON, L9C 7B9
18	Eastmount	Vacant	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	E. Herczegh	121 Birch Ave., Hamilton, ON, L8L 6H8
21	MacNab St.	J. Mark Lewis	J. Middleton	116 MacNab St. S., Hamilton, ON, L8P 3C3
22	New Westminster	Robert B. Sim	P. Robertson	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	B. Neufeld	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	Barry Luxon	Roy Spong	19 Tisdale St. N., Hamilton, ON, L8L 8A7
	- St. David's		Gordon Burns	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	B. Podio	120 Clarendon Ave., Hamilton, ON, L9A 3A5
30	Jarvis, Knox	Garfield Havemann	J. Davidson	Box 9, Jarvis, ON, N0A 1J0
	- Walpole, Chalmers		J. Willis	R.R. #1, Jarvis, ON, N0A 1J0
31	Kirkwall	Heather J. Vais		c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7
	- Sheffield, Knox	(Stated Supply)	Agnes Culham	c/o H. Vais, 209 MacKenzie Cres., Caledonia, ON, N3W 1A7
32	Stoney Creek, Cheyne	Stephen R. Lindsay	J.A. McIntosh	7 King St. W., Stoney Creek, ON, L8G 1G7
33	Stoney Creek, Heritage Green	Jeffrey P. Chalmers	Susan Hammond	360 Isaac Brock Dr., Stoney Creek, ON, L8V 2R2
34	Waterdown, Knox	Susan Kerr	George Bulmer	Box 221, Waterdown, ON, L0R 2H0
35	West Flamborough	Victoria Eldridge	R. Krumpart	Box 28, R.R. #1, Dundas, ON, L9H 5E1

Without Congregation

1	Retired	T. Melville Bailey
2	Assistant Professor of Systematic Theology, Knox College	Charles J. Fensham
3	Synod AEC	M. Anne Yee Hibbs
4	Chaplain, McMaster	Carol Wood

Appendix to Roll

1	Chaplain, Crieff Hills Community	Judith Archer Green
2	Retired	Fred H. Austen
3	Retired	Csaba A. Baksa
4	Retired	Robert H. Beattie
5	Without Charge	Douglas C. Boyce
6	Retired	J. Reay Duke
7	Teaching	Ruth Gadsby (Diaconal)
8	Retired	Donald J. Herbison
9	Retired	R. Bruce Herrod
10	Interim Ministry Specialist	John J. Hibbs
11	Retired	Derwyn J. Hill
12	Retired	John A. Johnston
13	Retired	Ross N. Macdonald
14	Nursing	Margaret MacLeod (Diaconal)

15	Retired	Robert G. MacMillan
16	Director, Hamilton Community Counselling Centre	David L. McInnis
17	Retired	Evelyn G. Murdoch (Diaconal)
18	Retired	Malcolm E. Muth
19	Retired	Marie Muth (Diaconal)
20	Retired	Byron A. Nevin
21	Retired	Willard K. Pottinger
22	Without Charge	Margaret Read (Diaconal)
23	Retired	C. Gordon D. Reid
24	Without Charge	J. George Robertson
25	Counsellor	Hank Ruiter
26	Without Charge	Tori Smit (Diaconal)
27	Retired	Jon van Oostveen
28	Retired	JoAnne Walter
29	Retired	Donna Wilson (Diaconal)
30	Retired	Kenneth J. Wilson
31	Retired	Wilbert L. Young

Regional Staff

1	Synod Youth Consultant	Spencer Edwards

Suspended (sine die)

1	Brian Weatherdon	1005 - 2263 Marine Dr., Oakville, ON, L6L 5K1

Missionaries - Retired

1	Miss Doreen Morrison	Apt. 712, Walton Place, 835 Birchmount Rd., Toronto, ON, M1K 5K1

Clerk of Presbytery: Rev. Judee Archer Green, 495 Golf Links Rd., Ancaster, ON, L9G 4X6. Phone 905-304-9201 (R), 905-304-9202 (Fax)

(For telephone directory see page 733-34, for statistical information see page 698-99) judee.green@sympatico.ca

SYNOD OF SOUTHWESTERN ONTARIO **26. PRESBYTERY OF NIAGARA**

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Beamsville, St. Andrew's	Vacant	Joyce Harrison	Box 954, Beamsville, ON, L0R 1B0
	- Smithville		James Dickson	Box 345, Smithville, ON, L0R 2A0
2	Dunnville, Knox	Vacant	Joff Boer	223 Lock St. W., Box 84, Dunnville, ON, N1A 2X1

3	Fonthill, Kirk-on-the-Hill	Vacant	Janet House	1344 Haist St., Box 1302, Fonthill, ON, L0S 1E0
4	Fort Erie, St. Andrew's-Knox	J. Cameron Bigelow	Mrs. Carole Nelson	203 Highland Ave., Fort Erie, ON, L2A 2X8
	Niagara Falls:			
5	Chippawa	Douglas Schonberg	Randy Clegg	8280 Willoughby Dr., Niagara Falls, ON, L2G 6X2
6	Drummond Hill	Hugh C. Jones	James Fyfe	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	Larry Beverly (Int. Min.)	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 Theijsmeijer Barbara McGale	Dave Kemp	205 Linwell Rd., St. Catharines, ON, L2N 1S1
14	Scottlea	Martin A. Wehrmann	Jacqueline Kellestine	515 Scott St., St. Catharines, ON, L2M 3X3
15	West St. Andrew's	Paul Shobridge	Paul Furminger	42 Pelham Rd., St. Catharines, ON, L2S 1R4
	- St. David's, First		Ms. 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 6Y6
18	Welland, Knox	J. Bernard McGale	Ola Demers	335 Fitch Street, Welland, ON, L3C 4W7
19	Welland, St. Andrew's	Ron Sharpe	Linda Moore	29 Bald Street, Welland, ON, L3C 5B7

Appendix to Roll

1	Retired	Louis K. Aday
2	Retired	S. Murray Barron
3	Without Charge	Linda Bigelow (Diaconal)
4	Retired	Frank M. Devries
5	Retired	J.R. Esler
6	Retired	James A. Goldsmith
7	Retired	Norma Goldsmith (Diaconal)
8	Retired	Gordon G. Hastings
9	Retired	Charles D. Henderson

10	Retired	Geoffrey D. Johnston
11	Retired	Elizabeth S. Kidnew
12	Without Charge	Margaret L. Kirkland
13	Retired	William I. McElwain
14	Retired	Alvin McIntosh
15		William Penny
16	Retired	Donna J. Riseborough
17	Retired	William Skelly
18	Retired	George A. Tattrie
19	Retired	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); gkennedy@niagara.com

(For telephone directory see page 734-35, for statistical information see page 700)

SYNOD OF SOUTHWESTERN ONTARIO — 27. PRESBYTERY OF PARIS

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
	Brantford:			
1	Alexandra	Kathryn A. Strachan	Paul Kormos	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	Warren K. McKinnon	Mary Douglas	11 Aberdeen Ave., Brantford, ON, N3S 1R6
	- Mt. Pleasant		Robert Dungavell	715 Mount Pleasant Rd., Mount Pleasant, ON, N0E 1K0
5	Delhi, Calvin	Ferenc Szatmari	John Semjen	21 Lansdowne Ave., Delhi, ON, N4B 3B6
6	Embro, Knox	David Ketchen (Int. Min.)	Allan Matheson	Box 159, Embro, ON, N0J 1J0
	- Harrington, Knox		Robert Dunseith	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	Vacant	Roy L. Arn	67 Main St. W., Norwich, ON, N0J 1P0
	- Bookton		Arnold Ward	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	Stated Supply	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	Vacant	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	Donald Moore
8	Retired	A.C. Grant Muir
9	Retired	Hugh Nugent
10	Retired	Gabe Rienks
11	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 **28. PRESBYTERY OF LONDON**

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Ailsa Craig	Vacant	Brian Luscombe	Box 2, Ailsa Craig, ON, N0M 1A0
2	Appin	Amanda Birchall	Hugh A. Fletcher	c/o Rev. A. Birchall, RR 3, Appin, ON, N0L 1A0
	- Melbourne, Guthrie		Tom Jeffery	Box 72, Appin, ON, N0L 1A0
3	Belmont, Knox	Gloria Langlois	Catherine McMillan	Box 39, Belmont, ON, N0L 1B0
	- North Yarmouth, St. James		Kathryn Ferguson	Box 39, Belmont, ON, N0L 1B0

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
4	Crinan, Argyle	Brian Nichol	Alan Carroll	c/o Alan Carroll, R.R. #1, West Lorne, ON, N0L 2P0
	- Largie, Duff		Jacqueline Leitch	c/o Rev. Brian Nichol, R.R. #1, Dutton, ON, N0L 1J0
5	Dorchester	Vacant	Sam D. Gallagher	c/o Sam Gallager, 2473 Kellerton Ave., London, ON, N5V 1S3
	- South Nissouri		Nancy Fedyk	c/o Nancy Fedyk, 516-1235 Sandford St., London, ON, N5V 2J8
6	Dutton, Knox-St. Andrew's	Vacant	Allister Cameron	c/o Box 228, Dutton, ON, N0L 1J0
7	Fingal, Knox	James Redpath	Thomas Marshman	Box 35, Fingal, ON, N0L 1K0
	- Port Stanley, St. John's		Kay Kirtle	c/o 247 Colborne St., Port Stanley, ON, N5L 1B9
8	Glencoe	Joye Platford	Margaret McPherson	c/o Box 659, Glencoe, ON, N0L 1M0
	- Wardsville, St. John's		Don Nisbet	128 Davis St., Wardsville, ON, N0L 2N0
9	Ilderton, Bethel	Douglas W. Miles	Carl Crossett	c/o Carl Crossett, R.R. #2, Denfield, ON, N0M 1P0
10	Kintyre, Knox	Duncan A. Colquhoun	Earl Morden	Box 292, Rodney, ON, N0L 2C0
	- New Glasgow, Knox		Marlene Manneke	Box 292, Rodney, ON, N0L 2C0
	- Rodney, St. John's		Rev. D. Colquhoun (pro tem)	Box 292, Rodney, ON, N0L 2C0
11	North Caradoc-St. Andrew's	Kathy Fraser	Sharon Peckham	c/o Tracey Skinner, 24499 Amiens Rd., RR 1, Strathroy, ON, N7G 3H3
	- Komoka, Knox		Mrs. Ann Dahl	c/o 1196 Guildwood Ave., London, ON, N6H 4G9
	London:			
12	Chalmers	John R. Bannerman	Edward Stevenson	342 Pond Mills Rd., London, ON, N5Z 3X5
13	DaySpring	Terry V. Hastings	John Tarasuk	1880 Phillbrook Dr., London, ON, N5X 3A1
14	Elmwood Avenue	Kevin Steeper	Robert A. Evans	111 Elmwood Ave. E., London, ON, N6C 1J4
15	Knollwood Park	Vacant	David Lapthorne	977 Oxford St. E., London, ON, N5Y 3K5
17	New St. James	Kirk T. Summers Donald G.I. McInnis John Crowdis	Mrs. Shirley McNair	280 Oxford St. E., London, ON, N6A 1V4
18	Oakridge	Terry D. Ingram Sabrina Caldwell	Joe Leatham	862 Freele St., London, ON, N6H 3P3
19	St. George's	Keith A. McKee	John McKibbin	1475 Dundas St. London, ON, N5W 3B8
16	St. Lawrence	Harold Kouwenberg	Cal Withers	910 Huron St., London, ON, N5Y 4K4
20	Trinity	Mark L. Turner	Ms. Sheila McMurray	590 Gainsborough Rd., London, ON, N6G 4S1
21	Westmount	Michael J. Stol	Robert A. Simpson	521 Village Green Ave., London, ON, N6K 1G3

22	Mosa, Burns	Vacant	Ray Walker	c/o Ray Walker, Box 1498, Glencoe, ON, N0L 1M0
23	St. Thomas, Knox	Andrew Human	Robert Holt	55 Hincks St., St. Thomas, ON, N5R 3N9

Without Congregation

1	Chaplain, St. Joseph's Hospital	Charlotte Brown
2	Chaplain, University of Western Ontario	John Crowdis

Appendix to Roll

1	Retired	Hugh Appel
2	Stated Supply, Burns, Mosa	Kathleen S. Ballagh-Steeper
3	Without Charge	Karen Baxter (Diaconal)
4	Retired	Robert Beattie
5	Without Charge	Douglas Cameron
6	Retired	Deane G. Cassidy
7	Without Charge	Jean Cassidy (Diaconal)
8	Retired	Hugh M. Creaser
9	Without Charge	Mavis A. Currie
10	Retired	Lee S. Donahue
11	Without Charge	Shirley Dredge (Diaconal)
12		Alan B. Embree
13	Retired	Leslie R. Files
14		Robert Haven
15	Retired	Jessie Horne (Diaconal)
16	Without Charge	Elizabeth Johnston (Diaconal)
17	Without Charge	Ian K. Johnston
18	Retired	Evan H. Jones
19	Retired	Gale A. Kay
20	Without Charge	Gunar J. Kravalis
21	Graduate Studies	Ruth M. MacLean
22	Teaching, King's College	Gordon J. MacWillie
23	Without Charge	J. Daniel McInnis
24	Retired	Peter D. Mellegers
25	Retired	Frederick Neill
26	Without Charge	Lynn Nichol
27	Retired	G. James Perrie
28	Retired	J. Murdo Pollock
29	Without Charge	Joyce Pollock (Diaconal)
30	Retired	Patricia K. Shaver
31	Retired	Alex J. Simpson

Appendix to Roll (cont'd)

32	Teaching, Fanshawe College	David Stewart
33	Retired	Victor H. Turner
34		Barbara Willis (Diaconal)

Diaconal Ministries - Other

1	Rev. Gale Kay	55 Woodward Ave., London, ON, N6H 2G6

Clerk of Presbytery: Rev. Lynn Nichol, 13115 Largie Rd., RR 1, Dutton, ON, N0L 1J0. Phone: 519-762-3724 (Pres. & R), 519-762-5365 (Fax), lynn@webgate.net

(For telephone directory see page 735-36, for statistical information see page 701-02)

SYNOD OF SOUTHWESTERN ONTARIO — 29. 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	Peggy Roger	27 George St., Box 179, Blenheim, ON, N0P 1A0
3	Chatham, First	Evelyn Carpenter	Wm. McKenzie Ross	60 Fifth Street, Chatham, ON, N7M 4V7
4	Chatham, St. James	Carol Hamilton	Ms. Linda Willis	310 McNaughton Ave. W., Chatham, ON, N7L 1R9
5	Dover, New St. Andrew's	Kathleen Pfeffer-McIntosh	Dave Millard	R.R. #8, Chatham, ON, N7M 5J8
	- Valetta		Robert Reid	R.R. #1, Merlin, ON, N0P 1W0
6	Dresden, St. Andrew's	Vacant	Alex MacTavish	Box 93, Dresden, ON, N0P 1M0
	- Rutherford		Keith Houston	R.R. #4, Dresden, ON, N0P 1M0
7	Lakeshore, St. Andrew's	Charles N. Congram	Ed McDermid	235 Amy Croft Dr., RR 1, Tecumseh, ON, N8N 2L9
8	Leamington, Knox	W. Scott McAndless	Ronald Edwards	58 Erie St. S., Leamington, ON, N8H 3B1
9	Ridgetown, Mt. Zion	John St. Clair Neil	Archie McLaren	Box 1148, Ridgetown, ON, N0P 2C0
10	Thamesville, St. James	Vacant	Kent F. Hetherington	29 Anne Street, Box 543, Thamesville, ON, N0P 2K0
	- Duart		Gerald Morden	R.R. #1, Muirkirk, ON, N0L 1X0
11	Wallaceburg, Knox	Vacant	Pam Sheff	251 Duncan St., Wallaceburg, ON, N8A 5G5
	Windsor:			
12	Chinese	Vacant	Peniel Kong	405 Victoria Ave., Windsor, ON, N9A 4N1
13	First Hungarian	Vacant	Zoltan Veres	1566 Parent Ave., Windsor, ON, N8X 4J7

14	Forest Glade	Rodger D. McEachern	Joyce Bell	3149 Forest Glade Dr., Windsor, ON, N8R 1W6
15	Paulin Memorial	Wendy Paterson	Ms. Ellen Murray	3200 Woodland Ave., Windsor, ON, N9E 1Z5
16	Riverside	Nancy Carle	Richard C. Carey	840 Esdras Place, Windsor, ON, N8S 2M7
17	St. Andrew's	Jeffrey F. Loach Jennifer L. Cameron	Jim Morrow	405 Victoria Ave., Windsor, ON, N9A 4N1

Without Congregation

1	University 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

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 **30. PRESBYTERY OF SARNIA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Alvinston, Guthrie	Vacant	Philip Clements	R.R. #6, Alvinston, ON, N0N 1A0
- Napier, St. Andrew's		Bruce Patterson	R.R. #3, Strathroy, ON, N7G 3H5
2 Beechwood, St. Andrew's	Larry Amiro	Mrs. Mary McLachlan	c/o M. McLachlan, RR 1, Ailsa Craig, ON, N0M 1A0
- Centre Road, Knox		Dunbar Cox	R.R. #6, Strathroy, ON, N7G 3H7
- Kerwood, West Adelaide		Arnold Watson	c/o Mr. A. Watson, 8840 Egremont Rd., R.R. #8 Watford, ON, N0M 1S0
3 Brigden	Vacant	Cameron Shaw	c/o C. Shaw, R.R. #1, Mooretown, ON, N0N 1M0
4 Corunna, St. Andrew's	Philip Wilson	Gloria Hands	437 Colborne St., Box 1381, Corunna, ON, N0N 1G0
5 Forest, St. James	Dennis I. Carrothers	Mrs. C. Collins	Box 219, Forest, ON, N0N 1J0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
6 Moore Township, Knox	Vacant	Ken Smith	R.R. #1, Mooretown, ON, N0N 1M0
- Mooretown, St. Andrew's		Charles Nisbet	1334 St. Clair Pkwy., Courtright, ON, N0N 1H0
7 Petrolia, St. Andrew's	Dean Adlam	Bob Landon	Box 636, Petrolia, ON, N0N 1R0
- Dawn Township, Knox		Bruce McCallum	c/o Mrs. G. Wilson, RR 2, Oil Springs, ON, N0N 1P0
8 Point Edward	Vacant	Fred McCord	c/o F. McCord, 1155 Thomas Dr., Sarnia, ON, N7V 3W1
Sarnia:			
9 Laurel-Lea-St. Matthew's	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	Christine O'Reilly	Gerald Jamieson	Box 56, Thedford, ON, N0M 2N0
- Watford, St. Andrew's		Gordon Aitken	c/o G. Aitken, R.R. #8, Watford, ON, N0M 2S0
15 Wyoming-Camlachie Charge			
- Wyoming, St. Andrew's	Susan Samuel	Shirley Johnson	Box 587, 2639 Hamilton Rd., Bright's Grove, ON, N0N 1C0
- Camlachie, Knox		Mrs. M.J. Gardiner	Box 587, 2639 Hamilton Rd., Bright's Grove, ON, N0N 1C0

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	Brigden Church	Jo-Anne Symington

Missionaries - Active

1	Kenya	Dr. Richard Allen

Clerk of Presbytery: Rev. Dr. Raymond Hodgson, 261 N. Christina St., Sarnia, ON, N7T 5V4. Phone 519-332-2662, raymond.hodgson@sympatico.ca

(For telephone directory see page 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	Catherine Calkin	Harvey Willoughby	R.R. #2, St. Paul's, ON, N0K 1V0
- Motherwell-Avonbank		William Morrison	R.R. #2, St. Paul's, ON, N0K 1V0
3 Bayfield, Knox	Summer Student	Ron Sangster	Box 565, Bayfield, ON, N0M 1G0
4 Brussels, Melville	Cathrine Campbell	M. Douma	Box 239, Brussels, ON, N0G 1H0
- Belgrave, Knox		Hebo Siertsema	c/o Hebo Siertsema, R.R. #3, Blyth, ON, N0M 1H0
5 Cromarty	Vacant	John Scott	R.R. #2, Staffa, ON, N0K 1Y0
6 Exeter, Caven	Lillian Wilton	Mary Dougall	68 Main St. S., Exeter, ON, N0M 1S1
7 Goderich, Knox	David D. Clements Mary Jane Bisset (Diaconal)	David Thorne	9 Victoria St. N., Goderich, ON, N7A 2R4
8 Hensall, Carmel	Vacant	Robert Bell	R.R. #1, Hensall, ON, N0M 1X0
9 Listowel, Knox	Mark Davidson John M. Zondag	Carole Uptigrove	220 Livingstone Ave. N., Listowel, ON, N4W 1P9
10 Milverton, Burns	Thomas Godfrey	John E. Smith	66 Main St. N., Milverton, ON, N0K 1M0
- North Mornington	(Interim Minister)	Margaret Dowd	c/o Margaret Dowd, R.R. 4, Listowel, ON, N4W 3G9
11 Mitchell, Knox	Peter G. Bush	Murray Park	Box 235, Mitchell, ON, N0K 1N0
12 Molesworth, St. Andrew's	Olwyn M. Coughlin		R.R. #1, Listowel, ON, N4W 3G6
- Gorrie, Knox		Raymond Stewart	66 Victoria Street, Gorrie, ON, N0G 1X0
13 Monkton, Knox	Vacant	M. Smith	Box 190, Monkton, ON, N0K 1P0
- Cranbrook, Knox		G. Morrison	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	Nicholas Vandermey	Donnie Smith	Box 663, 59 Goderich St. W., Seaforth, ON, N0K 1W0
- Clinton, St. Andrew's		Donna Oliver	Box 1623, Clinton, ON, N0M 1L0
16 Shakespeare	Robbin D. Congram	John Zehr	Box 129, Shakespeare, ON, N0B 2P0
- North Easthope, Knox		Arthur Horne	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	Vacant	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
5	Without Charge	Andrew Fullerton
6	Without Charge	W. Stirling Keizer
7	Retired	Ken G. Knight
8	Without Charge	Janice MacInnes (Diaconal)
9	Retired	Hank F. MacNeill
10	Retired	Edwin G. Nelson
11	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	209 Keays St., Goderich, ON, N7A 3N4

Clerk of Presbytery: Rev. Cathrine Campbell, Box 239, Brussels, ON, N0G 1H0. Phone 519-887-9717 (C), 519-887-9831 (R & Fax), cecampbell@wightman.ca

(For telephone directory see page 737, for statistical information see page 704-05)

SYNOD OF SOUTHWESTERN ONTARIO **32. PRESBYTERY OF GREY-BRUCE-MAITLAND**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Ashfield Presbyterian	Vacant	Robert N. Simpson	R.R. #3, Goderich, ON, N7A 3X9
- Ripley, Knox		Mary MacDonald	Box 208, Ripley, ON, N0G 2R0
2 Bluevale, Knox	Linda G. Moffatt	Larry Elliott	42 Clyde Street, Bluevale, ON, N0G 1G0
- Belmore, Knox		Brian Deyell	R.R. #1, Wroxeter, ON, N0G 2X0
3 Chatsworth, St. Andrew's	William Vanderstelt	Mac Gamble	Box 280, Chatsworth, ON, N0H 1G0
- Dornoch, Latona		Doug Riddell	Box 280, Chatsworth, ON, N0H 1G0
4 Chesley, Geneva	Kenneth Oakes	Janet Kink	Box 609, Chesley, ON, N0G 1L0

5	Dromore, Amos	Pearl Vasarhelyi	Harvie Leith	General Delivery, Holstein, ON, N0G 2A0
	- Holstein, Knox		Lloyd Morrison	General Delivery, Holstein, ON, N0G 2A0
	- Normanby, Knox		Orville Lee	General Delivery, Holstein, ON, N0G 2A0
6	Dundalk, Erskine	Vacant	Glenn Scott	Box 323, Dundalk, ON, N0C 1B0
	- Swinton Park, St. Andrew's		Susan Furlong	c/o S. Furlong, RR 4, Durham, ON, N0G 1R0
7	Durham	Cornelis Vanbodegom	Donna Clark	Box 256, Durham, ON, N0G 1R0
8	Hanover, St. Andrew's	Alice E.M. Wilson	D. Clarke	Box 20004, Midtown Postal Outlet, Hanover, ON, N4N 3T1
	- Ayton, Knox		G. Ritchie	General Delivery, Ayton, ON, N0G 1C0
9	Kincardine, Knox	J. Allan Paisley	R. McCall	345 Durham St., Kincardine, ON, N2Z 1Y6
10	Lucknow	M. Margaret Kinsman	Joan Pollard	P.O. Box 219, Lucknow, ON, N0G 2H0
	- South Kinloss		Ruth Bell	Box 219, Lucknow, ON, N0G 2H0
11	Markdale, Cooke's	Vacant	Florence Hellyer	Box 248, Markdale, ON, N0C 1H0
	- Feversham, Burns		Burt Hale	Box 248, Markdale, ON, N0C 1H0
12	Meaford, Knox	Steven W. Webb	Jo Hebert	591 St. Vincent St., Meaford, ON, N4L 1X7
13	Owen Sound, St. Andrew's	Edward J. Creen	Faye Lemon	865-2nd Ave. W., Owen Sound, ON, N4K 4M6
		Scott Sinclair		
14	Paisley, Westminster	John E. Baker	Jack Cumming	260 Queen St., Box 359, Paisley, ON, N0G 2N0
	- Glammis, St. Paul's		Ron Thompson	c/o R. Thompson, R.R. 2, Tiverton, ON, N0G 2T0
15	Port Elgin, Tolmie Memorial	Julia Morden		Box 1239, Port Elgin, ON, N0H 2C0
	- Burgoyne, Knox		Ms. Marion McGillivray	c/o Box 1239, Port Elgin, ON, N0H 2C0
16	Priceville, St. Andrew's	Vacant	Mrs. Winnifred Smith	c/o W. Smith, Box 231, Flesherton, ON, N0C 1E0
17	Sauble Beach, Huron Feathers	Elizabeth Jack		Markdale, ON, N0C 1H0
18	Southampton, St. Andrew's	Kenneth C. Wild	David Poland	Box 404, Southampton, ON, N0H 2L0
19	Stokes Bay, Knox	Summer Mission Field	Peter Longmore	Stokes Bay, ON, N0H 2M0
20	Tara, Knox	Janice Hamalainen	Mrs. Jean Mills	Box 151, Tara, ON, N0H 2N0
	- Allenford, St. Andrew's		Madalene Gowan	Box 324, Tara, ON, N0H 2N0
21	Teeswater, Knox	Harvey Osborne	John A. MacDonald	Box 399, Teeswater, ON, N0G 2S0
	- Kinlough		Donald Bushell	c/o Mr. D. Bushell, RR 2, Holyrood, ON, N0G 2B0
22	Thornbury, St. Paul's	Frances A.E. Savill	Ian Shaw	Box 1056, Thornbury, ON, N0H 2P0
23	Tiverton, Knox	Wendy Lampman	Donelda MacKinnon	Box 35, Tiverton, ON, N0G 2T0

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
24 Walkerton, Knox	Jeremy Sanderson	Don Letham	Box 1632, Walkerton, ON, N0G 2V0
25 Whitechurch, Chalmers	Vacant	Archie Purdon	R.R. #3, Wingham, ON, N0G 2W0
26 Wiarton, St. Paul's	Bruce J. Clendening	Wm. Saranchuk	Box 118, Wiarton, ON, N0H 2T0
27 Wingham, St. Andrew's	John P. Vaudry	Hugh Clugston	Box 115, Wingham, ON, N0G 2W0

Appendix to Roll

1	Retired	Kenneth S. Barker
2	Without Charge	Cathy Desmond
3	Without Charge	Shirley M. Jeffery
4	Retired	Douglas E.W. Lennox
5	Retired	R. Douglas MacDonald
6	Retired	Alex McCombie
7	Retired	Ronald D. Mulchey
8	Retired	John A. Neilson
9	Without Charge	Robert Rahn
10	Without Charge	Kenneth J. Rowland

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

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 **33. PRESBYTERY OF SUPERIOR**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Fort Frances, St. Andrew's	Vacant	Ronald King	324 Victoria Ave., Fort Frances, ON, P9A 2C2
2 Greenstone, St. Andrew's	Joanne R. MacOdrum	Patti Cloutier	Box 342, 301-3rd Ave., Greenstone, ON, P0T 1M0

	Thunder Bay:			
3	Calvin	John Giurin	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 Salvardor	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, Greenstone, ON, P0T 1M0. Phone 807-854-0167 (R), 807-854-0187 (O&Fax), joanmac@nwconx.net

(For telephone directory see page 738, for statistical information see page 707)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO **34. PRESBYTERY OF WINNIPEG**

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Kenora, First	Roderick B. Lamb	J.R. Wyber	200 Fifth Ave. S., Kenora, ON, P9N 2A4
2	Pinawa, Pinawa Christian Fellowship	Robert J. Murray	Dennis Cann	Box 582, Pinawa, MB, R0E 1L0
3	Selkirk, Knox	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
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	6989 Henderson Hwy., Lockport, MB, R1B 1A1
10	St. Andrew's	Vacant	T. Hayden	709 St. Mary's Rd., Winnipeg, MB, R2M 3M8
11	St. James	Beth McCutcheon	R. Kerr	1476 Portage Ave., Winnipeg, MB, R3G 0W3
12	St. John's	Kenneth A. Innes	G.A. Ross	251 Bannerman Ave., Winnipeg, MB, R2W 0T8
13	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	Director, Flora House	Warren R. Whittaker (Diaconal)

Appendix to Roll

1	Retired	Roy D. Currie
2	Retired	Irene J. Dickson
3	Without Charge	Michael H. Farris
4	Retired	Richard J. Gillanders
5	Without Charge	Richard C. Kunzelman
6	Retired	Bruce A. Miles
7	Retired	Florence C. Palmer
8	Retired	Neville W.B Phills
9	Retired	Christine Shaw (Diaconal)
10	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: Rev. Brenda Fraser, 2373 Main St., Winnipeg, MB, R2V 4T6. Phone 204-339-3502 (C), kpresbyc@mts.net

(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	Ralph Oliver	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	Ina Golaiy	Lee Davis	200 Whitney St., Flin Flon, MB, R8A 0A9
7 Hartney, St. Paul's	Vacant	Miss Mary Graham	Hartney, MB, R0M 0X0
8 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 Lenore	Vacant	Grant Wilson	Lenore, MB, R0M 1E0
11 Neepawa, Knox	Gladys Anderson	Margaret Kaspick	Box 445, Neepawa, MB, R0J 1H0
12 Ninga	Vacant	Richard Pugh	Box 1681, Killarney, MB, R0K 1G0
13 Portage la Prairie, First	Jean E. Bryden	Bernice Tashiro	17 Royal Rd. S., Portage la Prairie, MB, R1N 1T8
14 Virden, St. Andrew's	Leslie Walker	Shirley Nolan	Box 1089, Virden, MB, R0M 2C0

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 1054, 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	Apack R. Song	Heather Steinhoff	Box 1295, Moose Jaw, SK, S6H 4P9
- Briercrest, Knox		Gordon Cameron	c/o Box 233, Briercrest, SK, S0H 0K0
5 Moosomin, St. Andrew's	Catherine M. Dorcas	Jack Lemoine	Box 814, Moosomin, SK, S0G 3N0
- Whitewood, Knox		Cecil Coleman	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	Vacant	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	Willem van de Wall	William J. French	66 Park St., Yorkton, SK, S3N 0T3
- Dunleath		Mary Ann Upshall	66 Park St., Yorkton, SK, S3N 0T3

Appendix to Roll

1 Retired	Douglas Garner	

Clerk of Presbytery: Rev. Frank Breisch, Acting Clerk, 2170 Albert St., Regina, SK, S4P 2T9. Phone: 306-546-2903, revfirstpres@sk.sympatico.ca

(For telephone directory see page 739, for statistical information see page 708-09)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 Biggar, St. Andrew's	Vacant	Ed Beeson	Box 730, Biggar, SK, S0K 0M0
2 Dore Lake	Preaching Point		c/o Ted & Carol Johnston, Dore Lake, SK
3 Melfort, St. James	Eric Muirhead	Lloyd Reeder	Box 1586, Melfort, SK, S0E 1A0
- Tisdale, St. Andrew's		William J. Allan	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	Norman Hill	Box 514, Prince Albert, SK, S6V 5R8

7	Sandwith, St. Philip's	(Stated Supply)	Craig Marsh	R.R. 1, Glenbush, SK, S0M 0Z0
	Saskatoon:			
8	Calvin Goforth	Seung-Rhyon Kim	Dr. Georgina Bone	1602 Sommerfeld Ave., Saskatoon, SK, S7H 2S6
	- McKercher Drive		Bob Wright	925 McKercher Drive, Saskatoon, SK, S7H 4T9
9	Circle West	Donna Hagen	Pearl Brown	143 Wedge Road, Saskatoon, SK, S7L 6P9
	- Parkview		Ms. Joan Sande	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 lS0

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 Wyllie	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, for statistical information see page 709)

PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1 North Peace Territorial Ministry	Vacant	Mrs. E. Gibbons	Box 170, Dixonville, AB, T0H 1E0
- Dixonville, AB., Strang			
2 Chetwynd, BC, Shared Ministry	Mary Parslow (Anglican)	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	Vacant	Mrs. Connie Shortt	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	Shirley Cochrane	Stan Sather	Box 37, Wanham, AB, T0H 3P0
- Blueberry Mtn., AB, Munro		Betty Purves	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	Vacant	Beverly A. Giggs	Box 356, Chauvin, AB, T0B 0V0
- Wainwright, St. Andrew's		W. Robert Butler	406 12 Street, Wainwright, AB, T9W 1L8

	Edmonton:			
2	Antioch	Yon Jae Kim	Les Young	8318 - 104th St., Edmonton, AB, T6E 4E8
3	Callingwood Road	John C. Rhoad	John Jaglal	6015 - 184 St., Edmonton, AB, T6M 1T8
	- Stony Plain, Parkland First		Sharon Sikkema	6015 - 184 St., Edmonton, AB, T6M 1T8
4	Calvin Hungarian	T. Nyarady (Stated Supply)	S. Balog	11701-86 St., Edmonton, AB, T5B 3J7
5	Dayspring	John F.K. Dowds	Nick Nation	11445 40th Ave., Edmonton, AB, T6J 0R4
6	Eastminster	Vacant	Alexander MacKintosh	9920-67 St., Edmonton, AB, T6A 2R2
7	First	Vacant	Raymond Grant	10025-105 St., Edmonton, AB, T5J 1C8
8	Mill Woods	Kenneth M.L. Wheaton (Stated Supply)	Charlotte Brooks	6607-31 Ave., Edmonton, AB, T6K 4B3
9	St. Andrew's	Keith P. Humphrey	Jean Olsen	8715-118 Ave., Edmonton, AB, T5B 0T2
10	Strathcona	John Green	Cathie Colquhoun	8116-105 St., Edmonton, AB, T6E 5E7
11	Westmount	Richard W. Frotten	S. Manwaring	13820-109A Ave., Edmonton, AB, T5M 2K1
12	Fort McMurray, Faith	Irwin Cunningham	Kelly Liebe	255-Cornwall Dr., Fort McMurray, AB, T9K 1G7
13	Killam Presbyterian	Stephen Haughland	Barbara Cox	Box 281, Killam, AB, T0B 2L0
	- Galahad, St. Paul's		D. McMahon	Box 115, Galahad, AB, T0B 1R0
14	Lloydminster, Knox	David Leggatt	Ethel Sweezey	5115-49 St., Lloydminster, AB, T9V 0K3
	- Ganton			R.R. #3, Vermilion, AB, T0B 4M0
15	St. Albert, Braeside	Joseph E. Riddell	Mavis McKay	6 Bernard Dr., St. Albert, AB, T8N 0B4
16	Sherwood Park	R. Glenn Ball	Michael Crothers	265 Fir St., Sherwood Park, AB, T8A 2G7

Without Congregation

1	Pastoral Counselling	John C. Carr
2	District Sec., Canadian Bible Society	Bruce W. Kemp

Appendix to Roll

1	Without Charge	Gabor Dezse
2	Without Charge	Lloyd W. Fourney
3		M. Freeman (Diaconal)
4	Retired	Raymond E. Glen
5	Retired	William J. Graham
6	Retired	George A. Johnston
7	Retired	Marion (Mickey) Johnston (Diaconal)
8	Teaching	Peter D. McKague
9	Retired	Thomas Nyarady
10	Without Charge	Brian P. Penny
11	Retired	Joseph Pungur

12		Mrs. Pat Riddell (Diaconal)
13	Retired	Richard C. Smith
14	Without Charge	Ariane Wasilow
15	Retired	D. Allan Young
16	Without Charge	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), jagreen@telusplanet.net
(For telephone directory see page 740, for statistical information see page 710-11)

SYNOD OF ALBERTA & THE NORTHWEST — 40. PRESBYTERY OF CENTRAL ALBERTA

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Eckville, St. Paul's	Sandra Franklin-Law	Evelyn Onofryszyn	Box 248, Eckville, AB, T0M 0X0
2	Innisfail, St. Andrew's	Vacant	Jim Brown	4716 - 50 Ave., Innisfail, AB, T4G 1M1
3	Olds, St. Andrew's	Vacant	George Schwieger	5038 49th St., Olds, AB, T4H 1H3
4	Orkney, Orkney	Vacant	Fay Ferguson	c/o Fay Ferguson, R.R #2, Three Hills, AB, T0M 2A0
5	Red Deer, Knox	Andrew S. Burnand	Betty Turner	4718 Ross St., Red Deer, AB, T4N 1X2
6	Red Deer, St. Andrew's	Robert Shields	Mary Glover	3628 - 57th Ave., Red Deer, AB, T4N 4R5
	- Penhold, Chalmers	(Lay Missionary)	Donna Serres	1205 Windsor Ave., Penhold, AB, T0M 1R0
7	Rocky Mtn. House, Memorial	Ronald Tiessen	Marilyn Train	Box 1027, Rocky Mountain House, AB, T4T 1A7
8	Sylvan Lake, Memorial	Robert D. Wilson	Richard Anderson	5020 48th St., Sylvan Lake, AB, T4S 1C6
9	Willowdale, Zion	Vacant	Norman Steele	c/o Mrs. Bev Olson, R.R. #1, Penhold, AB, T0M 1R0
	- Valley Centre, St. Andrew's		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	J. Brown Milne
5	Without Charge	Anja Oostenbrink (Diaconal)
6	Retired	John D. Yoos

Clerk of Presbytery: Mrs. Karen Armstrong, R.R. #1, Rocky Mountain House, AB, T4T 2A1. Phone 403-845-3422 (O), 403-845-6334 (R), 403-845-5301 (Fax), karm@telusplanet.net
(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, T1L 1B3
2 Bassano, Knox	Fiona Wilkinson	Beverly Smillie	Box 566, Bassano, AB, T0J 0B0
- Gem		Loyce Christianson	c/o L. Christianson, Box 14, Gem, AB, T0J 1M0
Calgary:			
3 Calvin, Hungarian	Karoly Godollei	Eva Nagy	101-14 Ave. S.W., Calgary, AB, T2R 0L8
4 Centennial	Linda Brown Ewing	Doug Bonar	103 Pinetown Pl. N.E., Calgary, AB, T1Y 5J1
5 Grace	Victor S.J. Kim	Jin Nichol	1009-15 Ave. S.W., Calgary, AB, T2R 0S5
6 Knox	D. Murdo Marple	W.D. (Bill) Ross	3704-37 St. S.W., Calgary, AB, T3E 3C3
7 St. Andrew's	Peter D. Coutts Marion R. Barclay	Sylvia Cummer	703 Heritage Dr. S.W., Calgary, AB, T2V 2W4
8 St. Giles	David B. Vincent	Dawn Flint	1102-23 Ave. N.W., Calgary, AB, T2M 1T7
9 Trinity	Vacant	Joyce Bodie Bell	400 Midpark Blvd. S.E., Calgary, AB, T2X 2K4
10 Valleyview	M. Dianne Ollerenshaw	Bobbie Davidson	7655-26th Ave. SW, Calgary, AB, T3H 3X2
11 Varsity Acres	W. Ken Borden Tom C. Brownlee	Joan Stellmach	4612 Varsity Dr. N.W., Calgary, AB, T3A 1V7
12 Westminster	Vacant	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 Craik	1818-5 Ave. S., Lethbridge, AB, T1J 0W6
15 Medicine Hat, Riverside	Cheryl Horne Weatherdon	Gerald Gaede	110-3rd St. S.E., Medicine Hat, AB, T1A 5M1
16 Medicine Hat, St. John's	Robert W. Cruickshank	Catriona Dunlop	504 Second St. S.E., Medicine Hat, AB, T1A 0C6
Without Congregation			
1 Director, Pastoral Care Chinook Health Region	Donald C. Hill		
2 Regional Staff, Synod of Alberta & The Northwest	Wayne Menard		
3 Manager Chaplain, Bethany Care Centre	M. Jean Morris		
Appendix to Roll			
1 Retired	Gordon K. Agar		
2 Without Charge	Diane V. Beach		
3 Without Charge	Gloria G. Castillo		
4 Retired	David J. Crawford		
5 Retired	J. Karl English		

Appendix to Roll (cont'd)

6	Retired	Gordon Firth
7	Retired	M. Roy Gellatly
8		David Heath
9	Without Charge	Deborah Lannon
10	Retired	David W. Paterson
11	Retired	Hector Rose
12	Retired	Samuel J. Stewart
13	Without Charge	Diane Strickland
14	Without Charge	Drew Strickland
15	Retired	George Telcs
16	Retired	Keith E.W. Wilcox
17	Without Charge	Lyla Wilkins (Diaconal)

Diaconal Ministries - Other

1	Mrs. Barbara English	11228 Wilson Rd. S.E., Calgary, AB, T2J 2E2
2	Ms. Shirley Smart	76 Huntmeadow N.E., Calgary, AB, T3K 1M3

Clerk of Presbytery: Rev. Murdo Marple, 3704 - 37th St. SW, Calgary, AB, T3E 3C3. Phone 403-242-1808 (C), 403-242-4875 (R)

(For telephone directory see page 740-41, for statistical information see page 712)

SYNOD OF BRITISH COLUMBIA **42. 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	Vacant	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 Meridyth Robertson	Dan Boateng	1791 Riverside Ave., Trail, BC, V1R 3Z3

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	Vacant	Jean Williamson	3020 Wright St., Armstong, BC, V0E 1B1
2	Cariboo Region, Cariboo	David Webber	Shannon Bell-Wyminga (pro tem)	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	Vacant	A.M. Boyd	1270 Nalabila Blvd., Kitimat, BC, V8C 2H6
6	Penticton, St. Andrew's	Colin J. Cross	Helen Beaugrand	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 (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		

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	Elizabeth McLagan (Stated Supply)	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	Malcolm MacLeod	G. Mackintosh	7457 Edmonds St., Burnaby, BC, V3N 1B3
5	Chilliwack, Cooke's	Herbert E. Hilder Katharine J. Michie	Delwen Stander	45825 Wellington Ave., Chilliwack, BC, V2P 2E1
6	Coquitlam	Terry P. Hibbert	John Hulstein	948 Como Lake Ave., Coquitlam, BC, V3J 7P9
7	Langley	S. Bruce Cairnie	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	Vacant	8469 Cedar St., Mission, BC, V4S 1A1
10	New Westminster, First	Vacant	Wm. Steward	335-7th St., New Westminster, BC, V3M 3K9
11	New Westminster, Knox	Michael Koslowski	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, Grace	Vacant	K. Smith	15964-88th Ave., Surrey, BC, V4N 1H5
16	Surrey, St. Andrew's-Newton	Vacant	Mrs. G. Murdoch	7147-124th St., Surrey, BC, V3W 3W9
17	Surrey, Whalley	Vacant	Robert Astop	13062-104th Ave., Surrey, BC, V3T 1T7
	Vancouver:			
18	Central	James G. Smith	F. Gillespie	1155 Thurlow St., Vancouver, BC, V6E 1X2
19	Chinese	Morgan T.S. Wong	G. Yuen	6137 Cambie St., Vancouver, BC, V5Z 3B2
20	Fairview	G. Grant Wilson	W.M. Walker	2725 Fir Street, Vancouver, BC, V6J 3C2
21	First Hungarian	Miklos Szigeti	C. Zathureczky	2791 E. 27th Ave., Vancouver, BC, V5R 1N4
22	Kerrisdale	Vacant	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	Andrew Whitelaw	2893 Marine Drive, West Vancouver, BC, V7V 1M1

27	White Rock, St. John's	Allen J. Aicken (Int. Min.) Diane Tait-Katerberg	Ms. Jean Brown	1480 George St., White Rock, BC, V4B 4A3

Without Congregation

1	Education Ministries, BC Synod	Kathy Ball (Diaconal)
2	Regional Minister, BC Synod	Wayne Stretch

Appendix to Roll

1	Retired	Robert L. Allison
2	Retired	Douglas Anderson
3	Without Charge	Harry F. Bailey
4	Retired	John Bodkin
5	Retired	Donald G. Carson
6	Retired	Calvin Chambers
7	Iona Community, Scotland	Nancy L. Cocks
8	City-In-Focus Ministry	Thomas J. Cooper
9	Retired	Tamiko Corbett (Diaconal)
10	Without Charge	Derrick V. Dick
11	Retired	Iris M. Ford
12	Consultant, Forensic Social Work	Robert J.P. Foulis
13	Suspended	Brian J. Fraser
14	Chaplain, MSA Hosp., Abbotsford	John C. Haycock
15	Retired	Ivy Howard (Diaconal)
16	In Malawi	Glenn E. Inglis
17	Retired	I. Larry Jackson
18	Retired	Rinson T.K. Lin
19	Without Charge	Karen McAndless-Davis
20	Retired	J. Desmond McConaghy
21	Retired	Elizabeth McLagan
22	Retired	George McMichen
23	Without Charge	Mokbel Makar
24	Retired	M.H. Ross Manthorpe
25	Retired	Sandor K. Meszaros
26	Retired	Fred W. Metzger
27	Retired	Jack W. Mills
28	Without Charge	N. Elaine Nagy
29	Retired	Andrew M.L. Ng
30	Retired	W. Oliver Nugent
31	Retired	Bobby J. Ogdon
32	Moved to Scotland	Anthony Pfaff
33	Retired	Robert M. Pollock

Appendix to Roll (cont'd)

34	Retired	Ian S. Rennie
35	Retired	John A. Ross
36	Retired	L.E. (Ted) Siverns
37	Retired	Laszlo Szamozkozi
38		(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	6040 Iona Dr., Apt. 122, 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)

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION	MAILING ADDRESS OF CHURCH
1	Campbell River, Trinity	Elizabeth Forrester	Jim Turner	Box 495, Campbell River, BC, V9W 5C1
2	Comox, Comox Valley	D'Arcy W. Lade	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	Donald K. Lindsay	Mrs. Merrilyn 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 Hutchins	2110 Church Rd., Sooke, BC, V0S 1N0

	Victoria:			
9	Chinese	Paul Lam	John Lee	816 North Park St., Victoria, BC, V8W 1T1
10	Knox	Vacant	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	760 Latoria Rd., Victoria, BC, V9C 3A4

Without Congregation

1	Inner-City Mission, Victoria	David W. Stewart

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	Retired	Cecil J. Kirk
10		Ruth McCowan (Diaconal)
11	Without Charge	David J. Mills
12	Retired	David C. Robertson
13	Retired	Charles A. Scott
14	Retired	David A. Smith
15	Retired	Gilbert D. Smith
16	Retired	Wm. Campbell Smyth
17	Without Charge	Gordon Strain
18		Adriana Van Duyvendyk (Diaconal)
19	Retired	Louis Vietorisz
20	Retired	James R. Weir
21	Retired	Flora Whiteford (Diaconal)

Lay Missionary

1	Parish Nurse, St. Andrew's Church, Duncan	Janet McIntyre

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

Diaconal Ministries - Other (cont'd)

3	Mrs. Winnifred Roseborough	2248 Pacific Ave., Victoria, BC, V8R 2V5
4	Mrs. Carol Sharpe	2832 Wentworth Rd., Courtenay, BC,
5	Mrs. Hazel Smith	2042 Northbrook Dr., Sidney, BC, V8L 4J5

Clerk of Presbytery: Rev. Elizabeth Forrester, 129 Stag Rd., Campbell River, BC, V9W 6J4. Phone 250-923-3776, trinity@connected.bc.ca

(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	Sang H. Jun	34855 Sandon Place, Abbotsford, BC, V3G 1G4
2 Burnaby, Korean	Brian E. Oh		7457 Edmonds St., Burnaby, BC, V3N 1B3
3 Burnaby, Trinity	Vacant		6050 Sussex Ave., Burnaby, BC, V5H 3C2
4 Calgary, Korean	Chang Sun Choi	Sung Sam Kim	3511-3rd Ave. S.W., Calgary, AB, T3C 0A7
5 Edmonton, Korean	Eui Jong Kim	K.S. Bae	9920-67 St., Edmonton, AB, T6A 2R2
6 Jasper	Pol Young (Paul) Ryu		Box 2589, 1124 Cabin Creek Dr., Jasper, AB, T0E 1C0
7 Nanaimo, Korean	Vacant		4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
8 Port Coquitlam, Soojung	Rev. Alfred H.S. Lee	N. Cho	c/o 21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2
9 Surrey, Korean	Sung Deuk Hong	D.U. Cho	15964 - 88th Ave., Surrey, BC, V4N 1H5
10 Surrey, Kwangya	Hi-Won Kang		c/o 14219-88th Ave., Surrey, BC, V3W 3L5
11 Vancouver, Galilee Korean	Young-Taik Cho	B.J. Kim	5808 Crown St., Vancouver, BC, V6N 2B7
12 Vancouver, Korean	Gyeong Jin Kim	Sang Dai Sohn	205 W. 10th Ave., Vancouver, BC, V5Y 1R9
13 Winnipeg, Manitoba Korean	Sang Hwan Kim	I.K. Jeon	383 Dufferin Ave., Winnipeg, MB, R2W 2Y2
Without Congregation			
1 North Vancouver Korean Ext.	Ku Dong Cho		
Appendix to Roll			
1 Without Charge	Young Hwa Lee		
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)

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2001, and received by Financial Services, as of May 25, 2002:

	2001	2000
Number of ministers	1,245	1,259
Number of elders	10,766	11,083
Baptisms	3,025	3,072
Professing members	130,287	134,213
Households	98,567	98,135
Church school pupils	26,653	27,740

Financial

A summary of the financial reports from congregations for the year ended December 31, 2001, and received by Financial Services, as of May 25, 2002:

	2001	2000
Total raised by congregations	103,202,456	103,052,088
Total raised for congregational purposes	88,366,136	88,281,805
Remitted to Presbyterians Sharing	8,587,332	8,691,896
Other missionary and benevolent purposes	6,248,988	6,078,387
Raised by WMS & Atlantic Mission Society	941,489	980,092
Stipends of principal minister	23,595,341	24,215,578
Total normal congregational expenditures	93,055,142	88,616,135
Dollar base	83,229,825	82,533,170

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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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
Englishtown, St. Mark's			
Birch Grove, Victoria	none		www.angelfire.com/nh/Lyle/cbp2.html
Boularderie Pastoral Charge			
Big Bras d'Or, St. James	902-674-2798		
Ross Ferry, Knox	902-674-2798		
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			nrnscharge@ns.sympatico.ca
North River, St. Andrew's			nrnscharge@ns.sympatico.ca
Indian Brock, William Reid			nrnscharge@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 Mines, St. Andrew's	902-736-8884		afraser@uccb.ns.ca

2. PRESBYTERY OF NEWFOUNDLAND

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Grand Falls/Windsor, St. Matthew's	709-489-9529	709-489-1456	gnscott@nf.sympatico.ca
St. John's, St. Andrew's	709-726-5385	709-726-5740	standrew@nfld.com
St. John's, St. David's	709-722-2382		stdavids@nfld.com

3. PRESBYTERY OF PICTOU

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Barney's River-Marshy Hope,	902-924-2432		
Blue Mountain, Knox	902-922-2238		
East River St. Mary's Zion	902-922-2287		
Garden of Eden, Blair	none		
East River Pastoral Charge			
Caledonia, Bethel	none		
Springville	none		
St. Paul's	none		
Sunnybrae, Calvin	none		

3. PRESBYTERY OF PICTOU (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Hopewell, First	none		
Gairloch, St. Andrew's	902-396-4206		
Rocklin, Middle River	902-396-1457		
Little Harbour	902-752-2235		
Pictou Landing, Bethel	902-752-7434		
MacLennan's Mountain, St. John's	none		
Marine Drive Kirk's Pastoral Charge			
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
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		charles@hankin.ns.ca
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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Dartmouth, Iona	902-434-2203	902-462-3395	jackkh@is.dal.ca
Dartmouth, St. Andrew's	902-469-4480	902-466-6247	pamcdonald@ns.sympatico.ca
Musquodoboit Harbour	902-469-4480	902-466-6247	
Dean, Sharon	902-671-2606		
Elmsdale, St. Matthew's	902-883-2550		macdog@dbis.ns.ca
Hardwood Lands	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	902-865-3930		cherylmacfadyen@accesswave.ca
Lunenburg, St. Andrew's	902-634-9212	902-634-4416	mayorlunenburg@hotmail.com
Rose Bay, St. Andrew's	902-634-9212		

4. PRESBYTERY OF HALIFAX-LUNENBURG (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
New Dublin-Conquerall:			
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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Eastern Charlotte Pastoral Charge			
Pennfield, The Kirk	506-755-6727		karen@krman.com
St. George, The 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
Port Elgin, St. James	506-536-3786	506-536-8017	rhoutby@nb.sympatico.ca
Riverview, Bethel	506-386-6254	506-386-1939	
Sackville, St. Andrew's	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		
Williamsburg, St. Paul's	506-367-2249		
Woodstock, St. Paul's	506-328-2640	506-325-7448	jthurd@nb.sympatico.ca

6. PRESBYTERY OF MIRAMICHI

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Bass River, St. Marks	506-785-4383		
Beersville, St. James	506-785-4383		
Clairville, St. Andrew's	506-785-4383		
West Branch, Zion	506-785-4383		fredwin@nb.sympatico.ca
Bathurst, St. Lukes	506-546-4645	506-548-8144	
Dalhousie Charge			
Campbellton, Knox	506-753-7300		
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. Paul's	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)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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	902-892-5255		hamilton@isn.net
Marshfield, St. Columba's	902-894-3205		hamilton@isn.net
Central Parish Pastoral Charge			
Clyde River, Burnside	902-675-4568		wayne.burke@pei.sympatico.ca
Canoe Cove	902-675-3175		wayne.burke@pei.sympatico.ca
Churchill	902-675-3175		wayne.burke@pei.sympatico.ca
Nine Mile Creek	902-675-3175		wayne.burke@pei.sympatico.ca
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		lberdan@pei.sympatico.ca
New London, St. John's	902-836-3266		lberdan@pei.sympatico.ca
Montague, St. Andrew's	902-838-3139		bncraig@isn.net
Cardigan, St. Andrew's	902-583-2437		bncraig@isn.net
Murray Harbour North	902-962-2906		steven.stead@pei.sympatico.ca
Caledonia	902-962-2906		steven.stead@pei.sympatico.ca
Murray Harbour South	902-962-2906		steven.stead@pei.sympatico.ca
Peter's Road	902-962-2906		steven.stead@pei.sympatico.ca
North Tryon	902-855-2616		
Summerside	902-436-2557	902-436-0811	spchurch@pei.sympatico.ca

8. PRESBYTERY OF QUEBEC

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Inverness, St. Andrew's	418-334-0587	418-334-0614	jrhdavidson@globetrotter.net
Leggatt's Point	418-775-4834		
Melbourne, St. Andrew's	819-826-5076	819-826-5076	magodin@hotmail.com
Quebec, St. Andrew's	418-694-1347	418-694-3331	standrewsqc@sympatico.ca
Scotstown, St. Paul's			
Sherbrooke, St. Andrew's	819-346-5840	819-346-9211	
Valcartier, St. Andrew's	418-847-3333		

9. PRESBYTERY OF MONTREAL

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Beauharnois, St. Edward's			
Chateauguay, Maplewood	450-691-4560	450-692-7904	
Laval (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		kate-byron.jordan@sympatico.ca
Athelstan	450-264-6226		kate-byron.jordan@sympatico.ca
Lachute, Margaret Rodger Memorial	450-562-6797	450-562-6797	praise@netcom.ca
Longueuil, St. Andrew's St. Lambert	450-671-1862	450-671-1862	St-andrews.St-lambert@sympatico.ca
Lost River	none		
Mille Isles	none		
Montreal:			
Briarwood	514-695-1879	514-695-1307	briarwood.church@sympatico.ca
Chambit	514-989-2094		chambitchurch@yahoo.ca
Chinese	514-270-4782	514-270-4782	
Cote des Neiges	514-738-6115		
Eglise St. Luc	514-722-3872	514-722-8546	mhvidal@questzones.com
Ephraim Scott Memorial	514-486-8922		
First (Verdun)	514-769-7591		
Ghanaian			ghanapresbymontreal@hotmail.com
Hungarian	514-331-1510	514-331-2850	
Knox, Crescent, Kensington & First	514-486-4559	514-486-6428	
Livingstone	514-272-7330	514-331-2850	
Montreal West	514-484-7913		
St. Andrew & St. Paul	514-842-3431	514-842-3433	info@standrewstpaul.com
St. Columba by the Lake (Pointe Claire)	514-697-2091	514-697-4552	stcolumba@qc.aibn.com
Taiwanese Robert Campbell	514-481-3258	514-481-3258	trchurch@hotmail.com
Town of Mt. Royal	514-733-0112		
Maisonneuve-St. Cuthbert's	514-255-4100		
Westminster (Pierrefonds)	514-626-2982		
Ormstown	450-829-4108		
Rockburn	450-829-3619		
Pincourt, Ile Perrot	514-453-1441		
St. Andrew's East	none		

10. PRESBYTERY OF SEAWAY-GLENGARRY

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Avonmore, St.Andrew's	613-346-1055		mark.bourgon@sympatico.ca
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	firstkirk@ripnet.com
Caintown, St. Paul's	613-659-4582	613-923-1432	blatch@ripnet.com
Lansdowne, Church of the Covenant	613-659-4582	613-923-1571	blatch@ripnet.com
Cornwall, St. John's	613-932-8693	613-933-6144	pccstjohnscnwl@on.aibn.com
Chesterville, St. Andrew's	613-448-1304		debruijn@mondenet.com
Morewood	613-448-1304	613-987-5341	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	djskinner@sympatico.ca

10. PRESBYTERY OF SEAWAY-GLENGARRY (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Iroquois, Knox	613-652-4457	613-652-2092	gl.howard@sympatico.ca
Cardinal, St. Andrew's & St James	613-657-3291	613-652-2092	gl.howard@sympatico.ca
Kemptville-Oxford Mills Charge			
Kemptville, St. Paul's	613-258-4136		
Oxford Mills, St. Andrew's	613-258-7716	613-824-9941	
Lancaster, St. Andrew's	613-347-7340	613-347-2244	a3100@glen-net.ca
Martintown, St. Andrew's	613-528-4651		a3100@glen-net.ca
Maxville, St. Andrew's	613-527-1992		
St. Elmo, Gordon	613-527-1992		
Moose Creek, Knox	613-538-2582		
Morrisburg, Knox	613-543-2005		darren.may@sympatico.ca
Dunbar	613-448-2534	613-535-2832	
Prescott, St. Andrew's	613-925-3725	613-925-2510	imaclean@recorder.ca
Spencerville, St. Andrew's-Knox	613-658-2750	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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Aylmer, Que., St. Andrew's	613-727-0739		fairj@magma.ca
Kanata, Trinity	613-836-1429	613-836-6045	shaun.seaman@aibn.com
Kars, St. Andrew's	613-489-2516		cathyvictor@cyberus.ca
Vernon, Osgoode			
Manotick, Knox	613-692-4228		knoxmano@magma.ca
Orleans, Grace	613-824-9260	613-824-0747	jhwstatham@grace-presbyterian.com
Ottawa:			
Calvin Hungarian	613-824-0409		mboracz_1@altavista.com
Erskine	613-232-3144	613-235-8319	cedric.pettigrew@sympatico.ca
Gloucester	613-737-3820		gpchurch@magma.ca
Greenview	613-825-2333		light@greenviewchurch.net
Knox	613-238-4774	613-238-4775	knoxottawa@sympatico.ca
Parkwood	613-225-6648	613-225-8535	www.cyberus.ca/~parkwood/
St. Andrew's	613-232-9042	613-232-1379	office@standrewsottawa.ca
St. David & St. Martin	613-745-1756	613-745-1265	saints@comnet.ca
St. Giles	613-235-2551	613-233-3620	st.giles@eisa.com
St. Paul's	613-729-3384	613-729-2861	office@stpaulpc.com
St. Stephen's	613-728-0558	613-728-8440	wilsontwin@igs.net
St. Timothy's	613-733-0131	613-733-7330	sttimothys@on.aibn.com
Westminster	613-722-1144		westmin@magma.ca
Richmond, St. Andrew's	613-838-3723	613-838-3723	boonstra@cyberus.ca
Stittsville, St. Andrew's	613-831-1256	613-831-1256	st.and@on.aibn.com

12. PRESBYTERY OF LANARK-RENFREW

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Almonte	613-256-2184	613-256-2184	apc@trytel.com
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)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Cobden, St. Andrew's	613-646-7687	613-646-7687	vangp@sympatico.ca
Ross, St. Andrew's	613-646-7687	613-646-7687	
Deep River Community	613-584-2812		syme@magma.ca
Fort Coulonge, St. Andrew's	819-683-2773		
Bristol Memorial	819-647-2146		
Kilmaurs, St. Andrew's	613-623-3663		
Lake Dore	613-735-6784		
Lochwinnoch	613-432-6249		
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		
Point Alexander	613-687-4052		
Renfrew	613-432-5452	613-432-1286	
Smiths Falls, Westminster	613-283-7527		westmins@falls.igs.net
Westport, Knox	613-273-2876		

13. PRESBYTERY OF KINGSTON

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Cannington, Knox	705-432-3131		jimsyl@lindsaycomp.on.ca
Cresswell, St. John's	none		
Wick	none		
Cobourg, St. Andrew's	905-372-7411		andrwcob@bellnet.ca
Colborne, Old St. Andrew's	905-355-1337		
Brighton, St. Andrew's	613-475-4675		
Fenelon Falls, St. Andrew's	705-887-3797		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		aajohnston@kawartha.com
Peterborough, St. Paul's	705-745-1411		www.ptbo.igs.net/~stpauls/
Peterborough, St. Stephen's	705-743-4411	705-743-4411	rmcmilla@kawartha.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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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@rogers.com
St. Paul's	905-725-8462		stpauls@rogers.com
St. James	905-725-3161		vhomes0728@rogers.com
Pickering, Amberlea	905-839-1383		
Port Perry, St. John's	905-985-4746		
Ashburn, Burns	905-655-8509		www.burnschurch.org
Toronto:			
Bridlewood	416-497-5959		pastordan@bellnet.ca
Clairlea Park	416-759-3901		basildon@passport.ca
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	416-299-6537	416-299-6537	st.johnspc@sympatico.ca
St. Stephen's	416-431-0841		ststephens@the-wire.com
Westminster	416-755-3007	416-755-2745	
Wexford	416-759-5947		wexford.pres@sympatico.ca
Uxbridge, St. Andrew's-Chalmers	905-852-6262		sacpc@interhop.net
Whitby, Celebration!	905-668-4900		vanauken@rogers.com
Whitby, St. Andrew's	905-668-4022		www.durhamchurches.com/StAndrewsWhitby

16. PRESBYTERY OF EAST TORONTO

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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 Community	416-699-0801		
Gateway Community	416-429-0568		wtspence@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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Bermuda, St. Andrew's	441-292-7601	441-292-6949	standprs@ibl.bm
Toronto:			
Albion Gardens	416-741-3205		minnie4@iprimus.ca
Bonar-Parkdale	416-532-3729	416-537-7196	
Coldstream	416-781-8092		coldstream@aol.com
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
Morningside High Park	416-766-4765		will.ingram@utoronto.ca
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, Islington	416-233-9800	416-233-9504	standrews.islington@sympatico.ca
St. Giles Kingsway	416-233-8591	416-233-8591	
St. Paul's	416-531-0957		
St. Stephen's	416-742-9855		
University	416-663-3281		

17. PRESBYTERY OF WEST TORONTO (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Acton, Knox	519-853-2360	519-853-5494	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	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	905-720-8855		
Clarkson Road	905-822-8911		
Dixie	905-277-1620		fryfogel@idirect.com
Erindale	905-277-4564	905-277-4564	ErindalePC@aol.com
Glenbrook	905-820-9860		www.onlinechristian.net
White Oak	905-821-2753	905-821-1916	members.home.net/dencook
Norval	905-877-8867		
Union	905-877-8867		
Oakville:			
Hopedale	905-827-3851	905-827-2962	
Knox	905-844-3472	905-844-1211	
Knox Sixteen	905-257-2770		bob.lloyd@attglobal.net
Trafalgar	905-842-2800		www.globalserve.net/~gaverch/tpc/
Orangeville, Tweedsmuir Memorial	519-941-1334		twdsmuir@sympatico.ca
Port Credit, St. Andrew's	905-278-8907	905-278-1295	
Streetsville, St. Andrew's	905-826-2061		

19. PRESBYTERY OF OAK RIDGES

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Aurora, St. Andrew's	905-727-5011	905-841-2864	standrewsaurora@hotmail.com
Bolton, Caven	905-857-2419	905-857-9384	beanfield@idirect.com
Bradford, St. John's	905-775-7274		stjohnpresby@hotmail.com
Keswick	905-476-3485		minister@kespres.com
King City, St. Andrew's	905-833-2325	905-833-1326	carter@istar.ca
Maple, St. Andrew's	905-832-2061		standrewsmaple@sympatico.ca
Markham, St. Andrew's	905-294-4736	905-294-1841	standmark@netrover.com
Markham, Chinese	905-946-8656	905-946-1725	markcpc@ipoline.com

19. PRESBYTERY OF OAK RIDGES (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Markham, Chapel Place	905-946-0907	905-946-0320	cppc@rogers.com
Newmarket, St. Andrew's	905-895-5512	905-895-7790	nmkstand@on.aibn.com
Nobleton, St. Paul's	905-859-0843		secretary@stpauls-nobleton.on.ca
Richmond Hill	905-884-4211		rhpreschurch@hotmail.com
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	admin@tpchurch.net
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	905-944-0632	upcadmin@sympatico.ca
Vaughan, St. Paul's	905-832-8918		
Woodbridge	905-851-0672		dsherbino@tyndale-canada.edu

20. PRESBYTERY OF BARRIE

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Alliston, Knox	705-435-5081	705-435-5081	robert.graham1@sympatico.ca
Mansfield, St. Andrew's	none		robert.graham1@sympatico.ca
Angus, Zion	705-424-6118		
Barrie, Essa Road	705-726-6291	705-726-5415	essard@sympatico.ca
Barrie, St. Andrew's	705-728-3991	705-728-3506	
Barrie, Westminster	705-728-0541	705-728-0562	doulos@sympatico.ca
Bracebridge, Knox	705-645-4521		puxon@muskoka.com
Coldwater, St. Andrew's	705-686-3648		edhoekstra@encode.com
Moonstone, Knox	none		
Collingwood, First	705-445-4651		jhenderson@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			
Midland, Knox	705-526-7421		jkitson@csolve.net craig514@csolve.net
Nottawa, Emmanuel	705-444-6823	705-444-6544	arnmat@bconnex.net
Orillia, St. Andrew's	705-325-5183	705-325-0319	opc.min@encode.com
Orillia, St. Mark's	705-325-1433		
Parry Sound, St. Andrew's	705-746-9612		standrew@zeuter.com
Penetanguishene, First	705-549-9072		booys@primus.ca
Port Carling, Knox	705-765-3797	705-765-3797	sksmith@muskoka.com
Torrance, Zion	705-765-3797	705-765-3797	
Port McNicoll, Bonar	705-549-2776		
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	cnieuwhof@trinitycommunity.org

20. PRESBYTERY OF BARRIE (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Uptergrove, Knox	705-329-0931		
East Oro, Esson	705-329-0931		
Jarratt, Willis	705-329-0931		dwoodrow@cois.on.ca
Vankoughnet, St. David's	none		
Victoria Harbour, St. Paul's	705-534-3809		
Wasaga Beach Community	705-429-1461		wbpres@georgian.net

21. PRESBYTERY OF TEMISKAMING

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Cochrane, Knox	705-272-5842		
Englehart, St. Paul's	705-544-3515		
Tomstown	705-544-3515		
Kapuskasing, St. John's	705-335-5338		
Kirkland Lake, St. Andrew's	705-567-6466		cassandrawessel@hotmail.com
New Liskeard, St. Andrew's	705-647-8401		standrnl@ntl.sympatico.ca
Timmins, Mackay	705-264-0044		szparam@ntl.sympatico.ca

22. PRESBYTERY OF ALGOMA & NORTH BAY

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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		
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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Arthur, St. Andrew's	519-848-3710		bricelmartin@hotmail.com
Gordonville, St. Andrew's	519-848-3710		
Baden, Livingston	519-501-6993		rduncanson@look.ca
Cambridge:			
Central	519-623-1080	519-623-1189	centralpress@bellnet.ca
Knox Preston	519-653-6691	519-653-7194	
Knox's Galt	519-621-8120	519-621-8129	knoxgalt@golden.net
St. Andrew's Galt	519-621-3630		standrews1@golden.net
St. Andrew's Hespeler	519-658-2652		standrews@golden.net
St. Giles	519-621-2380	519-753-2342	stgilespres@canada.com
Crieff, Knox	519-824-8757		djamieso@uoguelph.ca
Elmira, Gale	519-669-2852		drlbell@golden.net
Elora, Knox	519-846-0680	519-846-2503	vanknox@sentex.net
Alma, St. Andrew's	none		vanknox@sentex.net
Fergus, St. Andrew's	519-843-3565	519-843-6631	standrew@albedo.net
Guelph, Knox	519-821-0141	519-821-8307	office@knoxguelph.ca
Guelph, Kortright	519-836-9400	519-836-4563	kortpres@golden.net
Guelph, St. Andrew's	519-822-4772	519-822-3525	st.andrews@on.aibn.com
Guelph, Westminster-St. Paul's	519-824-5221	519-824-5221	westminsterstpauls@on.aibn.com
Harriston, Knox-Calvin	519-338-2624		avalon11@sympatico.ca

23. PRESBYTERY OF WATERLOO-WELLINGTON (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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		jim.johnson1@sympatico.ca
Drayton, Knox	519-638-5956		jim.johnson1@sympatico.ca
Puslinch, Duff's	519-763-1163		paulmcd@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		

24. PRESBYTERY OF EASTERN HAN-CA

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Brantford	519-758-9852	519-758-9852	
Chatham, Korean Church of Chatham-Kent	519-352-3934		
Kitchener-Waterloo Korean	519-742-2929	519-742-2929	kwchurch@on.aibn.com
London, Korean Christian	519-473-5257	519-473-1813	
Mississauga, Westside	905-803-0811	905-276-9598	bible66@hotmail.com
Montreal	514-481-6896	514-481-6896	
Niagara	905-354-0191	905-871-2204	reverendkim@hotmail.com
Toronto:			
Mahn-Min	416-690-6050		
Korean Myung Sung	416-444-8002		pjohnho@hotmail.com
East Toronto	416-530-1143	416-530-1142	sukhyonhan@hotmail.com
Galilee	416-533-4596	416-533-4681	sootaeglim@yahoo.ca
St. Timothy	416-626-9615	416-626-7089	inkee@hotmail.com
Pilgrim	416-243-9097		
Toronto	416-447-5963	416-447-6029	cparktkpc@yahoo.co.kr
Yae Dalm	416-288-1335		

25. PRESBYTERY OF HAMILTON

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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 ryk.heather@cogeco.ca
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	stpauls.presbyterian@sympatico.ca
Caledonia	905-765-4524		Theb.vais@sympatico.ca
Dundas, Knox	905-627-3043	905-627-7148	don.donaghey@sympatico.ca
Grimsby, St. John's	905-945-5352		stjohns@iaw.on.ca

25. PRESBYTERY OF HAMILTON (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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@nas.net
Chedoke	905-383-6012	905-383-6561	
Eastmount	905-385-5984	905-385-0437	
Erskine	905-529-2255		Erskine@on.aibn.com
John Calvin Hungarian	905-525-3641	905-574-0178	
MacNab Street	905-529-6896		macnabstreet@msn.com
New Westminster	905-545-3575		new_westminster@hotmail.com
Roxborough Park	905-662-5147		aforsyth2@home.com
St. Columba	905-549-8053		revhjb@ican.net
St. Cuthbert's	905-529-9067		stcuth@nas.net
St. Enoch	905-545-0593		pgreylin@netcom.ca
St. John & St. Andrew	905-522-1755		Barryluxon@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.rljj@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		lindsay1@axxent.ca
Stoney Creek, Heritage Green	905-578-3003		heritagegreen@3web.net
Waterdown, Knox	905-689-8115		knoxchurch@idirect.com
West Flamborough	905-628-6675		vceldridge@aol.com

26. PRESBYTERY OF NIAGARA

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Beamsville, St. Andrew's	905-563-0558		
Smithville	905-957-2297		
Dunnville, Knox	905-774-5970		knoxdunn@netinc.ca
Fonthill, Kirk on the Hill	905-892-3729		griffith@mergetel.com
Fort Erie, St. Andrew's - Knox	905-871-3450		cbigelow@vaxxine.com
Niagara Falls:			
Chippawa	905-295-4231		chippawapresbyterianchurch@sympatico.ca
Drummond Hill	905-358-9624		frmoose@vaxxine.com
Stamford	905-356-2750		stamford@iaw.on.ca
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		knox@niagara.com
St. Andrew's	905-684-9514		amcmillan3@home.com
St. Giles	905-934-1901		stgiles@vaxxine.com
Scottlea	905-646-0616		maw49@hotmail.com
West St. Andrew's	905-684-7765		blcaez01@cogeco.ca
St. David's, First	905-262-5227		
Thorold, St. Andrew's	905-227-4844		cassidy@netcom.ca
Welland, Hungarian	905-735-0636		pmarta@cgocable.net

Crowland	905-384-2316

26. PRESBYTERY OF NIAGARA (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Welland, Knox	905-735-3050		knoxwell@iaw.on.ca
Welland, St. Andrew's	905-734-4831		sta@iaw.on.ca

27. PRESBYTERY OF PARIS

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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	
Embro, 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

28. PRESBYTERY OF LONDON

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Ailsa Craig	519-293-3899		
Appin	519-289-5965		
Melbourne, Guthrie	519-289-5320		
Belmont, Knox	519-644-1765		glanglois@fancol.com
North Yarmouth, St. James	519-644-1765		glanglois@fancol.com
Crinan, Argyle	519-762-3724		revrev@webgate.net
Largie, Duff	519-762-3724		revrev@webgate.net
Dorchester	519-268-3399		
South Nissouri	519-461-9098		
Dutton, Knox-St. Andrew's	519-762-2004	519-762-3994	a.c.cameron@sympatico.ca
Fingal, Knox	519-769-2157		j.redpath@rogers.com
Port Stanley, St. John's	519-782-3902		j.redpath@rogers.com
Glencoe	519-287-2558		jplatford@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		duncanac@execulink.com
New Glasgow, Knox	519-785-1417		duncanac@execulink.com
Rodney, St. John's	519-785-1417		duncanac@execulink.com
North Caradoc-St. Andrew's	519-473-7468	519-473-6588	afraser007@rogers.com
Komoka, Knox	519-473-7468		afraser007@rogers.com
London:			
Chalmers	519-681-7242		chalmerspresbyterian@bellnet.ca
DaySpring	519-438-1611	519-438-7274	dpc@execulink.com
Elmwood Avenue	519-438-3492	519-438-0671	elmwood@lon.imag.net
Knollwood Park	519-455-2860		
St. Lawrence	519-439-2523		calel@gent.net

28. PRESBYTERY OF LONDON (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
New St. James	519-434-1127	519-434-7209	www.newstjames.com
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		pastor@trinity-ccp.com
Westmount	519-472-3443		wstmt@execulink.com
Mosa, Burns	519-287-2296		
St. Thomas, Knox	519-631-2414	519-631-2414	knoxkirk@execulink.com

29. PRESBYTERY OF ESSEX-KENT

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Amherstburg, St. Andrew's	519-736-4972		
Blenheim	519-676-4436		peggy@southkent.net
Chatham, First	519-352-2313	519-352-2318	frstpresb@ciaccess.com
Chatham, St. James	519-352-1240	519-352-1210	lwillis@ciaccess.com
Dover, New St. Andrew's	519-727-9997		revkate@hotmail.com
Valetta			
Dresden, St. Andrew's	519 683-2442		
Rutherford			
Leamington, Knox	519-326-4541	519-326-1761	www.wincom.net/~andless/
Lakeshore St. Andrew's	519-979-8082	519-979-8084	www.lakeshorestandrews.net
Ridgetown, Mount Zion	519-674-3487		kathryn.neil@sympatico.ca
Thamesville, St. James	519-692-4880		
Duart			
Wallaceburg, Knox	519-627-4367	519-627-9480	www.kent.net/knox/
Windsor:			
Chinese	519-977-6565		
First Hungarian	519-254-3312		
Forest Glade	519-735-8688		
Paulin Memorial	519-972-3627		paulinmemorial@on.aibn.ca
Riverside	519-944-5470		users.aol.com/churchwww/rpc.htm
St. Andrew's	519-252-6501	519-252-6248	www.wincom.net/standrew

30. PRESBYTERY OF SARNIA

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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@ebtech.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
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	revkristine@aol.com

30. PRESBYTERY OF SARNIA (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Thedford, Knox	519-296-4910		corly@execulink.com
Watford, St. Andrew's	519-876-2310		
Wyoming-Camlachie Charge			
Wyoming, St. Andrew's	519-845-3244		ssamuel@abtech.net
Camlachie, Knox	none		

31. PRESBYTERY OF HURON-PERTH

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Atwood	519-356-2551		atwoodpresb@gate-way.net
Avonton	519-393-6395		calkin@quadro.net
Motherwell-Avonbank	519-393-6395		calkin@quadro.net
Bayfield, Knox	519-565-2913		
Brussels, Melville	519-887-9831	519-887-9831	cecampbell@wightman.ca
Belgrave, Knox			cecampbell@wightman.ca
Cromarty	519-345-2530		hibbertunited@tcc.on.ca
Exeter, Caven	519-235-2784		caven@tcc.on.ca
Goderich, Knox	519-524-7512		knoxpresbyterian@on.aibn.com
Hensall, Carmel	none		
Listowel, Knox	519-291-4690	519-291-9134	jmdavidson@gate-way.net
Milverton, Burns	519-595-8953		jzondag@knoxlistowel.ca
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		stmaryspreschurch@on.aibn.com
Seaforth, First	519-527-0170		jnvandermey@tcc.on.ca
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	knoxs@cyg.net
Stratford, St. Andrew's	519-271-5668		standrews@cyg.net

32. PRESBYTERY OF GREY-BRUCE-MAITLAND

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Ashfield	none		
Ripley, Knox	519-395-2656		
Bluevale, Knox	519-357-9292		
Belmore, Knox	none		
Chatsworth, St. Andrew's	519-794-3793		ilgamble@bmts.com
Dornoch, Latona	none		ilgamble@bmts.com
Chesley, Geneva	519-363-5050		dsmargets@bmts.com
Dromore, Amos	519-334-3952		vasar@wightman.ca
Holstein, Knox			vasar@wightman.ca
Normanby, Knox	none		vasar@wightman.ca
Dundalk, Erskine	519-923-2917		
Swinton Park, St. Andrew's	519-923-6984		
Durham	519-369-3349		vbodegom@bmts.com
Hanover, St. Andrew's	519-364-1622		
Ayton, Knox	519-665-7557		
Kincardine, Knox	519-396-2311		knoxpres@hurontel.on.ca
Lucknow	519-528-3730		
South Kinloss	None		

32. PRESBYTERY OF GREY-BRUCE-MAITLAND (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Markdale, Cooke's	519-986-2712		
Feversham, Burns	None		
Meaford, Knox	519-538-5095	519-538-2276	knox.presbyterian@on.aibn.com
Owen Sound, St. Andrew's	519-376-7886	519-376-5680	staos@on.aibn.com
Paisley, Westminster	519-353-5121		
Glammis, 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	519-392-6955		osborne@scsinternet.com
Kinlough	none		osborne@scsinternet.com
Thornbury, St. Paul's	519-599-6645		stpauls@bmts.com
Tiverton, Knox	519-368-7235		knoxtiverton@bmts.com
Walkerton, Knox	519-881-1431	519-881-0462	knox.walkerton.on.ca
Whitechurch, Chalmers	none		
Wiarton, 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			

33. PRESBYTERY OF SUPERIOR

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Fort Frances, St. Andrew's	807-274-5891	807-274-9209	www.microage_th.com/user/jpatter/ffrances.html
Greenstone, St. Andrew's	807-854-0187	807-854-0167	joanmac@nwconx.net
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

34. PRESBYTERY OF WINNIPEG

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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		
First	204-775-0414	204-772-2032	www.presbycan.ca/churches/firstwpg/
Kildonan	204-339-3502		kpresbyc@mts.net
Lockport Community	204-757-2720		
St. Andrew's	204-256-2413	204-256-2413	
St. James	204-783-1133	204-783-1133	
St. John's	204-586-6932	204-586-6932	innesken@hotmail.com
Westwood	204-837-5706	204-889-2120	
Anamiewigummig	807-468-5538	807-468-9063	
Flora House	204-586-5494		
Anishinabe Fellowship	204-942-8682		

35. PRESBYTERY OF BRANDON

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Brandon, First	204-727-5874	204-728-7037	dwoods@techplus.com
Brandon, St. Andrew's	204-727-4414	204-727-4414	
Brandon, Southminster	204-727-5634	204-725-0686	
Carberry, Knox-Zion	204-834-2391	204-834-2391	
Winnipegosis, Knox	204-656-4804	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		
Lenore	none		
Neepawa, Knox	204-476-5522	204-476-5387	
Ninga			
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

36. PRESBYTERY OF ASSINIBOIA

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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@shaw.ca
Briercrest, Knox	306-799-2016		apackson@shaw.ca
Moosomin, St. Andrew's	306-435-2155		
Whitewood, Knox	306-735-4338		
Regina, First	306-522-9571	306-522-9571	firstpresregina@sk.sympatico.ca
Regina, Norman Kennedy	306-543-9080	306-721-2636	nkpreschurch@accesscomm.ca
Swift Current, St. Andrew's	306-773-4406		
Weyburn, Knox	306-842-2776		
Yorkton, Knox	306-782-2066		
Dunleath	306-782-2066		

37. PRESBYTERY OF NORTHERN SASKATCHEWAN

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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
Sandwith, 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	standrews@sk.sympatico.ca
Sask. Native Circle Ministry	306-382-1522	306-382-1522	sncm.folster@sk.sympatico.ca
Shipman, Knox	306-426-2861		
Sylvania, Knox	306-824-4405		

38. PRESBYTERY OF PEACE RIVER

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
North Peace Territorial Ministry	780-971-3928		
Dixonville (AB), Strang	780-971-3928		amdumas@telusplanet.net
Chetwynd Shared Ministry (BC)	250-788-9313	250-788-9341	
Dawson Creek (BC), St. James	250-782-8628		hwiest@pris.bc.ca
Faro (YT), Church of the Apostles	867-994-3396		
Fort St. John (BC)	250-785-2562		
Grande Prairie (AB), Forbes	780-539-5125	780-532-5039	geomal@telusplanet.net
Hudson's Hope (BC), St. Peters	250-783-5076		markin@hhcn.prn.bc.ca
Wanham (AB), Knox	780-694-2185		scochran@telusplanet.net
Blueberry Mountain (AB), Munro	780-694-2185 or 864-2292		blpurves@telusplanet.net

39. PRESBYTERY OF EDMONTON-LAKELAND

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Chauvin, Westminster	780-858-3732		
Wainwright, St. Andrew's	780-842-4606		bobel@telusplanet.net
Edmonton:			
Antioch	780-432-3620	780-432-3620	www.lookjesus.org
Callingwood Road	780-487-8531		calpres@Telusplanet.net
Stony Plain, Parkland First			
Calvin Hungarian	780-477-1318		
Dayspring	780-435-3111	780-434-8002	dayspres@telusplanet.net
Eastminster	780-468-6317	780-468-6317	
First	780-422-2937	780-429-3873	first.church@3web.net
Mill Woods	780-462-2446	780-462-0240	
St. Andrew's	780-477-8677	780-479-0569	
Strathcona	780-433-3089		spc@ecn.ab.ca
Westmount	780-455-6431		
Fort McMurray, Faith	780-743-5754		revirwin@telusplanet.net
Killam			
Galahad, St. Paul's	780-385-2147		
Lloydminster, Knox	780-875-9313	780-875-2799	leggattd@telusplanet.net
Ganton	none		
St. Albert, Braeside	780-459-6585		
Sherwood Park	780-464-2528	780-464-2529	sherwoodparkpresby@shaw.ca

40. PRESBYTERY OF CENTRAL ALBERTA

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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		

41. PRESBYTERY OF CALGARY-MACLEOD

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Banff, St. Paul's	403-762-3279	403-762-3818	davidmc@abmonarch.net
Bassano, Knox	403-641-4090	403-641-4091	rhood@eidnet.org
Gem	403-641-4090	403-641-4091	

41. PRESBYTERY OF CALGARY-MACLEOD (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Calgary:			
Calvin Hungarian	403-262-4122	403-269-5993	kmre@shaw.ca
Centennial	403-285-7144		centennial.church@shaw.ca
Grace	403-244-5861	403-229-3108	office1@grace.calgary.ab.ca
Knox	403-242-1808	403-242-1888	knox@knoxcalgary.ca
St. Andrew's	403-255-0001	403-255-1302	office@st-andrews.calgary.ab.ca
St. Giles	403-289-6862	403-220-9003	poonb@cadvision.com
Trinity	403-256-5500	403-256-8030	mjbbell@telusplanet.net
Valleyview	403-249-6006	403-249-6720	mail@valleyviewpc.net
Varsity Acres	403-288-0544	403-288-8854	office@vapc.ca
Westminster	403-241-1443	403-241-8463	westminster@wpchurch.net
Lethbridge, Bethlen Hungarian	403-327-5844		
Lethbridge, St. Andrew's	403-327-2582	403-320-5214	andrewst@telusplanet.net
Medicine Hat, Riverside	403-527-2017		cherloui@hotmail.com
Medicine Hat, St. John's	403-526-4542	403-504-1755	st_johns@telusplanet.net

42. PRESBYTERY OF KOOTENAY

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Castlegar, Grace	250-365-2438		
Cranbrook, Knox	250-426-7165	250-426-7762	foubister@cyberlink.bc.ca
Creston, St. Stephen's	250-428-9745	250-428-3575	warnes@kootenay.com
Kimberley, St. Andrew's	250-427-4712	250-427-3735	Standrews@cyberlink.bc.ca
Nelson, First	250-352-7014	250-352-7487	Jdent@netidea.com
Slocan, St. Andrew's	250-355-2471		murraygarvin@telus.net
Slocan Valley Community	250-226-7540	250-226-7540	davebarclay@telus.net
Trail, First	250-368-6066	250-364-0335	Tworevs@telus.net

43. PRESBYTERY OF KAMLOOPS

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Armstrong, St. Andrew's	250-546-6334	250-546-6334	armstrong-ka010@telus.net
Cariboo Region	250-249-9611	250-249-9611	carpresb@uniserve.com
Kamloops, St. Andrew's	250-372-3540	250-377-4233	
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/sapcsa1.htm
Summerland, Lakeside	250-494-3291	250-763-7256	www2.vip.net/~standrew/stalake.htm
Vernon, Knox	250-542-8613	250-542-8674	knoxpcc@junction.net

44. PRESBYTERY OF WESTMINSTER

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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	604-298-6604	
Chilliwack, Cooke's	604-792-2154	604-792-2686	hilder@uniserve.com
Coquitlam	604-939-6136	604-939-6197	cpcvision@telus.net
Langley	604-530-3454	604-530-3466	office@langleypresbyterian.ca
Maple Ridge, Haney	604-467-1715	604-463-1730	
Mission, St. Paul's	604-826-8481	604-826-8481	rross@telus.net
New Westminster, First	604-522-2801	604-522-2802	firstchurch@lightspeed.ca

44. PRESBYTERY OF WESTMINSTER (cont'd)

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
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	admin@sasspc.bc.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	
Surrey, Whalley	604-581-4833		bobastop@dccnet.com
Vancouver:			
First Hungarian	604-437-3442		
Central	604-683-1913	604-683-0505	centralchurch@lightspeed.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@telus.net
West Vancouver	604-926-1812	604-913-3492	wvpres@planateer.com
White Rock, St. John's	604-536-9322	604-536-9384	stjohnspcc@zoolink.com

45. PRESBYTERY OF VANCOUVER ISLAND

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Campbell River, Trinity	250-923-3776	250-923-5992	trinity@connected.bc.ca
Comox, Comox Valley	250-339-2882	250-339-2882	cvpc@shaw.ca
Duncan, St. Andrew's	250-746-7413	250-746-7450	revkerry@cowichan.com
Nanaimo, St. Andrew's	250-758-2676	250-758-2675	standrewspc@pacificcoast.net
Parksville, St. Columba	250-248-2348	250-248-4546	columba@nanaimo.ark.com
Port Alberni, Knox	250-723-7751	250-723-7759	
Sidney, Saanich Peninsula	250-656-2241	250-656-2241	revbarb@wwdc.com
Sooke, Knox	250-642-4124	250-642-1522	
Victoria:			
Chinese	250-384-4911		
Knox	250-592-6323	250-592-6310	
St. Andrew's	250-384-5734	250-384-5738	standrewsvic@telus.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

CHURCH	TELEPHONE	FAX	WEBSITE/E-MAIL
Abbotsford	604-504-7970	604-504-7970	leejwoo@hotmail.com
Burnaby	604-525-0977	604-515-0593	
Burnaby, Trinity	604-451-0191		
Edmonton	780-466-3524	780-440-3653	
Jasper	780-852-5772	780-852-5772	
Calgary	403-685-0000	403-246-2873	
Nanaimo	250-758-2676	250-758-0175	
Port Coquitlam, Soojung	604-788-3765	604-944-2670	hancawst@intergate.bc.ca
Surrey	604-581-4911	604-589-4056	sdhong5@hotmail.com
Surrey, Kwangya	604-582-5751	604-582-5751	hwk1004@hotmail.com
Vancouver, Galilee	604-657-3937	604-980-7700	
Vancouver	604-875-1200	604-875-1209	
Winnipeg, Manitoba	204-582-8338	204-589-4215	

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	24	Eastern Han-Ca
2	Newfoundland	25	Hamilton
3	Pictou	26	Niagara
4	Halifax & Lunenburg	27	Paris
5	St. John	28	London
6	Miramichi	29	Essex-Kent
7	Prince Edward Island	30	Sarnia
8	Quebec	31	Huron-Perth
9	Montreal	32	Grey-Bruce-Maitland
10	Seaway-Glengarry	33	Superior
11	Ottawa	34	Winnipeg
12	Lanark & Renfrew	35	Brandon
13	Kingston	36	Assiniboia
14	Lindsay-Peterborough	37	N. Saskatchewan
15	Pickering	38	Peace River
16	East Toronto	39	Edmonton-Lakeland
17	West Toronto	40	Central Alberta
18	Brampton	41	Calgary-Macleod
19	Oak Ridges	42	Kootenay
20	Barrie	43	Kamloops
21	Temiskaming	44	Westminster
22	Algoma & North Bay	45	Vancouver Island
23	Waterloo-Wellington	46	Western Han-Ca

Congregation	Presbytery
A	
Abbotsford	
Calvin	44
Korean	46
Acton (ON), Knox	18
Acton (NS) (see Harvey Station)	5
Agincourt:	
Bridlewood	15
Knox	15
Ailsa, Craig	28
Ajax:	
St. Andrew's	15
St. Timothy's	15
Alberton (ON)	25
Alberton (PEI)	7
West Point	
Albion Gardens (Toronto)	17
Alderwood (Toronto)	17
Aldershot (Burlington)	25
Allenford, St. Andrew's (see Tara)	32
Alliston, Knox	20
Mansfield, St. Andrew's	
Alma, St. Andrew's (see Elora)	23
Alma Street (see St. Thomas)	28
Tempo, North Street	
Almonte	12
Kinburn, St. Andrew's	
Alvinston, Guthrie	30
Napier, St. Andrew's	
Amherst Island, St. Paul's	13
Amherstburg, St. Andrew's	29
Amherstview, Trinity	13
Ancaster:	
Alberton	25
St. Andrew's	25
Carluke, St. Paul's	25
Binbrook, Knox	25
Angus, Zion	20
Appin	28
Melbourne, Guthrie	
Armstrong, St. Andrew's	43
Arnprior, St. Andrew's	12
Armour Heights (Toronto)	16
Arthur, St. Andrew's	23
Gordonville, St. Andrew's	
Ashburn, Burns	15
Ashfield	32
Ripley, Knox	
Athelstan (see Huntingdon)	9
Atwood	31
Aurora, St. Andrew's	19
Avonmore St. Andrew's	10
Gravel Hill, St. James-St. Andrew's	
Finch, St. Luke's-Knox	
Avonton	31
Motherwell-Avonbank	
Aylmer, St. Andrew's	11
Ayton, Knox (see Hanover)	32
B	
Baddeck, Knox	1
St. Ann's, Ephriam Scott	
Englishtown, St. Mark's	

Congregation	Presbytery
Baden, Livingston	23
Ballyduff	14
Banff, St. Paul's	41
Barney's River-Marshy Hope	3
Barnesville (see Hampton, St. Paul's)	5
Barrie:	
Essa Road	20
St. Andrew's	20
Westminster	20
Bass River, St. Mark's	6
Beersville, St. James	
Clairville, St. Andrew's	
West Branch, Zion	
Bassano, Knox	41
Gem	
Bathurst, St. Luke's	6
Bayfield, Knox	31
Baxter (see Cookstown)	20
Beaconsfield, Briarwood (see Montreal)	9
Beamsville, St. Andrew's	26
Smithville	
Beauharnois, St. Edward's	9
Beaverton	14
Gamebridge, Knox	
Beechridge, St. Urbain (see Horwick)	9
Beechwood, St. Andrew's	30
Centre Road, Knox	
Kerwood, West Adelaide	
Beersville, St. James (see Bass River)	6
Beeton, St. Andrew's (see Tottenham)	19
Bekevar, (see Kipling)	36
Belfast, St. John's	7
Wood Islands	
Belgrave, Knox (see Brussels)	31
Bellafield	35
Belleville:	
St. Andrew's	13
St. Columba	13
Belmont, Knox	28
North Yarmouth,	
Belmore, Knox (see Bluevale)	32
Bermuda, Hamilton, St. Andrew's	17
Bethel	
Price's Corners (see Hillsburgh)	18
Ilderton	28
Big Bras d'Or, St. James	1
Biggar, St. Andrew's	37
Binbrook, Knox (see Carluke)	25
Birch Grove, Victoria	1
Birdtail (see Oak Lake Reserve)	35
Black River Bridge, St. Paul's	
(see Chatham)	6
Blenheim	29
Blue Mountain, Knox	3
East River, St. Mary's, Zion	
Garden of Eden, Blair	
Blueberry Mountain, Munro	
(see Wanham)	38
Bluevale, Knox	32
Belmore, Knox	
Bobcaygeon, Knox	14
Rosedale	
Bolsover, St. Andrew's	14
Kirkfield, St. Andrew's	
Woodville	
Bolton, Caven	19

Congregation	Presbytery
Bookton (see Norwich)	27
Boston	18
Omagh	
Boularderie Pastoral Charge	1
Big Bras d'Or, St. James	
Ross Ferry, Knox	
Bowmanville, St. Andrew's	14
Bracebridge, Knox	20
Bradford, St. John's	19
Bradner	44
Braeside (see Lochwinnoch)	12
Bramalea, St. Paul's	18
Bramalea, North	18
Brampton:	
St. Andrew's	18
Heart Lake	18
Brandon:	
First	35
St. Andrew's	35
Southminster	35
Brantford:	
Alexandra	27
Central	27
Greenbrier	27
Knox	27
Mount Pleasant	
Korean	24
Brentwood	44
Bridlewood, Agincourt	15
Briercrest, Knox (see Moose Jaw)	36
Brigden	30
Brighton, St. Andrew's (see Colborne)	14
Bristol (see Fort Coulonge)	12
Brockville, First	10
Brookfield (see Hunter River)	7
Brussels, Melville	31
Belgrave, Knox	
Burgoyne (see Port Elgin)	32
Burk's Falls, St. Andrew's	22
Magnetawan, Knox	
Sundridge, Knox	
Burlington:	
Aldershot	25
Brant Hills	25
Knox	25
Pineland	25
Strathcona	25
St. Paul's	25
Burnaby:	
Korean	46
Brentwood	44
Gordon	44
Trinity	46
Burnbrae, St. Andrew's (see Campbellford)	14

C

Caintown, St. Paul's	10
Lansdowne, Church of the Covenant	
Caledonia, Bethel (NS) (see East River)	3
Caledonia (PEI)	
(see Murray Harbour North)	7
Caledonia (ON)	25
Calgary:	
Calvin, Hungarian	41
Centennial	41
Grace	41
Knox	41

Congregation	Presbytery
Korean	46
St. Andrew's	41
St. Giles	41
Trinity	41
Valleyview	41
Varsity Acres	41
Westminster	41
Cambridge:	
Central	23
Knox Preston	23
Knox's Galt	23
St. Andrew's Galt	23
St. Andrew's Hespeler	23
St. Giles	23
Camlachie, Knox (see Wyoming-Camlachie Charge)	30
Campbellford, St. Andrew's	14
Burnbrae, St. Andrew's	
Campbell River, Trinity	45
Campbellton, Knox (see Dalhousie)	6
Campbellville, St. David's	18
Nassagaweya	
Canoe Cove (see Central Parish)	7
Cannington, Knox	14
Cresswell, St. John's	
Wick	
Carberry, Knox-Zion	35
Cardigan, St. Andrew's (see Montague)	7
Cardinal, St. Andrew's and St. James (see Iroquois)	10
Cariboo Region, Cariboo	43
Carleton Place, St. Andrew's	12
Carlisle, New, Knox	6
Carluke, St. Paul's	25
Binbrook, Knox	
Castlegar, Grace	42
Catalone, St. James (see Louisburg-Catalone Charge	1
Central Parish Pastoral Charge	7
Clyde River, Burnside	
Canoe Cove	
Churchill	
Nine Mile Creek	
Centre Road (see Beechwood)	30
Centreville (see South Monaghan)	14
Charlottetown:	
St. James	7
St. Mark's	7
Marshfield, St. Columba's	
Zion	7
Chateauguay, Maplewood	9
Chatham:	
Calvin (NB)	6
Black River Bridge, St. Paul's	
Kouchibouguac, Knox	
First (ON)	29
Korean Church of Chatham-Kent (ON)	24
St. James (ON)	29
Chatsworth, St. Andrew's	32
Dornoch, Latona	
Chauvin, Westminster	39
Wainwright, St. Andrew's	
Chesley, Geneva	32
Chesterville, St. Andrew's	10
Morewood	
Chetwynd, Shared Ministry	38
Cheyne (see Stoney Creek)	25
Chilliwack, Cooke's	44
Chinese	
Celebration North	16
Markham	15
Mississauga	18
Montreal	9
Toronto	16
Preaching Place (Chatham)	29
Vancouver	44
Victoria	45
Windsor	29
Churchill (see Central Parish)	7
Clairlea Park	15
Clairville, St. Andrew's (see Bass River)	6
Clarkson Road (see Mississauga)	18
Claude	18
Clinton, St. Andrew's (see Seaforth)	31
Clyde River (see Central Parish)	7
Cobden, St. Andrew's	12
Ross, St. Andrew's	
Cobourg, St. Andrew's	14
Cochrane, Knox	21
Colborne, Old St. Andrew's	14
Brighton, St. Andrew's	
Coldwater, St. Andrew's	20
Moonstone, Knox	
Collingwood, First	20
Comox, Comox Valley	45
Conn, Knox	23
Conquerall Mills, St. Matthew's (see New Dublin-Conquerall)	4
Cookstown	20
Baxter	
Ivy	
Coquitlam	44
Cornwall, St. John's	10
Corunna, St. Andrew's	30
Cote des Neiges (see Montreal)	9
Craighurst (see Hillsdale)	20
Cranbrook (BC), Knox	42
Cranbrook (ON), Knox (see Monkton)	31
Creemore, St. Andrew's	20
Cresswell, St. John's (see Cannington)	14
Creston, St. Stephen's	42
Crieff, Knox	23
Crinan, Argyle	28
Largie, Duff's	
Cromarty	31
Crowland (see Welland)	26

D

Dalhousie Charge	6
Campbellton, Knox	
Dalhousie, St. John's	
Dartmouth:	
Iona	4
St. Andrew's	4
Musquodoboit Harbour	
Dawn, Knox (see Petrolia)	30
Dawson Creek, St. James	38
Dean, Sharon	4
Delhi, Calvin	27
Derby, Ferguson (see Millerton)	6
Deseronto, Church of the Redeemer (see Picton)	13

Congregation	Presbytery
Dixie (see Mississauga)	18
Dixonville, Strang	38
Doon (see Kitchener)	23
Dorchester	28
South Nissouri	
Dore Lake	37
Dornoch (see Chatsworth)	32
Dover, New St. Andrew's	29
Valetta	
Drayton, Knox (see Palmerston)	23
Dresden	29
Rutherford	
Dromore, Amos	32
Holstein, Knox	
Normanby, Knox	
Drummond Hill, (see Niagara Falls)	26
Duart (see Thamesville)	29
Dublin Shore, Knox (see New Dublin-Conquerall)	4
Duff, Largie (see Crinan, Argyle)	28
Duff's (see Puslinch)	23
Dunbar (see Morrisburg)	10
Duncan, St. Andrew's	45
Dundas, Knox	25
Dundalk, Erskine	32
Swinton Park, St. Andrew's	
Dunedin	20
Dunleath (see Yorkton)	36
Dunnville, Knox	26
Dunvegan, Kenyon	10
Kirk Hill, St. Columba	
Durham (ON)	32
Durham (NS) (see West River)	3
Dutton, Knox-St. Andrew's	29
Duvernay, St. John's (see Laval)	9
E	
Earltown, Knox (see Scotsburn)	3
East Nottawasaga (see Stayner)	20
East Oro, Essen (see Uptergrove)	20
East River Pastoral Charge	3
Caledonia, Bethel	
St. Paul's	
Springville	
Sunnybrae, Calvin	
East River, St. Mary's Zion (see Blue Mountain)	3
Eastern Charlotte Charge	5
Pennfield, The Kirk	
St. Georges, The Kirk	
Eckville, St. Paul's	40
Eden Mills (see Rockwood)	23
Edmonton:	
Antioch	39
Callingwood Road	39
Stony Plain, Parkland First	
Calvin (Hungarian)	39
Dayspring	39
Eastminster	39
First	39
Korean	46
Mill Woods	39
Parkland	39
St. Andrew's	39
Strathcona	39
Westmount	39
Elgin (see Huntingdon)	9
Elmira, Gale	23
Elmsdale, St. Matthew's	4
Hardwoodlands	
Elmvale	20
Flos, Knox	
Elora, Knox	23
Alma, St. Andrew's	
Elphin (see McDonald's Corner)	12
Embro, Knox	27
Harrington, Knox	
Englehart, St. Paul's	21
Tomstown	
Englishtown, (Baddeck-St. Anne's)	1
Erin, Burns	18
Ospringe, Knox	
Erindale (see Mississauga)	18
Essen, East Oro (see Uptergrove)	20
Estevan, Westminster	36
Ethel, Knox	31
Etobicoke, Grace	17
Exeter, Caven	31
F	
Fabreville	9
Faro, Church of Apostles	38
Fenelon Falls, St. Andrew's	14
Glenarm, Knox	
Fergus, St. Andrew's	23
Feversham, Burns (see Markdale)	32
Finch, St. Luke's-Knox (see Avonmore)	10
Fingal, Knox	28
Port Stanley, St. John's	
Flamboro, West	25
Flin Flon, St. Andrew's	35
Flos, Knox (see Elmvale)	20
Fonthill, Kirk on the Hill	26
Forest, St. James	30
Formosan, Toronto	16
Fort Coulonge, St. Andrew's	12
Bristol Memorial	
Fort Erie, St. Andrew's-Knox	26
Fort Frances, St. Andrew's	33
Fort McMurray, Faith	39
Fort St. John, St. John	38
Framboise (see Grand River)	1
Fredericton, St. Andrew's	5
Freeland (see Richmond Bay)	7
Freetown	7
French River (see Merigomish)	3
G	
Gairloch, St. Andrew's (see Hopewell)	3
Galahad, St. Paul's (see Killam)	39
Galt, Knox's	23
Galt, St. Andrew's (now Cambridge)	23
Gamebridge, Knox (see Beaverton)	14
Gananoque, St. Andrew's	13
Ganton (see Lloydminster)	39
Garden of Eden, Blair (see Blue Mountain)	3
Gem (see Bassano)	41
Georgetown:	
Howick (QU)	9
Riverfield	
Knox (ON)	18
Limehouse	

Congregation	Presbytery
Glace Bay, St. Paul's	1
Glammis (see Paisley)	32
Glasgow Road (see Hunter River)	7
Glenarm, Knox (see Fenelon Falls)	14
Glencoe	28
Wardsville, St. John's	
Glenelg (see Marine Drive Kirk)	3
Gloucester (see Ottawa)	11
Goderich, Knox	31
Gordon (see Burnaby)	44
Gordonville, St. Andrew's (see Arthur)	23
Gorrie, Knox (see Molesworth)	31
Grand Falls, St. Matthew's	2
Grande Prairie, Forbes	38
Grand River	1
Framboise, St. Andrew's	
Loch Lomond, Calvin	
Grand Valley, Knox	18
Granville South (see North Tryon)	7
Gravel Hill, St. James-St. Andrew's (see Avonmore)	10
Gravenhurst, Knox	20
Greenbrier (see Brantford)	27
Greenhill, Salem (see West River)	3
Greenstone, St. Andrew's	33
Grenfell, Trinity (see Indian Head)	36
Grimsby, St. John's	25
Guelph:	
Knox	23
Kortright	23
St. Andrew's	23
Westminster-St. Paul's	23
H	
Hagersville, St. Andrew's	25
Port Dover, Knox	
Halifax:	
Calvin	4
Knox	4
Church of St. David's	4
Halton Hills:	
Acton, Knox	18
Georgetown, Knox	18
Limehouse	
Hamilton:	
Calvin Grace	25
Central	25
Chalmers	25
Chedoke	25
Cheyne (Stoney Creek)	25
Eastmount	25
Erskine	25
Heritage Green (Stoney Creek)	25
John Calvin Hungarian	25
MacNab Street	25
New Westminster	25
Roxborough Park	25
St. Columba	25
St. Cuthbert's	25
St. Enoch	25
St. John & St. Andrew	25
St. David's	
St. Paul's	25
South Gate	25
Hamilton, St. Andrew's Bermuda	17
Hampton, St. Paul's	5
Barnesville	

Congregation	Presbytery
Hanover, St. Andrew's	32
Ayton, Knox	
Hanwell, St. James	5
Hardwood Lands (see Elmsdale)	4
Harrington, Knox (see Embro)	27
Harriston, Knox-Calvin	23
Hartney, St. Paul's	35
Hartsville	7
Harvey Station, Knox	5
Acton	
Hastings, St. Andrew's (see Warkworth)	14
Havelock, Knox (see Norwood)	14
Hawkesbury, St. Paul's (see Vankleek Hill)	10
Heart Lake, Brampton	18
Hemmingford, St. Andrew's	9
Hensall, Carmel	31
Hespeler, St. Andrew's (now Cambridge)	23
Hillsburgh, St. Andrew's	18
Hillsdale, St. Andrew's	20
Craighurst, Knox	
Holstein (see Dromore)	32
Hopedale Oakville	18
Hopewell, First	3
Gairloch, St. Andrew's	
Rocklin, Middle River	
Horning's Mills, Knox	20
Howick, Georgetown	9
Riverfield	
St. Urbain, Beechridge	
Hudson's Hope, St. Peters	38
Humber Heights, St. Andrew's	17
Hungarian	
First (Oshawa)	15
First (Toronto)	17
First (Windsor)	29
First (Vancouver)	44
Calvin (Calgary)	41
Calvin (Delhi)	27
Calvin (Edmonton)	31
Calvin (Ottawa)	11
John Calvin (Hamilton)	25
Montreal	9
Welland	26
Hunter River	7
Glasgow Road	
Brookfield	
Huntingdon, St. Andrew's	9
Athelstan	
Huntsville, St. Andrew's	20
Huron Feathers, Sauble Beach	32
I	
Ilderton, Bethel	28
Ile Perrot, Pincourt	9
Indian Brook, Knox	1
Indian Head, St. Andrew's	36
Grenfell, Trinity	
Qu'Appelle, St. Andrew's	
Ingersoll, St. Paul's	27
Ingleside, St. Matthew's	10
Innerkip	27
Innisfail, St. Andrew's	40
Inverness, St. Andrew's	8
Iroquois, Knox	10
Cardinal, St. Andrew's & St. James	
Islington, St. Andrew's	17
Ivy (see Cookstown)	20

Congregation	Presbytery
J	
Jarrett, Willis, (see Uptergrove)	20
Jarvis, Knox	25
Walpole, Chalmers	
Jasper Korean	46
Jersey, New (see Tabusintac)	6
K	
Kitchener-Waterloo Korean	24
Kamloops, St. Andrew's	43
Kanata, Trinity	11
Kapuskasing, St. John's	21
Kars, St. Andrew's	11
Vernon, Osgoode	
Kelowna, St. David's	43
Kemptville-Oxford Mills Pastoral Charge:	
Kemptville, St. Paul's	10
Oxford Mills, St. Andrew's	10
Kenloch (see Middle River)	1
Kenora, First	34
Kensington	7
New London, St. John's	
Kerwood, West Adelaide (see Beechwood)	30
Keswick	19
Killam	39
Galahad, St. Paul's	
Kilmaurs, St. Andrew's	12
Kimberley, St. Andrew's	42
Kinburn, St. Andrew's (see Almonte)	12
Kincardine, Knox	32
King City, St. Andrew's	19
Kingston:	
St. Andrew's	13
St. John's (Pittsburgh)	13
Sand Hill	
Strathcona Park	13
Kinlough (see Teeswater)	32
Kinloss, South (see Lucknow)	32
Kintyre, Knox	28
New Glasgow, Knox	
Rodney, St. John's	
Kipling, Bekevar	36
Kirk Hill, St. Columba's (see Dunvegan)	10
Kirkfield (see Bolsover)	14
Kirkland, St. David's	5
Kirkland Lake, St. Andrew's	21
Kirkwall	25
Sheffield, Knox	
Kitchener:	
Calvin	23
Doon	23
Kitchener East	23
Kitchener-Waterloo Korean	24
St. Andrew's	23
Kitimat	43
Knollwood Park (see London)	28
Knox, Sixteen	18
Komoka (see North Caradoc-St. Andrew's)	28
Korean:	
Abbotsford	46
Brantford	24
Burnaby Korean	46
Burnaby, Trinity	46
Calgary	46
Chatham	24
Edmonton	46
Jasper	46
Korean Church of Chatham-Kent	24
London, Christian	24
Mississauga, Westside	24
Montreal	24
Nanaimo	46
Niagara Falls	24
Oshawa	15
Port Coquitlam, Soojung	46
Surrey:	
Kwangya	46
Korean	46
Toronto:	
Central	24
East	24
Galilee	24
Mahn Min	24
North York	16
Pilgram Korean	24
St. Timothy	24
West	17
Yae Dalm	24
Vancouver	46
Vancouver, Galilee	46
Waterloo, Kitchener Waterloo	24
Winnipeg	46
Kouchibouguac, Knox (see Miramichi, Calvin)	6
L	
Lac La Hache, Caribou	43
Lachine, St. Andrew's	9
Lachute, Margaret Rodger Memorial	9
Lake Ainslie (see Middle River)	1
Lake Dore	12
Lake Megantic, St. Andrew's (see Scotstown)	8
Lakefield, St. Andrew's	14
Lakehurst, Knox	
Lakehurst, (see Lakefield)	14
Lakeshore, St. Andrew's	29
Lancaster, St. Andrew's	10
Martintown, St. Andrew's	
Langley	44
Lansdowne, Church of the Covenant (see Caintown)	10
Largie, Duff (see Crinan)	28
Laval (Duvernay), St. John's	9
Leamington, Knox	29
Leaside, Toronto	16
Leaskdale, St. Paul's	15
Leggatt's Point	8
Lenore	35
Lethbridge:	
Bethlen	41
St. Andrew's	41
Limehouse (see Georgetown)	18
Lindsay, St. Andrew's	14
Listowel, Knox	31
Little Harbour	3
Pictou Landing, Bethel	
Little Narrows	1
Whycocomagh, St. Andrew's	
Lloydminster, Knox	39
Ganton	
Loch Lomond (see Grand River)	1

Congregation	Presbytery
Lochwinnoch	12
London:	
Chalmers	28
DaySpring	28
Elmwood Avenue	28
Knollwood Park	28
Korean	24
New St. James	28
Oakridge	28
St. George's	28
St. Lawrence	28
Trinity	28
Westmount	28
Long Branch, St. James	17
Longueuil, St. Andrew's (St. Lambert)	9
Lost River	9
Lot 14 (see Richmond Bay)	7
Louisbourg-Catalone Pastoral Charge	1
Louisbourg, Zion	
Catalone, St. James	
Lower Caledonia, John Campbell (see East River Pastoral Charge)	3
Lower Sackville, First	4
Lucknow	32
South Kinloss	
Lunenburg, St. Andrew's	4
Rose Bay, St. Andrew's	

M

MacLennan's Mountain, St. John's	3
Madoc, St. Peter's	13
Magnetawan, Knox (see Burk's Falls)	22
Maisonneuve, St. Cuthbert's (see Montreal)	9
Malton, St. Mark's	18
Malvern (see Scarborough)	15
Manotick, Knox	11
Mansfield (see Alliston)	20
Maple, St. Andrew's	19
Maple Ridge, Haney	44
Maple Valley, St. Andrew's	20
Marine Drive Kirk's Pastoral Charge	3
Sherbrooke, St. James	
Glenelg	
Marion Bridge, St. Columba (see Mira Pastoral Charge)	1
Markdale Cooke's	32
Feversham	
Markham:	
Chapel Place	19
Chinese	19
St. Andrew's	19
Marshfield (see Charlottetown, St. Mark's)	7
Marshy Hope (see Barney's River)	3
Martintown, St. Andrew's (see Lancaster)	10
Maxville, St. Andrew's	10
St. Elmo, Gordon	
Moose Creek, Knox	
McClures Mills, St. Paul's (see Truro, St. James)	4
McDonald's Corners, Knox	12
Elphin	
Snow Road	
Meaford, Knox	32
Medicine Hat:	
Riverside	41
St. John's	41
Melbourne:	
Guthrie (see Appin)	28
St. Andrew's	8
Melfort, St. James	37
Tisdale, St. Andrew's	
Melita (see Hartney)	35
Melville (see Brussels)	31
Melville (see West Hill)	15
Merigomish, St. Paul's	3
French River	
Middle River, Farquharson	1
Lake Ainslie	
Kenloch	
Midland, Knox	20
Milan, Bethany (see Scotstown)	8
Millerton, Grace	6
Derby, Ferguson	
Mille Isles	9
Milton:	
Boston	18
Omagh	
Knox	18
Milverton, Burns	31
North Mornington	
Mimico	17
Mira Pastoral Charge	1
Mira Ferry, Union	
Marion Bridge, St. Columba	
Miramichi:	
Calvin	6
Black River Bridge, St. Paul's	
Kouchibouquac, Knox	
St. James	6
Mississauga:	
Chinese	18
Clarkson Road	18
Dixie	18
Erindale	18
Glenbrook	18
St. Andrew's (Port Credit)	18
St. Andrew's (Streetsville)	18
Westside Korean	24
White Oak	18
Mission, St. Paul's	44
Mistawasis	37
Mitchell, Knox	31
Molesworth, St. Andrew's	31
Gorrie, Knox	
Moncton, St. Andrew's	5
Monkton, Knox	31
Cranbrook, Knox	
Montague, St. Andrew's	7
Cardigan, St. Andrew's	
Montreal:	
Briarwood	9
Beckwith/St. Michel	9
Chambit	9
Chinese	9
Côte des Neiges	9
Eglise St. Luc	9
Ephriam Scott Memorial	9
First (Verdun)	9
Ghanaian	9
Hungarian	9
Knox, Crescent, Kensington & First	9
Korean	24

Congregation	Presbytery
Livingstone	9
Maisonneuve-St. Cuthbert's (see Town of Mount Royal)	9
Montreal West	9
St. Andrew and St. Paul	9
St. Columba by the Lake (Pointe Claire)	9
Taiwanese Robert Campbell	9
Tyndale-St. George's Centre	9
Westminster (Pierrefonds)	9
Moonstone, Knox (see Coldwater)	20
Moore Township, Knox	30
Mooretown, St. Andrew's	30
Moose Creek, Knox (see Maxville)	10
Moose Jaw, St. Mark's	36
Briercrest, Knox	
Moosomin, St. Andrew's	36
Whitewood, Knox	
Morewood (see Chesterville)	10
Morrisburg, Knox	10
Dunbar	
Mosa Burns	28
Moser's River, St. Giles	3
Motherwell, Avonbank (see Avonton)	31
Mountain, Knox (see Winchester & Mountain Charge)	10
Mount Forest, St. Andrew's	23
Mount Pleasant:	
Brantford (see Knox)	27
Vancouver	44
Mount Royal, Town of	9
Maisonneuve-St. Cuthbert's	9
Murray Harbour North	7
Caledonia	
Murray Harbour South	
Peter's Road	
Murray Harbour South (see Murray Harbour North)	7
Musquodoboit Harbour (see Dartmouth)	4
N	
Nanaimo:	
Korean	46
St. Andrew's	45
Napier, St. Andrew's (see Alvinston)	30
Nassagaweya (see Campbellville)	18
Neepawa, Knox	35
Neil's Harbour, St. Peter's	1
Nelson, First	42
Nepean (see Ottawa):	
Greenview	11
Parkwood	11
Nestleton, Cadmus	14
New Carlisle, Knox	6
Newcastle, St. James'	6
New Dublin-Conquerall:	
Conquerall Mills, St. Matthew's	4
Dublin Shore, Knox	4
West Dublin, St. Matthew's	4
New Glasgow (NS):	
First	3
St. Andrew's	3
Westminster	3
New Glasgow (ON), Knox (see Kintyre)	28
New Jersey, Zion (see Tabusintac)	6
New Liskeard, St. Andrew's	21
New London, St. John's (see Kensington)	7
New Minas, Kings	4
New St. Andrew's, Dover (see Chatham)	29
New Westminster:	
First	44
Knox	44
St. Aidan's	44
Newmarket, St. Andrew's	19
Niagara-on-the-Lake, St. Andrew's	26
Niagara Falls:	
Chippawa	26
Drummond Hill	26
Korean	24
Stamford	26
Ninga	35
Nine Mile Creek (see Central Parish)	7
Nobleton, St. Paul's	19
Noel Road, St. James (see Windsor, NB)	4
Normanby, Knox (see Dromore)	32
North Bay, Calvin	22
North Battleford, St. Andrew's	37
North Caradoc-St. Andrew's	28
Komoka	
North Easthope, Knox (see Shakespeare)	31
North Mornington (see Milverton)	31
North Peace Territorial Ministry	38
North Pelham, First	26
Rockway	
North River and North Shore:	
North River, St. Andrew's	1
Indian Brook, William Reid	1
North Sydney, St. Giles	1
North Tryon	7
North Vancouver, St. Andrew's & St. Stephen's	44
North Yarmouth, St. James (see Belmont)	28
Norval	18
Union	
Norwich, Knox	27
Bookton	
Norwood, St. Andrew's	14
Havelock, Knox	
Nottawa, Emmanuel	20
O	
Oak Point, St. Matthew's (see Tabusintac)	6
Oakridge (see London)	28
Oakville:	
Hopedale	18
Knox	18
Knox Sixteen	18
Trafalgar	18
Olds, St. Andrew's	40
Omagh (see Boston)	18
Orangedale, Malagawatch, River Denys	1
Orangeville, Tweedsmuir Memorial	18
Orillia:	
St. Andrew's	20
St. Mark's	20
Orkney	40
Orleans, Grace	11
Ormstown	9
Rockburn	
Oro, Trinity	20
Oshawa:	
Knox	15
Korean	15
St. James	15

Congregation	Presbytery
St. Luke's	15
St. Paul's	15
Ospringe, Knox (see Erin)	18
Ottawa:	
Calvin Hungarian	11
Erskine	11
Gloucester	11
Grace (Orleans)	11
Greenview	11
Knox	11
Parkwood	11
St. Andrew's	11
St. David & St. Martin	11
St. Giles	11
St. Paul's	11
St. Stephen's	11
St. Timothy's	11
Trinity (Kanata)	11
Westminster	11
Owen Sound, St. Andrew's	32
Oxford, St. James (see Springhill)	3
Oxford Mills, St. Andrew's (see Kemptville-Oxford Mills)	10
P	
Paisley, Westminster	32
Glammis, St. Paul's	
Palmerston, Knox	23
Drayton, Knox	
Paris	27
Parry Sound, St. Andrew's	20
Parksville, St. Columba	45
Pembroke, First	12
Penetanguishene, First	20
Pennfield, The Kirk (see Eastern Charlotte Pastoral Charge)	5
Penhold, Chalmers (see St. Andrew's, Red Deer)	40
Penticton, St. Andrew's	43
Perth, St. Andrew's	12
Petawawa	12
Point Alexander	
Peterborough:	
St. Giles	14
St. Paul's	14
St. Stephen's	14
Peter's Road (see Murray Harbour North)	7
Petrolia, St. Andrew's	30
Dawn, Knox	
Pickering, Amberlea	15
Picton, St. Andrew's	13
Deseronto, Church of the Redeemer	
Pictou:	
First	3
St. Andrew's	3
Pictou Landing, Bethel (see Little Harbour)	3
Pictou Island, Sutherland	3
Pierrefonds, Westminster (see Montreal)	9
Pinawa, Pinawa Christian Fellowship	34
Pincourt, Ile Perrot	9
Pine Ridge	17
Pittsburgh, St. John's (see Kingston)	13
Sandhill	
Point Alexandra (see Petawawa)	12
Point Edward	30
Pointe Claire, St. Columba by the Lake (see Montreal)	9
Port Alberni, Knox	45
Port Carling, Knox	20
Torrance, Zion	
Port Cartier, The Church of the Good Shepherd	8
Port Colborne, First	26
Port Coquitlam, Soojung	46
Port Credit, St. Andrew's (Mississauga)	18
Port Dover, Knox (see Hagersville)	25
Port Elgin, Tolmie Memorial (ON)	32
Burgoyne, Knox	
Port Elgin, St. James (NB)	5
Port Hope, St. Paul's	14
Port NcNicoll, Bonar	20
Port Perry, St. John's	15
Port Stanley, St. John's (see Fingal)	28
Portage la Prairie, First	35
Portuguese Evangelical	17
Prescott, St. Andrew's	10
Spencerville, St. Andrew's-Knox	
Price's Corners, Bethel (see Hillsburgh)	18
Priceville, St. Andrew's	32
Prince Albert, St. Paul's	37
Prince George, St. Giles	43
Prince Rupert, First	43
Puce, St. Andrew's Lakeshore	29
Pugwash, St. John's (see Tatamagouche)	3
Puslinch, Duff's	23
Q	
Qu'Appelle, St. Andrew's (see Indian Head)	36
Quebec, St. Andrew's	8
R	
Ratho	27
Red Deer:	
Knox	40
St. Andrew's	40
Penhold, Chalmers	
Regina:	
First	36
Norman Kennedy	36
Renfrew	12
Rexdale	17
Richmond (BC)	44
Richmond, St. Andrew's (ON)	11
Richmond Bay Pastoral Charge:	
Freeland	7
Tyne Valley	7
Victoria West	7
Lot 13	7
Richmond Hill	19
Ridgetown, Mount Zion	29
Ripley, Knox (see Ashfield)	32
River Denys (see Orangedale)	1
Riverfield (see Howick)	9
River John, St. George's	3
Toney River, St. David's	
Riverview:	
St. Andrew's (see Springhill, NS)	3
Bethel (NB)	5
Rockburn (see Ormstown)	9
Rocklin, Middle River (see Hopewell)	3
Rockway (see North Pelham)	26
Rockwood	23
Eden Mills	

Congregation	Presbytery
Rocky Mountain House, Memorial	40
Rodney, St. John's (see Kintyre)	28
Rose Bay, St. Andrew's (see Lunenburg)	4
Rosedale (see Bobcaygeon)	14
Roslin, St. Andrew's	13
Ross, St. Andrew (see Cobden)	12
Ross Ferry, Knox	1
Rossburn	35
Rutherford (see Dresden)	29
S	
St. Aidan's (see New Westminster)	44
St. Albert, Braeside	39
St. Andrew's East	9
St. Andrew's, Greenock	5
St. Stephen, St. Stephen's	
St. Ann's, Ephraim Scott (see Baddeck)	1
St. Catharines:	
Knox	26
St. Andrew's	26
St. Giles	26
Scottlea	26
West St. Andrew's	26
St. David's, First	26
St. Elmo, Gordon (see Maxville)	10
St. George, The Kirk (see Eastern Charlotte Pastoral Charge)	5
St. John's:	
St. Andrew's	2
St. David's	2
St. Lambert, St. Andrew's (see Longueuil)	9
St. Lawrence (see London)	28
St. Mary's, East River (see Blue Mountain)	3
St. Marys	31
St. Paul's (see East River)	3
St. Stephen, St. Stephen's (see Greenoch)	5
St. Thomas, Knox	28
St. Urbain, Beechridge	9
Sackville, St. Andrew's	5
Saint John:	
St. Columba	5
St. John and St. Stephen	5
St. Matthew's	5
Salmon Arm, St. Andrew's	43
Saltsprings, St. Luke's (see West River)	3
Sand Hill (see St. John's, Kingston)	13
Sandwith, St. Philip's	37
Sarnia:	
Laurel-Lea-St. Matthew's	30
Paterson Memorial	30
St. Andrew's	30
St. Giles	30
Saskatoon:	
Calvin Goforth	37
McKercher Drive	37
Circle West	37
Parkview	37
Native Circle Ministry	37
St. Andrew's	37
Sauble Beach, Huron Feathers	32
Sault Ste. Marie:	
Westminster	22
St. Paul's	22
Victoria	
Schomberg, Emmanuel	19
Scotsburn, Bethel	3
Earltown, Knox	
West Branch, Burns Memorial	
Scotstown, St. Paul's	8
Scottlea	26
Seaforth, First	31
Clinton, St. Andrew's	
Selkirk, Knox	34
Shakespeare	31
North Easthope, Knox	
Sheffield, Knox (see Kirkwall)	25
Sherbrooke:	
St. James (see Marine Drive Kirk)	3
St. Andrew's	8
Sherwood Park	39
Shipman	37
Sidney, Saanich Peninsula	45
Simcoe, St. Paul's	27
Sixteen, Knox (see Oakville)	18
Slocan, St. Andrew's	42
Slocan Valley Community	
Smiths Falls, Westminster	12
Smithville (see Beamsville)	26
Snow Road (see McDonald's Corners)	12
Sooke, Knox	45
South Kinloss (see Lucknow)	32
South Monaghan, Centreville	14
Southampton, St. Andrew's	32
South Nissouri (see Dorchester)	28
Spencerville, St. Andrew's-Knox (see Prescott)	10
Springhill, St. David's	3
Oxford, St. James	
Riverview, St. Andrew's	
Springville (see East River)	3
Stamford (see Niagara Falls)	26
Stanley, St. Peter's	5
Williamsburg, St. Paul's	
Stayner, Jubilee	20
Sunnidale Corners, Zion	
Stellarton, First	3
Stirling, St. Andrew's	13
West Huntingdon, St. Andrew's	
Stittsville, St. Andrew's	11
Stokes Bay, Knox	32
Stonewall, Knox	34
Stoney Creek	
Cheyne	25
Heritage Green	25
Stouffville, St. James	19
Stratford:	
Knox	31
St. Andrew's	31
Strathcona Park, Kingston	13
Strathroy, St. Andrew's	30
Streetsville, St. Andrew's (Mississauga)	18
Stroud	20
Sudbury:	
Calvin	22
Hillside	22
Knox	22
Summerland, Lakeside	43
Summerside	7
Sundridge, Knox (see Burk's Falls)	22
Sunnidale, Zion (see Stayner)	20

Congregation	Presbytery
Sunnybrae, Calvin (see East River)	3
Sunny Corner, St. Stephen's	6
Warwick, St. Paul's	
Surrey:	
Grace	44
Korean	46
Kwangya	46
St. Andrew's, Newton	44
Whalley	44
Sussex, Chalmers (see Hampton, St. Paul's)	5
Sutherland's River (see Thorburn)	3
Sutton West, St. Andrew's	19
Swift Current, St. Andrew's	36
Swinton Park, St. Andrew's (see Dundalk)	32
Sydney, Bethel	1
Sydney Mines, St. Andrew's	1
Sylvan Lake, Memorial	40
Sylvania, Knox	37
T	
Tabusintac, St. John's	6
New Jersey, Zion	
Oak Point, St. Matthew's	
Tara, Knox	32
Allenford, St. Andrew's	
Tatamagouche, Sedgewick Memorial	3
Pugwash, St. John's	
The Falls, St. Andrew's	
Wallace, St. Matthew's	
Teeswater, Knox	32
Kinlough	
Thamesville, St. James	29
Duart	
Thedford, Knox	30
Watford, St. Andrew's	
The Falls, St. Andrew's (see Tatamagouche)	3
Thompson, St. Andrew's	34
Thorburn, Union	3
Sutherland's River	
Thornbury, St. Paul's	32
Thornhill	19
Thorold, St. Andrew's	26
Thunder Bay:	
Calvin	33
First	33
Lakeview	33
St. Andrew's	33
Tillsonburg, St. Andrew's	27
Windham Centre, St. Andrew's	
Timmins, MacKay	21
Tisdale, St. Andrew's (see Melfort)	37
Tiverton, Knox	32
Tomstown (see Englehart)	21
Toney River, St. David's (see River John)	3
Toronto:	
Albion Gardens	17
Armour Heights	16
Beaches	16
Bonar-Parkdale	17
Bridlewood	15
Calvin	16
Celebration North	16
Chinese (Toronto)	16
Clairlea Park	15
Coldstream	17
Fairbank	17
Faith Community	16
Fallingbrook	15
First Hungarian	15
Gateway Community	16
Ghanaian	17
Glebe	16
Glenview	16
Graceview	17
Grace (West Hill)	15
Guildwood Community	15
Humber Heights, St. Andrew's	17
Iona	16
Knox (Agincourt)	15
Knox (Toronto)	16
Korean	
East Toronto	24
Galilee	24
Korean Myung Sung	24
Mahn-Min	24
Pilgrim	24
St. Timothy	24
Toronto	24
Yae Dalm	24
Leaside	16
Malvern	15
Melville (West Hill)	15
Milliken	15
Mimico	17
Morningside High Park	17
North Park	17
Patterson	17
Pine Ridge	17
Portuguese Evangelical	17
Queen Street East	16
Rexdale	17
Riverdale	16
Rosedale	16
Runnymede	17
St. Andrew's (Humber Heights)	17
St. Andrew's (Islington)	17
St. Andrew's (Scarborough)	15
St. Andrew's (Toronto)	16
St. David's	15
St. Giles, Kingsway	17
St. John's	16
St. John's (Milliken)	15
St. Mark's	16
St. Paul's	17
St. Stephen's	15
St. Stephen's (Weston)	16
Toronto Central Taiwanese	16
Toronto Formosan	16
Toronto Korean	24
Trinity Mandarin	16
Trinity (York Mills)	16
University	17
Victoria-Royce	17
Westminster	15
Westminster	16
Weston	17
Westview	16
Wexford	15
Willowdale	16
Wychwood-Davenport	17
York Memorial	17

Congregation	Presbytery
Torrance, Zion (see Port Carling)	20
Tottenham, Fraser	19
Beeton, St. Andrew's	
Town of Mount Royal	9
Maisonneuve-St. Cuthbert's	
Trail, First	42
Trenton, St. Andrew's	13
Truro, St. James'	4
McClure's Mills, St. Paul's	
Tryon, North	7
South Granville	
Tweed, St. Andrew's	13
Tyndale, St. George's	9
Tyne Valley (see Richmond Bay)	7
U	
Union (see Norval)	18
Unionville	19
Uptergrove, Knox	20
East Oro, Essen	
Jarratt Willis	
Uxbridge, St. Andrew's-Chalmers	15
V	
Valcartier, St. Andrew's	8
Valetta (see Dover)	29
Valley Centre, St. Andrew's	40
(see Willowdale)	
Valleyfield (see Beauharnois)	9
Vancouver:	
Central	44
Chinese	44
Fairview	44
First Hungarian	44
Galilee	46
Kerrisdale	44
Korean	46
St. Andrews and St. Stephens (North Vancouver)	44
St. Columba	44
Surrey Korean (see Surrey)	46
Taiwanese	44
West Point Grey	44
West Vancouver	44
Vankleek Hill, Knox	10
Hawkesbury, St. Paul's	
Vankoughnet, St. David's	20
Vaughan, St. Paul's	19
Verdun, First (see Montreal)	9
Vernon, Osgoode (ON) (see Kars)	11
Vernon, Knox (BC)	43
Victoria:	
Chinese	45
Knox	45
St. Andrew's	45
Trinity	45
West Shore	45
Victoria (see Sault Ste. Marie)	22
Victoria Harbour, St. Paul's	20
Victoria West (see Richmond Bay)	7
Virden, St. Andrew's	35
W	
Wainwright, St. Andrew's (see Chauvin)	39
Walkerton, Knox	32
Wallace, St. Matthew's (see Tatamagouche)	3
Wallaceburg, Knox	29
Walpole, Chalmers (see Jarvis)	25
Wanham, Knox	38
Blueberry Mountain, Munro	
Wardsville, St. John's (see Glencoe)	28
Warkworth, St. Andrew's	14
Hastings, St. Andrew's	
Warwick, St. Paul's (see Sunny Corner)	6
Wasaga, Wasaga Beach Community	20
Waterdown, Knox	25
Waterloo:	
Kitchener-Waterloo Korean	24
Knox	23
Waterloo North	23
Watford (see Thedford)	30
Welland:	
Hungarian	26
Crowland	
Knox	26
St. Andrew's	26
West Branch, Zion (see Bass River)	6
West Branch, Burn's Memorial	
(see Scotsburn)	3
West Dublin, St. Matthew's	
(see New Dublin-Conquerall)	4
West Flamborough	25
West Hill:	
Grace	15
Melville	15
West Huntingdon, St. Andrew's	
(see Stirling)	13
West Point (see Alberton)	7
West River Pastoral Charge	3
Durham, West River	
Green Hill, Salem	
Saltsprings, St. Lukes	
Westminster, New:	
First	44
Knox	44
St. Aidan's	44
Weston, St. Stephen's	17
Westport, Knox	12
Westville, St. Andrew's	3
West Vancouver	44
Wexford	15
Weyburn, Knox	36
Whalley, Surrey	44
Whitby:	
Celebration!	15
St. Andrew's	15
Whitechurch, Chalmers	32
White Rock, St. John's	44
Whitewood, Knox (see Moosomin)	36
Whycocomagh St. Andrew's	
(see Little Narrows)	1
Wiarton, St. Paul's	32
Wick (see Cannington)	14
Williamsburg, St. Paul's (see Stanley)	5
Willis Jarratt (see Uptergrove)	20
Willowdale:	
Iona, Toronto	16
Zion (AB)	40
Valley Centre, St. Andrew's	
Winchester & Mountain Charge:	
Winchester, St. Paul's	10
Mountain, Knox	10
Windham Centre, (see Tillsonburg)	27

Congregation	Presbytery
Windsor:	
Chinese	29
First Hungarian	29
Forest Glade	29
Paulin Memorial	29
Riverside	29
St. Andrew's	29
St. John's (NB) Noel Road, St. James	4
St. Matthew's (NF)	2
Wingham, St. Andrew's	32
Winnipeg:	
Calvin	34
First	34
Kildonan	34
Lockport Community	34
Manitoba Korean	46
St. Andrew's	34
St. James	34
St. John's	34
Westwood	34
Winnipegosis, Knox	35
Winterbourne, Chalmers	23
Woodbridge	19
Wood Islands (see Belfast)	7
Woodstock:	
Knox (ON)	27
St. Paul's (NB)	5
Woodville (see Bolsover)	14
Wyoming-Camlachie Charge	
Wyoming, St. Andrew's	30
Camlachie, Knox	30

Y

Yarmouth, North, St. James (see Belmont)	28
York Mills, Trinity (Toronto)	16
Yorkton, Knox Dunleath	36

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

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It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the Church Office.

The following contains addresses as of July 2002 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	24	642	Eastern Han-Ca
2	603	Newfoundland	25	644	Hamilton
3	603	Pictou	26	646	Niagara
4	606	Halifax & Lunenburg	27	648	Paris
5	607	St. John	28	649	London
6	608	Miramichi	29	652	Essex-Kent
7	609	Prince Edward Island	30	653	Sarnia
8	611	Quebec	31	655	Huron-Perth
9	612	Montreal	32	656	Grey-Bruce-Maitland
10	614	Seaway-Glengarry	33	658	Superior
11	616	Ottawa	34	659	Winnipeg
12	618	Lanark & Renfrew	35	661	Brandon
13	620	Kingston	36	661	Assiniboia
14	621	Lindsay-Peterborough	37	662	N. Saskatchewan
15	623	Pickering	38	664	Peace River
16	626	East Toronto	39	664	Edmonton-Lakeland
17	629	West Toronto	40	666	Central Alberta
18	631	Brampton	41	667	Calgary-Macleod
19	634	Oak Ridges	42	668	Kootenay
20	636	Barrie	43	669	Kamloops
21	638	Temiskaming	44	670	Westminster
22	639	Algoma & North Bay	45	672	Vancouver Island
23	640	Waterloo-Wellington	46	674	Western Han-Ca

A

A 13 **Abbott, Chen Chen,** (B.Sc, Ph.D., B.Th Hons, M.Div) Moved to Montreal
A 23 **Aboukeer, Samir**, Box 1903, Kitchener, ON, N2G 4R4
A 4 **Adam-Murphy, Judithe,** (B.N., M.Div.) 6281 Liverpool St., Halifax, NS, B3L 1X9
5 **Adams, Robert L.,** (B.A., B.Ed., M.Div.) 1991 Route 640, Hanwell, NB, E3C 1Z5
DA 17 **Adamson, Brenda,** (Dip.C.E.), 902 - 299 Mill Rd., Etobicoke, ON, M9C 4V9
DA 3 **Adamson, Ina,** (B.Sc., B.Ed., M.R.E.) R.R. 2, 368 Heathbell Rd., Scotsburn, NS, BOK 1RO
A 17 **Adamson, Wm. J.,** (B.A., B.D., D.D.) 902-299 Mill Rd., Etobicoke, ON, M9C 4V9
A 26 **Aday, Louis K.**, (B.C., Th.M., D.Th.) 146 Willson Rd., Welland, ON, L3C 2T6
30 **Adlam, Dean**, Box 636, Petrolia, ON, N0N 1R0
A 41 **Agar, Gordon K.,** (B.A.) 6363 Simcoe Rd. SW, Room 506, Calgary, AB, T3H 4M3
44 **Aicken, Allen J.,** (B.A., B.D.) 1480 George St., White Rock, BC, V4B 4A3
17 **Akunor, Tetteh,** (Dip Th., B.A., Religion, M.A.R.) 470 Sentinel Rd., #405, Toronto, ON, M3J 1V6
A 45 **Allan, John F.,** (B.A., B.D., D.D.) 4924 Winterburn Place, Victoria, BC, V8Y 1Z8
M 30 **Allen, Richard,** c/o PCEA Kikuyu Hospital, Box 45, Kikuyu, Kenya
A 23 **Allen, Wayne C.,** (B.A., M.Div., M.Th.) Box 389, Rockwood, ON, N0B 2K0
A 45 **Allen, William D.,** (C.D., B.A., M.Div.) 1423 Maple Bay Rd., Duncan, BC, V9L 5R5
15 **Allison, Andrew J.,** (B.Sc., B.Ed., M.Div.) 13 Harrison Drive, Leaskdale, ON, L0C 1C0
5 **Allison, John M.,** (B.A., B.D., M.Th., D.Min.) 15 Maple Ave., Sackville, NB, E4L 4C5
A 44 **Allison, Robert L.,** (B.A., B.D.) 1179 Cloverly St., North Vancouver, BC, V7L 1N7
A 23 **Allum, Helen Ruth,** (Dip.C.E.) 200 Shakespeare Dr., #1007, Waterloo, ON, N2L 6C1
A 23 **Allum, Walter R.,** (B.A., M.Div., D.D.) 200 Shakespeare Dr., #1007, Waterloo, ON, N2L 6C1
35 **Alston, Barbara J.,** (B.A., B.Th., M.Div.) Box 148, Hartney, MB, R0M 0X0
33 **Ament, Gwen M.,** (B.A., M.Div.) 278 Camelot St., Thunder Bay, ON, P7A 4B4
30 **Amiro, Larry**, c/o General Delivery, Parkhill, ON, N0M 2K0
A 17 **An, Sang Jin,** (B.A., M.Div.) 2431 Finch Ave. W., Apt. 521, Weston, ON, M9M 2E4
D 5 **Anderson, Catherine,** (B.Ed., Dip.C.E.) 40 Brandy Point Rd., Grand Bay-Westfield, NB, E5K 2W6
A 44 **Anderson, Douglas,** (B.A.) 46073 Clare Ave., Chilliwack, BC, V2P 6N9

17 **Anderson, George E.C.,** (B.Sc., B.Th.) 3819 Bloor St. W., Islington, ON, M9B 1K7
35 **Anderson, Gladys,** (B.Sc., M.Div.) Box 445, Neepawa, MB, R0J 1H0
A 18 **Anderson, J.M.,** (B.A.) 212 Front St., Oakville, ON, L6J 1A2
A 30 **Anderson, John M.,** (B.A., B.D.) 248 Kathleen Ave., Sarnia, ON, N7T 1E3
A 15 **Anderson, Priscilla M.,** (M.Div.) 174 Springdale Blvd., Toronto, ON, M4C 1Z7
A 15 **Anderson, Robert K.,** (B.A., B.D., M.Th., M.A., D.Min.) 174 Springdale Blvd., Toronto, ON, M4C 1Z7
A 28 **Appel, Hugh,** (M.Th.) 83-120 Centre St., London, ON, N6J 4X4
25 **Archer, Ronald C.,** (B.A., M.Div., D.Min.) 31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
A 25 **Archer Green, Judith,** (B.Math., M.Div.) 495 Golf Links Rd., Ancaster, ON, L9G 4X6
11 **Archibald, John L.,** (B.A., M.Div.) 971 Woodroffe Ave., Ottawa, ON, K2A 3G9
4 **Archibald, Timothy F.,** (B.A. (Hons.), M.A., M.Div.) 5563 Prospect Rd., New Minas, NS, B4N 3K8
A 9 **Armour, J.S.S.,** (B.A., B.D., S.T.M., D.D., M.A.) 101 Creswell Dr., Beaconsfield, PQ, H9W 1E1
16 **Armstrong, Jean S.,** (M.A.) 128 Danforth Ave., Box 250, Toronto, ON, M4K 1N1
23 **Ashfield, E. Brooke,** (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
23 **Ashfield, Linda J.,** (B.A., B.D., M.Div.) c/o 50 Erb St. W., Waterloo, ON, N2L 1T1
A 29 **Ashley, Joan,** (Dip. C.E., B.A.) 12055 Little River Rd., Tecumseh, ON, N8N 4E1
A 30 **Ashton, Jeremy,** (B.A., O.T.C., M.Div.) Address Unknown
16 **Athanasiadis, Harris**, (B.A., B.Th., M.Div., Ph.D.) 1 Greenland Rd., Toronto, ON, M3C 1N1
16 **Athanasiadis, Nicholas**, (B.A., B.Th., M.Div.) 670 Eglinton Ave. E., Toronto, ON, M4G 2K4
27 **Atkinson, Lonnie S.,** (B.Com., M.Div., D.Min., D.D.) 56 Thames St. S., Ingersoll, ON, N5C 2S9
11 **Auret, Adrian,** (B.A.Hons., D.Th, B.D.) Box 609, Manotick, ON, K4M 1A6
A 25 **Austen, Fred H.,** 760 Mohawk Rd. W., Apt. 303, Hamilton, ON, L9C 6P6
19 **Awad, Nader H.,** (B.A., B.Th., S.T.M.) 9860 Keele St., Maple, ON, L6A 1R6

B

16 **Bach, Karen S.** (B.A., M.Div.) 328 Millwood Rd., Toronto, ON, M4S 1K1
A 27 **Bailey, Albert E.,** (B.A., M.A., Th.D.) 17 Mill Pond Ct., Unit 103, Simcoe, ON, N3Y 5H9
A 44 **Bailey, Harry F.,** (B.A., M.Div.) #35-13328 102A St., Surrey, BC, V3T 5J7
25 **Bailey, T. Melville,** (D.D.) 81 Cloverhill Rd., Hamilton, ON, L9C 3L8
10 **Bain, Carol**, (B.Th., M.Div.) Box 1046, Winchester, ON, K0C 2K0
A 14 **Baird, William W.H.,** (M.Div.) 68 Lang Rd., R.R. #3, Keene, ON, K0L 2G0
32 **Baker, John E.,** 260 Queen St., Paisley, ON, N0G 2N0
13 **Baker, Robert E.,** (C.D., B.A., M.Div.) Address Unknown
A 25 **Baksa, Csaba A.,** (B.A., B.D., M.Div.) 876 Golf Links Rd., Unit 8, Ancaster, ON, L9K 1M7
D 11 **Ball, Christina,** (B.A., Dip.C.E.) 81 McLennan Way, Ottawa, ON, K2L 2T3
D 44 **Ball, Kathy,** (Dip.C.E.) 11722 - 94 Avenue, Delta, BC, V4C 3R7
39 **Ball, R. Glenn,** (B.A., M.Div.) 591 Cottonwood Ave., Sherwood Park, AB, T8A 1Y5
11 **Ball, William J.,** (B.A., B.Th., M.Div.) 470 Roosevelt Ave., Ottawa, ON, K2A 1Z6
A 28 **Ballagh-Steeper, Kathleen S.,** (B.A., M.Div.) 1659 Attawandaron Rd., London, ON, N6G 3M5
DA 19 **Ballard, Marion**, 54 Captain Rolph Blvd., Markham, ON, L3P 2P8
A 19 **Balsdon, J.N.,** (B.A., M.Div.) 356 Dennis Ave., Newmarket, ON, L2Y 4M7
A 9 **Bannerman, Gordon,** (B.Sc.) Box 394, 23 Baird Street, Huntingdon, PQ, J0S 1H0
28 **Bannerman, John R.,** (B.A., B.Th.) 342 Pond Mills Rd., London, ON, N5Z 3X5
A 31 **Barber, Wm. M.,** R.R. #1, Box 42, Bayfield, ON, N0M 1G0
A 45 **Barclay, Leslie T.,** (C.D., B.A.) 402-455 Kingston St., Victoria, BC, V8V 1V8
41 **Barclay, Marion R.,** (B.A., M.Div., M.A., Dip.C.E.) 703 Heritage Dr. SW, Calgary, AB, T2V 2W4
A 32 **Barker, Kenneth S.,** (B.A., B.D., M.Th.) 874 27th St. E., Owen Sound, ON, N4K 6P3
36 **Barker-Kirby, Shirley,** (B.Ed., M.Sc., M.Div.) 5303 Sherwood Dr., Regina, SK, S4R 7E7
20 **Barnes, Michael,** (B.A., B.A.S., M.Div., Th.M.) 45 McMurray St., Bracebridge, ON, P1L 2A1
13 **Barr, Alan,** (B.Th., M.Div.) 520 Bridge St. E., Belleville, ON, K8N 1R6
A 26 **Barron, S. Murray,** (B.A., B.D., B.D., Th.D.) 32 Harvest Oak Blvd., Welland, ON, L3C 6Z1
A 18 **Barrow, Peter,** (B.D., B.D.) 28 Church St., Georgetown, ON, L7G 2A7
A 29 **Bassous, Aziz,** (B.A., M.Div.) 1127 Pelissier St., Windsor, ON, N9A 4M1
18 **Baswick, Wayne J.,** (B.A., M.Div.) 723 Balmoral Dr., Brampton, ON, L6T 1X5
DA 28 **Baxter, Karen**, 42 Maple St., St. Thomas, ON, N5R 1Y9
A 41 **Beach, Diane V.,** (Reg. N., M. Div.) 212 Perry Cres. NE., Medicine Hat, AB, T1C 1X3
19 **Beals, George W.,** (B.Tech. M.Div.) 10058 Yonge St., Richmond Hill, ON, L4C 1T8
A 29 **Beaton, Alan M.,** (B.A.) 454 Poplar Street, Harrow, ON, N0R 1G0
15 **Beaton, David A. (Sandy),** (B.A., M.Div.) 319 Queen St., Box 1135, Port Perry, ON, L9L 1A9
A 19 **Beaton, Gordon A.,** (B.A., B.D.) 33 Queen's Plate Dr., Markham, ON, L6C 2A9
A 28 **Beattie, Robert,** (M.A.) 852 Driftwood Rd., London, ON, N6H 4J1
A 25 **Beattie, Robert H.,** (M.A., B.S.W.) 4907 8th St. SW, Unit 3, Calgary, AB, T2S 1G3
A 20 **Beggs, Eric A.,** (B.A., M.A., B.D., D.Min., D.D.) Box 246, Orillia, ON, L3V 6J6
A 30 **Bell, George R.,** (B.A.) Fairway Towers, 495 Errol Rd. W., Apt. 611, Sarnia, ON, N7V 2B8
23 **Bell, Linda J.,** (B.A., M.Div., D.Min.) 2 Cross St., Elmira, ON, N3B 2S4
43 **Bell-Wyminga, Shannon K.,** (B.A., M.Div.) R.R. #5, Box 6, Niyas Site, Quesnel, BC, V2J 3H9
A 9 **Benty, Ronald,** (B.A., M.Div.) Moving to Vancouver Island
7 **Berdan, Linda R.,** (B.A., B.Th., M.Div.) 17 Centennial Dr., Kensington, PE, C0B 1M0

A 9 **Bergeron, Maurice,** (S.T.M., B.Th.) 20 De Bretagne St., Delson, PQ, J0L 1G0
25 **Bernhardt, Robert J.,** (B.A., M.Div., D.Min.) 200 Mountain Park Ave., Hamilton, ON, L8V 1A2
A 23 **Bethune, Arnold A.,** (B.A., B.D., D.Min.) 49 White Pine Way, Guelph, ON, N1G 4X7
A 16 **Bettridge, Robert S.,** (B.A., M.Div.) Address Unknown
26 **Beverly, Larry**, (B.D., M.Div.) Box 847, Crystal Beach, ON, L0S 1B0
26 **Bigelow, J. Cameron,** (B.A., B.D., M.Th.) 6 Burn's Place, Fort Erie, ON, L2A 3W1
DA 26 **Bigelow, Linda,** (Dip.C.E.) 6 Burn's Place, Fort Erie, ON, L2A 3W1
16 **Biggs, James F.,** (B.A., M.Div.) 1080 Finch Ave. E., Willowdale, ON, M2J 2X2
15 **Bigham, John,** 35 Church St. N., Ajax, ON, L1T 2W4
28 **Birchall, Amanda**, R.R. #3, Appin, ON, N0L 1A0
A 7 **Bishop, J. Harvey,** (B.A., B.D.) 302-20 Mutch Dr., Bridlewood Court, Stratford, PE, C1A 9M9
D 31 **Bisset, Mary Jane**, (Dip.C.E.) 9 Victoria St. N., Goderich, ON, N7A 2R4
A 5 **Blackwell, Gordon L.,** (B.A.) 1022 Mollins Dr., Saint John, NB, E2M 4L8
5 **Blaikie, Douglas E.,** (B.A., M.Div.) 512 Charlotte St., Fredericton, NB, E3B 1M2
14 **Blane, L. Ann,** (C.E.Dip., B.A.) 43 Second Line, R.R. #1, Bailieboro, ON, K0L 1B0
10 **Blatch, Gregory W.,** (B.A.A., M.Div.) Box 171, Mallorytown, ON, K0E 1R0
7 **Blaxland, Daphne A.,** (B.A., B.Th., M.Div.) Box 28, Montague, PE, C0A 1R0
A 21 **Blue, John D.,** (B.A., M.Div., C.D.) 106 Columbia House, G.B. 14, RR 5, Madoc, ON, K0K 2K0
A 44 **Bodkin, John A.,** (B.A., B.D.) 20061 55A Ave., Suite 172, Langley, BC, V3A 5V5
11 **Boonstra, Tony,** (B.Ed., B.Th., M.Div.) c/o St. Andrew's, Box 910, Richmond, ON, K0A 2Z0
7 **Boose, Steven A.,** (B.A., M.Div.) Box 340, Alberton, PE, C0B 1B0
20 **Booy, Gerard,** (B.A., B.D., D.D.) 20 Robert St. E., Penetanguishene, ON, L9M 1K9
41 **Borden, W. Kendrick,** (B.Sc., M.Div.) 4612 Varsity Dr. NW, Calgary, AB, T3A 1V7
17 **Borthwick, John C.,** (B.A., M.Div.) 2314 Islington Ave., Rexdale, ON, M9W 5W9
23 **Botha, Aubrey**, (B.A., B.D., Th.D.) 7 Queen's Square, Cambridge, ON, N1S 1H4
10 **Bourgon, Mark,** (B.A., M.Div.) 4 George St., Box 220, Finch, ON, K0C 1K0
15 **Bowes, Mary E.,** (R.N., B.G.S., M.Div.) 7 Elinor Ave., Toronto, ON, M1R 3H1
A 25 **Boyce, Douglas C.,** (B.Comm., B.A., M.A., M.Div., C.A.) 62 Griffith Ave., Grimsby, ON, L3M 5L2
A 19 **Boyd, Charles**, 17019 Woodbine Ave., Newmarket, ON, L3Y 4W1
20 **Boyer, Keith E.,** (B.A., B.D.) 27 Laurie Cres., Barrie, ON, L4M 6C7
25 **Bradley, Harry,** (B.A., M.Div.) 1540 Main St. E., Hamilton, ON, L8K 1E6
41 **Brand, Virginia P.**, (B.A., M.Ed., M.Div.) 1818 - 5 Ave. S., Lethbridge, AB, T1J 0W6
36 **Breisch, Frank D.,** (B.A., B.D., Th.M., D.Min.) 2170 Albert St., Regina, SK, S4P 2T9
14 **Brennan, Jay,** (B.A., M.Div., M.Th.) Box 328, Colborne, ON, K0K 1S0
16 **Brett, G. Cameron,** (B.A., B.D., D.D.) 75 Simcoe St., Toronto, ON, M5J 1W9
A 22 **Brett, Gordon W.C.,** (B.A., M.Div.,) 100 Hirshhorn Avenue, Elliot Lake, ON, P5A 1P4
A 15 **Briard, Everett J.,** (B.A., D.Min., D.D.) 255 Wright Cres., Ajax, ON, L1S 5S5
17 **Brice, Lawrence J.,** (B.A., B.D., M.Th., B.Ed., D.Min.) 21 Hastings Dr., Long Point, Port Rowan, ON, N0E 1M0
DA 7 **Brown, Mrs. Angus**, R.R. #1, Belle River, PE, C0A 1B0
23 **Brown, Calvin B.,** (B.A., M.Div.) 3819 Bloor St. W., Etobicoke, ON, M9B 1K7
28 **Brown, Charlotte L.,** (Dip.C.E.) 555 Berkshire Dr., Apt. 908, London, ON, N6J 3V6
14 **Brown, Douglas G.,** (B.A., M.A., M.T.S., D.Ed.) 200 King St. W., Cobourg, ON, K9A 2N1
31 **Brown, Gwen D.T.,** (B.A., M.Div.) Box 2418, Exeter, ON, N0M 1S7
5 **Brown, Paul A.,** (A.B., M.Div., D.Min.) 23 Welsford Station Rd., Welsford, NB, E5K 4A5
17 **Brown, Paulette M.,** (B.A., M.Div.) 1830 Finch Ave. W., Toronto, ON, M3N 1M8
M 11 **Brown, Pauline,** Jobat Christian Hospital, Jobat, M.P. 457-990, India
20 **Brown, Raye A.,** (B.A., M.Div.) 1 High St., Huntsville, ON, P1H 1P2
25 **Brown, Richard A.,** (B.A.,M.Div.) 937 LaSalle Park Rd., Burlington, ON, L7T 1M8
18 **Brownlee, Kathy J.,** (B.A., M.Div., Th.M., M.Ed.) 7366 Darcel Ave., Malton, ON, L4T 3W6
41 **Brownlee, Thomas C.,** (B.A., B.Th., S.T.M., M.Div.) 4612 Varsity Dr. NW, Calgary, AB, T3A 1V7
A 20 **Brush, John C.,** (B.A., B.Th.) 423 Victoria St., Shelburne, ON, L0N 1S0
A 16 **Bryan, John C.,** (B.A., B.D., S.T.M., D.Min.) 15 Delisle Ave., Toronto, ON, M4V 1S8
13 **Bryant, Lincoln G.,** (B.A., M.Div.) 10 Adley Place, Kingston, ON, K7K 6G8
35 **Bryden, Jean E.,** (B.A., B.Th., Dip.C.E., M.Div.) 808-9th St. NW, Portage la Prairie, MB, R1N 3L3
7 **Buell, Mark W.,** (B.B.A., B.Th., M.Div.) R.R. #2, North Wiltshire, PE, C0A 1Y0
5 **Burdett, Kent E.,** (B.A., M.Div.) 101 Dutch Point Rd., Hampton, NB, E5N 5Z2
7 **Burke, M. Wayne,** (B.R.E., M.A.T.S., Dip. in Min.) R.R. #2, Cornwall, PE, C0A 1H0
A 29 **Burkhart, John W.,** (B.A.) 74 Maple Ave., Amherstburg, ON, N9V 1B6
40 **Burnand, Andrew S.**, (B.A., M.Div.) 4718 Ross St., Red Deer, AB, T4N 1X2
31 **Bush, Peter G.,** (B.A., M.A., M.T.S., M.Div.) Box 235, Mitchell, ON, N0K 1N0
M 20 **Buwalda, Marlene,** Presbyterian Bible College, No. 56, Kao Feng Rd., Box 7, Hsincha, 30035, Taiwan
15 **Bylaard, Gerard J.V.,** (B.A., M.Div., S.T.M., D.Min.) 3817 Lawrence Ave. E., Toronto, ON, M1G 1R2
23 **Bynum, William,** (B.A., M.Div.) 132 Argyle St. N., Cambridge, ON, N3H 1P6

C

44 **Cairnie, S. Bruce**, (B.Sc., M.Div.) 20867 - 44th Ave., Langley, BC, V3A 5A9
45 **Calder, Robert J.,** (B.A., M.Div.) 2110 Church Rd., Sooke, BC, V0S 1N0

A 1 **Caldwell, Georgine G.,** (B.A., B.Sc., M.A., Ed.D., D.D.) 862 Plains Rd., Debert, NS, B0M 1G0
A 10 **Caldwell, Malcolm A.,** (B.A., M.Div., D.D.) 118 Charlotte St., Box 147, Merrickville, ON, K0G 1N0
28 **Caldwell, Sabrina E.,** (B.A., M.Div.) c/o 862 Freele St., London, ON, N6H 3P3
31 **Calkin, Catherine**, (B.A., M.A., M.Div.) R.R. 2, St. Paul's, ON, N0K 1V0
DA 7 **Cameron, Anne**, 3 Ferguson Dr., Stratford, PE, C1B 1B6
15 **Cameron, C. Duncan,** (B.Sc.,M.Div.) 115 St. Andrew's Rd., Toronto, ON, M1P 4N2
A 28 **Cameron, Douglas,** 1752 Aldersbrook, London, ON, N6G 3E4
29 **Cameron, Jennifer L.,** (M.Div.) c/o 405 Victoria Ave., Windsor, ON, N9A 4N1
A 7 **Cameron, John R.,** (B.A., B.D., D.D.) 3 Ferguson Dr., Stratford, PE, C1B 1B6
A 4 **Campbell, Amy**, (B.A., Dip.C.E., B.Ed., M.Div.) 14 Terence Bay Rd., White's Lake, NS, B3T 1W4
31 **Campbell, Cathrine E.,** (B.A., M.Div.) Box 239, Brussels, ON, N0G 1H0
DA 11 **Campbell, Elizabeth**, 2204 - 1785 Riverside Dr., Ottawa, ON, K1G 3T7
A 14 **Campbell, J. Morrison,** 1486 7th Line, R.R. #2, Campbellford, ON, K0L 1L0
DA 11 **Campbell, Mary**, 1711 - 1171 Ambleside Dr., Ottawa, ON, K2B 8E1
18 **Campbell, Mary B.,** (B.A., M.Div.) 1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
A 19 **Campbell, William I.,** (B.S.A., M.Div.) 8111 Yonge St., #1210, Thornhill, ON, L3P 4V9
29 **Carle, Nancy**, (B.A., B.S., M.C.M., S.T.M., M.Div.), 840 Esdras Place, Windsor, ON, N8S 2M7
29 **Carpenter, Evelyn M.I.,** (B.A., B.Ed., B.D., Th.M.) 60 Fifth St., Chatham, ON, N7M 4V7
39 **Carr, John C.,** (B.A., B.D., Th.M., Ph.D.) 9668 - 77 St., Edmonton, AB, T6C 2M7
30 **Carrothers, Dennis I.,** (B.A., M.Div.) Box 219, Forest, ON, N0N 1J0
A 44 **Carson, Donald G.,** (B.Th.) 36-32718 Garibaldi Dr., Abbotsford, BC, V2S 4N3
A 33 **Carson, John R.,** Box 652, Kenora, ON, P9N 3X5
19 **Carter, Christopher**, (M.Div., B.A.) 13190 Keele St., King City, ON, L7B 1J2
A 33 **Carter, L. Blake,** (B.A., M.Div., M.A.) Box 27124, 600 Victoria Ave. E., Thunder Bay, ON, P7C 5Y7
A 15 **Carter, Robert P.,** (B.A., B.D., M.R.E., D.D.) 55 Austin Dr., Suite 704, Unionville, ON, L3R 8H5
A 28 **Cassidy, Deane G.,** (B.A., B.D.) 36 - 1199 Reardon Blvd., London, ON, N6M 1H7
DA 28 **Cassidy, Jean**, 36 - 1199 Reardon Blvd., London, ON, N6M 1H7
A 41 **Castillo, Gloria G.,** (B.Th.) 517-245 Red Deer Dr. SW, Medicine Hat, AB, T1A 8P4
45 **Caveney, Michael F.,** (B.A., S.T.M., D.Min.) 680 Courtney St., Victoria, BC, V8W 1C1
A 15 **Chalin, Catherine**, 5 Ruddell Place, Toronto, ON, M1C 3E4
25 **Chalmers, Jeffrey P.,** (B.Th., B.A., M.Div.) 360 Isaac Brock Dr., Stoney Creek, ON, L8J 2R2
A 44 **Chambers, Calvin H.,** (B.A., M.Div., D.Min.) c/o 35087 North Sward Rd., Mission, BC, V2V 4J1
10 **Chambers, Paul E.M.,** (B.A., M.Ed., M.Div.) Box 797, 319 Prescott St., Kemptville, ON, K0G 1J0
A 9 **Chan, Cirric,** (M. Div., B.R.E.) 4597 Felix-Leclerc Ave., St. Laurent, PQ, H4R 3B5
34 **Chang, Sidney,** (B.A., B.D., S.T.M.) 200 Ronald St., Apt. 314, Winnipeg, MB, R3J 3J3
A 4 **Channon, Owen,** (B.A., B.D., M.Sc.) 37 Russell St., Dartmouth, NS, B3A 3M7
A 16 **Chen, Stephen Y.,** (B.Th., M.Div., D.Min.) 7 Hillbeck Cres., Toronto, ON, M1B 2M8
4 **Chenard, Cynthia J.,** (B.A., B.Ed., B.Th., M.Div.) Box 2554, Dartmouth, NS, B2W 4B7
17 **Cho, Daniel**, (B.A., M.Div., M.Th.) 2 - 26th St., Toronto, ON, M8V 3R1
46 **Cho, Ku Dong**, (B.A., M.Div.) c/o 1748 Dempsey Rd., North Vancouver, BC, V7K 1T4
24 **Cho, Kyung Won**, 129 St. Clair Ave. W., Toronto, ON, M4V 1N5
5 **Cho, Steven C.H.,** (B.D., M.Div., M.Th., D.D.) 35 Main St., St. Stephen, NB, E3L 1Z3
46 **Cho, Young-Taik,** (M.A., M.Div., M.Th., D.M.) 5808 Crown St., Vancouver, BC, V6N 2B7
A 24 **Cho, Yun Sook**, In Korea
46 **Choi, Chang Sun**, (B.A., M.Div.) 3511 - 3rd Ave. SW., Calgary, AB, T3C 0A7
A 24 **Choi, Dave Won**, c/o 67 Scarsdale Rd., Toronto, ON, M3B 2R2
24 **Choi, Joseph,** c/o 67 Scarsdale Rd., Toronto, ON, M3B 2R2
A 24 **Choi, Nak Gyoo,** In Korean
A 24 **Choi, Samuel,** c/o 67 Scarsdale Rd., Toronto, ON, M3B 2R2
A 17 **Cieli, Giovanna,** (B.Sc., M.Div.) 28 Empress Ave., #809, Toronto, ON, M2N 6Z7
A 9 **Clare, Roberta,** (B.A., M.Div., S.T.M.) 4328 Sherbrooke St. W., #26, Montreal, PQ, H3Z 1E1
15 **Clark, Ian A.,** (M.A., B.D., M.Th., D.Min.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
DA 10 **Clarke, Susan**, (B.A., Dip.C.E.) 138 McLean Blvd., Maitland, ON, K0E 1P0
44 **Cleland, Sylvia D.P.,** (B.Ed., Dip.C.S., M.Div.) 4397 W. 12th Ave., Vancouver, BC, V6R 2P9
31 **Clements, David D.,** (B.A. M.Div.) 9 Victoria St. N., Goderich, ON, N7A 2R4
32 **Clendening, Bruce J.,** (B.A., M.Div.) Box 305, Wiarton, ON, N0H 2T0
13 **Clifton, Lloyd M.,** (B.A., M.Div., M.Th., C.D.) 8 Wing Trenton, Box 1000, Station Forces, Astra, ON, K0K 3W0
A 31 **Cochrane, Robert B.,** (B.A., M.Div.) 77 Earl St., Stratford, ON, N5A 6G4
38 **Cochrane, Shirley,** (M.Div.) Box 37, Wanham, AB, T0H 3P0
A 44 **Cocks, Nancy L.,** (B.A., M.Div.,Th.D.) c/o Iona Community, Iona Abbey, Isle of Iona, Argyll, Scotland, PA76 6SN
A 16 **Coles, Stuart B.,** (B.A.) 56 Whitley Ave., Toronto, ON, M3K 1A2
28 **Colquhoun, Duncan A.,** (B.A., M.Div.) Box 292, Rodney, ON, N0L 2C0
DA 15 **Coltman, Marie,** (B.A., Dip.C.E., M.Div.) 35 - 220 Brenyon Way, Toronto, ON, M1B 3G2
29 **Congram, Charles N.,** (B.R.E., B.A., M.Div.) 235 Amy Croft Dr., R.R. #1, Tecumseh, ON, N8N 2L9
A 16 **Congram, John D.,** (B.A., B.D.) 36 Wallingford, Toronto, ON, M3A 2T9

31 **Congram, Robbin D.,** (B.A., M.Div.) c/o Shakespeare Presby. Church, Shakespeare, ON, N0B 2P0
A 15 **Conkey, Frank,** (B.A., M.A.) 46 Windsor Dr., Ajax, ON, L1T 2Z6
34 **Cook, Charles S.,** (B.A., M.Div.) 44 Nickel Rd., Thompson, MB, R8N OW4
15 **Cook, Dennis J.,** (B.S.W., M.Div.) 97 Burcher Rd., Ajax, ON, L1S 2R3
DA 19 **Cook, Jean,** 32 Hedgwood Dr., Unionville, ON, L3P 2P8
20 **Cook, W. Craig,** (B.A., M.Ed., M.A., M.Div.) c/o 429 Jamieson Dr., Box 2592, Station Main, Orillia, ON, L3V 7C1
3 **Cooper, Glenn A.,** (B.A., M.Div.) Box 1078, Westville, NS, B0K 2A0
18 **Cooper, James W.A.,** (C.A.M., B.Th., M.Div., D.Min.) 1841 Pattinson Cr., Mississauga, ON, L5J 1H6
A 44 **Cooper, Thomas J.,** (B.A., M.Div., D.Min.) 750 - 1155 W. Pender St., Vancouver, BC, V6E 2P4
DA 44 **Corbett, Tamiko,** (B.A., Dig.C.E., D.Div.) 3863 West 18th Ave., Vancouver, BC, V6S 1B4
12 **Cossar, Bruce,** (B.A., B.L.S., M.L.S., M.Div.) 162 Mowat Ave., Kingston, ON, K7M 1K7
A 18 **Costerus, Christiaan M.,** (B.A., B.D., M.Th.) 54 Deeside Cres., Bramalea, ON, L6T 3L7
31 **Coughlin, Olwyn M.,** (B.A., B.R.E., M.Div.) R.R. #1, Listowel, ON, N4W 3G6
A 23 **Courtenay, A.R.,** (B.A., B.D.) 98 Division St., Guelph, ON, N1L 1R8
A 19 **Cousens, W.D.,** (B.A., M.Div.) 62 Normandale Rd., Unionville, ON, L3R 4K3
41 **Coutts, Peter D.,** (B.Sc., M.Div., D.Min.) 703 Heritage Dr. SW., Calgary, AB, T2V 2W4
25 **Cowper, Larry J.,** (B.Th.) 33 Beston Dr., Hamilton, ON, L8T 4W5
27 **Cox, J. Stanley,** (B.A., B.D.) 164 Grand River St. N., Paris, ON, N3L 2M6
DA 4 **Craig, Margaret** (R.N.), 38 Milsom Ave., Halifax, NS, B3N 2B9
A 41 **Crawford, David J.,** (C.D., B.A., B.D., M.Th., D.D.) 6343 Dalbeattie Hill NW, Calgary, AB, T3A 1M4
41 **Crawford, David M.,** (B.A., M.Div.) Box 1264, Banff, AB, T1L 1B3
A 17 **Crawford, Harry A.,** (M.A., B.D.) 65 Dunbar Cres., Markham, ON, L3R 6W7
6 **Crawford, John,** (B.A., M.Div.) 7 Hierlihy Rd., Tabusintac, NB, E9H 1Y5
A 28 **Creaser, Hugh M.,** (B.A.) 1211-924 Wonderland Rd., London, ON, N6K 2V9
32 **Creen, Edward J.,** (B.A., M.Div. D.Min.) 865 - 2nd Ave. W., Owen Sound, ON, N4K 4M6
A 13 **Cribar, Craig A.,** (B.A., M.A.) 27 Beverley Cres., Belleville, ON, K8P 4W8
3 **Crichton, Calvin**, R.R. #5, New Glasgow, NS, B2H 5C8
20 **Crocker, H. Douglas L.,** (B.A., M.Div.) Box 54, 2180 Victoria St. E., Stroud, ON, L0L 2M0
18 **Croll, Shawn D.,** (B.A., M.Div.) 373 Wilson Dr., Milton, ON, L9T 3E9
A 23 **Cromey, Frederick H.,** (B.A.) 23 Woodlawn Rd. E., Apt. 611, Guelph, ON, N1H 7G6
45 **Crosby, Brian J.,** (B.A., B.D.) 2770 Murray Dr., Victoria, BC, V9A 2S5
43 **Cross, Colin J.,** (B.Ed., M.C.S., Dip.C.S., M.Div.) 157 Wade Ave. W., Penticton, BC, V2A 1T7
28 **Crowdis, John F.**,(B.A., M.Div.) c/o 280 Oxford St. E., London, ON, N6A 1V4
6 **Crowell, Philip D.,** (B.A. (Hons.), M.A., M.Div., Ph.D.) 37 King St., Chatham, NB, E1N 2N4
27 **Cruickshank, John W.,** (B.Sc., B.D.) 100 Robinson St., B-2, Simcoe, ON, N3Y 1W8
41 **Cruickshank, Robert W.,** (B.A., B.D.) 504 Second St. SE, Medicine Hat, AB, T1A 0C6
A 20 **Cunningham, George B.,** (B.A.) Box 672, Orillia, ON, L3V 6K5
A 40 **Cunningham, Gordon A.,** (B.A.) 3821 - 59th Ave. Cres., Red Deer, AB, T4N 4V9
39 **Cunningham, Irwin,** (B.A., M.Div.) Cornwall Dr., Fort McMurray, AB, T9K 1G7
A 45 **Cunningham, R.F.,** (B.Th.) 567 Carnation Place, Victoria, BC, V8Z 6G6
DA 3 **Cunningham, Sarah,** R.R. #5, New Glasgow, NS, B2H 5C8
20 **Cunningham, Thomas,** (B.A., M.Div.) 59 Essa Rd., Barrie, ON, L4N 3K4
A 45 **Currie, Arthur W.,** (B.A., M.A., B.D., M.Th., D.D.) #22-5110 Cordova Bay Rd., Victoria, BC, V8Y 2K5
7 **Currie, Harry,** (B.Sc., B.Ed., M.Div.) 130 Victoria Rd., Summerside, PE, C1N 2G5
A 28 **Currie, Mavis A.,** (B.A. (Hons.), M.Div.) 186 Colette Dr., London, ON, N6E 3R2
A 34 **Currie, Roy D.,** 630 Aberdeen Ave., Winnipeg, MB, R2W 1W5
A 37 **Cushman, Beverly,** (B.A., M.A., M.Div., Ph.D.) 653 University Dr., Saskatoon, SK, S7N 0J1
17 **Cuthbertson, James B.,** (B.A., M.Div.) 250 Dunn Avenue, Toronto, ON, M6K 2R9
16 **Czegledi, James F.** (B.A., M.Div., D.Min.) c/o 50 Wynford Drive, Toronto, ON, M3C 1J7

D

A 16 **Dai, Peikang,** c/o International Ministries, 50 Wynford Dr., Toronto, ON, M3C 1J7
A 21 **Dambrowitz, Ivan,** (B.A., M.Th., M.Div.(Hon.)Th.M.) RR 1, Marsh Bay Rd., Cobalt, ON, P0J 1C0
A 23 **Darch, Peter J.,** (B.A., M.Div., D.Min.) 40 Camm Cres., Guelph, ON, N1L 2K2
15 **Dass, Basil P.,** (B.A., M.A., M.Div.) 41 Kendleton Dr., Rexdale, ON, M9V 1T9
8 **Davidson, J. Ross H.,** (B.A., B.D.) 702, rue Lafontaine, Thetford Mines, PQ, G6G 3J6
31 **Davidson, Mark**, 220 Livingstone Ave. N., Listowel, ON, N4W 1P9
15 **Davis, H. Glen,** (B.A., B.D., M.Th., D.D.) 4156 Sheppard Ave. E., Agincourt, ON, M1S 1T4
15 **Davis, Joyce I.,** (B.A., M.Ed., Dip.C.E.) 4156 Sheppard Ave. E., Agincourt, ON, M1S 1T4
23 **Dawes, Wayne,** (B.Ed., M.A., Ph.D., D.Min.) 2 Grand Ave. S., Cambridge, ON, N1S 2L2
25 **Dawson, Robert**, (M.Div.) 2138 Brant St., Burlington, ON, L7P 3W5
A 19 **Dayton, Bruce,** (B.Sc., M.Sc., M.Div., Th.M.) King's College, Box 649, Cambridge, England, CB2 1ST
A 18 **Dean, Noble B.H.,** (B.Sc., M.Div., M.S.W.) 380 Satok, Milton, ON, L9T 3P5
10 **deBruijn, Bert,** (B.A., B.Th., M.Div., B.Ed., M.A.) 34 Mill St., Chesterville, ON, K0C 1H0
42 **Dent, Jonathan,** (B.A., Dip.C.S., M.T.S., S.T.M., Cert.Min. Ph.D.) 602 Kootenay St., Nelson, BC, V1L 1L0
18 **Denyer, J. Wesley,** (B.A., M.Div.) 44 Church St. E., Brampton, ON, L6V 1G3

5 **Deogratsias, Charles**, (B.A., M.Div.) 41 Dakota Dr., Oromocto, NB, E2V 1L3
A 32 **Desmond, Cathy J.,** (A.O.C.A., B.A., M.Div.) General Delivery, Flesherton, ON, N0C 1E0
D 16 **Devenne, Nita**, 310-392 Sherbourne St., Toronto, ON, M4X 1K3
A 26 **DeVries, Frank M.,** (B.A., B.D.) 4511 Ivy Gardens Court, Beamsville, ON, L0R 1B5
9 **DeVries, Roland**, 13140 Monk Blvd., Pierrefonds, PQ, H8Z 1T6
4 **DeWolfe, D. Laurence,** (B.A., M.Div., D.Min.) 1537 Brunswick St., Halifax, NS, B3J 2G1
4 **DeWolfe, Janet A.,** (B.A., M.Div.) 34 Rosehurst Close, Halifax, NS, B3S 1J6
A 5 **Dewar, David A.,** (C.D., B.Th.) 272 Victoria St., Fredericton, NB, E3B 1W4
23 **Deyarmond, John A.,** (B.A., M.Div.) 130 Victoria Ave., Cambridge, ON, N1S 1Y2
A 39 **Dezse, Gabor,** (B.Ed.) 12937 - 86 St., Edmonton, AB, T5E 3A9
A 44 **Dick, Derrick J.,** (B.A., M.Div.) 30-2525 Yale Court, Abbotsford, BC, V2T 8G9
25 **Dickey, James Ross,** (B.A., B.D., D.D.) 70 James St. S., Hamilton, ON, L8P 2Y8
A 34 **Dickson, Irene J.,** (B.A., B.Ed., A.M.M., B.D., M.Th., D.D.) 191 Home St., Winnipeg, MB, R3G 1X2
A 11 **DiGangi, Mariano,** (B.A., B.Th., B.D., D.D., M.Div.) 13 Sandcliffe Terrace, Nepean, ON, K2G 5X1
A 43 **Dobie, George E.,** (B.A., B.D., M.Th., D.D., M.Div.) 7-1225 Brookside Ave, Kelowna, BC, V1Y 5T5
25 **Docherty, Robert R.,** (M.Div.) 15 Cherryhill Dr., Grimsby, ON, L3M 3B3
20 **Dolbear-Van Bilsen, Deborah E.**, (B.A. M.Div.) Unit 25, Building 35, 28th St. S., Wasaga Beach, ON, L0L 2P0
25 **Donaghey, Donald A.,** (B.A., M.Div., D.Min.) 23 Melville St., Dundas, ON, L9H 1Z7
A 28 **Donahue, Lee S.,** (B.Th.) 577 Cranbrook Rd., Suite 8, London, ON, N6K 2Y4
16 **Donnelly, T. Hugh**, (B.A., M.Div.) 122 Hannaford St., Toronto, ON, M4E 3H1
A 9 **Donovan, Lynne**, (B.A., B.Th., M.Div.) 3 Hillcrest, Chateauguay, PQ, J6J 3P6
A 37 **Donovan, Walter A.,** (B.A.) 497 Glenalby Rd., Tonawanda, New York, USA, 14150-7226
A 18 **Doran, Gerald E.,** (B.A., B.Sc., B.D., M.A.) 1105-350 Rathburn Rd. W., Mississauga, ON, L5B 3Y2
A 18 **Doran, Rosemary,** (B.A., M.A., HBA, Dip.Min.) 1105-350 Rathburn Rd. W., Mississauga, ON, L5B 3Y2
36 **Dorcas, Catherine M.,** (B.A., M.Div.) P.O. Box 665, Whitewood, SK, S0G 5C0
A 29 **Douglas, H. Lane,** (B.A., B.D.) 2601 - 150 Park St. W., Windsor, ON, N9A 7A2
25 **Douglas, James F.,** (B.A., B.Th., M.Div.) Box 939, 48 Main St. S., Hagersville, ON, N0A 1H0
18 **Dowdles, Edward S.,** (B.A., M.Div.) Heart Lake Church, 25 Ruth Ave., Brampton, ON, L6Z 3X3
39 **Dowds, John F.K.,** (B.A., M.Div.) 11445 40th Ave., Edmonton, AB, T6J 0R3
9 **Draffin, Ruth Y.,** (B.Theo., M.Div.) 3415 Redpath St., Montreal, PQ, H3G 2G2
22 **Drayer, Leslie,** (B.A., M.Div.) c/o Box 249, Burk's Falls, ON, P0A 1C0
DA 28 **Dredge, Shirley**, #23 - 536 Third St., London, ON, N5V 4R5
16 **DuCharme, Douglas,** (B.A.Hons), M.Div., Th.M.) 1706 Gerrard St. E., Toronto, ON, M4L 2B2
A 2 **Duff, John C.,** (B.A., B.D., Th.M.) 661 St. Thomas Line, Paradise, NF, A1L 3V2
A 13 **Duffy, William F.,** (M.P.S., B.A.Sc., B.D.) 924 Percy Cres., Kingston, ON, K7M 4P5
19 **Duggan, Laura J.,** (M.Div.) 484 Water Street, Newmarket, ON, L3Y 1M5
A 25 **Duke, J. Raymond,** (B.A.) 215-500 Green Rd., Stoney Creek, ON, L8E 3M6
A 20 **Duke, Thomas A.A.,** (B.A.) General Delivery, Port Carling, ON, P0B 1J0
A 10 **Duncan, Allan M.,** (B.A., B.D., D.D.) 9 Vanier Dr., Brockville, ON, K6V 3J6
A 16 **Duncan, Andrew M.,** (M.A., B.D., B.Ed.) 50 Graydon Hall Dr., #1509, Toronto, ON, M3A 3A5
A 31 **Duncan, Graeme E.,** (B.Comm., B.D., D.D.) 172 Orchard St., Exeter, ON, N0M 1S3
A 14 **Duncan, John B.,** (B.D., B.Sc., C.S.W.) R.R. #1, Norland, ON, K0M 2L0
A 23 **Duncanson, Robert T.,** (B.A., B.D.) 131 Pinehurst Cr., Kitchener, ON, N2N 1E3
A 13 **Dunkin, Stephen,** (B.Com., M.Div.) 719 Woodside Dr., Kingston, ON, K7P 2R4
A 13 **Dunn, C.A. (Zander),** (B.A., M.A., B.D., M.Th. D.D.) General Delivery, 245 Macdonald Lane, Stella, ON, K0H 2S0
7 **Dunnett, Blaine W.,** (B.A., M.Div.) Box 103, Charlottetown, PE, C1A 7K2
17 **Dutcher-Walls, Patricia,** (B.A., M.Div., Th.D.) Knox College, 59 St. George St., Toronto, ON, M5S 2E6

E

A 12 **Edmiston, J.J.,** (B.A., B.D., S.T.M., Th.D.) 28 MacDonald St., Arnprior, ON, K7S 2W5
A 30 **Eenkhoorn, Johan (Joop) A.,** (Ph.D., B.Th.) 181 Collingwood St., Sarnia, ON, N7T 6N1
17 **Elder, Joyce E.C.,** (B.A., M.Ed., M.Div.) 100 Hepbourne St., Toronto, ON, M6H 1K5
25 **Eldridge, Victoria**, (B.A.(Hons.), M.Div.) 96 Davidson Blvd., Dundas, ON, L9H 7M3
A 12 **Elford, Patricia,** (B.A., M.Div.) R.R. #6, Airport Rd., Pembroke, ON, K8A 6W7
A 12 **Elford, Robert J.,** (B.A., Mus.G.Paed., A.Mus., M.Div.) R.R. 6, Airport Rd., Pembroke, ON, K8A 6W7
A 15 **Elliott, Scott A.,** (B.A., M.Div.) 87 Westcroft Dr., Toronto, ON, M1E 3A4
16 **Elliott, William A.,** (B.A., M.Div.) c/o 124 Belsize Dr., Toronto, ON, M4S 1L8
A 28 **Embree, Alan B.,** (B.A.) 1536 Western Rd., London, ON, N6G 1H4
A 8 **Emery, Scott G.,** (B.A., B.J., D.P.A., B.Th., M.Div.) 2 ch du lac Ferre, St. Gabriel de Valcartier, PQ, G0A 2S0
16 **Eng, Thomas W.,** (B.Sc., S.T.M., M.Div., D.Min.) 39 Halstead Dr., Markham, ON, L3R 7Z3
A 41 **English, J. Karl,** (B.A., B.D.) 11228 Wilson Rd. SE, Calgary, AB, T2J 2E2
9 **Ervine, W.J. Clyde,** (M.Theol, Ph.D.) 3495 University St., Montreal, PQ, H3A 2A8
A 26 **Esler, J.R.,** (B.A.) 207 - 269 Elm St., Port Colborne, ON, L3K 5W5
24 **Eun, Young Ki,** 1183 Davenport Rd., Toronto, ON, M6H 2G7
A 16 **Evans, James W.,** (B.A., B.Ed., D.D.) 1057 Don Mills Rd., #303, Toronto, ON, M3C 1W9

41 **Ewing**, **Linda Brown,** (B.A., M.Div., D.Min.) 103 Pinetown Place NE, Calgary, AB, T1Y 5J1
A 37 **Ewing, Robert,** (B.A., B.Th., M.Div.) Box 1586, Kindersley, SK, S0L 1S0

F

11 **Fair, John C.** , (B.Th., M.Div.) 1073 Bordenside Rd., Ottawa, ON, K2C 3P3
A 14 **Fairley, Wm.,** Cameron, ON, K0M 1G0
16 **Faris, Robert N.,** (B.A., M.Div., M.Th.) 230 St. Clair Ave. W., Toronto, ON, M4V 1R5
A 34 **Farris, Michael H.,** (B.A., D.Min., Ph.D.) Box 144, Seattle, Washington, USA, 98045
15 **Farris, Stephen C.,** (B.A., D.Min., Th.M., Ph.D.) c/o 59 St. George St., Toronto, ON, M5S 2E6
A 7 **Farris, W. James S.,** (B.A., M.A., Ph.D.) 10 Haviland St., Charlottetown, PE, C1A 3S6
A 6 **Fawcett, Melvin,** (B.A., B.Th., Dip.Th.) Box 604, Elgin, NB, E0A 1P0
16 **Fee, Richard W.,** (B.A., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
25 **Fensham, Charles J.,** (B.Th.(Hon.), M.Th., M.Th., Th.D., Th.D.) c/o 59 St. George St., Toronto, ON, M5S 2E6
A 18 **Fenton, E. Robert,** (B.A.) 375 Christina Dr., Oakville, ON, L6K 1H5
43 **Ferguson, Rod A.,** (B.F.A., B.Th., M.Div.) 1500 Edmonton St., Prince George, BC, V2M 1X4
12 **Ferrier, James D.,** (B.A., B.Th., M.Div.) 111 Church St., Box 1073, Almonte, ON, K0A 1A0
36 **Ferrier, John C.,** (B.A., M.Div.) 718 Elm Cr. N.E., Weyburn, SK, S4H 0S7
A 17 **Fesenko, Michael,** (Th.B, M.Div.) 5 St. Andres Court, Thornhill, ON, L3T 2N3
A 27 **Files, James W.,** (B.A.) 20 Japonica Cres., Brantford, ON, N3R 1M6
A 28 **Files, Leslie R.,** (B.A., B.D., Th.M., Ph.D.) 820 Headley Dr., London, ON, N6H 3V8
A 20 **Fink, Sheila,** (B.A., M.Div.) c/o Donna Hampson, R.R. #3, Gravenhurst, ON, P1P 1R3
A 41 **Firth, Gordon,** (B.A.) 89-2300 Oakmoor Dr. S.W., Calgary, AB, T2V 4N7
A 17 **Fish, Gordon L.,** 354 Finch Ave., Burlington, ON, L7T 2T7
3 **Fleischer, Jeanette G.,** (B.A.), Box 142, River John, NS, B0K 1N0
A 14 **Flindall, Robert F.**, (B.A.(Hon.), M.Div.) 20 Tanner Rd., Campbellford, ON, K0L 1L0
15 **Fluit, Ralph,** (B.A., M.Div.) c/o 70 Old Kingston Rd., Toronto, ON, M1E 3J5
37 **Folster, Stewart**, 530 Sherry Place, Saskatoon, SK, S7M 5S3
26 **Ford, Gordon,** (B.A. M.Div.) Box 441, Niagara-on-the-Lake, ON, L0S 1J0
A 44 **Ford, Iris M.,** (B.A., M.Div.) #311, 5855 Cowrie St., Sechelt, BC, V0N 3A0
A 11 **Forget, Daniel H.,** (I.B.B., M.Th.) Address Unknown
45 **Forrester, Elizabeth A.M.,** (B.Sc., M.A., M.Div.) Box 495, Campbell River, BC, V9W 5C1
1 **Forsyth, J. Barry,** (B.A., B.Ed., B.D.) 51A Hillcrest Dr., R.R. #1, River Denys, NS, B0E 2Y0
A 7 **Fortier, D. John,** (B.A.) 242 Beaton Ave., Summerside, PE, C1N 2N8
18 **Foster, Sean**, 156 Third Line, Oakville, ON, L6L 3Z8
42 **Foubister, D. Ron,** (B.Sc., M.Div., Ph.D.) 2100 3rd St. South, Cranbrook, BC, V1C 1G2
A 44 **Foulis, Robert J.P.,** (B.Sc., B.D., M.S.W.) 20-323 Governors Crt., New Westminster, BC, V3L 5S6
A 39 **Fourney, Lloyd W.,** (B.A., B.D., M.Div., D.D.) 18512-92 Ave., Edmonton, AB, T5T 1P4
16 **Fourney, Robert P.,** (B.A., M.Div., D.Min.) 1 Glenview Ave., Toronto, ON, M4R 1P5
40 **Franklin-Law, Sandra**, (B.A., B.R.E., M.Div.) Box 248, Eckville, AB, T0M 0X0
34 **Fraser, Brenda,** (B.Hec., M.Div.) 2373 Main St., Winnipeg, MB, R2V 4T6
A 44 **Fraser, Brian J.,** (M.A., M.Div., Ph.D.) #1402-1327 E. Keith Rd., North Vancouver, BC, V7J 3T5
28 **Fraser, Katherine A. (Kathy),** (B.A., Dip. C.E.) 1196 Guildwood Ave., London, ON, N6H 4G9
9 **Fraser, Ian D.,** (B.A., B.Th., M.Div.) c/o St. Columba by the Lake Church, 11 Rodney Ave., Pointe Claire, PQ, H9R 4L8
A 20 **Fraser, John A.,** (B.A., B.Th.) Box F-40777, Freeport, Grand Bahamas
12 **Fraser, Milton A.,** (B.A., M.Div.) 80 Daniel St. N., Arnprior, ON, K7S 2K8
A 14 **Freeman, Donald A.,** (B.A., M.A., B.D., M.Th., Th.D.) 272 Lily Lake Rd., R.R. 2, Peterborough, ON, K9J 6X3
A 14 **Freeman, G. Dennis,** (B.A., M.Div.) 4 Saturn Lane, Kirkfield, ON, K0M 2B0
DA 39 **Freeman, M.,** 56 Michigan St., Devon, AB, T9G 1J4
A 17 **French, W. George,** (B.Sc., M.Div.) 930 Lexicon Dr., Mississauga, ON, L4Y 2P8
A 13 **Fresque, Gordon H.,** (B.A., B.Th., M.Div.) 146 Clergy St., Kingston, ON, K7K 3S3
39 **Frotten, Richard W.,** 13820 - 109A Ave., Edmonton, AB, T5M 2K1
18 **Fryfogel, S. Duncan,** (B.A., M.Div.) 297 Montego Rd., Mississauga, ON, L5B 1C6
A 31 **Fullerton, J. Andrew**, (B.A., M.Div., Ph.D.) 77 Centre St., Stratford, ON, N5A 1E4

G

DA 25 **Gadsby, Ruth**, (B.A., Dip.C.E., B.Ed.) Langton, ON, N0E 1G0
23 **Gale, Herbert F.,** (A.B., M.Th., D.Min.) 206 Victoria Rd. N., Guelph, ON, N1E 5H8
A 23 **Gale, Shirley J.,** (B.Th., Dip.Min., D.Min.) 4 Cheltonwood Ave., Guelph, ON, N1E 4E2
A 43 **Gamble, Ivan S.,** (B.A., M.Div.) 203-3283 Casorso Rd., Kelowna, BC, V1W 3L6
DA 16 **Gamble, Louise**, 104-2 Donway East, Toronto, ON, M3C 1X7
A 36 **Garner, Douglas,** (B.A., M.Div.) 14 Lion's Place, Carlyle, SK, S0C 0R0
23 **Garrison, Penny,** 146 Ballantyne Ave., Cambridge, ON, N1R 2T2
A 45 **Gartshore, Ian E.,** (B.A., Dip.C.E., M.Div., M.Th.) 353 Seventh St., Nanaimo, BC, V9R 1E3
42 **Garvin, Murray L.,** (B.A., M.Div.) Box 93, Slocan Park, BC, VOG 2EO
44 **Garvin, Robert C.,** (B.A., M.Div.) 11858 - 216 St., Maple Ridge, BC, V2X 5H8
27 **Gaskin, Mark B.,** (B.A., M.Div.) 97 Wellington St., Brantford, ON, N3T 2M1

A 18 **Gaver, Cheryl,** (B.A., M.Div.) 1521 Ealing Ct., Oakville, ON, L6H 2X9
23 **Gedcke, Mark W.,** (B.A., M.Div.) 248 Westmount Rd., Kitchener, ON, N2M 4Z1
M 23 **Geddes, John & Betty,** 7, Alley 16, Lane 315, Shih Pai Rd. Sec. 2, Peitou, Taipei, Taiwan 11217, R.O.C.
25 **Geddes, Robert S.,** (M.Sc., M.Div.) South Gate Church, 120 Clarendon Ave., Hamilton, ON, L9A 3A5
A 41 **Gellatly, M. Roy,** (B.A., B.D., M.Th., D.Min.) 1306 13th Ave. S., Lethbridge, AB, T1K 0R5
11 **Gemmell, Thomas,** (B.A., B.D., D.D.) 38 Mary Hill Cres., Richmond, ON, K0A 2Z0
A 16 **Gibson, A. Ross,** (B.A., B.D.) 83 Kent Rd., Toronto, ON, M4L 2X5
A 16 **Gilbert, Peter F.,** (B.A., M.A., B.D., M.Ph.) 209-5765 Yonge St., Toronto, ON, M2M 4H9
A 15 **Gilchrist, James S.,** (B.A.) P.O. Box 1720, St. Marys, ON, N4X 1C1
16 **Gillan, D. Stewart,** (B.Sc., M.Div., Ph.D.) 60 St. Clair Ave. E., Suite 302, Toronto, ON, M4T 1N5
A 5 **Gillanders-Adams, Colleen J.,** (B.A., M.Div.) Address Unknown
A 34 **Gillanders, Richard J.,** (B.A.) 167 Bourkevale Dr., Winnipeg, MB, R3J 1P3
A 7 **Gillis, Raymond L.,** (B.A., B.Sc.) 15 Woodbine St., Charlottetown, PE, C1A 2X8
33 **Giurin, John**, (M.Div) 350 Surrey St., Thunder Bay, ON, P7A 1K1
A 7 **Glass, Ian C.,** (B.A., B.D.) 15 Messer Dr., Charlottetown, PE, C1A 6N5
A 39 **Glen, Raymond E.,** (B.A., M.Div.) 9039 - 148 St., Edmonton, AB, T5R 1A2
31 **Godfrey, Thomas,** (B.A., M.Div.) R.R. #1, Wallacetown, ON, N0L 2M0
8 **Godin, Mark**, (B.A., M.A., M.Div.) 1169, Route 243, Melbourne, PQ, J0B 2B0
41 **Godollei, Karoly,** 101 - 14 Ave. SW, Calgary, AB, T2R 0L8
DA 17 **Goertzen, Florence,** 105 Clement Rd., #328, Toronto, ON, M9R 4C2
A 18 **Goggin, Helen L.,** (B.A., B.D., M.A., Ed.D.) 2185 Marine Dr., #301, Oakville, ON, L6L 5L6
19 **Goh, Alan**, (B.A., M.Div.) 2250 Denison St., Markham, ON, L3S 1E9
35 **Golaiy, Ina,** (B.A., M.Div.) 200 Whitney St., Flin Flon, MB, R8A 0A9
A 26 **Goldsmith, James A.,** (B.A., B.D.) 162 Bridlewood Dr., Welland, ON, L3C 6L2
DA 26 **Goldsmith, Norma,** 162 Bridlewood Dr., Welland, ON, L3C 6L2
DA 16 **Gollan, Agnes**, 191 Browning Ave., Toronto, ON, M4K 1W9
A 11 **Gondocz, Kalman,** (D.R.S.) 44 Spruce Meadows Dr., Kanata, ON, K2M 2K4
14 **Gordon, J. Dorcas,** (B.A., M.Div., M.Th., D.Th.) 59 St. George St., Toronto, ON, M5S 2E6
A 5 **Gordon, J. Douglas,** (B.A.) 150 Shaw Lane, Fredericton, NB, E3C 1J1
22 **Gordon, James J.,** (B.A., B.D., Dip.Th., D.D.) 134 Brock St., Sault Ste. Marie, ON, P6A 3B5
M 15 **Gordon, Mark,** c/o Igreja Presbiteriana de Mocambique, Projects Office, Caixa Postal 21, Maputo, Mozambique
14 **Gordon, Noel C.,** (B.A., B.D.) 607 Mill St. S., Newcastle, ON, L1B 1L9
A 17 **Gorham, Nora A.,** (B.Sc., M.Div., D.D.) 69 Rowanwood Ave., Toronto, ON, M4W 1Y8
43 **Gourlay, Bruce W.,** (B.A., M.Div.) 233 4th Ave. E., Prince Rupert, BC, V8J 1N4
14 **Grace, Byron,** Box 741, John St., Beaverton, ON, L0K 1A0
A 5 **Graham, Murray M.,** (B.A., B.D., B.Th.) 56 Ellerdale Ave., Moncton, NB, E1A 3M7
20 **Graham, Robert J.,** (B.Th., S.T.M., M.Div.) 160 King St. S., Alliston, ON, L9R 1B9
A 39 **Graham, Wm. J.,** (C.D., B.A.) 11 Nottingham Harbour, Sherwood Park, AB, T8A 5Z7
A 27 **Grant, James M.,** (B.A., B.D.) 395 Springbank Ave., Unit 5, Woodstock, ON, N4T 1P8
5 **Gray, L. Dale,** (B.A., B.Th., M.Div.) Light Keeper's Cottage, Cape Spencer, 3525 Red Head Rd., Mispec, NB, E2J 4X6
11 **Gray, Ian A.,** (B.A., M.Div., D.Min.) 444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6
39 **Green, John,** (B.A., M.Div.) 8116 - 105 St., Edmonton, AB, T6E 5E7
25 **Greyling, Petrus H.,** (B.A., B.D., Dip. D.Th.) 39 Karen Crescent, Hamilton, ON, L9C 5M5
14 **Griffiths, Dawn**, (M.Div. B.Sc.N.) c/o Knox Presby. Church, Cameron St. E., Cannington, ON, L0E 1E0
A 23 **Griggs, Gordon,** (B.A., B.D.) 278A Cedar Sands Roadway, R.R. #2, Lyndhurst, ON, K0E 1N0

H

DA 20 **Hagan, Clare,** Box 5059, Huntsville, ON, P1H 2K5
37 **Hagen, Donna**, 143 Wedge Rd., Saskatoon, SK, S7L 6P9
A 19 **Hall, Russell T.,** (B.A., B.D., D.D.) 8111 Yonge St., #903, Thornhill, ON, L3T 4V9
32 **Hamalainen, Janice,** Box 151, Tara, ON, N0H 2N0
29 **Hamilton, Carol,** 310 McNaughton Ave. W., Chatham, ON, N7L 1R9
D 16 **Hamilton, Terrie-Lee,** (B.A., Dip.C.E.) 418-10 Edgecliffe Golfway, Toronto, ON, M3C 3A3
7 **Hamilton, Paula E.,** (B.A., B.Sc., M.Div.) 19 Tamarac Ave., Charlottetown, PE, C1A 6T2
7 **Hamilton, Thomas J.,** (B.A., M.Div., M.A.) 19 Tamarac Ave., Charlottetown, PE, C1A 6T2
24 **Han, Peter S.,** (B.A., M.Div.) 40 Yarmouth Rd., Toronto, ON, M6G 1W8
16 **Han, Theresa,** (B.A., M.Div.) 26 Caronport Crescent, Toronto, ON, M3A 1H1
16 **Hancock, Wayne R.,** (B.A., M.Div., D.Min.) 630 Spadina Ave., Toronto, ON, M5S 2H4
A 29 **Hanley, Donald B.,** (B.A.) 1260 Belle Isle View Blvd., Windsor, ON, N8S 3G7
A 16 **Hanna, J. Patricia,** (B.A., M.A., M.Div.) 49 Thorncliffe Park Dr., #421, Toronto, ON, M4H 1J6
15 **Hartai, Helen W.,** (R.N., M.Div.) c/o 333 Rossland Rd. W., Oshawa, ON, L1J 3G6
A 26 **Hastings, Gordon G.,** (C.D., B.A.) #202-5100 Dorchester Rd., Niagara Falls, ON, L2E 7H4
28 **Hastings, Terry V.,** (B.A., M.Div.) 27 Midale Rd., London, ON, N5X 2H1
39 **Haughland, Stephen P.,** (B.A., M.Div.) c/o Killam Pres. Church, Box 663, Killam, AB, T0B 2L0
25 **Havemann, Garfield,** Box 9, Jarvis, ON, N0A 1J0
A 28 **Haven, Robert,** Address Unknown

A 12 **Hay, Thomas A. (Ian),** (B.A., B.D., S.T.M., Ph.D.) c/o N. Scheuneman, RR 3, Pembroke, ON, K8A 6W4
A 44 **Haycock, John C.,** 35104 Kootenay Dr., Abbotsford, BC, V2S 8C8
11 **Hayes, Stephen A.,** (B.A., B.D., S.T.M., D.D.) c/o 120 Lisgar St., Ottawa, ON, K2P 0C2
15 **Haynes, Gordon R.,** (B.A., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
16 **Hearn, Walter M.,** (M.Div.) 38 Ellerslie Ave., Willowdale, ON, M2N 1X8
A 41 **Heath, David S.,** (B.A., M.Div.) Second Union Church of San Juan, Apola Ave. & Mileto St., Guaynabo, Puerto Rico
14 **Hein, Richard J.**, (B.A., M.Div.) Box 787, Campbellford, ON, K0L 1L0
A 26 **Henderson, Charles D.,** (B.A.) 13 Wiley St., St. Catharines, ON, L2R 4E4
M 16 **Henderson, Clara E.,** c/o CCAP, Blantyre Synod, Box 413, Blantyre, Malawi, Africa
D 20 **Henderson, Dorothy**, (B.A., A.R.C.T., Dip.C.E., M.A.) Apt. 403, Windsor House, 150 The Donway West, Toronto, ON, M3C 2G2
16 **Henderson, John B.,** (B.Sc., M.Div., M.Th.) c/o 1 Glenview Ave., Toronto, ON, M4R 1P5
20 **Henderson, John C.,** (B.A., B.D., M.Th.) 200 Maple St., Collingwood, ON, L9Y 2R2
A 14 **Henderson, Mabel,** (B.A., B.Th., M.Div.) 475 Parkhill Rd. W., Unit 120, Peterborough, ON, K9H 7M5
1 **Henderson, Michael W.A.,** R.R. #1, Scotsburn, NS, B0K 1R0
A 13 **Henry, Douglas N.,** 810 - 140 Elliott Ave., Kingston, ON, K7K 6P1
D 11 **Herbert, Dorothy,** (Dip.C.E., B.Sc. (Eng.)) c/o Gracefield Camp, Box 420, Gracefield, PQ, J0X 1W0
A 25 **Herbison, Donald J.,** 801 - 1966 Main St. West, Hamilton, ON, L8S 1J6
A 27 **Herman, John,** (B.Th.) R.R. #3, Embro, ON, N0J 1J0
A 20 **Heron, Kenneth A.,** (B.A., B.D., M.S.W.) Box 1866, Bracebridge, ON, P1L 1V8
A 25 **Herrod, R. Bruce,** (B.A., B.D.) 22-1349 Lakeshore Rd., Burlington, ON, L7S 1B1
A 16 **Herron Douglas G.M.,** (B.A., Th.M., D.D.) 31 Edgecombe Ave., Toronto, ON, M5N 2X1
A 30 **Herron, Ernest,** 906-155 North Front St., Sarnia, ON, N7T 7V6
44 **Hibbert, Terrence P.,** (B.A., B.Th., M.Min., D.Min.) 3177 Mariner Way, Coquitlam, BC, V3C 4H5
A 25 **Hibbs, John J.,** (B.A., B.D., M.Th., M.Ed.) 32 Wainwright Blvd., Grandview Estates, Dundas, ON, L9H 7N5
25 **Hibbs, M. Anne Yee,** (B.A., B.Th.) 32 Wainwright Blvd., Grandview Estates, Dundas, ON, L9H 7N5
17 **Hieminga, Jan,** (B.Sc., M.Div.) 588 Renforth Dr., Etobicoke, ON, M9C 2N5
34 **Hildebrandt, Henry L.,** (B.A., B.Th.) Box 447, Kenora, ON, P9N 3X4
44 **Hilder, Herbert E.,** (B.A., M.A., M.Div.) 45825 Wellington Ave., Chilliwack, BC, V2P 2E1
A 25 **Hill, Derwyn J.,** 30-921 Concession St., Hamilton, ON, L8V 1E9
41 **Hill, Donald C.,** (B.Sc., M.Div., M.Th.) Chinook Health Region Pastoral Care, 960 19th St. S., Lethbridge, AB, T1J 1W5
A 12 **Hill, Robert,** General Delivery, Combermere, ON, K0J 1L0
A 43 **Hillian, Lorna G.,** (B.A., M.Div., D.Min.) 805 Young Rd., Kelowna, BC, V1W 2K7
16 **Hincke, Karen A.,** (B.A., S.T.M.) 63 Fenelon Dr., Toronto, ON, M3A 3K4
DA 40 **Hislop, Agnes,** (B.A.) #106 - 3039 49th Ave., Red Deer, AB, T4N 3V8
30 **Hodgson, C. Joyce,** (B.A., Dip.C.E., M.Ed., M.Div.) 837 Exmouth St., Sarnia, ON, N7T 5R1
30 **Hodgson, Raymond,** (B.A., M.A., M.Div., Ph.D.) 261 N. Christina St., Sarnia, ON, N7T 5V4
20 **Hoekstra, Ed P.,** R.R. #5, 1347 Wainman Line, Coldwater, ON, L0K 1E0
31 **Hogerwaard, John,** (B.A., M.Div.) Box 179, Atwood, ON, N0G 1B0
DA 19 **Holohan, June,** 26 Hughson Dr., R.R. #1, Unionville, ON, L3R 2T6
15 **Homes, Vicki L.,** 486 Simcoe St. S., Oshawa, ON, L1H 4J8
46 **Hong, Sung Deuk,** (M.Div.) 15714 - 84th Avenue, Surrey, BC, V3S 2N6
11 **Hong, Wally (Won-Hong),** (B.Sc., B.Th., S.T.M., M.Div.) 84 Grenadier Way, Nepean, ON, K2J 4L5
A 20 **Hoogsteen, Mark**, (B.A., B.Th., M.Div.) 1426 Ghent Ave., Burlington, ON, L7S 1W8
DA 28 **Horne, Jessie,** (B.A., M.Ed.) 57 Fitzwilliam Blvd., London, ON, N6H 5H6
41 **Horne Weatherdon, Cheryl,** (B.Sc., B.A. (Hons.), M.Div.) 110-3rd St. SE, Medicine Hat, AB, T1A 5M1
31 **Horst, H.D. Rick,** (B.A., M.Div., D.Min.) 161 Widder St. E., Box 247, St. Marys, ON, N4X 1B1
31 **Horst, Karen R.,** (B.A., M.R.E., M.Div.) 161 Widder St. E., Box 247, St. Marys, ON, N4X 1B1
A 17 **Horvath, Lorand,** 24 Dorlen Ave., Etobicoke, ON, M9B 5B1
A 15 **Hoskin, Annetta,** (M.Div.) 546 Oakwood Dr., Pickering, ON, L1W 2M7
5 **Houtby, Ruth,** (B.Th., M.Div.) 13 West Avenue, Sackville, NB, E4L 4P2
DA 16 **How, Leone,** 3 Southill Dr., Toronto, ON, M3C 2H6
DA 44 **Howard, Ivy H.,** (Dip.) c/o 700-808 West Hastings, Vancouver, BC, V6C 3L3
10 **Howard, Geoffrey P.,** (B.A., B.Th., M.Div.) 38 Elizabeth Dr., Box 440, Iroquois, ON, K0E 1K0
14 **Howard, John Desmond,** (B.A.) R.R. #1, Kinmount, ON, K0M 2A0
A 20 **Howes, David M.,** (B.A., M.Div.) Box 1263, Stayner, ON, L0M 1S0
A 14 **Howson, J.D.L.,** 548 Aylmer St. N., Peterborough, ON, K9H 3W7
A 23 **Huber-McBride, Deborah,** (M.Div.)3-5 rue Ducis, Versailles 78000, France
A 12 **Hughes, Leo**, 144 John St. S., Arnprior, ON, K7S 2P9
28 **Human, Andrew,** (B.A., M.Div., D.Min.) 55 Hincks St., St. Thomas, ON, N5R 3N9
39 **Humphrey, Keith P.,** (B.A., M.Div.) 8715 - 118 Avenue, Edmonton, AB, T5B 0T2
A 17 **Humphries, Raymond A.,** (B.A., B.D., M.Th., Ph.D.) 310 Glenlake Ave., Toronto, ON, M6P 1G3
A 17 **Hunter, E.H.,** (M.A.) 2314 Islington Ave., #603, Rexdale, ON, M9W 5W9
22 **Hunter, George,** (B.A., L.Th.) c/o 73 Larch St., Sudbury, ON, P3E 1B8

16 **Hunter, Rodger,** (M.Div.) Postal Station Q, Box 713, Toronto, ON, M4T 2N5
11 **Hurd, James T.,** (B.A., M.Div.) 10 Chesterton Dr., Ottawa, ON, K2E 5S9
A 13 **Hutchison, James W.,** (B.A., B.D.) 310-334 Dundas St. E., Belleville, ON, K8N 5L8
7 **Hutchinson, Andrew,** (B.Sc., M.C.S., Dip.Min.) 18 Edgehill Ave., R.R. #1, Charlottetown, PE, C1A 7J6
9 **Hwang, Timothy,** c/o 581 Charon St., Montreal, PQ, H3K 2P4

I

A 9 **Iarrera, Alice E.,** (B.A., B.Th., M.Div.) 7881 de la Seine Ave., Anjou, PQ, H1K 1T8
A 9 **Iarrera, Arthur,** (B.A., B.D., B.A.) 7881 de la Seine Ave., Anjou, Montreal, PQ, H1K 1T8
A 44 **Inglis, Glenn E.** (B.A., B.Th., M.A., M.Div.) CCAP, Blantyre Synod, Box 413, Blantyre, Malawi, Africa
A 20 **Inglis, Jeff E.,** (B.A., B.Th., M.A., M.Div.) 9 Elizabeth St. W., Gen. Delivery, Creemore, ON, L0M 1G0
9 **Inglis, R.L.,** (B.A.) 438 Hudon St., Fabreville, PQ, H7P 2L1
28 **Ingram, Terrence D.,** (B.A., B.Th., Dip.Min., D.Min., M.A.) 862 Freele St., London, ON, N6H 3P3
17 **Ingram, William G.**, (B.A., M.Div., Th.M.) 4 Morningside Ave., Toronto, ON, M6S 1C2
34 **Innes, Kenneth A.,** (B.A.) 23 Parkview Place, St. Andrew's, MB, R1A 3B7
L 36 **Irving, Dennis**, Box 730, Grenfell, SK, S0G 2B0

J

A 22 **Jack, David T.,** (B.A., M.Div.) 243 Birchwood Dr., Sault Ste. Marie., ON, P6A 6K1
32 **Jack, Elizabeth,** (B.A., B.Ed., M.Div.) Box 305, Wiarton, ON, N0H 2T0
12 **Jack, Hugh N.,** (B.A., M.Div.) Box 384, Carleton Place, ON, K7C 2V2
A 16 **Jack, James D.C.,** (B.A.) 260 Seneca Hill Dr., #1203, Willowdale, ON, M2J 4S6
A 44 **Jackson, I. Larry,** (B.A., M.Div.) 318, 8860 No. 1 Rd., Richmond, BC, V7C 4C2
A 23 **Jackson, Robert A.,** (M.A.) 50 Tillsley Dr., #602, Kitchener, ON, N2E 3V3
9 **Jackson-Bissonnette, Coralie,** (B.A., B.Th., M.Div.) 5545 Snowdon Ave., Montreal, PQ, H3X 1Y8
A 22 **Jacques, Drew D.,** (B.A.A., M.Div.) Box 122, Temagami, ON, P0H 2H0
24 **Jang, Sung Hwan**, 67 Scarsdale Rd., Toronto, ON, M3B 2R2
DA 7 **Jardine, Marion**, R.R. #3, Charlottetown, PE, C1A 7J7
A 27 **Jarvis, W. Douglas (Biff),** (B.A., M.Div.) 69 Allen St., Tillsonburg, ON, N4G 4V8
45 **Jay, Geoffrey B.,** (B.A., M.Div.) 680 Courtney St., Victoria, BC, V8W 1C1
A 32 **Jeffery, Shirley M.,** (B.A., B.D.) 105 Cherryhill Blvd., #218, London, ON, N6H 2L7
17 **Jeffrey, Duncan**, (M.A., Dip.Ed., M.A., M.Div.) Box HM193, Hamilton, Bermuda, HMAX
A 45 **Jennings, John J.,** (B.A., M.A.) 1304 Salt Spring Place, Craig Bay Estates, Parksville, BC, V9P 2T5
A 29 **Jensen, Lori,** (B.A., B.Ed., M.Div.) 33 Grant St., Chatham, ON, N7L 1T8
A 14 **Jess, Marshall S.,** (B.A., M.Div.) R.R. #1, Coboconk, ON, K0M 1K0
23 **Jobb, Elizabeth,** (B.A., M.Div.) 20 Quebec St., Guelph, ON, N1H 2T4
20 **Johns, Douglas R.,** (B.A., M.Div.) 99 Peter St. N., Orillia, ON, L3V 4Z3
23 **Johnson, F. James,** (B.A., M.Div.) 58 Wellington St., Drayton, ON, N0G 1P0
3 **Johnson, Gail**, (B.A., M.Div.) R.R. #1, Rte. 245, Merigomish, NS, B0K 1G0
A 16 **Johnson, Lois C.,** (B.Th.) Head Injury Assoc., Community Re-Entry Program, 125 Welland Ave., St. Catharines, ON, L2R 2N5
11 **Johnston, Andrew J.R.,** (B.A., B.Th., M.Div.) 82 Kent St., Ottawa, ON, K1P 5N9
M 23 **Johnston, Brian,** c/o Protestant Theological Institute, Piata Aurom Iancu 13, Cluj-Napocc 3400, Romania
DA 28 **Johnston, Elizabeth**, (C.E., B.A.) 905-110 Cherryhill Circle, London, ON, N6H 2L9
A 26 **Johnston, Geoffrey D.,** (B.A., B.D., M.Th., D.Th.) R.R. #7, Dunnville, ON, N1A 2W6
A 39 **Johnston, George A.,** (B.A., B.D., M.Div.) 5703 - 52 Ave., Beaumont, AB, T4X 1B5
A 28 **Johnston, Ian K.,** (Dip.Th., B.Th., C.D., Th.M.) c/o 46 Church St., Stratford, ON, N5A 2R1
A 25 **Johnston, John A.,** (B.A., M.A., B.D., Th.M., Ph.D., D.D.) 183 Chedoke Ave., Hamilton, ON, L8P 4P2
A 10 **Johnston, Marion**, (B.A., M.Div.) 12 Westview Place, Brockville, ON, K6V 1G6
DA 39 **Johnston, Mickey,** 5703 - 52 Avenue, Beaumont, AB, T4X 1B5
A 16 **Johnston R. Stuart,** (B.A., M.A., B.Ed., B.D., Ph.D., C.D.) 33 Rosedale Heights Dr., Toronto, ON, M4T 1C2
18 **Johnston, W. Grant,** (B.A., B.Ed., B.Th., M.Div.) c/o North Bramalea Pres. Church, 925 North Park Dr., Brampton, ON, L6S 5R8
23 **Johnston, William G.,** (B.A., B.Ed., B.Th.) 54 Queen St. N., Kitchener, ON, N2H 2H2
A 28 **Jones, E.H.,** (B.A., L.Th., C.D.) 31-681 Commissioners Rd. W., London, ON, N6K 4T9
A 10 **Jones, Heather L.,** (B.A., B.Ed., M.Div.) 78-51 Paulander Dr., Kitchener, ON, N2M 5E5
26 **Jones, Hugh C.,** (B.A., M.A., M.Div.) 5567 Woodland Blvd., Niagara Falls, ON, L2G 5K6
10 **Jones, J. David,** (B.A. (Hons.), B.Th.(Hons), M.Div., Th.M.), Box 885, Brockville, ON, K6V 5W1
A 10 **Jones, James Peter,** (B.A., B.D.) 401 Pearl St. W., Brockville, ON, K6V 6Z9
13 **Jones, Robert C.,** (B.A., B.D.) Box 1132, 51 Bowery St., Picton, ON, K0K 2T0
9 **Jordan, Katherine,** (B.A., B.Th., M.Div.) 33 Prince St., Box 775, Huntingdon, PQ, J0S 1H0
A 19 **Jorna, Christopher,** c/o Presbyterian Manse, Muktighar Church Compound, Cottonfield, Essequibo Coast, Guyana

K

46 **Kang, Hi-Won**, (B.A., M.Div.) c/o 14219 - 88th Ave., Surrey, BC, V3W 3L5
A 27 **Kantor, Paul,** (B.A., B.D., M.Div.) 2489 Regional Road 46, Delhi, ON, N4B 2E7
A 28 **Kay, Gale A.,** (B.A., M.Div.) 55 Woodward Ave., London, ON, N6H 2G6

A 18 **Kay, J. Beverley,** 59 Wellington St. W., Brampton, ON, L6Y 1K8
23 **Kay, Thomas J.,** (B.A., B.D) 20 Quebec St., Guelph, ON, N1H 2T4
A 31 **Keizer, W. Stirling,** (B.A., M.A., B.Th., M.Div.) Address Unknown
39 **Kemp, Bruce W.,** (B.A., S.T.M.) 6104 - 148th St., Edmonton, AB, T6H 4Z5
13 **Kendall, Douglas R.,** (B.A., M.Div.) 121 Sydenham St., Gananoque, ON, K7G 1C1
A 15 **Kendall, F. Ralph,** (B.A., B.D., D.D.) 9 Sari Cres., Toronto, ON, M1E 4W3
16 **Kendall, Stephen,** (B.Eng., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
DA 15 **Kenn, Elizabeth,** (Dip.C.E.) 70 Peace Dr., Toronto, ON, M1G 2V4
A 11 **Kennedy, Duncan,** (B.A., B.Th., M.Div.) 109 Holmwood Ave., Ottawa, ON, K1S 2P1
26 **Kennedy, R.J. Graham,** (B.A., B.D., M.Th.) 53 Church St., St. Catharines, ON, L2R 3C3
A 10 **Kennedy, S.J.,** (B.A., M.A.) Box 1413, 12 Ferguson, Kemptville, ON, K0G 1J0
A 22 **Kennedy, Shelley C.,** (B.A., M.Div.) 1126 McAllister Ave., Sudbury, ON, P3A 2Y8
A 43 **Kerr, Nancy,** (M.Div., M.A.) 110-154 Quebec St., Prince George, BC, V2L 1W2
45 **Kerr, Robert H.,** (B.D.) 921 Wembley Rd., Parksville, BC, V9P 2E6
25 **Kerr, Susan K.,** (B.A., B.Ed., M.Div.) Box 221, Waterdown, ON, L0R 2H0
A 17 **Keshwah, Kendrich,** 205 Nairn Ave., Toronto, ON, M6E 4H2
27 **Ketchen, David**, Box 159, Embro, ON, N0J 1J0
11 **Kettle, David C.,** (B.A., M.Div.) 670 Farmbrook Cres., Orleans, ON, K4A 2L1
A 26 **Kidnew, Elizabeth S.**, (B.A., M.Div.) 30 Brookbank Cr., Fonthill, ON, L0S 1E1
46 **Kim, Eui Jong**, 9920 - 67 St., Edmonton, AB, T6A 2R2
46 **Kim, Gyeong-Jin,** (M.Div., Th.M.) 205 W. 10th Ave., Vancouver, BC, V5Y 1R9
24 **Kim, In Kee,** (B.A., M.Div.) 3625 Haven Glen, Mississauga, ON, L4X 1X7
24 **Kim, Jong-Hwan (John),** 298 Rudar Rd., Mississauga, ON, L5A 1S3
M 24 **Kim, Ken,** c/o GUA629, 8424 NW 56th St., Miami, Florida, USA, 33166
24 **Kim, Kyu Gon**, 21 Swanwick Ave., Toronto, ON, M4E 1Z2
A 9 **Kim, Kwang Oh,** 765 Ave Mont-Royal est, Montreal, PQ, H2J 1W8
24 **Kim, Myung Chun M.,** (B.A., M.Div.) 3740 Don Mills Rd., #125, Willowdale, ON, M2H 3J2
A 16 **Kim, Nak-Joong,** (B.A., B.Th., Th.M.) 78 Hillcrest Ave., Willowdale, ON, M2N 3N7
A 24 **Kim, Robert H.Y.,** (B.A., M.T.S., M.Div.) 5629 Sidmouth St., Mississauga, ON, L5V 2H1
46 **Kim, Sang Hwan,** (B.A., M.Div., Th.M.) 383 Dufferin Ave., Winnipeg, MB, R2W 2Y2
18 **Kim, Sarah Yong Mi,** (B.A., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
37 **Kim, Seung-Rhyon**, (B.A., M.Div.) 2119 Louise Ave., Saskatoon, SK, S7J 3K2
A 24 **Kim, Shin Ki,** c/o 67 Scarsdale Rd., Toronto, ON, M3B 2R2
24 **Kim, Ung Be**, 11 Mulberry Mews, Markham, ON, L3T 5V7
41 **Kim, Victor (Sung Jae),** (B.A., M.Div.) 1009 - 15 Avenue S.W., Calgary, AB, T2R 0S5
A 24 **Kim, Yeon Wha,** (B.A., M.Div.) 278B Claremount St., Toronto, ON, M6J 2N3
39 **Kim, Yon Jae,** (B.Th., M.Th., D.D.) 3623 - 44 Ave., Edmonton, AB, T6L 5M5
A 45 **Kinnon, R. Noel,** 4192 Kandu Place, Victoria, BC, V8X 4P1
32 **Kinsman, Mary Margaret,** (B.Sc.N., M.Div.) General Delivery, Lucknow, ON, N0G 2H0
A 45 **Kirk, Cecil J.,** (B.A., M.A., B.D., D.Min.) 7768 East Saanich Rd., Unit 7, Saanichton, BC, V8M 1Y6
A 26 **Kirkland, Margaret L.,** (B.S., M.Ed., M.Div.) 3058 Poplar Ave., Ridgeway, ON, L0S 1N0
20 **Kitson, James R.,** (B.A., M.Div.) 583 Wayne Cres., Midland, ON, L4R 5E2
A 17 **Klassen, Harry J.,** (B.A., B.D., M.Th.) 317 Sunnyside Ave., Toronto, ON, M6R 2R3
15 **Kleinsteuber, R. Wayne**, 1301 Neilson Rd., Toronto, ON, M1B 3C2
A 9 **Klempa, William J.,** (B.A., M.A., B.D., Ph.D., D.D.) 155 Chemin du Lac Louisa Nord, R.R. 6, Wentworth, PQ, J8H 3W8
DA 16 **Knight, Dorothy**, 49 Kings Park Blvd., Toronto, ON, M4B 3M3
DA 11 **Knight, Joyce**, 11 Tarywood Ct., Munster, ON, K0A 3P0
A 31 **Knight, Kenneth G**.,(B.A.) 347 Oak St., Goderich, ON, N7A 3R5
24 **Ko, Jinsook,** 40 Yarmouth Rd., Toronto, ON, M6G 1W8
A 24 **Koh, Young Min**, In United States
44 **Koslowski, Michael**, 403 E. Columbia St., New Westminster, BC, V3L 3X2
44 **Kouwenberg, Gordon A.,** (B.A., M.Div.) 2641 Chesterfield Ave., North Vancouver, BC, V7N 3M3
44 **Kouwenberg, J.H. (Hans),** (B.A.(Hons.), M.Div., M.A., D.Min.) 2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6
28 **Kouwenberg, Harold H.A.**, (B.A., M.A., M.Div.) 910 Huron St., London, ON, N5Y 4K4
A 28 **Kravalis, Gunar J.,** (B.A., M.Div., Th.M. M.Th.) 1297 - 202 Huron St., London, ON, N5Y 4L9
5 **Kreplin, J. Martin R.,** (B.A., M.Div.,D.Min.) 90 Park St., Moncton, NB, E1C 2B3
DA 9 **Kristensen, D. Joan,** 169 Ashton St., St. Laurent, PQ, H4N 1B5
45 **Kuhn, Clayton M.,** (B.S.Ed., M.Div., M.B.A.) 4850 Regina Ave., Port Alberni, BC, V9Y 7T3
44 **Kuntel, Murat,** (Dip.C.S., B.A., M.B.A., M.Div.) 7708 164A St., Surrey, BC, V3S 7S2
A 9 **Kuntz, Harry,** (B.A., B.D., S.T.M.) 92 Rockwyn Ave., Pointe Claire, PQ, H9R 1W2
A 34 **Kunzelman, Richard C.,** (B.A., B.Th., M.Div.) 12 - 375 Wellington Cres., Winnipeg, MB, R3M 0A1
A 23 **Kurtz, John E.,** (B.A., B.D., M.A.) 3B-270 Morrison Rd., Kitchener, ON, N2A 3J6

L

45 **Lade, D'Arcy Wm.,** (B.A., M.Div.) 725 Aspen Rd., Comox, BC, V9M 4E9
A 23 **Laker, Campbell,** (B.A., M.A., M.Ed, M.Div, Ph.D.) 54 Spring St., Keeseville, NY, USA 12944

45 **Lam, Paul**, (B.Sc., B.Ed., M.Div.) 639 Baxter Ave., Victoria, BC, V8Z 2H1
34 **Lamb, Roderick B.,** (B.A., M.Div.) 200 Fifth Ave. S., Kenora, ON, P9N 2A4
23 **Lamont, William G.,** (B.A., M.Div.) c/o 54 Queen St. North, Kitchener, ON, N2H 2H2
32 **Lampman, Wendy,** (M.Div.) 77 Queen St., Box 166, Tiverton, ON, N0G 2T0
17 **Lane, Allan,** (M.Div., B.A.) 500 Coldstream Ave., Toronto, ON, M6B 2K6
28 **Langlois, Gloria,** (B.Sc., B.Th., M.Div.) 225 College St., Belmont, ON, N0L 1B0
A 41 **Lannon, Deborah,** (B.A., M.Div.) 80 MacEwan Park Close NW, Calgary, AB, T3K 3Z7
18 **Lau, Hugo King-Wah**, (B.R.E., M.Div.) 3535 South Common Court, Mississauga, ON, L5L 2B3
15 **Lauber, Annalise,** (M.Div., C.E., E.C.E.) c/o 209 Cochrane St., Whitby, ON, L1N 5H9
A 7 **Lawson, Susan M.,** (B.A., Dip.Soc.Sci.) R.R.#9, Charlottetown, PE, C1E 1Z3
46 **Lee, Alfred Heung Soo,** (B.A., M.Div.) #21-2352 Pitt River Rd., Port Coquitlam, BC, V3C 5Y2
24 **Lee, Connie**, 1333 Bloor St. W., Unit 1818, Mississauga, ON, L4X 1X7
DA 16 **Lee, Hye-Ok**, (Dip. C.E.) 203 Borrows Street, Thornhill, ON, L4J 2W5
46 **Lee, Jang Woo,** (Th.M., M.Div., B.Th.) 34855 Sandon Place, Abbotsford, BC, V3G 1G4
A 5 **Lee, Philip J.,** (B.Sc., S.T.B., D.D., LL.D., D.Litt.) 311 Bay Crescent Dr., Saint John, NB, E2M 6M1
A 37 **Lee, Sui-Man,** (B.D.) 21 Lynedock Cres., Toronto, ON, M3A 2A7
24 **Lee, Won Kyu**, 40 Yarmouth Rd., Toronto, ON, M6G 1W8
A 46 **Lee, Young Hwa,** #203-4575 Grange St., Burnaby, BC, V5H 1P8
24 **Lee, Young-Sun,** (M.Div., B.A., M.A.) 80 Centre St., Unit 33, London, ON, N6J 1T5
A 1 **Lees, Adam,** (B.Th., M.Div.) R.R. #1, Whycocomagh, NS, B0E 3M0
A 1 **LeFort, Anna,** (M.Div.) Box 1073, Cheticamp, NS, B0E 1H0
39 **Leggatt, David**, (B.A., M.Div.) 5115 - 49th St., Lloydminster, AB, T9V 0K3
A 32 **Lennox, Douglas E.W.,** (B.A.) Box B36, R.R. #1, Sauble Beach, ON, N0H 2G0
M 15 **Lessard-Clouston, Michael & Wendy,** 1-1-127 Uegahara, Nishinomiya, Hyogo 662, Japan
23 **Lewis, Calvin,** (B.A., M.Div.) Box 689, 135 Elora St. S., Harriston, ON, N0G 1Z0
25 **Lewis, J. Mark,** (B.A., M.Div.) 116 MacNab St. S., Hamilton, ON, L8P 3C3
A 18 **Lewis, Trevor J.,** 3403 Ash Row Cres., Mississauga, ON, L5L 1K3
14 **Lewis, W. Rod,** (B.A., B.D.) Box 867, Fenelon Falls, ON, K0M 1N0
15 **Liebenberg, James**, 841 Birchmount Rd., Toronto, ON, M1K 1K8
24 **Lim, Soo Taeg**, 1183 Davenport Rd., Toronto, ON, M6H 2S7
44 **Lin, Larry K.,** (B.A., M.Div., M.A., Ph.D.) 4263 Hazelwood Cr., Burnaby, BC, V5G 2R3
44 **Lin, Rinson T.K.,** (B.Sc., L.Th.) 475 East 57th Ave., Vancouver, BC, V5X 1S8
45 **Lindsay, Donald K**., (B.A., M.Div.) 4235 Departure Bay Rd., Nanaimo, BC, V9T 1C9
25 **Lindsay, Stephen R.,** (B.A., M.Div., Dip.Th.) 7 King St. W., Stoney Creek, ON, L8G 1G7
A 16 **Ling, Edward,** (B.D.) 28 Rosemary Lane, Toronto, ON, M5P 3E7
27 **Little, Christopher,** (B.A., B.D., M.Div.) Village of Innerkip, ON, N0J 1M0
A 20 **Little, Robert,** (M.A., B.D.) Comp. 10, Site 2, R.R. #3, Parry Sound, ON, P2A 2W9
A 22 **Little, Wallace I.,** (B.A., B.D., Th.M.) Box 983, Sundridge, ON, P0A 1Z0
16 **Livingston, J. Kevin,** (B.A., M.Div., Ph.D.) 630 Spadina Ave., Toronto, ON, M5S 2H4
A 10 **Livingstone, Samuel J.,** (B.A., B.D., Dip.Ed., B.Ed.) 10825 Dillabough Rd., Mountain, ON, K0E 1S0
29 **Loach, Jeffrey F.,** (B.A., M.Div.) 405 Victoria Ave., Windsor, ON, N9A 4N1
25 **Lockerbie, Caroline R.,** (B.A., M.Div., D.Min.) 264 Walker's Line, Burlington, ON, L7N 2C5
16 **Loudon, Carol H.,** (B.A., M.Div., D.Min.) 12 Ridley Blvd., Toronto, ON, M5M 3K9
A 16 **Lowe, George A.,** (B.A.) 602 Melita Cres., Apt. 223, Toronto, ON, M6G 3Z5
A 5 **Lowery, Basil C.,** (B.A., B.D., D.D.) 50 Colwell Dr., Unit 18, Fredericton, NB, E3A 6R3
19 **Lowther, Jeremy,** (B.A., M.Div.) 110 King St. W., Bolton, ON, L7E 1N2
25 **Luxon, Barry,** (B.A., M.Div.) 19 Tisdale St. N., Hamilton, ON, L8L 8A7
1 **Lyle, Robert,** (B.A., M.Div.) 9 Bookland St., Sydney, NS, B1P 5B1
A 20 **Lyons, Lois J.,** (M.Div.) 2665 Flos Rd. 3 W., R.R. #1, Phelpston, ON, L0L 2K0

Mac

A 16 **MacDonald, Alex S.,** (B.A., B.D., S.T.M., D.Min.) 11 - 217 St. George St., Toronto, ON, M5R 3S7
A 23 **MacDonald, Charles A.,** (B.A.) 11 Margaret Ave., Apt. 309, Kitchener, ON, N2H 6M4
A 10 **MacDonald, D. Ross,** (B.A.) 1157 Cuthbertson Ave., Brockville, ON, K6V 7A7
A 22 **MacDonald, Freda M.,** (Dip.) 508 High St., Box 650, Burk's Falls, ON, P0A 1C0
3 **MacDonald, Glenn S.,** (B.A., B.Th., M.Div.) Box 101, Thorburn, NS, BOK 1WO
A 23 **MacDonald Grant R.,** (B.A., B.D., D.D.) 226 The Lion's Gate, Waterloo, ON, N2L 6M5
A 12 **MacDonald, Hugh,** (M.A.) 275 Hall Ave. E., #116, Renfrew, ON, K7V 2S6
4 **Macdonald, L. George,** (B.A., B.Th.) 6357 London St., Halifax, NS, B3L 1X2
A 32 **MacDonald, R. Douglas,** (B.A., D.D., C.D.) 112 Bruce Beach, R.R. 6, Kincardine, ON, N2Z 2X4
A 25 **Macdonald, Ross N.,** (B.A., M.Div.) 245 Grand River St. N., #3002, Paris, ON, N3L 3B8
14 **Macdonald, Stuart,** (B.A., M.A., M.Div.) c/o Knox College, 59 St. George St., Toronto, ON, M5S 2E6
A 22 **MacDonald, Wm. Graham,** (B.A., B.Ed., M.Ed.) 508 High St., Box 650, Burk's Falls, ON, P0A 1C0
A 16 **MacDougall, A. Goodwill,** (B.A., M.A., B.D., S.T.M., Ph.D.) 81 Blackpool Old Rd., Poulton-le-Fylde, Lancs, FY6 7RG, England
A 6 **MacDougall, Daniel W.,** (B.Sc., M.Div., Th.M., Ph.D.) 210 Wendy Trail, Lookout Mountain, Georgia, USA, 30750
4 **MacFadyen, Cheryl,** (Dip. C.E., B.A.) Box 273, Lower Sackville, NS, B4C 2S9

DA 31 **MacInnes, Janice,** (Dip.C.E.) R.R. #2, Atwood, ON, N0G 1B0
A 6 **MacInnis, Calvin C.,** (Dip.Min.) 239 Delano Ave., Newcastle, NB, E1V 2Y2
L 14 **MacInnis, Craig,** Box 276, Warkworth, ON, K0K 3K0
3 **MacKay, Donald W.,** (B.A., B.D., S.T.M., D.Min.) 226 Oak St., New Glasgow, NS, B2H 4H2
A 9 **MacKay, A. Ross,** (C.D., B.A., M.A., M.Div.) 403-1545 Eglise, St. Laurent, PQ, H4L 5K8
DA 23 **MacKay, Marjorie**, 6 Arthur St., Carleton Place, ON, K7C 4S4
6 **MacKay, Murdo**, (M.A., B.Ed., M.A., B.Th, M.Div., S.T.M.) 5027 Rte. 108 Highway, Millerton, NB, E1V 5B8
A 6 **MacKenzie, Ralph E.,** (B.A., B.D.) 106 Notre Dame, Atholville, NB, E3N 3Z3
A 3 **MacKenzie, R. Sheldon,** (B.A., B.D., Ph.D., D.D.) 525 Carmichael St., New Glasgow, NS, B2H 5T1
A 1 **MacKinnon, Angus,** (M.A.) 916 Glace-Bay-Catalone Rd., Louisbourg, NS, B0A 1M0
15 **MacKinnon, Daniel,** (B.A., M.Div., D.Min.) 2501 Warden Ave., Agincourt, ON, M1W 2L6
A 10 **MacKinnon, Wallace,** (B.A., D.D.) Maxville, ON, K0C 1T0
A 4 **MacLean, Allison O.,** (C.D., B.A., D.D.) 2761 Robert Murphy Dr., Halifax, NS, B3L 3T3
10 **MacLean, C. Ian,** (B.A., B.Th., M.Div.) Box 94, Prescott, ON, K0E 1T0
3 **MacLean, E.M. Iona,** (B.A., M.Div., A.R.C.T.) Box 1840, Pictou, NS, B0K 1H0
A 4 **MacLean, Robert A.B.,** (C.D., B.A., B.D., M.R.E.) 108-183 Hammonds Plains Rd., Bedford, NS, B4K 2C9
A 28 **MacLean, Ruth,** (B.A., M.Div.) c/o 590 Soudan Ave., Toronto, ON, M4S 1X5
10 **MacLellan, William C.,** (B.Sc., B.D.) 1538 Meadowfield Place, Ottawa, ON, K1C 5V9
13 **MacLeod, A. Donald**, (B.A.,M.A.,B.D., D.D.) 16 Marmora St., Trenton, ON, K8V 2H5
A 19 **MacLeod, Allyson**, (B.A., M.Div.) Box 73, Keswick, ON, L4P 3E1
9 **MacLeod, Derek,** 70 Beaconsfield Blvd., Beaconsfield, PQ, H9W 3Z3
4 **MacLeod, G. Clair,** (B.A., M.A.) St. James Pres. Church, 142 Queen St., Truro, NS, B2N 2B5
A 1 **MacLeod, Ian G.,** (B.A., B.D., D.D.) 1837 Baddeck Bay Rd., R.R. #2, Baddeck, NS, B0E 1B0
9 **MacLeod, J. Kenneth,** (B.A., B.D., D.Min.) 6225 Godfrey Ave., Montreal, PQ, H4B 1K3
19 **MacLeod, Kirk D.**, (B.A., M.Div.) Box 73, Keswick, ON, L4P 3E1
3 **MacLeod, Lorne A.,** (B.Sc., M.Div.) R.R. #1, Barney's River Station, NS, B0K 1A0
44 **MacLeod, Malcolm,** 7457 Edmonds St., Burnaby, BC, V3N 1B3
DA 25 **MacLeod, Margaret**, (Dip.C.E., R.N., M.Div.) 25 - 11 Pirie Dr., Dundas, ON, L9G 6Z6
A 10 **MacMillan, Donald N.,** (B.A., M.A., B.D., Ph.D., D.D.) Woodlank Villa, 53 Long Sault Dr., Long Sault, ON, K0C 1P0
10 **MacMillan, Ian C.,** (B.A., M.Div.) Box 524, Church St. S., Lancaster, ON, K0C 1N0
A 25 **MacMillan, Robert G.,** (D.D.) 5314 Lakeshore Rd., #524, Burlington, ON, L7L 6L8
A 16 **MacNaughton, E. Margaret,** (B.A., M.R.E., M.Div., D.D.) 1606-20 Edgecliffe Golfway, Toronto, ON, M3C 3A4
A 3 **MacNaughton, Lee M.,** (B.A.) R.R. #1, Scotsburn, NS, B0K 1R0
A 31 **MacNeill, Henry F.,** Parkside Retirement Home, 74 High St., Barrie, ON, L4N 1W4
A 15 **MacNeill, Wendell W.,** (C.D., B.A., M.Div.) 1703-45 Livingston Rd., Toronto, ON, M1E 1K8
33 **MacOdrum, Joanne R.,** (B.A., M.Div.) Box 342, Greenstone, ON, P0T 1M0
17 **MacPhail, Bryn E.,** (B.A., M.T.S., M.Div.) 15 Lambeth Rd., Etobicoke, ON, M9A 2Y6
7 **MacPhee, Roger W.,** (B.A., B.R.E., M.Div., M.T.S.) Belfast Post Office, Belfast, PE, C0A 1A0
18 **MacPherson, W. Ian,** (B.A., M.Div.) c/o 1560 Dundas St. W., Mississauga, ON, L5C 1E5
A 5 **MacRae, Karen,** (B.P.E., B.C.S., M.R.E., M.Div.) 180 Brunswick St., St. George, NB, E5C 3S2
1 **MacRae, Kenneth,** (B.A., M.Div.) 3 Queen St., Sydney Mines, NS, B1V 1K4
A 1 **MacRae, Murdock J.,** (B.A., B.D.) 8 Armstrong Dr., North Sydney, NS, B2A 3R9
A 40 **MacSween, Ian P.,** (B.A.) 61 Dixon Crescent, Red Deer, AB, T4R 2H4
A 28 **MacWillie, Gordon J.,** (Ph.D.) Box 231, Church Point, NS, B0W 1M0

Mc

29 **McAndless, W. Scott,** (B.A., B.Th., M.Div.) 58 Erie St. S., Leamington, ON, N8H 3B1
44 **McAndless-Davis, Bruce,** (B.A., M.Div.) 1320 - 7th Ave., New Westminster, BC, V3M 2K1
A 44 **McAndless-Davis, Karen,** (B.A., M.Div.) 1316 Seventh Ave., New Westminster, BC, V3M 2K1
20 **McAvoy, Carolyn B.,** (B.A., M.Div.) c/o 6801 Mondavi Ct., Mississauga, ON, L5W 1H7
14 **McBride, David J.,** (B.A., M.Div.) St. Paul's Pres. Church, Box 311, Port Hope, ON, L1A 3W4
23 **McCallum, Donald P.J.,** (B.A., M.Div., M.A.) c/o 795 Scottsdale Dr., Guelph, ON, N1G 3R8
A 15 **McClure, W. James S.,** (B.A.) 360 Watson St. W., Suite 709, Whitby, ON, L1N 9G2
A 32 **McCombie, Alex M.,** (B.A., B.D., D.Min.) R.R. #3, Chesley, ON, N0G 1L0
DA 23 **McCombie, Dorothy**, 320 Argyle St., Fergus, ON, N1M 2Y3
A 44 **McConaghy, J. Desmond,** (B.A., B.D.) 1049 Cornwall Dr., Port Coquitlam, BC, V3B 5X2
DA 45 **McCowan, Ruth,** (Dip.C.E.) 1099 Nicholson St., Victoria, BC, V8X 3L3
DA 11 **McCuaig, Elizabeth**, (B.A. B.Ed., Dip. C.E.) 1497 Edgecliffe Ave., Ottawa, ON, K1Z 8G2
34 **McCutcheon, M. Beth,** (B.Sc., B.Ed., M.Div., Th.M.) 1476 Portage Ave., Winnipeg, MB, R3G 0W3
16 **McDonald, Ian A.R.,** (B.A., M.Div.) 26 Delisle Ave., Toronto, ON, M4V 1S5
4 **McDonald, P.A. (Sandy),** (B.A., B.D., D.D.) 4 Pine Hill Rd., Dartmouth, NS, B3A 2E6
4 **McDonald, W.G. Sydney,** (B.A.) c/o 3311 Ashburn Avenue, Halifax, NS, B3L 4G3
29 **McEachern, Rodger D.,** (B.Sc., M.Div.) c/o 3149 Forest Glade Dr., Windsor, ON, N8R 1W6

DA 16 **McElcheran, Susan**, 25 Aziel Street, Toronto, ON, M6P 2N
A 26 **McElwain, William I.,** (B.A., M.A., Th.M., D.D.) 95 Glen Park Rd., St. Catharines, ON, L2N 3G2
A 15 **McEntyre, Stuart O.,** (B.A., B.D.) 395 Cochrane Court, Port Perry, ON, L9L 1N1
26 **McGale, Barbara,** (B.A., M.Div.) 50 Griffith St., Welland, ON, L3B 4G4
26 **McGale, J. Bernard,** (B.A., M.Div.) 335 Fitch St., Welland, ON, L3C 4W7
A 23 **McGillivray, Angus D.,** (B.A., B.D.) 23 Woodlawn Rd. E., Unit 101, Guelph, ON, N1H 7G6
A 18 **McGurrin, John,** 59 Gatesgill St., Brampton, ON, L6X 3S9
DA 10 **McIlveen, Donna**, (Dip.C.E.) 1711 County Rd. #2, R.R. #3, Prescott, ON, K0E 1T0
A 25 **McInnis, David L.,** (B.A., M.A., M.Div.) 179 Cornwallis Rd., Ancaster, ON, L9G 4H2
28 **McInnis, Donald G.I.,** (B.A., M.Div.) 280 Oxford St. E., London, ON, N6A 1V4
A 28 **McInnis, J. Daniel,** (B.A., M.Div.) 1012-800 Wonderland Rd. S., London, ON, N6K 4L8
A 26 **McIntosh, Alvin,** (B.A., B.D.) 773 Dalkeith Ave., London, ON, N5X 1R7
16 **McIntyre, Jan E.,** (B.A., M.Div.) 154 Floyd Ave., Toronto, ON, M4K 2B7
L 45 **McIntyre, Janet,** 1230 Kathleen Dr., Duncan, BC, V9L 5R7
45 **McIntyre, Kerry J.,** (B.Th., B.A., M.Div.) 531 Herbert St., Duncan, BC, V9L 1T2
A 39 **McKague, Peter D.,** (B.A., B.D.) 401-9505-77th Ave., Edmonton, AB, T6C 0M3
37 **McKay, James A.,** (B.A., M.Div.) 305 Copeland Cres., Saskatoon, SK, S7H 2Z4
26 **McKay-Deacon, Laurie K.,** (B.A., M.Div.) 3121 St. Paul Ave., Niagara Falls, ON, L2J 2L8
28 **McKee, Keith A.,** (B.A., M.Div.) 1475 Dundas St., London, ON, N5W 3B8
A 20 **McKillican, Donald R.,** (C.D., B.A., M.Th., M.Div., D.Min.) 3 Brookdale Dr., Barrie, ON, L4N 1N5
A 15 **McKinlay, Edward,** (B.A., Ph.D.) 20 Guildwood Parkway, #1003, Toronto, ON, M1E 5B6
27 **McKinnon, Warren K.,** (B.A., B.D., D.Min.) 203-251 Colborne St., Brantford, ON, N3T 2H3
A 44 **McLagan, Elizabeth,** (B.Th., M.Div.) 214 - 22015 48th Avenue, Langley, BC, V3A 8L3
A 9 **McLauchlan, Sam A.,** (B.Sc., M.Div.) 130 Arrowhead Cr., Pointe Claire, PQ, H9K 3V5
A 1 **McLean, Neil J.,** (B.A., B.D.) 49 Colby St., Sydney, NS, B1P 3P9
A 16 **McLean, Paul D.,** (B.Math., M.Div., M.Th.) 6-27 Brentcliffe Rd., Toronto, ON, M4G 3Y4
A 23 **McLean, Walter F.,** (B.A., M.Div.) 122 Avondale Ave. S., Waterloo, ON, N2L 2C3
A 17 **McLean, William J.M.,** (B.A., B.D., M.Ed.) 101 Subway Cres., Apt. 1710, Etobicoke, ON, M9B 6K4
A 9 **McLelland, Joseph C.,** (B.A., M.A., B.D., Ph.D., D.D.) 121 Alston Rd., Pointe Claire, PQ, H9R 3E2
33 **McLennan, Mark R.,** (B.A., B.Th., M.Div.) 633 Grey St., Thunder Bay, ON, P7E 2E4
A 23 **McLeod, Wilfred A.,** (B.A., M.Div.) 705 - 237 King St. W., Cambridge, ON, N3H 5L2
A 44 **McMichen, George,** (B.D., M.A.) 2965 Ash St., Abbotsford, BC, V2S 4G5
19 **McMillan, Kenneth G.,** (C.M., B.A., M.Div., D.D.) 604-80 Inverlochy Bld., Thornhill, ON, L3T 4P3
14 **McMillan, Reg J.,** (B.Sc., M.Div.) 1285 Arcadia Ct., Peterborough, ON, K9H 6P6
45 **McNabb, Harold A.,** (B.A., M.Div., D.Min.) 558 Cedarcrest Dr., Victoria, BC, V9C 1M3
A 43 **McNabb, Maurice D.,** (B.A.) 1401 40th Avenue, Vernon, BC, V1T 8B3
A 43 **McNeil, Charles R.,** (B.A., M.Div.) 174 Oriole Rd., Apt. 207, Kamloops, BC, V2C 4N7
9 **McPhadden, John,** (B.A., B.Th., M.Div.) 52 Lampton St., Ormstown, PQ, J0S 1K0
1 **McPhee, Floyd R.,** (B.A., M.P.S., M.A., M.Div., D.Min.) 40 Big Marsh Rd., RR 1, River Denys, NS, B0E 2Y0
25 **McPhee, Ian,** (B.A., M.A., B.Th., Ph.D.) 348 Aberdeen Avenue, Hamilton, ON, L8P 2R5
25 **McPherson, Alan M.,** (M.A., B.D., Th.M., D.D.) 165 Charlton Ave. W., Hamilton, ON, L8P 2C8
3 **McPherson, Charles E.,** (B.Sc., B.Th., M.Div.) Box 132, Stellarton, NS, B0K 1S0
18 **McQuaig, Douglas C.,** (B.A., M.Div., D.Min.) 67 Bow River Cr., Streetsville, ON, L5N 1J1
A 19 **McVeigh, James T.,** (B.A. (Hon.), M.A., M.Div.) 148 Aurora Heights Dr., Aurora, ON, L4G 6C4
19 **McVeigh, Michelle,** (B.A., M.Div.) 32 Mosley St., Aurora, ON, L4G 1G9
18 **McWhinnie, Ian B.,** (B.A., M.Th., M.Div.) 3535 South Common Court, Mississauga, ON, L5L 2B3
18 **McWilliams, Harry,** (B.A., M.Div.) 89 Dunn St., Oakville, ON, L6J 3C8

M

16 **Ma, Peter T.,** (B.A., M.Div.) 15 Muster Court, Markham, ON, L3R 9G5
9 **Mack, D. Barry,** (B.A., M.A., M.Div., Ph.D.) 496 Birch Avenue, St. Lambert, PQ, J4P 2M8
A 18 **Maddock, Robert Wayne,** (B.A., M.Div.) 27 George St., Hillsburgh, ON, N0B 1Z0
A 20 **Madole, Donald A.,** 105 McKenzie St., Gravenhurst, ON, P1P 1A4
A 9 **Mahabir, Ronald,** (B.A. (Hons.), M.A., M.Ed, M.Div.) 127 Royal St., Chateauguay, PQ, J6J 3T6
A 44 **Makar, Mokbel**, #2 - 1150 Johnston St., Coquitlam, BC, V3B 7G1
A 15 **Makari, E.,** c/o Mrs. P. Shokry, 26 Chapeltown Cres., Agincourt, ON, M1W 3A7
A 15 **Malcolm, George A.,** (B.A., B.D., M.Th., D.D.) 858 Sanok Dr., Pickering, ON, L1W 2R4
38 **Malcolm, George S.,** (B.A., M.Div.) 10015 - 88th Avenue, Grande Prairie, AB, T8V 0C5
A 9 **Manson, Wm.,** (B.A., B.D.) 106 Navigators Trail, Box 286, Port 32, Bobcaygeon, ON, K0M 1A0
A 44 **Manthorpe, M.H. Ross,** 1855 Walnut Cres., Coquitlam, BC, V3J 7S9
A 22 **Mark, Malcolm A.,** (B.A.) 3-200 Memorial Dr., Suite 425, Orillia, ON, L3V 5X6
41 **Marple, D. Murdo,** (B.Sc., B.D.) 3704-37 St. S.W., Calgary, AB, T3E 3C3
18 **Marsden, Michael J.,** 89 Dunn St., Oakville, ON, L6C 3C8
37 **Marsh, M.E. (Betty),** (B.S.W., M.Div.) 1401 - 98 St., North Battleford, SK, S9A 0M3
23 **Martin, Brice L.,** (B.A., M.Div., Th.M., Ph.D.) Box 159, Arthur, ON, N0G 1A0
21 **Martin, Linda J.M.,** (B.A., M.Div.) Box 737, Englehart, ON, P0J 1H0

10 **Martin, Robert,** (M.A.) Box 41, Vankleek Hill, ON, K0B 1R0
4 **Mason, Bonita,** (B.A., B.Th., M.Div.) Formation Chaplain, Maritime Forces Atlantic, Box 99000, Station Forces, Halifax, NS, B3K 5X5
20 **Mathers, A.R. Neal,** (B.A., B.D., D.Min.) R.R. #1, Nottawa, ON, L0M 1P0
A 7 **Matheson, Gael I.,** (B.Th., M.A., M.Div.) c/o 41 Belvedere Ave., #11, Charlottetown, PE, C1A 6A9
3 **Matheson, Glen,** (B.A., M.Div.) 208 MacLean St., New Glasgow, NS, B2H 4M9
A 7 **Matheson, Gordon J.,** (B.Th., B.R.E., D.D.) Box 275, Charlottetown, PE, C1A 7K4
16 **Matic, Kathleen**, (M.Div.) 150 Gateway Blvd., Toronto, ON, M3C 3E2
DA 13 **Matthews, Frieda**, 85 Bridge St. E., Belleville, ON, K8N 1L9
4 **Mawhinney, D. Laurence,** (B.A., B.D.) Box 218, Lunenburg, NS, B0J 2C0
A 9 **Maxham, Patrick A.,** (B.A., M.L.S., M.Div.) 2525 Cavendish Blvd., #905, Montreal, PQ, H4B 2Y6
42 **Maxwell, Douglas W.,** (B.A., M.Div.) 117 Norton Ave., Kimberley, BC, V1A 1X8
10 **May, Darren K.,** 10 First St., Box 1042, Morrisburg, ON, K0C 1X0
A 28 **Mellegers, Peter D.,** (B.A., M.Div.) 28 Sinclair Ave., St. Thomas, ON, N5R 3A8
41 **Menard, Wayne L.,** (B.A., S.T.M.) 52 Edforth Rd. NW, Calgary, AB, T3A 3V6
A 44 **Meszaros, Sandor K.,** (B.A., B.C.) #52-31313 Livingstone Ave., Abbotsford, BC, V2T 4T1
A 44 **Metzger, Frederick W.,** (D.D.) #70 - 3180 E. 58th Avenue, Vancouver, BC, V5S 3S8
44 **Michie, Katharine J.,** (B.A., B.Ed., M.Div.) 45825 Wellington Ave., Chilliwack, BC, V2P 2E1
16 **Middleton, William J.,** (M.A., B.D.) 46 Glengarry Avenue, Toronto, ON, M5M 1C9
A 34 **Miles, Bruce A.,** (B.A., D.D., D.D.) 50 Van Horne Ave., Dryden, ON, P8N 2A9
28 **Miles, Douglas W.,** (B.A., B.Ed.) 9 Parkview Dr., Strathroy, ON, N7G 4A1
14 **Millar, Roger S.J.,** (B.A., M.Div.) 15 Flora St., Norwood, ON, K0L 2J0
43 **Millin, Edward F.,** (B.A., M.Div., D.Min.) 3701 - 32nd Ave., Vernon, BC, V1T 2N2
A 45 **Mills, David J.,** (B.A.) 1461 Belcarra Rd., Duncan, BC, V9L 5P2
A 44 **Mills, Jack W.,** (B.A.) 6341 Hollypark Dr., Delta, BC, V4K 4T2
A 40 **Milne, J. Brown,** (B.A.) 8 Scotia Landing NW, Calgary, AB, T3L 2K2
A 19 **Milne, J. William,** (B.A., M.Div., M.A., M.Th.) 250 Davis Dr., Ste. 307, Newmarket, ON, N3Y 7T7
A 19 **Milne, Lucie A.,** (B.Sc.R.N., M.R.E.) 250 Davis Dr., Suite 307, Newmarket, ON, N3Y 7T7
A 24 **Min, Young-Ki,** (B.A., B.Th., M.Div.) c/o 67 Scarsdale Rd., Toronto, ON, M3B 2R2
11 **Mitchell, Alex M.,** (B.Sc., M.Div.) 2400 Alta Vista Dr., Ottawa, ON, K1H 7N1
15 **Mitchell, C. Morley,** (B.A., M.Div., D.Min.) 1923 Shadybrook Dr., Pickering, ON, L1V 3H5
32 **Moffatt, Linda G.,** 42 Clyde St., Bluevale, ON, N0G 1G0
43 **Moffat, Richard,** (B.A., B.D.) 271 Glenmore Rd., Kelowna, BC, V1V 1V6
A 16 **Mok, Joseph,** (B.A., M.Div.) 48-25 Pebble Byway, Willowdale, ON, M2H 3J6
23 **Molengraaf, Marty J.,** (B.A., M.Div.) 10 Timber Ridge Court, Kitchener, ON, N2P 2K4
A 27 **Moore, Donald S.,** (Dip. Ed., B.A., B.Ed., M.Div., M.Th.) 460 Ojibway St., Woodstock, ON, N4T 1C5
A 17 **Moorhead, W.J.,** (B.A., B.D.) 312 Pacific Ave., Toronto, ON, M6P 2P9
17 **Morales, Elias,** (B.A., M.Th., M.Div.) 174 Mapleleaf Dr., Toronto, ON, M6L 1N8
32 **Morden, Julia,** Box 1239, Port Elgin, ON, N0H 2C0
A 16 **Morris, J.J. Harrold,** (B.A., B.Ed., B.D., Th.M., D.D.) 144 Eastbourne Ave., Toronto, ON, M5P 2G6
41 **Morris, M. Jean,** (B.A., M.Div. Th.M.) 2320 State Rd. SW, Calgary, AB, T3C 3M6
15 **Morrison, J.P. (Ian),** (B.A., B.D.) 17 Earswick Dr., Toronto, ON, M1E 1C7
A 17 **Morrow, Richey,** (B.A., M.Div.) 227 Briarhill Ave., Toronto, ON, M4R 1J1
A 13 **Morrow, Wm.,** (B.A., M.Div., Ph.D.) 52 Ellerbeck St., Kingston, ON, K7L 4H7
A 13 **Morton, D. Garry,** (B.A.) 125 Elmwood Dr., Gananoque, ON, K7G 1P2
A 27 **Muir, A.C. Grant,** (B.A., B.D.) 635 Canterbury St., Apt. 805, Woodstock, ON, N4S 8X9
19 **Muir, Donald G.A.,** (B.A., M.Div.) 110 Maytree Avenue, Stouffville, ON, L4A 1G2
37 **Muirhead, Eric,** (M.Div.) Box 1586, Melfort, SK, S0E 1A0
A 32 **Mulchey, Ronald D.,** (B.A., M.Div.) 216 Summerhill Rd., Southampton, ON, N0H 2L0
34 **Mullin, Margaret,** (B.A.(Hon.), M.C.S., N.Dip., B.Sc.N., M.Div.) 437 Burrin Ave., Winnipeg, MB, R2V 1G3
DA 25 **Murdoch, Evelyn G.,** 1107 - 1964 Main St. W., Hamilton, ON, L8S 1J5
1 **Murdock, Lloyd A.,** (B.A., M.Div.) Box 184, Baddeck, NS, B0E 1B0
1 **Murdock, Shirley**, (Dip.C.E.) Box 184, Baddeck, NS, B0E 1B0
A 15 **Murphy, David A.,** (B.A., B.D., M.Th.) 45 Cumberland Lane, Suite 315, Ajax, ON, L1S 7K3
34 **Murray, Robert J.,** (M.Div., B.A., A.O.C.A.) Box 582, Pinawa, MB, R0E 1L0
A 15 **Murray, Victoria,** (Th.M., M.Div., B.Sc.Hons.) #1708 - 140 Erskine Ave., Toronto, ON, M4P 1Z2
15 **Musson, Edward W.,** (M.Div.) 147 Simcoe St. N., Oshawa, ON, L1G 4S6
A 25 **Muth, Malcolm E.,** (B.A.) Box 853, Port Dover, ON, N0A 1N0
DA 25 **Muth, Marie,** Box 853, Port Dover, ON, N0A 1N0
44 **Myers, Paul,** (M.C.s., Dipl.C.S., M.Div.) 2893 Marine Dr., West Vancouver, BC, V7V 1M1

N

A 44 **Nagy, N. Elaine,** (B.A.Mus., M.Div.) #301-1525 Pendrell St., Vancouver, BC, V6G 1S6
DA 16 **Near, Margaret**, 404-575 Avenue Rd., Toronto, ON, M4V 2K2
A 9 **Neil, Donovan G.,** (B.A., B.D., Th.M., D.D.) 4442 King Edward Ave., Montreal, PQ, H4B 2H5
29 **Neil, John St. C.,** (B.A., M.Div., D.Min.) Box 1148, Ridgetown, ON, N0P 2C0

A 28 **Neill, Frederick A.,** (B.A., M.A.) 227 Ambleside Dr., London, ON, N6G 4P4
A 32 **Neilson, John A.,** (C.D.) 16 Turnberry Estates, R.R. #3, Wingham, ON, N0G 2W0
DA 11 **Nekrassoff, Dorothy**, 608 - 1218 Meadowlands Dr. E., Ottawa, ON, K2E 6K1
A __ **Nelson, Dwight,** (B.A., M.Div.) 14 Sarnia St., P.O. Box 405, Bayfield, ON, N0M 1G0
A 31 **Nelson, Edwin G.,** Box 1144, R.R. #1, Clinton, ON, N0M 1L0
A 11 **Nesbitt, William J.,** (B.A., B.L.S., Dip.Th.) 3 Jansen Rd., Nepean, ON, K2H 5W6
A 25 **Nevin, Byron A.,** (B.A.) 40 Hostein Dr., Ancaster, ON, L9G 2S5
17 **Newman, Winston A.,** (B.A., B.Th., B.D.) York Memorial Pres. Church, 1695 Keele St., Toronto, ON, M6M 3W7
A 44 **Ng, Andrew M.L.,** (L.Th.) 6080 Manitoba St., Vancouver, BC, V5Y 3T4
28 **Nichol, Brian**, (B.A., M.Div.) 13115 Largie Rd., R.R. #1, Dutton, ON, N0L 1J0
A 28 **Nichol, Lynn,** (B.A., M.Div.) 13115 Largie Rd., R.R. #1, Dutton, ON, N0L 1J0
A 12 **Nicholson, David R.,** (B.A., B.Th., B.D., M.Th.) 301-2 Crandall St., Pembroke, ON, K8A 8G5
A 18 **Nicol, Iain G.,** (M.A., B.D., Ph.D.) 18 Elmwood Ave. N., Mississauga, ON, L5G 3J9
20 **Nieuwhof, Carey,** (B.A., LLB., M.Div.) R.R. #1, Comp. 126, Hawkstone, ON, L0L 1T0
A 20 **Noland, Grant D.M.,** (B.Sc., B.D., S.T.M.) 1 Blake St., Apt. 106, Barrie, ON, L4M 4Y7
A 27 **Nugent, Hugh L.,** (B.A., B.D.) 14 Gilkison St., Brantford, ON, N3T 1Z5
A 44 **Nugent, W. Oliver,** (B.A., D.D., C.D.) 3212 West 14th Ave., Vancouver, BC, V6K 2Y3
DA 16 **Nutt, May**, 216-5 Shady Golfway, Toronto, ON, M3C 3A5
A 39 **Nyarady, Thomas,** (M.S.L.S., Abbol. Theo.) 1701 - 10615 47th Ave., Edmonton, AB, T6H 0B2

O

32 **Oakes, Kenneth,** (R.T.(R), (N.M.), D.Min., M.Div.) Box 83, Chesley, ON, N0G 1L0
30 **O'Brien, Kristine**, (B.A., M.Div.) 152 Albert St., Strathroy, ON, N7G 1V5
17 **Odland, Lance T.,** (B.A. (Hons.), M.A., Ph.D., M.Div.) 11 Cross St., Weston, ON, M9N 2B8
A 44 **Ogdon, Bobby J.,** (B.A., B.D., D.Min.) 11120 - 154 St., Surrey, BC, V3R 6J3
46 **Oh, Brian Eung-Kee,** (B.A., B.Th., M.Div.) 7457 Edmonds St., Burnaby, BC, V3N 1B3
A 24 **Oh, Wan Tai**, 19 Crossbow Cres., Toronto, ON, M2J 3M3
A 24 **Ohm, Young Huem**, (B.Sc., M.Div.) 67-8 Ave., Rondebosch East, 7780 Cape Town, Republic of South Africa
41 **Ollerenshaw, M. Dianne,** (B.Sc., M.Div.) 7655 - 26th Ave. SW, Calgary, AB, T3H 3X2
A 19 **Olson, Theodore W.,** (A.B., B.D., Ph.D.) 244 Harrygan Cres., Richmond Hill, ON, L4C 4J1
10 **O'Neill, Edward (Ted),** (B.A.) Box 7, Main St., Maxville, ON, K0C 1T0
A 16 **Onuoha, Arlene,** (B.A.) c/o Presby. Church of Nigeria, Box 2635, Aba, Abia State, Nigeria
DA 40 **Oostenbrink, Anja R.,** (B.A., Dip.C.E.) 39 Norby Cres., Red Deer, AB, T4P 2C5
30 **O'Reilly, H. Christine,** (B.A., M.Div.) c/o Knox Pres. Church, Thedford, ON, N0M 2N0
32 **Osborne, Harvey,** Box 399, Teeswater, ON, N0G 2S0
A 18 **Owen J. Glyn,** (B.A., B.D., D.D.) 1240 Marlborough Crt., Apt. 910, Oakville, ON, L6H 3K7

P

A 4 **Pace, John,** (B.A., B.D., D.D.) 1881 Brunswick St., #701, Halifax, NS, B3J 3L8
A 24 **Paik, Kwang Nam,** 540 Landreville, Apt. 1N, Verdun, PQ, H3E 1B4
32 **Paisley, J. Allan,** (B.D.) 345 Durham St., Kincardine, ON, N2Z 1Y6
A 34 **Palmer, Florence C.,** (B.Th.) 67 Morningside Dr., Winnipeg, MB, R3T 4A2
M 17 **Pandy-Szekeres, David**, Bathori utca 1, 2113 Erdokertes, Hungary
26 **Papp, Maria,** (B.A., M.Div.) 142 Second St., Welland, ON, L3B 4T9
23 **Paquette, Linda,** (B.A., Dip. Min., M.Div.) 168 Henry St., Rockwood, ON, N0B 2K0
24 **Park, Cheol Soon,** (B.A., M.Div.) 67 Scarsdale Rd., Toronto, ON, M3B 2R2
22 **Park, Eun-Joo**, (B.A., M.Div.) 2 Silver Birch Dr., Apt. 313, Sault Ste. Marie, ON, P6A 5S1
24 **Park, Hun Seung**, 200 Robert Speck Pkwy, PH11, Mississauga, ON, L4Z 1S3
A 24 **Park, Hyung Soon,** (B.A., M.Div.) In Korea
24 **Park, Jong Min**, 130 Duke St. W., Kitchener, ON, N2H 1A7
A 46 **Park, Kyeung Nam,** 7292 - 150A St., Surrey, BC, V3S 7A9
14 **Park, Linda,** c/o 40 William St. N., Lindsay, ON, K9V 4A1
A 24 **Park, Yoon Seok**, Address Unknown
A 22 **Parsons, Frank J.,** (B.A., B.Ed., M.Div., M.Th.) 206-126 Kohler St., Sault Ste. Marie, ON, P6A 3V1
17 **Pater, Calvin A.,** (A.B., B.D, M.A., Th.M, Ph.D.) 59 St. George St., Toronto, ON, M5S 2E6
A 41 **Paterson, David W.,** (B.A., M.Div.) 64 Ross Glen Place SE, Medicine Hat, AB, T1B 1P6
29 **Paterson, Wendy,** (B.A., M.Div.) 3170 Massey Court, Windsor, ON, N9E 2Z5
A 29 **Paton, Anthony,** (B.A., M.Div.) 1367 Hall Ave., Windsor, ON, N8X 4R2
A 33 **Patterson, James M.,** (B.A., B.Th., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
A 11 **Pattison, A.M.,** (B.Sc.) 75 Downsview Cr., Ottawa, ON, K2G 0A4
A 12 **Paul, Larry R.,** (B.A., B.D., S.T.M., M.A.) 17 McLean Blvd., Perth, ON, K7H 2Z2
A 39 **Penny, Brian P.,** (B.A., B.D.) 3257 - 119 St. NW, Edmonton, AB, T6J 5K7
A 26 **Penny, Wm. D.,** (B.A., M.Div.) 5 Prince Paul Court, St. Catharines, ON, L2N 3A8
A 28 **Perrie, G. James,** (B.A.) 27787 Kerwood Rd., General Delivery, Kerwood, ON, N0M 2B0
A 43 **Peters, George N.,** 526 Garden Terrace, Kamloops, BC, V2C 1T4
11 **Pettigrew, Cedric C.,** (B.A., B.D., M.A.) 343 Bronson Avenue, Ottawa, ON, K1R 6J2

A 44 **Pfaff, Anthony,** (BSc., FFA, M.Div.) Moved to Scotland
29 **Pfeffer-McIntosh, Kathleen E.,** (B.A., M.Div.) R.R. #3, 250 Redwood Cres., Belle River, ON, N0R 1A0
A 34 **Phills, Neville W.B.,** (B.A., M.Div., Th.M.) 21 Valleyview Dr., Winnipeg, MB, R2Y 0R5
A 11 **Philpott, James E.,** (C.A.) 1385 Main St. N., #207, Stittsville, ON, K0A 3G0
28 **Platford, Joye,** (B.Ed., B.Th., M.Div.) c/o Box 1519, Glencoe, ON, N0L 1M0
44 **Plomp, Tony,** (B.A., B.D., D.D.) 7111 No. 2 Rd., Richmond, BC, V7C 3L7
A 22 **Poff, J. Garth,** (B.A., B.L.S., M.Div.) 267 Barber Ave., North Bay, ON, P1A 3G3
A 19 **Pollock, Donald,** (B.A., M.Div.) #404-3130 Yonge St., Toronto, ON, M4N 2K6
A 28 **Pollock, J. Murdo,** (B.A.) 212-665 Windermere Rd., London, ON, N5X 2Y6
DA 28 **Pollock, Joyce,** 212-665 Windermere Rd., London, ON, N5X 2Y6
A 44 **Pollock, Robert M.,** (B.A.) #204-1010 Burnaby St., Vancouver, BC, V6E 4L8
A 9 **Porret, Jean Frederic,** (M.A., D.E.C., L.I.C.) 2302 Goyer St., Montreal, PQ, H3S 1G9
A 25 **Pottinger, Willard K.,** (B.A., M.A., M.Div.) 82 Sherman Ave. S., Hamilton, ON, L8M 2P7
19 **Priestley, Jr., Samuel M.,** (B.A., M.Div., Th.M.) 143 Main St. N., Markham, ON, L3P 1Y2
A 39 **Pungur, Joseph,** (M.Th., Ph.D., D.Mus.) #410, 10636 - 120 St., Edmonton, AB, T5H 4L5
20 **Purvis, Timothy R.,** (B.A., M.Div.) Box 26, 234 Main St. E., Stayner, ON, L0M 1S0

R

20 **Raeburn-Gibson, Timothy**, (B.A., M.Div.) 200 Maple St., Collingwood, ON, L9Y 2R2
32 **Rahn, Robert O.,** (B.A., M.Div.) R.R. #1, Elmwood, ON, N0G 1S0
A 7 **Ramsay, Allison J.,** (106 Newson Ct., Summerside, PE, C1N 5H8
M 14 **Randall, Joy,** (B.Sc.N.) Changhua Christian Hosp., 135 Nan Siau Street, Chianghua, Taiwan, 500, R.O.C.
18 **Read, G. Walter,** (B.A., M.Div.) 2301 Cavendish Dr., Unit 25, Burlington, ON, L7P 3M3
DA 25 **Read, Margaret**, (Dip.C.E.) 2301 Cavendish Dr., Unit 25, Burlington, ON, L7P 3M3
28 **Redpath, James H.L.**, (B.A., M.Div.) 82 Chalfont Cres., London, ON, N6H 4X9
A 15 **Reed, Fred J.,** 10 Carabob Crt., #212, Toronto, ON, M1T 3N5
9 **Reed, Joseph W.,** (B.A.,M.A., M.Div.) Apartado MR-12, Correo Metrocentro, Managua, Nicaragua
16 **Reeve, Ferne,** (M.Div.) 2737 Bayview Ave., Toronto, ON, M2L 1C5
22 **Reeves, Daniel J.,** (B.A., M.Div.) 1114 Auger Ave., Sudbury, ON, P3A 4B2
25 **Reid, Andrew D.M.,** (M.A., B.D.) 5270 New St., Burlington, ON, L7L 1V5
A 25 **Reid, C. Gordon D.,** (B.Sc., M.Div., B.Ed.) 1102 - 155 Park St. S., Hamilton, ON, L8P 3E7
DA 20 **Reid, Diane,** (Dip.C.E.) General Delivery, Baysville, ON, P0B 1A0
15 **Reid, Lynda,** (Dip.C.E.) c/o 1301 Neilson Rd., Toronto, ON, M1B 3C2
A 3 **Reid, Wm.,** (B.A.) 159 Abercrombie Rd., New Glasgow, NS,, B2H 1K5
A 10 **Rennie, Fred H.,** (B.D., B.A., M.Th., D.D.) 109 Jarvis St., Cornwall, ON, K6H 5J1
A 18 **Rennie, Gerald,** (B.A.) 67 Churchill Rd. N., Acton, ON, L7J 2H8
A 44 **Rennie, Ian S.,** (B.A., M.A., Ph.D.) 207 - 2161 West 12th Ave., Vancouver, BC, V6K 4S7
17 **Rescorl, Susanne M.**, (B.A., M.Div.) 680 Annette St., Toronto, ON, M6S 2C8
17 **Resende, Lincoln,** (B.Th., M.S.Sc. & Rel.) 632 Indian Rd., Toronto, ON, M6P 2C6
39 **Rhoad, John C.,** (B.A., B.D.) 31-51514 Range Road 262, Spruce Grove, AB, T7Y 1C2
23 **Richardson, Mark S.,** (B.A., M.Div.) 10 Zeller Dr., Kitchener, ON, N2A 4A8
39 **Riddell, Joseph E.,** (B.A.) 6 Bernard Dr., St. Albert, AB, T8N 0B4
DA 39 **Riddell, Pat,** 27 Hawthorne Cres., St. Albert, AB, T8N 6N5
A 27 **Rienks, Gabe,** (B.L., B.Th., M.Th.) 32 Tutela Heights Rd., Brantford, ON, N3T 1A1
A 26 **Riseborough, Donna J.,** (B.A., M.Div.) 202-2 Ferndale St., St. Catharines, ON, L2P 3X6
18 **Ritchie, Fairlie,** (B.A., M.Div., M.A., M.L.S.) 9 George St., Hillsburgh, ON, N0B 1Z0
DA 16 **Roberts, Dorothy**, 66 Cottonwood Dr., Toronto, ON, M3C 2B4
A 16 **Roberts, Earle F.,** (B.A., D.D.) 66 Cottonwood Dr., Toronto, ON, M3C 2B4
A 45 **Robertson, David C.,** 150 Promenade Dr., Suite 112, Nanaimo, BC, V9R 6M6
42 **Robertson, Gavin L.,** (B.Sc., M.Div.) 1112 Shutek Dr., Trail, BC, V1R 4R2
A 25 **Robertson, George,** (B.A., M.Div., Dip.C.S.) 71 Pine Dr., Stoney Creek, ON, L8G 4A6
A 17 **Robertson, John A.,** (M.A., B.D.) 2911 Bayview Ave., Apt. 210A, Toronto, ON, M2K 1E8
A 4 **Robertson, J. Bruce,** (B.A., B.Comm., B.D., S.T.M., D.D.) 1211 Shaunslieve Dr., Halifax, NS, B3M 3N3
20 **Robertson, Margaret A.,** (Dip. C.E.) 22 Queen St. E., Elmvale, ON, L0L 1P0
42 **Robertson, Meridyth**, (B.A., Dip.C.E., M.Div.) 1112 Shutek Dr., Trail, BC, V1R 4R2
15 **Robillard, Phillip, J.**, 447 Port Union Rd., West Hill, ON, M1C 2L6
26 **Robinson, Douglas,** (B.A., M.Div., Th.D.) 24 Claremont St., Thorold, ON, L2V 1R3
20 **Robinson, Gary R.R.**, (B.A., M.Div.) 58 Sequin St., Parry Sound, ON, P2A 1B6
A 11 **Robinson, Linda E.,** (C.S.W., B.Th.) 1218 Meadowlands East, #608, Nepean, ON, K2E 6K1
26 **Robinson, Linda N.,** (Dip.C.E.) 372 Merritt St., St. Catharines, ON, L2P 1P5
1 **Robinson, R. Ritchie,** (B.A., B.Th., M.Div.) 80 Regent St., #24, North Sydney, NS, B2A 2G2
22 **Robinson, Robert R.,** (B.A., M.Div., Th.M., D.Min.) 580 Commercial St., North Bay, ON, P1B 4E6
30 **Rodger, Thomas A.,** (B.A., M.Div.) 1445 Lee Court, Sarnia, ON, N7S 3L5
15 **Rollwage, Douglas H.** (B.Th., M.T.S., M.Div.) 140 Guildwood Pkwy., Toronto, ON, M1E 1P4
A 41 **Rose, Hector W.,** (B.Ed.) 3 Hawkside Park NW, Calgary, AB, T3G 2W3
A 3 **Rose, Patricia A.,** (B.N.Sc., M.Th., M.Div.) 181 Norma St., New Glasgow, NS, B2H 3N5
A 20 **Ross, A. Alan,** (B.A.) R.R. #3, Bracebridge, ON, P1L 1X1

17 **Ross, Brian R.,** (B.A., B.D., M.Th., Th.D.) 1579 Royal York Rd., Etobicoke, ON, M9P 3C5
15 **Ross, Geoffrey M.**, 410 Goldhawk Trail, Toronto, ON, M1V 4E7
A 44 **Ross, John A.,** (B.A., M.A., Ph.D., B.D.) 8995 Hazel St. S., Chilliwack, BC, V2P 7A1
44 **Ross, Robin D.,** (B.A., B.D.) 8469 Cedar St., Mission, BC, V4S 1A1
12 **Roushorne, Daniel,** (B.A., M.Div.) CFB, Petawawa, ON, K8H 2X3
A 32 **Rowland, Kenneth J.,** (B.A.) c/o 18 Marr Ave., Grimsby, ON, L3M 2N7
A 20 **Ruddell, Peter D.,** (B.A., M.A., B.D.) 36 Brick Pond Rd., Box A-180, RR 1, Coldwater, ON, L0K 1E0
A 25 **Ruiter, Hank,** (B.A., M.Div.) 151 Robinson St., Hamilton, ON, L8P 1Z6
DA 23 **Runhart, Marnie**, 28 Pondview Cres., Guelph, ON, N0E 3K1
A 3 **Russell, Robert G.,** (B.A., M.A., B.Ed.) Thorburn, NS, B0K 1W0
46 **Ryu, Pok Young (Paul),** (B.A., M.A., B.L.S., M.Div.) 1124 Cabin Creek Dr., Box 2589, Jasper, AB, T0E 1E0

S

23 **St. Louis, Nan L.,** (B.P.H.E., M.Div.) 196 Birmingham East, Mount Forest, ON, N0G 2L0
15 **Saliba, Issa A.,** (B.A., M.A., M.Div., M.Th.) 209 Cochrane St., Whitby, ON, L1N 5H9
A 12 **Sams, P. Lyle,** (B.A.) 361 St. George St., Almonte, ON, K0A 1A0
30 **Samuel, Susan**, 2639 Hamilton Rd., Bright's Grove, ON, N0N 1C0
30 **Samuel, Terrance G.,** (Mus.Bac., M.Div.) 770 Lakeshore Rd., Sarnia, ON, N7V 2J5
3 **Sand, Richard E.,** (B.A., M.Div., M.Th.) 37 Mountain Rd., New Glasgow, NS, B2H 3W4
32 **Sanderson, Jeremy,** Box 1632, Walkerton, ON, N0G 2V0
A 38 **Sandford, Robert D.,** Box 1006, Spirit River, AB, T0H 3G0
6 **Sarcen, Gerald E.,** (B.A., B.D.) c/o 1780 Highway 425, Sunny Corner, NB, E9E 1J3
A 6 **Saulters, Thomas E.,** (Dip.Min.) 114 Wayne Ave., Toronto, ON, M1R 1Y7
L 45 **Saunders, James**, c/o 531 Herbert St., Duncan, BC, V9L 1T2
12 **Savage, Marilyn,** Box 161, Perth, ON, K7H 3E3
32 **Savill, Frances A.E.,** (C.P.H.I.(C), B.A., M.Div.) Box 1056, Thornbury, ON, N0H 2P0
A 11 **Sayers, Willis E.,** (B.A., M.A., M.P.S.) 267 Viewmont Dr., Apt. 201, Nepean, ON, K2E 7E7
16 **Schaffer, Marion F.,** (B.A., M.Div.) c/o 1 Greenland Rd., Toronto, ON, M3C 1N1
3 **Scholey, Lara,** (B.Sc. (Hons.), M.Div.) R.R. #2, Scotsburn, NS, B0K 1R0
A 19 **Scholten-Dallimore, Lori,** (B.A., M.Div.) Box 44, Beeton, ON, L0G 1A0
26 **Schonberg, Douglas U.,** (B.A., M.Div.) 8280 Willoughby Dr., Niagara Falls, ON, L2G 6X2
7 **Schulze, Christine**, (B.Ed., M.Div.) Box 78, Tyne Valley, PE, C0B 2C0
A 5 **Scobie, Charles H.H.,** (M.A., B.D., S.T.M., Ph.D.) 227 Main St., Sackville, NB, E4L 3A7
A 45 **Scott, Charles A.,** (B.A., B.D., M.Th.) 1010 Sand Pines Cres., Comox, BC, V9M 3V2
19 **Scott, Dan**, (B.A., M.C.S., M.Div., D.Min.) Box 286, Bradford, ON, L3Z 2A8
14 **Scott, Douglas,** (B.A., B.D., M.Th.) Box 646, Bobcaygeon, ON, K0M 1A0
A 13 **Scott, Paul D.,** (B.A., B.D., D.D.) R.R. #1, Mountain Grove, ON, K0H 2E0
A 7 **Scott, William,** (B.A., B.Th.) R.R.#1, Belfast, PE, C0A 1A0
11 **Seaman, W.L. Shaun,** (B.A., B.P.E., M.A., M.Div.) 110 McCurdy Dr., Kanata, ON, K2L 2Z6
A 16 **Sedra, Magdy,** (M.Div., B.A.) 1208 - 1202 York Mills Rd., Toronto, ON, M3A 1Y2
18 **Self, Harvey A.,** (B.A., M.Div.) 6 John St., Box 276, Orangeville, ON, L9W 2Z7
A 16 **Self, Russell,** (B.A., M.A., B.D., M.Th.) 907 Willowdale Ave., Willowdale, ON, M2N 3C2
A 13 **Self, Stan D.,** (C.D., B.A., Dip., M.Div., D.Min.) 47 Barbara St., Trenton, ON, K8V 1Z6
A 17 **Seress, Edmund,** 3527 Miskolc, Zienlinsky Sz. u. 27.I/2, Hungary
A 15 **Shaffer, Frederick W.,** (B.Sc., Th.M., M.Div.) Knox College, 59 St. George St., Toronto, ON, M5S 2E6
15 **Shaffer, Susan,** (M.Div., B.Sc., M.R.E., M.Div.) c/o 50 Wynford Dr., Toronto, ON, M3C 1J7
A 17 **Shantz, Howard L.,** (M.A., D.Min., B.A.) Lakeshore Pk. Estates, 3845 Lakeshore Blvd. W., #411, Etobicoke, ON, M8W 4Y3
12 **Sharpe, Alison,** (B.A., S.T.M.) 460 Raglan St. S., Renfrew, ON, K7V 1R8
12 **Sharpe, Brian,** (B.A. (Hon.), B.Th., M.Div.) 460 Raglan St. S., Renfrew, ON, K7V 1R8
26 **Sharpe, Ron,** (B.A., M.Div.) 30 Macoomb Rd., Welland, ON, L3C 5T9
A 28 **Shaver, K. Patricia,** (B.A., B.D., M.A., M.A.) 797 Grenfell Dr., London, ON, N5X 2C4
DA 34 **Shaw, Christine,** (Dip.C.E.) 126 Tait Ave., Winnipeg, MB, R2V 0J9
34 **Shaw, R. Ian,** (B.Sc., M.Div.) 197 Browning Blvd., Winnipeg, MB, R3K 0L1
27 **Shaw, Robert M.,** (B.A., M.Div.) 46 Brock St. W., Tillsonburg, ON, N4G 2A5
3 **Shephard, Don,** (M.Div.) R.R. #2, New Glasgow, NS, B2H 5C5
19 **Sherbino, David E.,** (B.A., B.Th., M.P.S., S.T.M., D.Min., C.S.D.) 7971 Kipling Ave., Woodbridge, ON, L4L 1Z8
A 18 **Sheridan, Susan,** 183 Aintree Terrace, Oakville, ON, L6L 5J4
A 11 **Shields, R. MacArthur,** (B.A., M.A.) 612 Edison Ave., Ottawa, ON, K2A 1V7
L 40 **Shields, Robert,** R.R. #1, Penhold, AB, T0M 1R0
DA 37 **Shih, Bernice**, #106 - 537 - 4th Ave. N., Saskatoon, SK, S7K 2M6
15 **Shin, David J.S.,** 333 Rossland Rd. W., Oshawa, ON, L1J 3G6
A 24 **Shin, Jung Hyun**, (B.Mus., M.Div.) 200 Briar Cliff Ave., Warwick, Rhode Island, USA, 02889
26 **Shobridge, L. Paul,** (B.A., M.Div.) 42 Pelham Rd., St. Catharines, ON, L2S 1R4
9 **Shute, Daniel J.,** (B.A., M.Div., L.M.S., Ph.D.) c/o Presbyterian College, 3495 University St., Montreal, PQ, H3A 2A8

A 15 **Siao, Susanna,** (B.Sc., M.Ed., M.Div., Th.M.) Address Unknown
A 9 **Simms, John A.,** (B.A., B.D., D.D.) 457 Brock Ave. N., Montreal West, PQ, H4X 2G6
25 **Sim, Robert B.**, (B.A., B.Th., M.Div.) 1025 King St. East, Hamilton, ON, L8M 1C9
A 28 **Simpson, Alex J.,** (B.S.A., B.D., M.Div.) R.R. #1, Morpeth, ON, N0P 1X0
25 **Simpson, Clive W.,** (B.A., M.Div.) 3346 Bristol Dr., Burlington, ON, L7M 1W4
DA 18 **Simpson, Creola**, 93 Zina Street, Orangeville, ON, L9W 1E6
A 23 **Sinclair, Donald R.,** (B.A.) 130 Dublin St. N., Guelph, ON, N1H 4N4
44 **Sinclair, Guy,** (B.A., M.A., M.Rel., D.Min.) c/o 2597 Bourquin Cres. E., Abbotsford, BC, V2S 1Y6
32 **Sinclair, Scott,** (B.Sc., B.Ed., M.Div.) c/o 865 2nd Ave. W., Owen Sound, ON, N4K 4M6
20 **Sitler, James A.,** (B.A., M.Div., M.Th., D.Min.) R.R. #3, Bracebridge, ON, P1L 1X1
A 44 **Siverns, L.E. (Ted),** (B.A., B.D., M.Th., Ph.D.) 306, 5419 201A St., Langley, BC, V3A 1S7
A 26 **Skelly, Wm.,** (M.A.) 84 Glenridge Ave., St. Catharines, ON, L2R 4X3
L 10 **Skinner, David,** 34 Pine Street, Ingleside, ON, K0C 1M0
A 1 **Skinner, James D.,** (B.A., M.Div.) 1008 - 500 Proudfoot Lane, London, ON, N6H 5G7
DA 25 **Smit, Tori**, (Dip.C.E.) 1228 Hollow Pine Dr., Oviedo, Florida, USA 32765
A 3 **Smith, A. Gordon,** (B.A., M.Div.) 26 Beverley Ter., Cullercoats, Tyne & Wear, Newcastle, UK, NE30 4NT
20 **Smith, Carol,** (M.Div.) 8 Church St., Box 354, Cookstown, ON, L0L 1L0
23 **Smith, Colleen L.,** (Reg.N., B.A., Dip.C.E.) c/o 54 Queen St. N., Kitchener, ON, N2H 2H2
A 45 **Smith, David A.,** (B.A.) 2042 Northbrook Dr., Sidney, BC, V8L 4J5
A 18 **Smith, Donald C.,** (B.A., B.D., Ph.D.) 14 Garnett Dr., Georgetown, ON, L7G 1K6
A 10 **Smith, Earl F.,** 3 Apple St., Apt. 809, Brockville, ON, K6V 4X5
A 14 **Smith, Edward G.,** (B.A., M.Div., M.Th.) 602-126 Colborne St. W., Lindsay, ON, K9Z 3T5
A 45 **Smith, Gilbert D.,** (M.A.) 4704 Sunnymead Way, Victoria, BC, V8Y 2Z9
A 10 **Smith, Howard D.,** (B.A., B.Th.) Box 1409, 16 Lakeshore Dr., Morrisburg, ON, K0C 1X0
6 **Smith, J. Gillis,** (B.A. (Hons.), M.Div.) 275 Newcastle Blvd., Miramichi, NB, E1V 7N4
44 **Smith, James G.,** (B.A., M.Div.) 1155 Thurlow St., Vancouver, BC, V6E 1X2
20 **Smith, Jeffrey E.,** (M.Div.) 5 - 531 High St., Orillia, ON, L3V 4X9
19 **Smith, M. Helen,** (B.A., M.Div.) Box 309, Postal Station "B", Toronto, ON, M5T 2W2
A 39 **Smith, Richard C.,** (B.A., B.D., M.A., Ph.D.) 3323 - 108th St., Edmonton, AB, T6J 3C9
19 **Smith, Robert H.,** (B.Sc., M.Div., Th.M., D.Min.) 94 Calvin Chambers Rd., Thornhill, ON, L4J 1E7
A 15 **Smith, Sheina B.,** (B.Th., M.Div.) R.R. #6, Perth, ON, K7H 3C8
20 **Smith, Steven K.,** Box 283, Port Carling, ON, P0B 1J0
A 20 **Smith, Wayne G.,** (B.A., S.T.M., M.Phil., M.Div.) c/o 8 Church St., Box 354, Cookstown, ON, L0L 1L0
A 45 **Smyth, Wm. Campbell,** (B.Th.) 775 Matheson Ave., Victoria, BC, V9A 6E4
18 **Soderholm, Glen C.,** (B.A., M.Div.) Box 235, Campbellville, ON, L0P 1B0
24 **Soh, Chang-Gil**, 100 Ranleigh Ave., Toronto, ON, M4N 1W9
36 **Song, Apack R.,** (B.A., M.Div.) Box 1295, Moose Jaw, SK, S6H 4P9
DA 16 **Sonnenfeld, Jean**, 280 Simcoe St., Apt. 305, Toronto, ON, M5T 2Y5
34 **Sparks, Robert H.,** (B.Sc., M.Sc., M.Div.) 428 Kenaston Blvd., Winnipeg, MB, R3N 1V8
DA 16 **Spaulding, Ann**, 78 Durant Avenue, Toronto, ON, M5J 4W2
A 43 **Speckeen, Frederick J.,** (B.A., B.D., Ph.D.) 1156 Sunset Dr., Kelowna, BC, V1Y 9R7
18 **Spencer, Robert C.,** (B.A., B.D., D.Min.) 28 Kipling Ave., Guelph, ON, N1H 8C2
11 **Statham, James H.W.,** (B.A., M.Div.) 1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
7 **Stead, Stephen,** (B.A., M.R.E., M.Div.) c/o Murray Harbour North Pres. Church, R.R. #4, Montague, PE, C0A 1R0
28 **Steeper, Kevin,** (B.A., M.Div.) 111 Elmwood Ave. E., London, ON, N6C 1J4
A 10 **Stevens, Edward,** (B.A., M.A., Dip.in Th.) Box 365, Merrickville, ON, K0G 1N0
9 **Stewart, David A.,** (B.A., B.Th., M.Div.) 648 Main St., Lachute, PQ, J8H 1Z1
45 **Stewart David W.,** (B.A., B.D.) c/o The Upper Room Society, 919 Pandora Ave., Victoria, BC, V8V 3P4
A 28 **Stewart, David,** (B.A., M.A., T.Th., M.Div.) R.R. #1, Port Stanley, ON, N0L 2A0
D 3 **Stewart, Debbie,** (Dip.C.E.) 544 Nelson St., New Glasgow, NS, B2H 3C7
16 **Stewart, H. Alan,** 95 Lombard St., Apt. 802, Toronto, ON, M5C 2V3
6 **Stewart, James K.**, 395 Murray Ave., Bathurst, NB, E2A 1T4
A 41 **Stewart, Samuel J.,** (B.A., M.A., M.Div.) 5860 Dalford Hill N.W., Calgary, AB, T3A 1L6
25 **Stewart-Kroeker, Catherine,** (B.A., M.Div.) 2 Bond St. N., Hamilton, ON, L8S 3W1
A 38 **Stinson, Fraser J.,** 7018 - 99th St., Peace River, AB, T8S 1B4
28 **Stol, Michael J.,** (B.A., M.Div.) 521 Village Green Ave., London, ON, N6K 1G3
27 **Strachan, Kathryn A.**, (M.Div.) 410 Colborne St., Brantford, ON, N3S 3N6
A 45 **Strain, Gordon,** (B.A., M.Div.) 41 - 909 Admirals Road, Victoria, BC, V9A 2P1
44 **Stretch, Wayne H.,** (B.A., M.Div.) #109-20217 Michaud Cres., Langley, BC, V3A 8L1
A 41 **Strickland, Diane J.,** (B.A., M.A., M.Div.) 236 Ranchero Place NW, Calgary, AB, T3G 1C7
A 41 **Strickland, Drew D.,** (B.Sc., B.Ed., M.Div.) 236 Ranchero Place NW, Calgary, AB, T3G 1C7
A 3 **Stright, H. Kenneth,** (B.A., M.Div.) Box 254, Pictou, NS, B0K 1H0
A 19 **Strung, D. Patricia,** (B.Sc., M.Div., Reg.N.) 27 Sumner Heights, Willowdale, ON, M2K 1Y2
16 **Stuart, Charlotte M.,** (D.D.) 191 Browning Ave., Toronto, ON, M4K 1W9
D 25 **Sullivan, Frances,** 2047 James Street, Burlington, ON, L7R 1H4

25 **Sullivan, Howard T.,** (B.A., B.Th., M.Div.) 461 Elizabeth St., Burlington, ON, L7R 4B1
28 **Summers, Kirk T.,** (B.A., M.Div.) 280 Oxford St. E., London, ON, N6A 1V4
DA 20 **Summers, Dorothyann**, (B.A.) 222 Lillian Crescent, Barrie, ON, L4N 5Y6
A 20 **Summers, Malcolm D.,** (B.A., M.S.W.) 222 Lillian Crescent, Barrie, ON, L4N 5Y6
A 20 **Sutherland, A. Laurie,** (B.A.) 63 McDougall Dr., Barrie, ON, L4N 7H6
23 **Sutherland, Angus J.,** (B.A., M.Div.) 75 Grand Ave. N., Cambridge, ON, N1S 2L1
2 **Sutherland, David W.K.,** (B.Comm., M.Div., M.Th.) Box 6206, St. John's, NF, A1C 6J9
43 **Swanson, Douglas G.,** (B.A., M.Div.) 921 - 20th St. NE, Salmon Arm, BC, V1E 2L2
15 **Swatridge, Jane E.,** (B.A., M.Div.) 31 Wood Glen Rd., Toronto, ON, M1N 2V8
16 **Syme, Robert A.,** (B.Th., Dip.Min.) 19 Queensbury Ave., Toronto, ON, M1N 2X8
12 **Syme, Ruth M.,** (B.A., B. Ed., M.A., Dip.Min., Ph.D.) 103 Frontenac St., Box 1147, Deep River, ON, K0J 1P0
A 30 **Symington, Jo-Anne E.,** (B.A., B.Th., M.Div., B.R.E.) 4903 Forest Rd., R.R. #3, Watford, ON, N0M 2S0
9 **Szabo, Peter M.,** (B.A., B.D.) 1969 Charles Gill St., St. Laurent, PQ, H3M 1V2
A 44 **Szamozkozi, Laszló,** 13440 - 67th Ave., Surrey, BC, V3W 6L9
27 **Szatmari, Ferenc (Frank),** 21 Lansdowne Ave., Delhi, ON, N4B 3B6
44 **Szigeti, Miklos,** 2791 E. 27th Ave., Vancouver, BC, V5R 1N4

T

9 **Tai, Hui-Chi,** 2225 Regent Ave., Montreal, PQ, H4A 2R2
A 37 **Tai, Michael,** (B.D., M.C.S., M.A., Ph.D.) 163 Chein-kuo S Rd., Section 1, 3F, Taichung, Taiwan, 402
A 5 **Tait, Walter,** (B.A., B.Th., M.Div.) 68 Stirling Cres., Allison, NB, E1G 4G5
44 **Tait-Katerberg, Diane,** (Dip. C.E.) 11289 - 89th Ave., Delta, BC, V4C 3G2
A 16 **Talbot, C. Rodger,** (B.A.) 69 Fenelon Dr., Toronto, ON, M3A 3K4
A 26 **Tattrie, George A.,** (B.A., B.Ed., B.D., Th.M., Ph.D.) 52 Lisgar St., St. Catharines, ON, L2S 1P7
A 4 **Taylor, Charles E.,** (B.A., M.Div.) R.R. #1, LaHave, NS, B0R 1C0
A 17 **Taylor, R. Campbell,** (B.A., B.D.) 1211-475 The West Mall, Etobicoke, ON, M9C 4Z3
A 14 **Taylor, Roy A.,** (B.Th., C.D.) 406 - 252 King St. E., Bowmanville, ON, L1C 1R1
A 41 **Telcs, George,** (B.A., B.D., M.Th.) 1120 Stafford Dr. N., Lethbridge, AB, T1H 2C1
29 **Templer, Mary,** (B.A.Hons., Dipl. M/C., M.A., M.Div.) 2320 Wyandotte St. W., Windsor, ON, N9B 1K4
26 **Theijsmeijer, Tijs,** (B.A., M.Div.) 205 Linwell Rd., St. Catharines, ON, L2N 1S1
A 3 **Thompson, Gerald E.,** (B.A., B.Ed., M.Div.) 1698 Porter's Lane, Westville, NS, B0K 2A0
A 11 **Thompson, James M.,** (B.A., M.A.) Site 6, Comp. 8A, R.R. #1, Wolfville, NS, P0P 1X0
A 14 **Thompson, Lorna J.M.,** (M.Div.) Apt. 502, 2650 Marsdale Dr., Peterborough, ON, K9L 1Y1
5 **Thompson, N.E. (Ted),** (B.A., B.Th., M.Div.) 101 Coburg St., Saint John, NB, E2L 3J8
A 12 **Thompson, S. Reid,** (B.A.) 97 Noik Dr., Pembroke, ON, K8A 7Z4
13 **Thompson, Stephen,** (B.A., M.Div.) 37 Rollins St., Box 443, Madoc, ON, K0K 2K0
A 20 **Thomson, James A.,** (B.A., B.D., M.Th., D.D.) 47 Wilshier Blvd., Bracebridge, ON, P1L 1L2
40 **Tiessen, Ron,** (M.Div.) Box 1027, Rocky Mountain House, AB, T0M 1T0
19 **Timbers, Gordon E.,** (M.Div., B.A., Th.M.) 600 Village Parkway, Unionville, ON, L3R 6C2
A 44 **Tong, (Paul) Chiun-Chia,** (B.D.) 1479 West 57th Avenue, Vancouver, BC, V6P 1T1
3 **Tonks, Gary,** (B.A., B.D.) c/o First Presbyterian Church, Hopewell, NS, B0K 1C0
9 **Topping, Richard R.,** (B.A., M.A.) 3415 Redpath St., Montreal, PQ, H3G 2G2
A 15 **Townsley, Charles,** (B.A.) 114 Wayne Ave., Toronto ON, M1R 1Y7
23 **Tozer, Vernon W.,** (B.A., M.Div., D.D.) 21 McCormack Way, Brantford, ON, N3V 1E6
A 17 **Tremblay, Mark A.,** (B.A., M.Div.) PO Box WK602, Warwick, Bermuda, WKBX
A 5 **Trites, Terrance R.,** (B.A., M.Div.) 114 Pasadena Dr., Moncton, NB, E1G 1H5
A 31 **Tubb, Mervyn E.,** 20 Southvale Rd., Unit 22, Box 2117, St. Mary's, ON, N4X 1A1
A 27 **Tully, Milton D.,** (B.A., M.Div.) R.R. #3, Princeton, ON, N0J 1V0
20 **Turnbull, J. Andrew**, (M.Div.) 10 Duncan Dr., Moonstone, ON, L0K 1N0
14 **Turner, George A.,** (M.A., B.D., M.Th.) 120 Murray St., Peterborough, ON, K9H 2S5
15 **Turner, Lawrence V.,** (B.A., M.Div.) 40B Toronto St. S., Uxbridge, ON, L9P 1G9
28 **Turner, Mark,** (B.A., M.Div.) 590 Gainsborough St., London, ON, N6G 4S1
A 28 **Turner, Victor H.,** (B.A., M.Div.) 864 Thistledown Way, London, ON, N6G 4Z8

U

14 **Ufkes, John**, Box 279, Woodville, ON, K0M 2T0
A 10 **Urquhart, J.J.,** (B.A., B.D.) 945 Maple St., Box 399, Cardinal, ON, K0E 1E0

V

A 16 **Vais, George C.,** (B.A., B.D., D.D.) R.R. #3, Bracebridge, ON, P1L 1X1
25 **Vais, Heather J.,** (B.A., M.Div.) 209 MacKenzie Cres., Caledonia, ON, N3W 1A7
25 **Vais, Thomas G.,** (B.A., M.Div.) 117 Argyle St. N., Caledonia, ON, N3W 1B8
15 **Van Auken, Ronald E.,** (B.A., M.Div.) Box 24100, 601 Dundas St. W., Whitby, ON, L1N 8X8
19 **Van Dusen, Barry E.,** (B.A., M.Div.) Box 535, Nobleton, ON, L0G 1N0
DA 45 **Van Duyvendyk, Adriana,** (Dip.C.E., Dip.Rec.Tec.) 685 Reid Rd., Saskatoon, SK, S7H 2H0
3 **Van Essen, H. Martyn,** Box 98, Tatamagouche, NB, B0K 1V0
12 **Van Gelder, Patricia L.,** (B.A., S.T.M.) Box 258, Cobden, ON, K0J 1K0

18 **Van Harten, Pieter,** (B.A., M.Div.) 44 Main St. N., Acton, ON, L7J 2M4
13 **van Hartingsveldt, Job,** (BTh., M.Div.) 244 McMahon Ave., Kingston, ON, K7M 3H2
A 25 **Van Oostveen, Jon,** (B.A., M.Div., C.P.E.) 2058 Trillium Court, Burlington, ON, L7M 2S6
A 16 **Van Seters, Art,** (B.A., B.D., Th.M., Th.D.) 95 De Vere Gardens, Toronto, ON, M5M 3G1
32 **Vanbodegom, Cornelis**, (M.Div.) Box 256, Durham, ON, N0G 1R0
33 **Vancook, Hilbertus (Bert),** (B.A., M.Div.) 201 S. Brodie St., Thunder Bay, ON, P7E 1C1
23 **Vandermey, Kees,** Box 638, Elora, ON, N0B 1S0
31 **Vandermey, Nicholas,** (B.A., B.D., M.Th.) 59 Goderich St. W., Seaforth, ON, N0K 1W0
32 **Vanderstelt, William W.T.,** (B.A., M.Div.) Box 280, Chatsworth, ON, N0H 1G0
A 10 **Vanderwal, Jacob,** Sandringham Rd., Moose Creek, ON, K0C 1W0
DA 26 **Vanderzweerde, Margaret,** (Dip.C.E.) 7414 Westfield Dr., Niagara Falls, ON, L2J 3V8
36 **van de Wall, Willem,** (B.A., B.Th.) 66 Park St., Yorkton, SK, S3N 0T3
35 **van Vliet, John,** (B.A., M.A., B.Ed., M.Div.) 361 Russell Street, Brandon, MB, R7A 5H6
M 18 **Van Wissen, Denise,** c/o Casa de Azucena Antunes de la Shell, ½ c al norte, Ocotal, Nueva Segovia, Nicaragua
3 **van Zoeren, Fennegina,** (B.A., M.Div.) 114 Temperance St., New Glasgow, NS, B2H 3A7
32 **Vasarhelyi, Pearl,** (M.Div.) General Delivery, Holstein, ON, N0G 2A0
17 **Vass, Zoltan**, 439 Vaughan Rd., Toronto, ON, M6C 2P1
32 **Vaudry, John P.,** (B.A., S.T.M.) 289 Centre St., Box 466, Wingham, ON, N0G 2W0
23 **Veenstra, Jeff,** (B.A., M.Div.) 73 Queen St. E., Cambridge, ON, N3C 2A9
11 **Victor, Cathy,** (M.Div.) Box 219, Kars, ON, K0A 2E0
11 **Victor, D. Ian,** (B.A., B.Th., M.Div.) 174 First Ave., Ottawa, ON, K1S 2G4
9 **Vidal, Marc Henri**, (B.A., Dip.Th.) 5790 17e Avenue, Montreal, PQ, H1X 2R8
A 45 **Vietorisz, Louis,** (B.A.) 538 Langvista Dr., Victoria, BC, V9B 5N3
41 **Vincent, David B.,** (B.A., M.A., M.Div., D.Min.) 1102 - 23 Ave. NW, Calgary, AB, T2M 1T7
3 **Vines, Joanne M.,** (B.A., Dip.C.E.) Box 15, Site 13, Trenton, NS, B0K 1X0
9 **Vissers, John A.,** (B.A., M.Div., Th.M., Th.D.) 3495 University St., Montreal, PQ, H3A 2A8
A 17 **Vlasblom, Lawrence,** (M.Div.) 11 Deancrest Rd., Etobicoke, ON, M9B 5W3
A 16 **Voelkel, John W.,** (B.A., M.A., M.Div.) Seminario Biblico de Colombia, Apartado Aereo 1141, Medellin, Columbia, S. America
18 **Voo, Allyson,** (M.Div.) 6 John St., Box 276, Orangeville, ON, L9W 2Z7

W

A 15 **Waite, Harry E.,** (B.A., B.D.) 1156 Tanzer Court, Pickering, ON, L1W 3S6
9 **Walker, Blake W.,** (M.A., B.D.) 5723 Wentworth St., Cote St. Luc, PQ, H4W 2S2
35 **Walker, Leslie L.,** (B.A., M.Div.) Box 1089, Virden, MB, R0M 2C0
37 **Wallace, Annabelle,** (B.A., M.Div.) 436 Spadina Cres. E., Saskatoon, SK, S7K 3G6
14 **Wallace, Ronald,** (B.A., M.A., M.Th., M.Div., Ph.D.) 40 William St. N., Lindsay, ON, K9V 4A1
A 25 **Walter, JoAnne,** 28 Muscot Dr., Stoney Creek, ON, L8J 1X2
A 16 **Walter, Maureen,** (B.A., M.Div.) 402 Willard Avenue, Toronto, ON, M5S 3R5
A 16 **Walters, Stanley D.,** (B.A., B.D., Th.M., Ph.D.) 316 E. Bigelow St., Upper Sandusky, Ohio, USA 43351
44 **Wang, Chin-Chai (Peter),** (M.Div., M.S.T., D.Min.) 2733 W. 41st Ave., Vancouver, BC, V6N 3C5
13 **Ward, Mark A.,** (B.A., B.D., M.Th.) 2368 Middle Rd., Kingston, ON, K7L 5H6
17 **Wardell, Wayne**, (B.Th., B.A. Hons., M.A.) 3194 Weston Rd., Weston, ON, M9M 2T6
A 15 **Warne, Donald M.,** (B.A., Ph.D.) 400 Fairview Dr., Whitby, ON, L1N 3A8
A 39 **Wasilow, Ariane,** (B.A., M.A., M.Div.) 1007 11th St., Cold Lake, AB, T9M 1K2
A 13 **Weaver, Stephen J.,** (B.A., Grad.Dip., M.B.A., B.Th., M.Div.) 94 Wright Cres., #1003, Kingston, ON, K7L 5M3
32 **Webb, Steven W.,** (B.A., M.Div.) 591 St. Vincent St., Meaford, ON, N4L 1X7
43 **Webber, David V.,** (M.Div.) R.R #1, Dunsmuir Rd., Lac La Hache, BC, V0K 1T0
26 **Wehrmann, Martin A.,** (B.A., M.Div.) 515 Scott St., St. Catharines, ON, L2M 3X3
A 45 **Weir, James R.,** (B.A., M.Div.) 13 Birchwood Ave., R.R. #2, Tiverton, ON, N0G 2T0
3 **Welch, Larry A.,** (B.Th.) Box 2039, Springhill, NS, B0M 1X0
2 **Wessel, Cassandra H.J.,** (B.A., M.Div.) 98 Elizabeth Ave., St. John's, NF, A1B 1R8
A 16 **Wevers, John W.,** (B.A., B.D., Ph.D., Th.D., D.D.) 116 Briar Hill Dr., Toronto, ON, M4R 1H9
39 **Wheaton, Kenneth M.L.,** (B.A., M.Div.) 6607 - 31 Ave., Edmonton, AB, T6K 4B3
23 **Whitecross, David J.,** (B.Sc., M.Div.) 325 St. George St. W., Fergus, ON, N1M 1J4
DA 45 **Whiteford, Flora,** 312-3962 Cedar Hill Rd., Victoria, BC, V8N 3B8
A 20 **Whitehead, David A.,** (B.A., M.Div.) 1194 Everton Rd., Midland, ON, L4R 5J2
A 20 **Whitehead, Linda L.,** (B.A., M.Div.) 1194 Everton Rd., Midland, ON, L4R 5J2
A 23 **Whitehead, Robert R.,** (B.A.Sc.) Box 151, South River, ON, P0A 1X0
26 **Whitson, Mary I.,** (M.Div., A.L.C.M.) 602 Metler, R.R. #3, Fenwick, ON, L0S 1C0
D 34 **Whittaker, Warren,** (B.A., Dip.C.E.) 151 Gilia Dr., Winnipeg, MB, R2V 2V4
15 **Whitwell, Lois E.,** (B.A., M.Div.) c/o 32 Wilson Rd. N., Oshawa, ON, L1G 6C8
A 15 **Whyte, Wallace E.,** (B.A., B.D., D.Min.) 20 Guildwood Parkway, Ste. 1104, Toronto, ON, M1E 5B6
43 **Wiest, Harold M.,** (B.S., M.Div.) Box 532, Kamloops, BC, V2C 5L2
A 41 **Wilcox, Keith E.W.,** (B.A., B.D.) 129 - 2945 26th Ave. S.E., Calgary, AB, T2B 2N5

32 **Wild, Kenneth C.,** (B.A., B.Th., M.Div.) Box 404, Southampton, ON, N0H 2L0
A 11 **Wiley, Edward R.,** (B.Sc., M.Div.) Edifice Deschatelets, 175 Main St., Ottawa, ON, K1S 1C3
DA 41 **Wilkins, Lyla,** (Dip.C.E., B.P.E.) 404-1235 17th Ave. SW, Calgary, AB, T2T 0C2
5 **Wilkinson, Donald G.,** (L.Th.) 321 Manchester Ave., Saint John, NB, E2M 4W5
41 **Wilkinson, Fiona,** (B.A., M.Div.) Box 566, Bassano, AB, T0J 0B0
A 18 **Will, Bruce V.,** (B.A., B.D.) Address Unknown
9 **Williams, Glynis R.,** (B.Sc.N., B.Th., M.Div.) 1410 Guy St., #25, Montreal, PQ, H3H 2L7
A 11 **Williams, Gordon E.,** (B.A., B.D.) 6598 Windsong Ave., Orleans, ON, K1C 6M9
A 17 **Williams, Joseph E.,** (M.Div.) c/o 190 Medland St., Toronto, ON, M6P 2N7
DA 11 **Williams, Margaret**, 215 - 220 Viewmount Dr., Nepean, ON, K2E 7M5
DA 28 **Willis, Barbara,** Address Unknown
17 **Wilson, Alexander**, (B.A., M.Div.) 109 Harvie Ave., Toronto, ON, M6E 4K4
32 **Wilson, Alice E.,** (B.A., M.Div.) Box 20004, Midtown P.O., Hanover, ON, N4N 3T1
11 **Wilson, Charlene E.,** (B.A., B.Th., M.Div.) 579 Parkdale Ave., Ottawa, ON, K1Y 4K1
A 35 **Wilson, David S**., (B.A., B.Ed., B.D.) 22 Linden Blvd., Brandon, MB, R7B 1B9
DA 25 **Wilson, Donna**, 127 Fairleigh Ave. S., Hamilton, ON, L8M 2K4
DA 26 **Wilson, Dorothy**, 306-6563 Drummond Rd., Niagara Falls, ON L2G 4N6
17 **Wilson, Garth B.,** (B.A., B.D., Th.D.) 127 Riverhead Dr., Rexdale, ON, M9W 4H1
A 15 **Wilson, George E.,** (B.A.) 25 Marshall St., Apt. 209, Richmond Hill, ON, L4C 0A3
44 **Wilson, G. Grant,** (B.A., M.Div.) 2725 Fir St., Vancouver, BC, V6J 3C2
11 **Wilson, John R.,** (B.A., M.Div.) 579 Parkdale Ave., Ottawa, ON, K1Y 4K1
A 25 **Wilson, Kenneth J.,** (B.A., B.D.) 127 Fairleigh Ave. S., Hamilton, ON, L8M 2K4
L 37 **Wilson, Margaret,** (B.Sc.N.) 323 6th Ave. N., Saskatoon, SK, S7K 2S3
30 **Wilson, Philip,** (B.A., M.Div., D.Min.) 437 Colborne St., Box 1381, Corunna, ON, N0N 1G0
40 **Wilson, Robert D.,** (B.Comm., B.D., M.Div.) 5020 48th St., Sylvan Lake, AB, T4S 1C6
31 **Wilton, Lillian J.,** (R.N., B.A., M.Div.) c/o 68 Main St. S., Exeter, ON, N0M 1S1
2 **Wishart, Ian S.,** (C.D., B.A., B.D., M.Th.) 5 Chestnut Place, St. John's, NF, A1B 2T1
44 **Wong, Morgan T.S.** (B.A., B.Th., M. Div.) 6137 Cambie St., Vancouver, BC, V5Z 3B2
25 **Wood, Carol**, (B.Sc., M.Div., D.Min.) 116 Sterling St., Hamilton, ON, L8S 4J5
35 **Woods, Dale S.**, (B.A., M.Div., M.C.S.) 339 - 12th St., Brandon, MB, R7A 4M3
A 15 **Wotherspoon, David C.,** (B.A., M.A., B.D.) 146 Bayshore Dr., R.R. #3, Brechin, ON, L0K 1B0
A 7 **Wright-MacKenzie, Barbara,** R.R. #2, Montague, PE, C0A 1R0
A 9 **Wu, John**, (Th.D., Th.M., M.Div., Th.D.) 7 Lynedock Cres., Toronto, ON, M3A 2A7
A 34 **Wyber, J. Robert,** (B.A., B.D.) 1284 Valley Dr., Kenora, ON, P9N 2W9
A 23 **Wyllie, James J.,** (B.A., M.Div.) 119 Oakhurst Cres., Kitchener, ON, N2B 3K0
43 **Wyminga, John P.,** (B.A., M.Div.) R.R. #5, Box 6, Niyas Site, Quesnel, BC, V2J 3H9
5 **Wynn, Bonnie M.G.,** (B.A., B.Th., M.Div.) 2410 Route 3, Harvey York Co., NB, E6K 1P4

Y

DA 37 **Yando, Beth Anne,** (B.A., C.E., M.R.E.) Box 514, Prince Albert, SK, S6V 5R8
37 **Yando, George B.,** (B.A., M.Div.) Box 514, Prince Albert, SK, S6V 5R8
12 **Yoo, John,** (B.A., M.Div., B.Sc.) 11 Church St. W., Smith Falls, ON, K7A 1P6
A 24 **Yoo, Young Sik,** (M.Div., M.LS.) 900 Dundas St. W., Unit 21, Mississauga, ON, L5C 3B3
A 24 **Yoon, Tae Gon,** (B.Sc., M.Div.) In United States
A 40 **Yoos, John D.,** (B.A.) 5023 47A Avenue, Sylvan Lake, AB, T4S 1G8
45 **Young, Barbara A.,** (M.Div.) 9296 East Saanich Rd., Sidney, BC, V8L 1H8
A 39 **Young, D. Allan,** 2203-118 St., Apt. 408, Edmonton, AB, T6J 5K1
27 **Young, Donald N.,** (B.A., M.Div.) 11 Whiteoaks Ave., Brantford, ON, N3R 5N8
A 23 **Young, F. Norman,** (B.A.) 394 - 224 Janefield Ave., Guelph, ON, N1G 2L6
19 **Young, James A.,** (M.Div.) Box 312, Sutton West, ON, L0E 1R0
18 **Young, John P.,** (B.A., M.Div.) 155 Main St., Box 696, Erin, ON, N0B 1T0
A 25 **Young, Wilbert L.,** (B.A., B.D.) 322 Green Cedar Dr., Hamilton, ON, L9C 7K6

Z

DA 23 **Zimmer, Denise,** 469 Whitelaw Rd., Guelph, ON, N1K 1L4
11 **Zimmerman, George L.,** (B.Sc., M.Div., C.D.) 1188 Highcroft Ave., Box 297, Manotick, ON, K4M 1A3
DA 39 **Ziniewicz, Jill,** Box 139, Myrnam, AB, T0B 3K0
31 **Zondag, John M.,** (B.Sc., M.Div.) 8 - 470 Elizabeth St. E., Listowel, ON, N4W 2P9
43 **Zook, Elizabeth M.,** (B.A., B.R.E., M.A., M.Div.) 6364 Cornell Pl., Prince George, BC, V2N 2N7
A 11 **Zugor, E.J.,** (B.A., B.Th.) 1539 Prestwick Dr., Orleans, ON, K1E 1S4

INDEX

Aboriginal Peoples, ministry with 294
Aboriginal Peoples, Right Relations with 328
Additional Motion, 1998:
Subordinate Standards, nature and function of, in reference Living Faith/Foi Vivante 238
Additional Motions, 2002:
Absence of religious content in September 14th gathering (defeated) 27
Appreciation to M.F. Caveney 28
Government and UN Policies re Iraq 18
Interim Report, Special Committee re Sexual Orientation (ruled out of order) 31
Minute of Appreciation, Laing, C. 41,448-49
Set aside a Sunday for prayer for persecuted church (defeated) 28
Special Committee re Han Ca Evaluation, dissolved 34
Standardized examinations, suggestions to Education and Reception 27-28
Talisman Energy Inc:
Dividend income to Sudan Council (ruled out of order) 18,20
Dividend income from any Talisman investment (ruled out of order) 20
Equivalent amount of dividend income to Sudan Council (referred to Int'l Affairs Ctte.) 20-21
Shares to be sold (ruled out of order) 21
Addresses:
Church Archives ..... Title Page
Clerks of presbyteries 602-74
Clerks of sessions (use congregational address) 602-74
Congregations, listed by presbytery 602-74
Crieff Hills Community (Maclean Estate) ..... Title Page
Knox College ..... Title Page
National Presbyterian Museum ..... Title Page
Presbyterian College ..... Title Page
Professional Church Workers, address list 756-77
St. Andrew's Hall ..... Title Page
The Presbyterian Church in Canada, Church Offices ..... Title Page
Vancouver School of Theology ..... Title Page
Advise with the Moderator, Committee to:
2001-2002 Committee, report of 200,12,13
2002-2003 Committee, named 26
Appreciation to J. Reed 200,13
Appreciation expressed to people of partner churches in Central America 200,13
Nomination and election of M. Lewis 200,12
Regulations re voting 200
Thanks to individuals and bodies 200,13
Thanks to International Ministries 200
Visits made by Moderator 200
Agencies, Boards, Committees, Standing, Membership of, 2002-2003 36-41
Assembly Council 36-37
Church Doctrine, Committee on 37
Ecumenical Relations, Committee on 37-38
History, Committee on 38
International Affairs, Committee on 38
Knox College, Governing Board 40
Life and Mission Agency Committee 38
Maclean Estate (Crieff Hills Community) 39
Morin College, Board of Governors 41
Nominate Standing Committees, for 2003 Assembly 39
Pension and Benefits Board 39
Presbyterian Record Inc., Board of Directors 39
St. Andrew's Hall, Board of 40-41
The Presbyterian College, Senate of 40
Theological Education, Committee on 39-40
Trustee Board 39
Alphabetical List:
Congregational, by city or town 743-55
Professional church workers, address list 756-77
Anishinabe Fellowship Centre 401-02
Appeal 2001:
No. 2 re A. Lees against decision of the Presbytery of Prince Edward Island 254-58,15
Appeal 2002:
No. 1 re B. Fraser against decision of the Presbytery of Westminster 523,23

Appreciation, expressed by Moderator 12-13,45
Archives, and Records Management 201-05
Assembly constituted 7
Assembly Council, minutes examined by Assembly 233,13,41
Assembly Council:
Report of 201-30,19
Membership 36-37
Archives and Records Management 201-05
Benevolence Committee 205
Church Architecture, Committee on 205
Commission on Assets of Dissolved & Amalgamated Congregations 205
Committees of Council 201-10
Executive 206
Experimental Fund 206-07
Finance Committee 207-08
2001 Financial Results 207
2003 Budget 207-08,223,19
Auditors 207
Computer and Database System 208
Financial Statements for Pension Fund December 31, 2001 207,19,216
Financial Statements for Presbyterian Church in Canada December 31, 2001 207,19,216
Financial Information 223-230
Colleges, Assets and Liabilities 230
Condensed Financial Information 225-30
J.B. Maclean Bequest Fund (Crieff Hills) 227
Operating Fund Statement 223
Pension Fund Statements 228
Presbyterian Church Building Corporation Statements 229
Presbyterian Record Inc. 230
Stipend: 2003 Minimum Stipend and Allowance Schedule 221-22
Statement of Forecast 224
Statement of Revenues and Expenses 226
FLAMES Initiative 201,208-09
Legal Matters:
Ecumenical Working Group on Residential Schools 216
Litigation 216
Lending Fund Committee 208
Life and Mission Agency:
Associate Secretary, International Ministries, approval of position description 220,373-75
Information from 216
Live the Vision 208
Long Range Planning Committee 208-09
Management Team 209
Mandate of Assembly Council 201
Minutes examined 41
Next General Assembly (2003) 214,19
Personnel Policy Committee 209
Minimum stipend for 2003 209,19
Overture No. 17 re minimum stipends 209,211-12,19
Position descriptions and search process:
Associate Secretary, Assembly Office 216-18,19
Chief Financial Officer and Treasurer 218-20
Referrals from General Assembly:
Assembly Council Rec. No. 21, 2000 re review role of Moderator of General Assembly 213-14,19
Terms of Reference for Committee to Advise 214,19
Clerks' Rec. No. 11, 2001 re revised date for overtures 214,243-45
Overtures 2001:
No. 11 re co-ordinating issues for international affairs 210,19
No. 16 re membership terms on General Assembly and Agency committees 210-11,19
No. 17 re review of minimum stipends 209,211-12,19
No. 27 re costs of and invoicing of financial requirements of congregations 212,19
Overtures 2002:
No. 5 re providing hearing devices at General Assembly 513,212-13,19
No. 8 re revised investment guidelines 514-15,235,213,19
Refugee Sponsorship, Memorandum of Understanding 215
Residential Schools, issues 201

Residential Schools Working Group:
Contact with Anglican Church in Keewatin Diocese 209
Gathering of Workers 209
"Journey to Wholeness" Healing Fund 209
Retirement notices:
Associate Secretary and Deputy Clerk 216-17,19
Chief Financial Officer and Treasurer 214-15,19,218-20,19
Retiring members, appreciation to 216
Staffing and Structure, Committee to Review 215
Stipend and Allowance Schedule 2003, minimum 221-22
Stipend for summer students 221
Terms of Reference for Assembly Council 214
Assembly Office staff, thanks to 42
Association of Presbyterian Church Educators (APCE) Conference, Toronto 2002 307
Atlantic Mission Society:
Report of 231-32,15,30
Finances of 232
The Presbyterian Message 231
Web Site 232
Auditors, appointment of, 2002 207

B

Barclay, M., appreciation to 480,32
Barrier Act, sent down by the 2001 Assembly, replies from presbyteries re changes to Book of Forms:
Remit A re limiting the creation of non-geographic presbyteries 454-55
Remit B re remaining assets, amalgamating congregations 455
Remit C re trustees to be professing members 455-56
Remit D re redundant term "male and female" 456
Remit E re Latin terms 456-62
Remit F re the term fama 462-63
Remit G re provision for interim minister 463-64
Benevolence Committee 205
Bills and Overtures, Committee on 233,13,14-15,21-24
Book of Forms:
Changes:
Section 149 re trustees, revised 455-56,34
Section 155 re "male and female", revised 456,34
Section 176.1.1, re interim ministry, revised 463,34
Sections 177.1 and 259 re creation of non-geographic presbyteries, revised 454-55,34
Section 200.11 re remaining assets, amalgamating congregations, revised 455,34
Section 200.11.1, new re another Christian community 455,34
Section 200.11.2, new re first and second charge upon proceeds 455,34
Section 200.11.3, new re capital grants 455,34
Section 201.1, re interim ministry, revised 463-4,34
Section 213.3, re interim ministry, new 463,34
Section 213.3 and 213.4, re interim ministry, renumbered as 213.4 and 213.5 463,34
Section 250.1, re interim ministry, revised 464,34
Revised and renumbered provisions for interim minister 463-64,34
Delete "Fama" throughout Book of Forms 462-63,34
Delete Latin terms throughout Book of Forms 456-62,34
Remits 2002:
Remit A - revised date for receiving overtures, et al, to General Assembly 5-6,244-45,18
Remit B - taking attendance at communion 6,246,18
Remit C - complaint against a minister 6,247-48,18
Special Committee to Review Chapter Nine 470-80,19
Budget 2003 207-08,19
Business, Committee on:
First report 232-36,13
Membership 233
Additional motions and amendments 232,13
Agenda documentation 234
Announcements in writing 232,13
Circulation of materials 235,13
Committees of 2002 Assembly, membership of 233-34
Conveners and staff given permission to speak 234-35,13
Leave to Sit 234,13
Overtures, Late 236
Overtures, Referred 235

Overtures, Unreferred 236
Notices of Motion 236
Registration with Assembly Office 232,13
Sederunts:
Times of 232,13
First and Second, agendas for 232,13
Young Adult and Student Representatives, participation and voice 235,13
Subsequent reports 14,17,20,21,26,29,32,35,45

C

Called to Covenant: Strengthening Congregation-Presbytery Relationships 352-53
Calls in congregations with two or more ministers 346-47,25
Canada Ministries, report of 293-304,16,386-414
2001-2002 in review 293
Advisory Committee 304
Grant Distribution and changes to structure 299-304,16
Live the Vision Funds 299
Loans and grants from special funds 299
Mission reports from synods 386-414
Synod of the Atlantic Provinces:
Elmsdale and Hardwood Lands 386-88
Kings, New Minas 386
Synod of Quebec and Eastern Ontario:
Action Réfugiés Montréal 388-89
Ecumenical Chaplain, Concordia University, Montreal 390
Mission Presbytérienne Saint-Paul, Sherbrooke 388
Tyndale-St. Georges Community Centre, Montreal 389-90
Synod of Toronto and Kingston:
Ecumenical Campus Ministries, University of Guelph 393-94
Good News Cluster Ministry, Cookstown and Ivy Churches 395
Keswick Church 394-95
Kitchener East 393
Malvern, Toronto 390-91
Portuguese Ministry, Igreja Evangélical Presbyteriana, Toronto 391-92
Spanish Ministry, North Park, Toronto 391
University Church, Toronto 392-93
Wasaga Beach Community Church 395-96
Synod of Southwestern Ontario:
DaySpring Church, London 398-99
Ecumenical Campus Chaplaincy, McMaster University, Hamilton 397-98
Korean Church, Chatham-Kent 399
Heritage Green, Stoney Creek 396-97
University of Western Ontario Chaplaincy, London 398
Synod of Manitoba and Northeastern Ontario:
Anamiewigummig Fellowship Centre, Kenora 399-400
Anishinabe Fellowship Centre, Inner City Mission, Winnipeg 401-02
Flora House, Winnipeg 400-01
St. Andrew's Church, Thompson 402-03
Synod of Saskatchewan:
Saskatoon Native Circle Ministry 403-04
Synod of Alberta and the Northwest:
Anam+Chara Church, Calgary 405
Callingwood Road Church, Edmonton and Parkland First Church, Stony Plain 406-07
Jasper Church 409
Knox, Wanham, and Munro, Blueberry Mountain Churches 408-409
Presbyterian Chaplaincy, University of Alberta, Edmonton 408
Sherwood Park Church, Sherwood Park 407-08
Trinity Church, Calgary 405-06
United/Presbyterian Campus Ministry, University of Calgary 404-05
Valleyview Church, Calgary 406
Synod of British Columbia:
Abbotsford Korean Church 412-13
Calvin Church, Abbotsford 412
Cariboo House Churches Ministry 409-411
Comox Valley Church, Courtenay 413-14
Kitimat Church 411-12
Soojung Church, Port Coquitlam 413

Overture:
No. 2, 2001 re re-instituting the ordained missionary system ... 295-99,16
Priorities ... 293-94
Shared Ministries Conference ... 295
Canadian Council for Refugees (CCR) ... 365
Canadian Council of Churches ... 260-61
Canadian Ecumenical Justice Initiatives (KAIROS) ... 329-30,364-65
Canadian Foodgrains Bank ... 360,361
Caribbean and North American Area Council of WARC (CANAAC) ... 260
Chaplaincies:
Canadian Forces ... 351-52
University ... 294
Chapter Nine, Book of Forms, Special Committee to Review ... 470-80,19
Choi, The Rev. B.K., ecumenical visitor ... 12,19-20
Church Architecture, Committee on ... 205
Church Doctrine, Committee on:
Report of ... 236-42,21
Membership ... 37
Additional Motion 1998 re subordinate standards ... 238
Christian Gospel and the Market Economy ... 237
Living Faith/Foi Vivante, additional motion 1998 ... 238
Overture 1999:
No. 4 re to delete section VI re Pope in Westminster Confession of Faith ... 237
Overture 2000:
No. 20 re request to amend Westminster Confession re Pope ... 237
Overtures 2001:
No. 19 re communication to government concerning marriage ... 237,21
No. 25 re theology and practice of ordination to eldership ... 238-41,21
Recommendations, past General Assemblies:
Assembly Council Rec. No. 13, 2001 re historical understanding of stipend ... 242
Church Doctrine Rec. No. 4, 1997 re new catechism for the church ... 242
Retiring members ... 242
Clerks of Assembly:
Report of ... 242-254,18,20
Book of Forms, proposed changes ... 244-45,246,247-48,18,5-6
Clerks' Consultation 2002 ... 243
Commission, 2001-2002 re Matters Left Uncared for or Omitted, Report of ... 254,15
Elders' Institute ... 243
Historic list of Clerks of Assembly ... 3
"For Elders" ... 243
Orientation of Commissioners ... 243
Referral from 127th General Assembly:
Clerks to review Book of Forms section 293 ... 252,20
Report on Matters for Study and Report:
Grounds of Appeal ... 254
Ministers contemplating legal action ... 252-53
Responses to Overtures and Memorials:
No. 3, 1999 re revised date for receiving overtures, memorials and petitions ... 243-45,18,5-6
No. 11, 2000 re session quorum, Book of Forms section 122 ... 245,18,6
No. 17, 2000 re presbytery support of ecumenical chaplaincy at University of Guelph ... 245-46,18
No. 25, 2000 re taking attendance at communion ... 246,18,6
No. 26, 2000 re placing retired ministers on the constituent roll of presbytery ... 247,18
No. 6, 2001 re producing an annotated resource for Westminster Confession of Faith ... 247,18
No. 16, 2001 re membership terms on General Assembly and Agency committees ... 247,210-11
No. 26, 2001 re Declaratory Act on transmitting complaint against minister ... 247-48,18,20
No. 29, 2001 re presbytery representation for congs. without a half or full time minister ... 248-49,20
No. 32, 2001 re rules of natural justice ... 249-50,20
No. 1, 2002 re considering the Report of the Committee on Bills and Overtures ... 512,235,250,20
No. 2, 2002 re practice of dealing with amendments to recommendation ... 512,235,250-51,20
No. 9, 2002 re prepare a teaching document on Presbyterian Church Gov. ... 515-16,235,251,20
Memorial No. 1, 2001 re ensuring that sessions elect women elders ... 251-52,20
Responsibilities and service ... 242-43
Clerks of session and congregational mailing address ... 602-74
Clerks of presbyteries, names and contact information ... 602-74
Close of Assembly ... 45
Coalitions, participation in ... (see KAIROS)
Commission on Assets of Dissolved and Amalgamated Congregations ... 205

Commission re Matters Left Uncared For or Omitted, 2001-2002 254,15
Commission re Matters Left, Uncared For or Omitted, 2002-2003 42
Commission, Special, of the 2001 Assembly:
Appeal No. 2, 2001, re A. Lees against decision of the Presbytery of Prince Edward Island 254-58,15
Commissioner Orientation 14,17
Commissioners to 128th General Assembly, roll of 7-11
Committee on Business ..... (see Business, Committee on)
Committee on Church Doctrine ..... (see Church Doctrine, Committee on)
Committee on Ecumenical Relations ..... (see Ecumenical Relations, Committee on)
Committee on Education and Reception ..... (see Education and Reception)
Committee on History ..... (see History, Committee on)
Committee on International Affairs ..... (see International Affairs, Committee on)
Committee on Remits ..... (see Remits, Committee on)
Committee on Theological Education ..... (see Theological Education, Committee on)
Knox College ..... (see Knox College)
Presbyterian College ..... (see Presbyterian College)
Vancouver School of Theology ..... (see Vancouver School of Theology)
St. Andrew's Hall ..... (see St. Andrew's Hall)
Committee to Advise with the Moderator ..... (see Advise with the Moderator, Committee to)
Committee to Nominate ..... (see Nominate Standing Committees, Committee to)
Committee, Special:
named by the 1998 Assembly, re Sexual Orientation 469-70,30-31
named by the 1999 Assembly re Review of Chapter 9, Book of Forms 470-80,19
named by the 2000 Assembly re Evaluation of Han-Ca Presbyteries 464-69,31,33-34
Committees of 2002 Assembly:
Bills and Overtures 233,13,14-15,21-24
Business 232-36,13,14,17,20,21,26,29,32,35,45
Confer with the Moderator 233,13
Courtesies and Loyal Addresses 233,13,42-44
Examine Records 233-34,13,41-42
Nominate Standing Committees 233,13,13-14,36-41
Remits 233,13,34
Roll and Leave to Withdraw 23313,14,27,29,35
Committees, Standing, of the General Assembly, 2002-2003 membership 36-41
Computer and Database System 208
Confer with the Moderator, Committee to 233,13
Congram, The Rev. J., minute of appreciation 453,29
Congregational Initiatives Program 359
Congregations:
Alphabetical List 743-55
Changes affecting students, professional church workers, congregations 524-43
Statistical and financial information 675,676-720
Telephone and fax numbers 721-42
Co-operation Canada Mozambique (COCAMO) 365
Councils of Churches:
Canadian Council of Churches 260-61
Caribbean and North American Area Council of WARC (CANAAC) 260
World Alliance of Reformed Churches (WARC) 259-60
World Council of Churches (WCC) 259
Courtesies and Loyal Addresses, Committee on 233,13,42-44
Covenant Community with Children and Youth (CCCY) 314,315
Crieff Hills Community (Maclean Estate):
Report of 440-41,36
Membership 39
Financial statements 227
Minute of Appreciation, Sumner, The Rev. G. 441,36
Staff 440-41

D

Database and Computer System 208
Degrees and their sources, supplementary list of 555-57
Diaconal Ministries, Order of:
Report 350-51
Guidelines for Reception 381
Address list of diaconal ministers 756-77
List of, by presbyteries 602-74
Dissolved and Amalgamated Congregations, Commission on Assets of 205

Doctrine, Church, Committee on ..... (see Church Doctrine, Committee on)
Dunlop, J., E.H. Johnson Award recipient, 2002 327,12

E

Earth, Right Relations with 328
Ecumenical Advocacy Alliance (EAA) 365
Ecumenical Coalitions, Councils and Groups:
Canadian Council for International Co-operation (CCIC) 366
Canadian Mackay Committee 325
Canadian Ecumenical Jubilee Initiative (CEJI) 328-29
Church Council on Justice and Corrections (CCJC) 330-31
Churches Forum for Global Ministries 325
Inter-Agency Coalition on AIDS and Development (ICAD) 366
Mines Action Canada 366
Saskatchewan Council for International Co-operation (SCIC) 366
Ecumenical Relations Committee:
Report of 259-62,15
Membership 37-38
Canadian Council of Churches (CCC) 260-61
Caribbean and North American Area Council (CANAAC) of WARC 260
Ecumenical Connections 261
Ecumenical Youth Involvement 261-62
Evangelical Fellowship of Canada, observer status 262
Minute of Appreciation, Williams, The Rev. J. 262
Multi-lateral dialogue 261
World Alliance of Reformed Churches (WARC) 259
World Council of Churches (WCC) 259
Ecumenical Visitors:
Introduction of and welcome to visitors 12
Choi, The Rev. B.K. 19-20
Gunya, The Rev. D. 29-30
Jarjour, The Rev. R. 16
Lo, The Rev. W.J.K. 26
Stromberg, Ms. J. 32-33
Education and Reception, Life and Mission Agency, Committee on:
Report of 341-44,25,379-84,16,27
Applications, new 383-84,27
Cases, action completed 381-82
Cases in progress 382-83
Cases to be dropped 383,27
Guidelines:
Applicants for special courses 380
Graduates of other colleges 341-44,25
General 380-81
Ministers and others certified from other churches 379
Order of Diaconal Ministries 381
Overtures:
No. 4, 2001 re develop program for candidates who have work experience 340-41,25
No. 8, 2001 re adjusting course requirements through Education and Reception 341-44,25
Reception of ministers and candidates for ministry 381-84,27
Revised Guidelines 341-44,25
Education for Discipleship, report of 304-20
Education for Mission, report of 307-09
Advisory Committee 309
Educational resources 307-08
Mission interpretation 308
Mission studies 308-09,16,25
Something Extra 308
Education in the Faith, report of 304-07
Advisory Committee 307
Association of Presbyterian Church Educators (APCE) 307
Curricula choices 304-05,16
Lay ministry 307
Sunday School trends 306,16
TLC (Teacher/Leader Courses) 306-07
Evangelism and Church Growth, report of 309-12
Advisory Group 312

Ministry with Children, Youth and Their Families, report of 312-15
Child/Youth Protection Policy 313
Children's Leadership Camps 313
Covenant Community with Children and Youth (CCCY), Advisory Committee 314,315
Evangelism (Outreach) in changing times 313,25
Family-Based ministry 312,25
FLAMES Initiative 313
National Camp Symposium 313-14
Resources, new 314
Triennium 2001 314
Youth in Mission (YIM) 314-15
Stewardship/*Presbyterians Sharing…*, report of 315-17,25
Advisory Committee 317
Presbyterians Sharing…:
2001 information 316
Budget for 2002 316
Congregational givings, 2001 316
Pre-Authorized Remittance Program 315
Presbyterians Sharing Sunday, September 29, 2002 317,25
Resources and congregational support 317
Stewards by Design 315-16
Stewardship of Accumulated Resources 317
Stewardship theme 315
Worship, report of 317-320
Advisory Committee 320
Resources 319-20
E.H. Johnson Memorial Trust Fund, report of 325-27
20th anniversary, 2003 325
Dunlop, J., Award recipient, 2002 327
Exchanges 326-27
Financial gifts to 327
Past award recipients 326
Trustees 327
Eighth Sederunt 35-45
Elders' Education, St. Andrew's Hall, Institute for 452,507
Election of Moderator 12
Emergency Relief 359-62
Equipping the Laity 201,307,310,510
Evangelical Fellowship of Canada, observer status 262
Evangelism, presentation to Assembly 28
Evangelism and Church Growth 309-12
Ewart Endowment for Theological Education 481
Examine Records, Committee to 233-34,13,41-42
Experimental Fund 206-07

F

Family Based ministry 312,25
Fensham, The Rev. Dr. C. 501,24
Field Reports:
Canada Ministries 386-414
International Ministries 414-40
Field Staff, Regional 290-91,511
Fifth Sederunt 26-29
Finance Committee 207-08,19,216,223
Financial Information, Assembly Council:
Colleges, Assets and Liabilities 230
Condensed Financial Information 225-30
J.B. Maclean Bequest Fund (Crieff Hills) 227
Operating Fund Statement 223
Pension Fund Statements 228
Presbyterian Church Building Corporation Statements 229
Presbyterian Record Inc. 230
Stipend: 2003 Minimum Stipend and Allowance Schedule 221-22
Statement of Forecast 224
Statement of Revenues and Expenses 226
First Sederunt 7-14

FLAMES Initiative:
Assembly Council 201
Children, youth and young adults 313
Evangelism, Active 310-12
Justice Ministries 327-28
Laity Equipping 307,310,510
Life and Mission Agency 289-90
Mission, International, National, Justice 289-90
Spirituality 290
Women's Missionary Society 510
Foi Vivante, additional motion 1998 238
"For Elders" 243
Fourth Sederunt 20-26
Francophone Ministries 294
Fund for Ministerial Assistance, report of the Norman M. Paterson 262-63,28,29
Minute of Appreciation, J.J.H. Morris 263,29

G

General Assembly, 2001:
Minutes, examined 41,233,13
General Assembly, 2002:
Close of Assembly 45
Committee on Bills and Overtures 233,13,14-15,21-24
Committee on Business 232-36,13,14,17,20,21,26,29,32,35,45
Committee on Courtesies and Loyal Addresses 233,13,42-44
Committee on Remits 233,13,34
Committee on Roll and Leave to Withdraw 233,13,14,27,29,35
Committee to Confer with the Moderator 233,13
Committee to Examine Records of Assembly, Synods, Assembly Council 233-34,13,41-42
Committee to Nominate Standing Committees 233,13-14,36-41
Committees named by Moderator 26
Constituted 7
Ecumenical visitors introduced 12
Former moderators introduced 12
Minutes of:
Presentation of 20,31,35,44
Sustained, first five sederunts 45
Taken as read, remaining sederunts 45
Moderator, election and installation of 12
Moderator's address 12-13
Moderator's presentation on Latin terms 35
Officers of 1
Presbytery nominations:
Editor, The Presbyterian Record 442,15
Moderator of 128th General Assembly 441-42,15
Records of Assembly, Synods and Assembly Council 233,13,41-42
Reports without recommendations 15
Retiring Moderator, report re moderatorial year 15
Roll of 7-11
Standing Committees of:
List of 4
Membership of 36-41
Student Representatives 12,42
Thanks expressed by Moderator 12-13,45
Thanks to General Assembly Office staff 42
Young Adult Representatives 11-12,42
General Assembly 2003, time and place of 45
Guidance Conferences 340
Gunya, The Rev. D., ecumenical visitor 12,29-30

H

Han-Ca Presbyteries, Special Committee re Evaluation of 464-69,31,33,34
Heads of Agencies Network (HOAN) 365
Health Care 334-35,25
History, Committee on
Report of 263-66,27
Membership 38

Fanning the FLAMES 263-64
History Prizes 265
National Presbyterian Museum 264
Overture No. 10, 2002 re official symbol and slogan 516,266,27
Projects 264-65
Records, church and congregational 265,27
Thanks expressed 265

I

Inner-City Institutions 294
Installation of Moderator 12
Institute for Elders' Education 482,507
International Affairs Committee:
Report of 266-87,15-16,18,20,21
Membership 38
Building Global Community - Round Tables 276-77
Consultation on the work of the International Affairs Committee 277-78,16
Conversations with the colleges 277
International Debt, Trade and Aid 285-86,17
Middle East 279-81,16,17,287
Minute of Appreciation, MacQuarrie, Senator H., ... 275
Reconciliation and Hope in a Multi-faith World:
Introduction 266-67
Context and Perception 267
Christ and Culture Interaction 267
Christian and Muslim Interaction: Historical Background 270-71
Islam 267-75,15,278-79
Monotheisms, clash of 272-75
Talisman Energy and Sudan 281-85,17,18,20,21,287
International Ministries, report of 320-27,25,26,376-78,26,414-40
Advisory Committee 325
Ecumenical Coalitions 325
Evangelism and Social Action 324,25
Johnson, E.H., Memorial Trust Fund 325-27
Leadership Development Program Grants 325
Live the Vision 375-76
Memorandum of Understanding with Presbyterian World Service &Development 323-24
Minutes of Appreciation:
Vanderzweerde, M. 377-78,26
Welsh, W. 376-77,26
Mission Reports:
Africa:
Allen, Dr. R. 423-24
Clark, The Rev. Dr. I. 424-25
Henderson, Ms. C. 425
Inglis, Ms. L. 426-27
Inglis, The Rev. G. 425-26
Jones, The Rev. H. 428-29
Neilson, Mr. B. 428
Onuoha, The Rev. A. 429-30
Central America and the Caribbean:
Babarik, Ms. S. 416
Bushby, The Rev. J. 422
Cascante, Mr. F.A. 415-16
Heath, The Rev. D. 421-22
Jorna, The Rev. C. 419-21
Patterson, The Rev. J and Patterson, Ms. B. 416-17
Reed, The Rev. Dr. J. 414-15
Stright, The Rev. K. 421
Van Wissen, Ms. D. 417-18
Villalonga, Dr. D. 418-19
East Asia:
Dai, The Rev. P and Dai, Ms. E. 436
Gamble, Ms. L. 432-33
Geddes, The Rev. J and Geddes, Ms. B. 433
Lam, Ms. C. 434-35
Lessard-Clouston, Mr. M. 436-37

Lessard-Clouston, Ms. W. 437-38
Randall, Ms. J. 433-34
Tai, The Rev. Dr. M. 435-36
Europe:
Henderson, Ms. S. 439
Johnston, Mr. B. 438-39
Pandy-Szekeres, Mr. D. 439-40
Middle East:
Barsoum, Ms. S. 423
South Asia:
Schwarz, Dr. R and Dr. L. 430
Vanderzweerde, Mrs. M. 431-32
Hooper, Ms. A. 432
Personnel and Partnerships 320-23
Program and Personnel Activity 324-25
Visits 323
Internet, Overture No. 10, 2001 368-72,25
Islam, focus on 267-75,15,278-79

J

Jarjour, The Rev. R., ecumenical visitor 12,16
Johnson, E.H., Memorial Trust Fund 325-27
"Journey to Wholeness" Healing Fund 209
Justice Ministries, report of 327-336,25
Advisory Committee 336
Communications 336
Ecumenical Work:
Canadian Ecumenical Jubilee Initiative (CEJI) 328-29
Canadian Ecumenical Justice Initiatives (KAIROS) 329-30
2001 Grant 329
2001-2002 Theme 330
Ecological Justice Committee 330
Global Economic Justice Committee 330
Program Areas 329-30
Social Development Committee 329-30
Church Council on Justice and Corrections (CCJC) 330-31
FLAMES Initiative 327-28
Genetic Engineering - The Harvard Onco-mouse 335-36
Health Care 334-35,25
Overtures:
No. 21, 2001 re movies about Paul Bernardo and Karla Homolka 331
No. 23, 2001 re persecuted and suffering Christians 331-32,25
No. 28, 2001 re opening of shopping malls on Sunday 332-33,25
No. 34, 2001 re racism and requesting a policy on racial harassment 333-34,25
Right Relations:
With Aboriginal Peoples 328
With the earth 328

K

KAIROS, Canadian Ecumenical Justice Initiatives 292-93,325,329-30,364-65
Knox College:
Report of Board of Governors 501-05
Membership of Governing Board 40
Minute of Appreciation, Nicol, The Rev. Dr. I. 495-97,32
Professor of Systematic Theology 501

L

Laing, C., minute of appreciation 448-49,41
Laity Equipping 201,307,310,510
Lay Theological Education 482-99,502,507
Legal Matters 216
Life and Mission Agency:
Report of 288-440,16,24-26,27-28
Membership 38
Introduction to Report 288-89
Committee 289
Associate Secretary International Ministries, position description 373-75,26

Fifty-fifth Anniversary of PWS&D 289,293,25
FLAMES Initiative:
Agency 289-90
Children, Youth and Young Adults 313,25
Evangelism, Active 310-12
Justice Ministries 327-28
Laity Equipping 307,310
Mission, International, National, Justice 289-90
Spirituality 290
KAIROS, Canadian Ecumenical Justice Initiatives 292-93,325,329-30,364-65
Live the Vision, projects approved 299,362,375-76
Long Range Planning 291
Overtures:
No. 14, 2001 re changing advisory committees to standing committees 291-92,16
No. 7, 2002 re financial support for congs. when minister on leave re SAH Policy 514,235,292,16
Portfolio Reports:
Canada Ministries 293-304,16,386-414
Education for Discipleship 304-20,16,25
Education in the Faith 304-07,16
Education for Mission 307-0916,25
Evangelism and Church Growth 309-12
Ministry with Children, Youth and Their Families 312-15,25
Stewardship/*Presbyterians Sharing…* 315-17,25
Worship 317-20
International Ministries 320-27,25,26,376-78,26,414-40
Justice Ministries 327-36,25
Ministry and Church Vocations 336-53,25,378-84,27
Education and Reception, Committee on 379-84,27
Presbyterian World Service and Development 353-66,25,385
Resource Production and Communication 367-72,25
Presbyterian World Service and Development 55th Anniversary 293,353-54,25
Regional Staff 290-91
Relationship with WMS and AMS 290
Residential Schools re former staff 291
Staffing 292
Live the Vision update and grants:
Assembly Council 208
Canada Ministries 299,375
International Ministries 375-76
PWS&D 362,375
Living Faith, additional motion 1998 238
Lo, The Rev. W.J.K., ecumenical visitor 12,26
Long Range Planning Committee 208-09
Loyal Addresses, Committee on Courtesies and 233,13,42-44

M

Maclean Estate Committee (Crieff Hills Community) ..... (see Crieff Hills Community)
MacQuarrie, Senator H., minute of appreciation 275
Management Team 209
Membership of Standing Committees, 2002-2003 36-41
Memorial, 2001:
No. 1 re ensuring sessions comply with the church's understanding of having women elders 251-52,20
Memorial, 2002:
No. 1 re congregations applying for and receiving funds generated by gambling 523,23
Memorial Records 544-55
Message, The Presbyterian 231
Middle East 279-81,16,17,287
Ministerial Assistance, Fund for 262-63,28-29
Ministers, calls in congregations with two or more 346-47,25
Minimum stipend 2003 221-22
Ministers, support for new 347-48
Ministry and Church Vocations, report of 336-53,25,378-84,27
Advisory Committee 352
Called to Covenant: Strengthening Congregation-Presbytery Relationships 352-53
Calls in congregations with two or more ministers 346-47,25
Diaconal Ministries, Order of 350-51
Diaconal Ministry 339-40

Education and Reception, report of ..... (see Education & Reception)
Education, Research and Communication 337
Goals 336-37
Interim Ministry 344
Ministry of Word and Sacraments:
Laity administering the sacraments 513,235,348,25
Ordaining to positions outside the church 339
Muskoka Task Group, Theology and Practice of Ministry 337-40
Overtures:
No. 23, 2000 re to study recognition for lay persons in special ministries 352,25
No. 4, 2001 re develop program for candidates for ministry with work experience 340-41,25
No. 8, 2001 re adjusting course requirements through Educ. and Reception 341-44,25
No. 20, 2001 re concerns for the Policy and Procedures for Interim Ministry 344-46,25
No. 3, 2002 re retired ministers and families absenting themselves from last charge . 512-13,235,348,25
No. 4, 2002 re possible legislation re diaconal ministers administering the sacraments 513,235,348,25
No. 6, 2002 re items including in clergy moving expenses 513-14,235,348-49,25
Preparation for Ministry:
Guidance conferences 340
Psychological testing 340
Reception of ministers and candidates for ministry 381-84
Sexual Abuse/Harassment by Church Leaders, training to deal with 344
Special Ministries:
Canadian Forces Chaplaincies 351-52
Support for Professional Church Workers:
Continuing Education 349
Personnel Services 349
Support for new ministers 347-48
Theology and Practice of Ministry ..... (see Muskoka Task Group)
Thomson, A., retiring 378-79
Women in Ministry Committee 350
Women's Perspectives 349-50
Ministry Candidates:
Guidance Conferences 340
Psychological Testing 340
Overtures:
No. 4, 2001 re develop program for candidates for ministry with work experience 340-41,25
No. 8, 2001 re adjusting course requirements through Education and Reception 341-44,25
Ministry with Children, Youth and Their Families 312-15
Minutes of Appreciation:
Congram, The Rev. J. 453,29
Laing, Mr. Crawford 448-49,41
MacQuarrie, Senator H. 275
Morris, The Rev. J.J.H. 263,29
Nicol, The Rev. Dr. I 495-97,32
Sumner, The Rev. G. 441,36
Vanderzweerde, Ms. M. 377-78,26
Welsh, Ms. W. 376-77,26
Williams, The Rev. J. 262
Minutes:
Examination of, General Assembly, Synods and Assembly Council 233,13,41-42
2002 Assembly, presented 20,31,35,44
2002 Assembly, sustained and taken as read 45
Mission Education 307-09,16,25
Mission Reports:
Canada Ministries 386-414
International Ministries 414-40
Mission studies 308-09,16,25
Missionaries, Overseas, addresses for:
Active missionaries in alphabetical list of church workers 756-77
Retired missionaries found in presbytery listings 602-74
Moderator of Assembly:
127th General Assembly:
Report re moderatorial year, J. Reed 15
Report of the Committee to Advise with the Moderator 200,12,13
128th General Assembly:
Nomination of 12
Addresses Assembly 12-13

Election and installation of 12
Names Committee to Advise 26
Presbytery nominations 441-42
Presentation by 35
Thanks from 12-13,45
Thanks to 43
Historic list since 1875 3
Moderators, former, introduced 12
Morrin College, Board of Governors 41
Morris, J.J.H., minute of appreciation 263,29
Motion, Additional, 1998:
Subordinate Standards, reference Living Faith/Foi Vivante 238
Motions, Additional, 2002:
Absence of religious content in September 14th gathering (defeated) 27
Appreciation to M.F. Caveney 28
Government and UN Policies re Iraq 18
Interim Report, Special Committee re sexual orientation (ruled out of order) 31
Minute of Appreciation, Laing, C. 41,448-49
Set aside a Sunday for prayer for persecuted church (defeated) 28
Special Committee re Han-Ca evaluation dissolved 34
Standardized examinations, suggestions to Education and Reception 27-28
Talisman Energy Inc:
Dividend income to Sudan Council (ruled out of order) 18,20
Dividend income from any Talisman investment (ruled out of order) 20
Equivalent amount of dividend income to Sudan Council (referred to Int'l Affairs Ctte.) 20-21
Shares to be sold (ruled out of order) 21
Museum, National Presbyterian 264
Muskoka Task Group, Theology and Practice of Ministry 337-40

N

NAV Canada, thanks to staff 42,43
New Church Development 294
Nicol, The Rev. Dr., minute of appreciation 495-97,32
Nominate Standing Committees, Committee to:
Report of 13-14,36-41
Membership of, for 2002 233
Membership of, for 2003 39
Membership of Agencies, Boards and Committees, 2002-2003 36-41
Nominations from Presbyteries:
Editor, The Presbyterian Record 442,15
Moderator of 128th General Assembly 441-42,15
Norman Paterson Fund for Ministerial Assistance 262-63,28,29
Notices of Motion re:
Advise with Moderator, Committee to, reconsider terms of reference 236,13,214
Guidelines for candidates for ministry, reconsider 236,13,344
International Affairs, Committee on, reconsider membership 236,13,278
Pension Plan, reconsider constitution 236,13,450

O

Officers of the 128th General Assembly 1
Opening of Assembly 7
Order of Diaconal Ministries ..... (see Diaconal Ministries)
Overseas Exposure Tour Grant Program 363-64
Overseas Missionaries:
Active missionaries in alphabetical list of church workers 756-77
Retired missionaries found in presbytery listings 602-74
Overtures, 1999:
No. 3 re revised date for overtures, memorials and petitions 243-45,18
No. 4 re to delete section VI in the Westminster Confession of Faith 237
Overtures, 2000:
No. 11 re session quorum, Book of Forms section 122 245,18
No. 17 re Presbytery support of the ecumenical chaplaincy at the University of Guelph 245-46,18
No. 20 re request to amend the Westminster Confession of Faith 237
No. 23 re to study recognition for lay persons in special ministries 352,25
No. 25 re taking attendance at communion 246,18
No. 26 re placing retired ministers on the constituent roll of presbytery 247,18

Overtures, 2001:
No. 2 re re-instituting the ordained missionary system 295-99,16,495
No. 4 re program for reception of ministry candidates with work experience 340-41,25
No. 5 re including personal and marital counselling in the health and dental plan 447,41
No. 6 re producing an annotated resource for Westminster Confession of Faith 247,18
No. 7 re reducing health and dental costs for smaller congregations 447-48,41
No. 8 re adjusting course requirements assigned by Education and Reception 341-44,25
No. 10 re computer and internet service for the church as a whole 368-72,25
No. 11 re special committee to co-ordinate issues relating to international affairs 210,19
No. 13 re providing courses on youth ministry within diaconal education 494-95,24
No. 14 re changing Life and Mission Agency advisory committees to standing committees 291-92,16
No. 15 re Special Committee re Sexual Orientation using the 1994 statement 470,31
No. 16 re membership terms on General Assembly and Agency committees 210-11,19,247
No. 17 re review of minimum stipends 211-12,19
No. 19 re communication to government concerning marriage 237,21
No. 20 re concerns for the Policy and Procedures for Interim Ministry 344-46,25
No. 21 re movies about Paul Bernardo and Karla Homolka 331
No. 22 re supplemental benefit plan and clear terminology 448,41
No. 23 re persecuted and suffering Christians 331-32,25
No. 25 re theology and practice of ordination to eldership 238-41,21
No. 26 re Declaratory Act on transmitting complaint against minister 247-48,18,20
No. 27 re costs of and invoicing of financial requirements of congregations 212,19
No. 28 re opening of shopping malls on Sundays 332-33,25
No. 29 re presbytery representation for congregations without a half or full time minister 248-49,20
No. 31 re encouraging young people to consider full-time ministry 495,24
No. 32 re rules of natural justice 249-50,20
No. 34 re racism and requesting a policy on racial harassment 333-34,25
Overtures, 2002:
No. 1 re considering the Report of the Committee on Bills and Overtures 512,235,250,20
No. 2 re practice of dealing with amendments to recommendations 512,235,250-51,20
No. 3 re retired ministers and families absenting themselves from last charge 512-13,235,348,25
No. 4 re possible legislation re diaconal ministers administering the sacraments 513,235,348,25
No. 5 re providing hearing devices at General Assembly 513,235,212-13,19
No. 6 re items included in clergy moving expenses 513-14,235,348-49,25
No. 7 re financial support for congs. when minister on leave re SAH Policy 514,235,292,16
No. 8 re revised investment guidelines 514-15,235,213,19
No. 9 re to prepare a teaching document on Presbyterian Church Government 515-16,235,251,20
No. 10 re official designation of burning bush and 'nec tamen consumebatur' 516,235,266,27
No. 11 re role of parish nursing within the denomination 516,22
No. 12 re develop a guide for presbyteries re amalgamation or dissolution of congregations 516-17,22
No. 13 re cease use of Westminster Confession and create contemporary confession 517,22
No. 14 re develop a policy of "self-insurance" for fire insurance 517-18,22
No. 15 re meaning of congregational membership 518,22
No. 16 re filling congregational vacancies when there is more than one minister on staff 518-19,22
No. 17 re definition of marriage as union of a man and a woman 519,22
No. 18 re changes to pension plan re members involved in academic studies 519-20,22
No. 19 re requesting a registry of candidates for ministry who have been refused certification 520,22
No. 20 re mailing lists within the domination 520-21,22
No. 21 re presbytery making time-limited appointments of ministers 521,23
No. 22 re requesting French translation of Book of Common Worship 521-22,23
No. 22 re demande de traduction complète en français du Book of Common Worship 522,23
No. 23 re develop standards and pay scales for lay staff 522-23,23
No. 24 re religious observances in public civil services 523,23

P

Paterson, Norman M., Fund for Ministerial Assistance 262-63,28,29
Pension and Benefits Board:
Report of 442-50,30,34-35,41
Membership 39
Applications to receive retirement benefits 442-43
Constitution of Pension Plan, Nova Scotia 449-50,41
"Contact", bulletin 443
Deceased annuitants 443
Financial statements 228
Health and Dental Plan:
Survey results 443-45
Board's response 445-47,35,41

Minute of Appreciation, Laing, C., ... 448-49,41
Overtures:
No. 5, 2001 re including personal and marital counselling in the Health and Dental Plan ... 447,41
No. 7, 2001 re reducing Health and Dental costs for smaller congregations ... 447-48,41
No. 22, 2001 re supplemental benefit plan and clear terminology ... 448,41
Personnel Policy Committee ... 209,211-12,19
Presbyterian Church Building Corporation:
Report of ... 450-51,21
Financial information ... 229
Directors of ... 451,21
Presbyterian College, The:
Report of Senate ... 497-501
Membership of Senate ... 39
Understanding of Association with, University of Montreal ... 481-88,24
Presbyterian Message, The ... 231
Presbyterian Record, Inc:
Report of Board ... 451-54,29,32
Membership of Board of Directors ... 39
Awards ... 452
Editorial Search Process ... 453-54,32
Minute of Appreciation, Congram, The Rev. J., ... 453,29
New editor, Harris, The Rev. D. ... 454,32
Retiring members of Board ... 453
Presbyterian World Service and Development, report of ... 353-66,25,385
Committee membership ... 366
Committee meetings ... 366
55th Anniversary ... 353-54
Canadian Food Grains Bank ... 360,361
CIDA Intern Program (2000-01) ... 364
CIDA Program Funding ... 354
Congregational Initiatives Program ... 359
Congregational support ... 364,366,25
Development Education Program ... 362-63
Ecumenical Coalitions:
Canadian Ecumenical Justice Initiatives (KAIROS) ... 364-65
Canadian Council for Refugees (CCR) ... 365
Co-operation Canada Mozambique (COCAMO) ... 365
Ecumenical Advocacy Alliance (EAA) ... 365
Heads of Agencies Network (HOAN) ... 365
Other Coalitions ... 366
Emergency Relief ... 359-361
Growing Projects ... 361-62
Incorporation of PWS&D ... 362
Life and Mission Agency, collaboration within ... 364
Live the Vision grants ... 362
Malawi Food Crisis ... 385
Overseas Development Program:
Africa Program ... 354-56
Asia Program ... 356-57
Central America/Caribbean Program ... 357-59
Regional Program Highlights ... 358-59
Overseas Exposure Tour Grant Program ... 363-64
Palestinian Emergency Appeal ... 385
Presentation to Assembly ... 25
PWS&D Sunday ... 366,25
Refugee Ministry ... 366
Presbyterians Sharing, report on ... 316-17,25
Presbytery clerks ... 602-74
PricewaterhouseCoopers, Auditors ... 207
Professional Church Workers, address list ... 756-77
Psychological testing ... 340

R

Reception of ministers and candidates for ministry ... 381-84
Record, Presbyterian, Inc. ... (see Presbyterian Record, Inc.)
Records of Assembly, Synods and Assembly Council, call for ... 13
Records of Assembly, Synods and Assembly Council, Committee to examine the ... 233-34,13,41-42
Records Management and Archives ... 201-05

Refugee Ministry 366
Refugee Sponsorship, Memorandum of Understanding 215
Regional Staff 290-91,511
Remits, Committee on 233,13,34
Remits 2001, sent down under the Barrier Act, replies from presbyteries re changes to Book of Forms:
Remit A re limiting the creation of non-geographic presbyteries 454-55
Remit B re remaining assets, amalgamating congregations 455
Remit C re trustees to be professing members 455-56
Remit D re redundant term "male and female" 456
Remit E regarding Latin terms 456-62
Remit F re the term fama 462-63
Remit G re provision for interim minister 463-64
Remits 2002, sent down under the Barrier Act:
Remit A - revised date for receiving overtures et al to General Assembly 5-6,244-45,18
Remit B - taking attendance at communion 6,246,18
Remit C - complaint against a minister 6,247-48,18
Remote Ministries 294
Reports without recommendations 15
Residential Schools Working Group:
Contact with Anglican Church in Keewatin Diocese 209
Gathering of former workers 209,291
Journey to Wholeness Healing Fund 209
Resource Production and Communication, report of 367-372,25
Communication 367-68
Internet 368-72,25
Internet Advisory Committee 372
Overture No. 10, 2001 re computer and internet service for the church as a whole 368-372,25
Resource Production 367
Retirements:
Chief Financial Officer and Treasurer 214-15,19,218-20,19
Deputy Clerk and Associate Secretary 216-17,19
Revised date for overtures, memorials and petitions to General Assembly, Overture No. 3, 1999 243-45,18
Roll and Leave to Withdraw, Committee on the 233,13,14,27,29,35
Roll of Assembly 7-11
Rural Ministries 294

S

St. Andrew's Hall, Board of:
Report of 505-07
Membership of 40-41
By-laws 488-94,24
Institute for Elders' Education 507
Saskatchewan Council for International Co-operation (SCIC) 366
Second Sederunt 14-17
Sederunts:
First, Sunday evening 7-14
Second, Monday evening 14-17
Third, Tuesday morning 17-20
Fourth, Tuesday afternoon 20-26
Fifth, Tuesday evening 26-29
Sixth, Wednesday morning 29-31
Seventh, Wednesday afternoon 31-35
Eighth, Thursday morning 35-44
Seventh Sederunt 31-35
Sexual Abuse and Harassment by Church Leaders, training to deal with 344
Sexual Orientation, Special Committee re 469-70,30-31
Sixth Sederunt 29-31
Something Extra 308
Special Commissions named by the 2001 Assembly ..... (see Commission, Special, of the 2001 Assembly)
Special Committee named by the 1998 Assembly ..... (see Committee, Special, named by 1998 Assembly)
Special Committee named by the 1999 Assembly ..... (see Committee, Special, named by 1999 Assembly)
Special Committee named by the 2000 Assembly ..... (see Committee, Special, named by 2000 Assembly)
Staffing and Structure, Committee to Review 215
Standing Committees of General Assembly 4,36-41
Statistical and financial reports from congregations, 2001 675,676-720
Stewards By Design 315-16
Stewardship 315-17

Stewardship of Accumulated Resources 317
Stipend and Allowance Schedule 2003, Minimum 221-22
Stipend for summer students 221
Stromberg, Ms. J., ecumenical visitor 12,32-33
Student Representatives:
List of 12
Report of 42
Subordinate Standards, nature and function of 238
Sumner, The Rev. G., minute of appreciation 441,36
Support for new ministers 347-48
Synod and presbytery clerks and conveners of standing committees 558-59
Synod clerk contact information 601
Synods, examination of the minutes of 41-42

T

Talisman Energy and Sudan 281-85,17,18,20-21,287
Theological Education, Committee on:
Report of 480-509,24,32
Membership:
Committee on Theological Education 39-40
Knox College, Board of Governors 40
Presbyterian College, Senate of 40
St. Andrew's Hall, Board of 40-41
Morrin College, Board of Governors 41
Appreciation:
Barclay, M., convener 480,32
Retiring members 480
Cameron Doctoral Bursary Fund 481
College visits 481
Diaconal Education, location of 482
Ewart Endowment for Theological Education 481
Faculty Appointment Process 482
Fensham, The Rev. Dr. C. 501,24
Financial report re assets and liabilities of colleges 230
FLAMES Initiative 481
Funding for theological education from *Presbyterians Sharing…* 481
Korean Students, consultation re 482
Lay Theological Education 481
Minute of Appreciation, Nicol, The Rev. Dr. I. 495-97,32
Overtures:
No. 2, 2001 re re-instituting the ordained missionary system 495,24,295-99,16
No. 13, 2001 re providing courses on youth ministry within diaconal education 494-95,24
No. 31, 2001 re encouraging young people to consider full-time ministry 495,24
Presbyterian College, Understanding of Association with University of Montreal 481-88,24
Reports of the Colleges:
Knox College, Board of Governors 501-05
Presbyterian College, Senate of 497-501
St. Andrew's Hall, Board of 505-07
Vancouver School of Theology, report of Principal 507-09
Retiring members 480
St. Andrew's Hall:
By-Laws 488-94,24
Permission to circularize presbyteries for two positions 494
Student Debt Load Study 482
Theology and Practice of Ministry (Muskoka Task Group) 337-40
Third Sederunt 17-20
TLC (Teacher/Leader Courses) 306-07
Town, Rural and Remote Ministries 294
Trustee Board:
Report of 509,15
Membership 509,39

U

Urban Congregations 294

V

Vancouver School of Theology, report of the Principal 507-09
Vanderzweerde, M., minute of appreciation 377-78,26
Voting for Moderator, method 200

W

Welsh, W., minute of appreciation 376-77,26
Williams, The Rev. J., minute of appreciation 262
Women in Ministry Committee 350
Women's Missionary Society:
Report of 510-12,15,28
Book Room 511
Executive Secretary 511
Finances 511-12
FLAMES Initiative 510
Han-Ca Presbyterials 510
History Project 510
Mission Awareness Sunday 510
Mission resources 510
Partnership with agencies of the church 511
Regional Staff 511
Women's Perspectives 349-50
World Alliance of Reformed Churches, Area Council (CANAAC) 260
World Alliance of Reformed Churches (WARC) 259
World Council of Churches (WCC) 259

Y

Young Adult Representatives:
List of 11-12
Gratitude to 42
Report of 42
Youth in Mission 314-15